

DOUBLE PORTION: Parashah #27 & Parashah #28

Parashah #27

(Updated 4.25.09)

Tazria ~ תזריע ~ She Conceives

Torah: Vayikra/Leviticus 12:1~13:59

Haftarah: M'lakhim Bet/2nd Kings 4:42~5:19

B'rit Hadashah: Mattityahu/Matthew 8:1-4; 11:2-6;

Mark 1:40-45; Luke 2:22-24; Luke 5:12-16; Luke 7:18-23

The first part of this week's Torah portion discusses things that are not commonly talked about in religious circles today. Today's leaders tend to shy away from topics having to do with bodily functions. This Torah portion addresses one of the most confusing, yet central issues in Torah: spiritual purity and defilement.

CHAPTER 12

Why does something as exciting and beautiful as the birth of a new baby, result in the mother being in a state of "impurity"? All of Chapter 12, even though it is only eight verses long, addresses the issue of the purification periods required following childbirth. "These are the regulations for the woman who gives birth to a boy or a girl." (Vayikra/Leviticus 12:7b) The purification period following the birth of a girl (66 days of blood purification + 14 days of ritual impurity for a total of 80 days) was twice of that following the birth of a boy (33 days of blood purification + 7 days of ritual impurity for a total of 40 days).

My first reaction was one of "Wait a minute! That's prejudiced and shows preferential treatment!!!" However, one of the commentaries I read indicated that the two week period of contamination or ritual impurity should be for both the male and female child but was removed from the mother of a boy after only 7 days so she would be "clean" before the (breet m'lah) **brit milah/circumcision** celebration of her son.

Miryam/Mary and **Yosef/Joseph** observed both the Torah instructions about **brit milah** on the eighth day and about the ritual purification of the mother after 40 days as recorded in Luke 2:21-24 "On the eighth day, when it was time for his **brit milah/circumcision**, he was given the name Yeshua, which is what the angel had called him before his conception. [Note: 33 days pass] When the time came for their purification, according to the Torah of Moshe, they took him up to Yerushalayim to present him to Adonai (as it is written in the Torah of Adonai, "Every firstborn male is to be consecrated to Adonai." [Sh'mot/Exodus 13:2, 12, 15]) and also to offer a sacrifice of a pair of doves or two young pigeons (Vayikra/Leviticus 12:8), as required by the Torah of Adonai."

While many have speculated as to why the difference in the purification time periods for the birth of a boy and a girl, the Torah itself provides us with no such explanation. Though we don't know

the specific reasons for these differences, the fundamental reason is clear. Boys and girls are different!

According to **verse 6**, the mother is to bring a burnt offering and a sin offering to the tent of meeting. I have often wondered why the “sin” offering? Last year, I believe HaShem and the **Ruach HaKodesh/Holy Spirit** gave me an answer that makes sense. An **Olah/burnt offering** normally, cannot be offered before a “sin” offering as is directed in **verses 6-8**. An “issue of blood” causes uncleanness but is not necessarily a “sin”. Consequently, this offering, I believe, was for “uncleanness” not for any “sin” that was committed (despite some of the commentaries in the Stone Edition of the Artscroll Chumash!!!).

Before we leave this subject matter, I want to share some interesting comments the Sages have to say about **brit milah** and the number eight. When the baby boy is brought into the room, the **Mohel** (the man who does the **brit milah**) announces the words from Psalms, “**Baruch HaBa**” which means **Blessed is he who arrives** or **Blessed is he who comes**. In addition to its simple meaning, the numerical value of the word **haba** is 8 (hey=5 + bet=2 + aleph=1 equals 8). This alludes to the **brit milah** which is performed on the eighth day. We are told the greatness of Shabbat can be seen from the fact that a baby boy is not given **brit milah** until he is eight days old – until he has experienced one Shabbat; only by passing through the holiness and rest of Shabbat, can he be ready for his **brit milah**.

Although this commandment of circumcision was given in **B’resheet/Genesis 17:10-14**, according to the Sages, it is repeated here (**12:3**) to emphasize that the milah was to be performed only in the daytime and since it further states “on the eighth day”, the child must be circumcised, even if it falls on the Sabbath.

According to the Stone Edition of the Artscroll Chumash, “nowadays, it is customary that as soon as a new mother feels well enough to leave home, she goes to a synagogue and hears ‘Kedushah’, or a similar part of the service. It is also customary that after the forty or eighty days, when she would bring her offering, her husband is called to the Torah, as a symbolic representation of the offerings described in this chapter.”

Before we leave this chapter, perhaps we should clarify the difference between ritually clean and unclean. Being ritually clean, means that a person is physically fit to enter the sanctuary, participate in the Tabernacle/Temple worship services and eat of the sacrifices. A ritually unclean person cannot.

In our Westernized mindset, it is common to equate ritual uncleanness with moral deficiency or spiritual unworthiness. In the Torah, there is nothing morally deficient or spiritually unworthy about being ritually unclean. Ritual uncleanness is a normal human condition experienced by everyone. The causes of ritual uncleanness are many . . .

- Sexual relations
- Certain bodily discharges
- Childbirth
- Menstruation
- Contact with a corpse

- Contact with a leper
- Contact with the carcass of an unclean animal

. . . are all sources of ritual uncleanness.

CHAPTER 13

Tzara'at ~ Is it really leprosy?

This chapter discusses leprosy and since it isn't common in this part of the world, many think it is irrelevant and don't bother to discuss it either. However, I believe that many people who are "part" of the Body of Believers have this malady and don't even know it, because as a whole, we are not as well versed in Torah, G~d's Instructions, as we should be and we don't recognize sin when we see it. Torah defines what sin is. If we have not read the "medical handbook" telling us what the symptoms are, then we won't recognize it.

Interestingly, in my studies, I learned that the Hebrew word (tzah-rah-aht) **tzara'at** has been inaccurately translated as **leprosy**. In reality, **tzara'at** was a skin eruption similar to leprosy but it was caused by haughtiness, pride and from (lah-sh-on hah-rah) **lashon hara/evil speech / slander** and (reh-kee-loose) **rechilus/tale bearing or gossip**. It is believed that inward or hidden sin is brought to light through the affliction of **tzara'at** so it can be brought out into the open and dealt with.

A deeper study reveals the following information . . .

- Se'ait, [say-eet] (שאת) – a swelling, a local inflammation, a boil or a mole
- Sepahat, [seh pah-aht] (פפחת) – a rash growing out of or breaking out of the skin
- Baheret, [bah-heh-reht] (בהרת) – a discoloration, a white shiny spot
- Nega, [neh-gah] (נגע) – an affliction, a generic term for plague and of various sorts of diseases. It literally means "touch" and may signify that a person so afflicted is "touched" by G~d with this affliction.
- Tzara'at, [tzah-rah-aht] (תזריעת) – a scaly affliction

The person afflicted with any or all of the above conditions is referred to as a (meht-zoe-rah) metzora (מצרע).

As I continued to study, HaShem brought to mind the 9th **Mitzvot/Commandment** . . . "Thou shalt not bear false witness against thy neighbor" and He said to me, "Westernized people tend to think that it is for a courtroom setting, only. You are not to bear false witness against your neighbor, **at**

any time. Gossiping about your neighbor, friend, relative, employer, employee, etc. ~ for that matter, about anyone, falls in the category of **Lashon Hara.**”

If you remember, Miryam contracted **tzara’at** for speaking **lashon hara** concerning Moshe and was required to live outside the camp.

There is a story told by Rabbi Yisrael Meir. A gentleman was talking with the Rabbi about someone & the Rabbi was afraid that this would lead to Lashon Hara.

Noticing a telegram that the man was in the middle of composing, Rabbi Meir said to him “I see that you are extremely careful in wording your telegram. Why is this?”

“Sending a telegram is expensive; every word in the telegram is costly so I am very careful and try to minimize the words as much as possible!”

The Rabbi smiled and said, “It is exactly the same with the words we speak. Every word of **Lashon Hara/evil tongue** and **rechilus/gossip** we speak about others will cost us dearly. You should be as careful with every word you say as with every word in the telegram you wrote.”

As we progress to the Brit Hadashah, we read additional passages concerning **tzara’at.**

Mattityahu/Matthew 8:1-4 **Luke 5:12-14**

Luke 17:11-19

In each of these, the afflicted ones were **not healed** but **cleansed** by Yeshua. In **Mattityahu/Matthew 10:5-8** when Yeshua sent the twelve out, his instructions were to “**cleanse** those with **skin diseases/tzara’at.**”

Tazria ~ תזריע ~ She Conceives

Haftarah: M'lakhim Bet/2nd Kings 4:42~5:19

Before our Haftarah gets into the issue of **tzara’at** (say zah-rah-aht), it begins with the law of multiplication. Most of us are familiar with **Mattityahu/Matthew 15:32** and **Mark 6:35** but how many of us were aware of this being “first mentioned” in (M’lah-cheem Bayt) **M'lachim Bet/2nd Kings 4:42-44**? Another example of:

“the Renewed Covenant is in the Original Covenant concealed;

“the Original Covenant is in the Renewed Covenant revealed.”

Our Haftarah portion, **M'lachim Bet/2nd Kings 5:10-14** tells how (Nah-ah-mahn) Na’aman, the leper, was cured of his disease of **tzara’at** by washing 7 times in the **Yarden/Jordan** River. Needless to say, a man of Na’aman’s caliber, a military general, has really been put down! First of all, Elisha says that Na’aman must come to where he is; then Elisha doesn’t even bother to come speak with Na’aman face to face but rather sends a messenger to him stating that he should wash in the **Yarden/Jordan** River seven times. Na’aman has a fit and rightly so!!! For those of you who have not been to Israel, let me explain . . . the River Yarden can be less than wonderful, depending on the time of the year. It can be smelly, dirty, and lacking in depth. I am

SURE Na'aman was infuriated. However, when he finally made up his mind to do this simple thing that Elisha had told him, he was healed! I am reminded of the scripture that tells us HaShem will use what seems foolish to a man's mind to bring His purposes forth. He does this to confound those who think they are wise, those who insist on thinking with their heads instead of with their hearts.

If we follow HaShem's instructions, the blessings will be endless and we will be healed. All too often, we encounter someone who acts like Na'aman or we might act like Na'aman ourselves. "Why do I have to do it G~d's way?" Whether we are Jew or non-Jew, Believer or non-believer, that attitude, flies in the face of our Sovereign G~d who knows what is best for us. We need to conform our will to HaShem's will. It's all about OBEDIENCE!!!

At the end of the Haftarah, Elisha made it clear that he wanted neither money nor recognition for his miraculous powers. His desire was to bring glory to the Name of HaShem. As a parting gesture, Na'aman requested permission to take some of Israel's earth back home with him so he could use it in his personal altar, thereby directing his devotion to the one true G~d.

Tazria ~ תזריע ~ She Conceives

B'rit Hadashah: Mattityahu/Matthew 8:1-4; 11:2-6;

Mark 1:40-45; Luke 2:22-24; Luke 5:12-16; Luke 7:18-23

Mattityahu/Matthew 8:1-4 According to David Stern's Jewish New Testament Commentary, by the first century, Judaism had developed a list of signs which the true Messiah could give as proof of his identity. Healing a leper was one of them along with casting out a deaf, dumb and blind demon. In **verse 4**, Yeshua instructs the leper to "tell no one"; rather he is to follow Torah (**Vayikra/Leviticus 14:1-32**), go and let the cohen examine him and offer the sacrifice that Moshe commanded.

Sometimes in our reading, we just slide over the print. Why did Yeshua instruct the leper to "tell no one"? As is true, even to this day, the Jewish people expected a Messiah who would free Israel from Rome and rule in glory, not one who would die a criminal's death. Had Yeshua been publicly identified as the Messiah, at that time, the people would have tried to make him king then and there, which ultimately they did try to do. Had they succeeded, Yeshua would not have fulfilled **Yeshu'yahu/Isaiah 53's** prophecy of a Messiah who must suffer and die. At Yeshua's Second Coming, He will fulfill the prophecies about the Messianic Age of world peace!

Mattityahu/Matthew 11:2-6 As I began reading these verses, I thought, that's a strange question for **Yochanan/John** to have his talmidim ask Yeshua. After all, wasn't it Yochanan who announced Yeshua at the **Yarden/Jordan River**, as the Lamb of G~d? (**Yochanan/John 1:29**) David Stern indicates that the question "Are you the one who is to come?" was in code and would only be clear to those acquainted with his teaching. Yeshua's answer was also in code. He refers to the prophecies in the book of **Yeshu'yahu/Isaiah** of the six signs which the Messiah will give when he comes:

- He will make the blind see (Isaiah 29:18; 35:5)
- Make the lame walk (Isaiah 35:6; 61:1)

- Cleanse lepers (Isaiah 61:1)
- Make the deaf hear (Isaiah 29:18; 35:5)
- Raise the dead (implied in Isaiah 11:1-2 but not made specific)
- Evangelize the poor (Isaiah 61:1-2)

Since he had done all these things, the message should be clear: Yeshua is the one; Yochanan need not look for another. However, Yeshua's answer avoids mentioning the Messianic sign of "proclaiming liberty to the captives (Isaiah 61:1). In His statement, "How blessed is anyone not offended by me", Yeshua seems to be saying that even though he is the Messiah, Yochanan will not be set free, which apparently Yochanan was hoping for.

Mark 1:40-45 This is a retelling of **Mattityahu/Matthew 8:1-4**. It would be well to mention here that the "leprosy" mentioned here and in many translations is most likely not the same as Hansen's Disease, which is what leprosy is called today. The request "make me clean" was not only to be free of the repulsive skin disease but to be ritually *clean*, (tah-hor) *tahor* in Hebrew. Being ritually unclean, caused one to be separated from their community and their family.

Luke 2:22-24 These two verses record the observance of two Jewish laws; (peed-yown hah-bayn) *pidyon-haben/redemption of the first born* and the purification of a mother after childbirth. The ceremony of redeeming the firstborn male son reminds the Jewish people of their redemption from slavery in Egypt (**Sh'mot/Exodus 13:2-16**) and of avoiding the last of the Ten Plagues. The purification of a mother is described in **Vayikra/Leviticus 12:1-8**. >From Luke's quotation in **verse 24**, we learn that Yeshua's parents, **Yosef/Joseph** and **Miryam / Miriam** were relatively poor, as they offered a pair of doves or two young pigeons

Luke 5:12-16 These verses are a retelling of **Mark 1:40-45** and **Mattityahu/Matthew 8:1-4**. I didn't find any commentary that shed any additional light concerning these matters.

Luke 7:18-23 Here, too, is Luke's version of **Mattityahu/Matthew 11:2-6** with no additional information.

The corresponding Psalm for this Torah portion is: Psalm 106

Parashah #28

(Updated 4.25.09)

Metzora ~ מצרע ~ Person Afflicted With Tzara'at

Torah: Vayikra/Leviticus 14:1~15:33

Haftarah: M'lakhim Bet/2nd Kings 7:3-20

B'rit Hadashah: Mattityahu/Matthew 9:20-26;

Mark 5:24b-34; Luke 8:42b-48; Ivrim/Hebrews 13:4

This portion is very obviously a continuation of the previous one; where we learned that (tzah-rah-ah) tzara'at was more a spiritual malady rather than a physical one and was caused by **LaShon Hara**, literally **evil tongue** or **slander** and **Rechilus**, literally **tale bearing** or **gossip**. This portion continues with the purification process for the (Meht-zore-ah) **Metzora/one afflicted with tzara'at** and ends with the purification process for discharges from the flesh.

In one commentary, I found an interesting tidbit concerning the word metzora. The Sages taught that the word metzora was derived from a combination of the Hebrew word (moat-zee) **motzi** [מוֹצֵי], which means **wellspring** or **source**, and the Hebrew word (rah) **ra** [רָע] which means **evil**. Putting those two words together would indicate that **metzora** would mean a **wellspring or source of evil**. Actually, as we learned last week, the word metzora comes from the Hebrew word (zah-rah-ah) **tzara'at** which has been translated as **leprosy**. However, the Rabbis moral interpretation of the **wellspring of evil** was meant to be a reminder. What is the source the evil springs from? It is the tongue!!! Based on this interpretation, anyone who speaks evil is a spiritual metzora! **Ya'akov/James**, the brother of Yeshua, was very well versed with this interpretation, I am sure, as he alludes to it when he compares the tongue to a wellspring in **Ya'akov/James 3:10-11**, "Out of the same mouth come blessing and cursing! Brothers, it isn't right for things to be this way. A spring doesn't send both fresh and bitter water from the same opening, does it?"

CHAPTER 14

According to **Vayikra/Leviticus 14:2**, on the day of his purification, the Metzora is taken to the **Cohen/priest**. Then they go outside the camp for the examination to take place. What I don't understand is this: I thought that the Metzora was to stay outside the camp anyway. So why was he/she brought to the Cohen and then they went outside the camp? I couldn't, for the life of me, find an answer. Do you know? I guess it's just another one of those questions I can ask when I see my Father (pah-neem l' pah-neem) **panim l'panim/face to face**.

Needless to say, after the initial ritual with the birds, cedar-wood, scarlet yarn and hyssop leaves, it's a rather lengthy purification process which includes living outside his tent for 7 days, then shaving off **ALL** his hair, including beard and eyebrows!, of all things!!! Then on the 8th day there is the purification offering, which is no small ordeal. Praise the L~rd! Yeshua paid this price for us! However, that doesn't give us free reign to continue gossiping and spreading slander by any means!!! What separates the normal person who gossips from the G~dly person who gossips is the G~dly person's willingness to repent and change.

As I reflected on the purification ritual, I couldn't help but think of the different ways this process alludes to Yeshua, our Messiah.

- The scarlet wool reminded me of the passage that says, "Though your sins are as scarlet, they will be as white as snow; though they are red like crimson, they will be like wool." (**Yesha'yahu/Isaiah 1:18**) Wool dyed red, to me, is symbolic of the sacrificial "blood of the lamb".
- Hyssop was used to apply the blood of the lamb on the doorposts of the houses in (mitz-rah-yeem) **Mitzraim/Egypt** during the first **Pesach/Passover**. This reminds me of the Passover of Yeshua's crucifixion, when the hyssop branch with the sponge of sour wine was lifted to the Master's mouth.
- The bird killed in the ritual reminds me of the sin offering of **HaMashiach/the Messiah** and . . .

- the mixture of living water and blood reminds me of the blood and water that flowed from Yeshua's side when the Roman soldier's spear pierced His side (**Yochanan/John 19:34**).
- The bird that flies away bearing the uncleanness of the metzora, points to Yeshua, who took our infirmities, our sins and uncleanness and carried them away. It's exciting, to me, to see shadows of our Messiah in the Original Covenant!!!

To be honest with you, I'm not sure I am able to connect all the dots that are available to us in this portion. However, at the risk of missing some other things, there is one portion, which is repeated, that I want to consider from **Vayikra/Leviticus 14:11-20**. Specifically verses **14, 17** and **18**.

Verse 14 "The **Cohen/priest** is to take some of the blood of the guilt offering and put it on the tip of the right ear of the person being purified, on the thumb of his right hand and on the big toe of his right foot."

Verses 17 and 18 state "Then the **Cohen** is to put some of the remaining oil, in his hand, on the tip of the right ear of the person being purified, on the thumb of his right hand, on the big toe of his right foot and on the blood of the guilt offering. Finally, the **Cohen** is to put the rest of the oil in his hand on the head of the person being purified; and the **Cohen** will make atonement for him before Adonai.

First, we need to remember that the blood is symbolic of the blood Yeshua shed to redeem us. Let's read **Ivrim/Hebrews 9:12-14**. "He (Yeshua) entered the Holiest Place once and for all. And He entered not by means of the blood of goats and calves, but by means of His own blood, thus setting people free forever. For if sprinkling ceremonially unclean persons with the blood of goats and bulls and the ashes of a heifer restores their outward purity; then how much more the blood of the Messiah, Who, through the Eternal Spirit, offered Himself to G~d as a sacrifice without blemish, will purify our conscience from works that lead to death, so that we can serve the living G~d! Scripture, as you can see, plainly tells us that Yeshua entered the Holiest Place once and for all. It wasn't the blood of bulls and goats that redeemed us, but the blood of **Yeshua HaMashiach/Jesus the Messiah**. So the first thing we have, is a picture of the redemption of man. Our complete redemption.

Do you remember in **Sh'mot/Exodus 29:20**, when we saw the same "putting of the blood" on the tip of the right ear, the thumb of the right hand, and the great toe of the right foot of Aharon and his sons when they were consecrated into the priesthood?

Sh'mot/Exodus 19:5 and 6 reveals to us our calling as priests: "**5** Now if you will pay careful attention to what I say and keep my covenant, then you will be my (seh-g-you-lah) **segullah/own treasure** from among all peoples, for all the earth is mine; **6** And you will be a kingdom of **cohanim/priests** for me, a holy nation.' These are the words you are to speak to the children of Israel."

This is not merely a Torah concept, but is also found in the B'rit Hadashah, as we see in (Kay-fah Ah-lehf) **Kefa Alef/1st Peter 2:9 and 10**: "**9** But you are a chosen generation, **a royal priesthood (the King's cohanim)**, a holy nation, a **peculiar people/segullah**; that you should show forth the praises of Him who has called you out of darkness into His marvelous light: **10** Once you were not a people, but now you are G~d's people; before you had not received mercy, but now you have received mercy." Each of us is called to be a priest before HaShem, and to a lost world.

As we look at the placing of the blood on the three areas of the body, we can also draw some additional conclusions. We are sanctified by the shed blood of Yeshua, and this is pictured in the placing of the blood.

- The blood on the tip of the ear, tells us that we need to be careful of what we hear. We are to be sensitive to the voice of Adonai BUT also, we should guard our hearing from that which would harm us spiritually. The ear is on the head, and also lets us know that our thought life must be sanctified as well. **Romans 12:1 and 2** tells us: “**1** I exhort you therefore, brothers, in view of God’s mercies, to offer yourselves as a sacrifice, living and set apart for G~d. This will please Him; it is the logical “Temple worship” for you. **2** In other words, do not let yourselves be conformed to the standards of the (oh-lahm hah-zeh) **olam hazeh/this world**. Instead, keep letting yourselves be transformed by the renewing of your minds; so that you will know what God wants and will agree that what He wants is good, satisfying and able to succeed.”
- The blood on the thumb of the right hand represents our work, as well as our recreation. Both of which we do with our hands. We see this principle in **Colossians 3:22-24**: “**22** Slaves, obey your human masters in everything, not serving only when they are watching you, to win their favor, but single-heartedly, fearing the L~rd. **23** Whatever work you do, put yourself into it, as those who are serving, not merely other people but, the L~rd. **24** Remember that as your reward, you will receive the inheritance from the L~rd. You are slaving for the L~rd, for the Messiah.”
- The blood on the great toe of the right foot signifies our walk. This means our manner of life/lifestyle. In **Yochanan Alef/1st John 2:6** we read: “A person who claims to be continuing in union with Him, Yeshua, ought to conduct his life the way He, Yeshua, did.”

POINT OF INTEREST

As I was turning to the above scripture (1st John 2:6) and THOUGHT I was in the correct place, Chapter 2:6, read: “And he condemned the cities of **S’dom/Sodom** and **’Amora/Gomorrah**, reducing them to ashes and ruin, as a warning to those in the future who would live ungodly lives.” Holy Cow, no!, Holy Smoke, no, I don’t mean that either. OY! Yeah, that’s what I meant, OY! Oy Vey!!! What’s that got to do with this portion? A quick look led me to see that I was in **Kefa Bet/2nd Peter 2:6** . . . NOT where I was supposed to be so I quickly got myself to **Yochanan Alef/1 John 2:6** and proceeded with my typing. As I did, in my spirit, I heard “you did not turn there by accident; I led you there.” I responded verbally with “You did?” so I went back to reread it and I saw the connection my Father wanted me to include. So I did!

Yeshua was Torah observant, He lived in obedience to His Father, therefore our manner of living must also be Torah observant, living obediently in such a manner so as to please our Heavenly Father.

Most every time I get to a point about Yeshua being Torah observant, I can’t help but remember the WWJD bracelets I used to wear, as well as nearly everyone I knew. At that time I was clueless about being Torah observant. Oh sure, I read my Bible and went to church but I wasn’t raised in the Original Covenant. I’m so GLAD to know that the **Renewed Covenant/New Testament** isn’t really new and that Yeshua, according to **Mattityahu/Matthew 5:17**, lived those things that His Father instructed **Moshe/Moses**. There are reasons our Father gave us the guidelines that He did. They are not just for the Jews but beneficial for all who call Him Father.

As a closing thought, for this chapter, my mind went back to a time when, as a child, I learned a little song and, one that I taught my children when they were growing up. Do you remember learning or hearing the song “Be careful little ears what you hear”? It seems to me, we, as adults, would do well to remember it too. The words of the verses cover it all . . .

Verse 1

Be careful little eyes what you see

Be careful little eyes what you see

For the Father up above

Is looking down in love

So be careful little eyes, what you see

Verse 2: Be careful little ears what you hear

Verse 3: Be careful little mouth what you speak

Verse 4: Be careful little hands what you do

Verse 5: Be careful little feet where you go

For the Father up above, Is looking down in love

So be careful little . . . , What/where you

CHAPTER 15

As I began to look for commentaries on this chapter to see how others addressed these matters, I was unable to find very much. Perhaps others are even more uncomfortable addressing bodily emissions than I am. It appears to me, the primary purpose of Chapter 15 was to eliminate the defiling of The Tabernacle from uncleanness related to a man or a woman, either through seminal emission, menstruation or sexual intercourse.

Although this deals with the kinds of discharges from the human body that are contaminated to various degrees and may require offerings as part of the purification process, the goal is to no longer be separated and able to return to Tabernacle/Temple worship.

These verses indicate that even sexual relationship in the marriage bed causes uncleanness and both parties are to bathe themselves in water and will remain unclean until evening (**verse 18**). You see, being ritually unclean is not always because of sinful behavior. Sex in the context of marriage is something that HaShem created and blessed.

However, in most cases today, where uncleanness is manifested is where sin is also manifested. We must strive to not make ourselves unclean. **Ivrim/Hebrews 13:4** says “Let marriage be held in respect among all and let the marriage bed be undefiled; for fornicators and adulterers G~d will judge.”

Much of Metzora directly deals with sexual relations and ritual uncleanness. Now a days, many are taught that the Law was done away with and as a result do not follow the commandments of Scripture concerning sex; in many cases leading to immorality, fornication and adultery. While bathing, to become ritually clean, may seem nominal, when we follow G~d's simple instructions, we learn to be set-apart and not fall into the trap of sinners who have no respect for their bodies.

Let us remember, whether we are married or unmarried, the marriage bed is to be "undefiled" and if we follow the manner which the L~rd intended, it will remain "undefiled".

Metzora ~ מצרע ~ Person Afflicted With Tzara'at

Haftarah: M'lakhim Bet/2nd Kings 7:3-20

Our Haftarah here tells about (met-zora-eem) *metzora'im/people with tzara'at*. However, in the previous Haftarah, Na'aman was Syrian; this time the metzoraim are Jewish men, who interestingly performed a great service for their nation. Initially, according to the Sages, these people had displayed a type of selfishness that led to their punishment of tzara'at, but then they decided to put the needs of the people ahead of their own. This is one of my favorite stories from the Tanakh. You can't help but see HaShem's hand at work in all of this. Baruch HaShem!!!

Samaria was going through a terrible famine with extremely inflated prices for the little bit of food that was available. In fact, it is told that mothers were killing and eating their own children. The prophet Elisha told King Jehoram that a miracle would happen the next day and food would be so plentiful that it would be bought for ridiculously low prices. One of the king's attendants, actually, the gatekeeper ridiculed Elisha, indicating that even G~d could not make such a thing happen. Elisha let that person know that he would see the prophecy come true, but he would not benefit from it. As we know from reading the "rest of the story", that individual did see the miracle come to pass and he was trampled to death at the gate of the city.

One of our Torah study participants brought these three points to the group concerning this Haftarah. Very appropriate, I might say!!!

1. If HaShem or His genuine spokesperson, a true prophet, speaks that something will happen, "It will happen" no matter how unbelievable it may appear!
2. Even if you are "outside the camp" as were the lepers, HaShem still has a work for you to do!
3. "Listen" to the lowly (lepers), in doing so, you just may find "treasure"!

Metzora ~ מצרע ~ Person Afflicted With Tzara'at

B'rit Hadashah: Mattiyahu/Matthew 9:20-26;

Mark 5:24b-34; Luke 8:42b-48; Ivrim/Hebrews 13:4

Mattiyahu/Matthew 9:20-26 Wow!!! We could spend our entire allotted time on just these seven verses. There is such an awesome teaching on the (tzeet-zeet) *tzitzit/fringes* and how their

windings and knottings spell out the name of the L~rd as well as (eh-kahd) **echad/one**. There just isn't time or space for that right now.

The woman with the issue of blood (hemorrhaging) was in a state of ritual impurity. No wonder she approached from behind; she was afraid and that is why she hesitated to answer when Yeshua questioned who touched Him. Normally, the impure defiles the pure but this time, the opposite happened. The woman's impurity was instantly removed.

In **verse 23** Yeshua tells the flute-players and the crowd to get out. In Middle Eastern countries hired musicians and professional mourners were in keeping with the custom of the day. These people jeered at Him when He said she was not dead, only sleeping. Here we find that Yeshua initiates the contact with what is regarded in Judaism as the primary source of all impurity, a dead body (**verse 25**). Again, Yeshua isn't made impure; on the contrary, the young girl is brought back to life!!!

Mark 5:24b-34 Mark's rendering of the **Matthew 9:20-22** account is a little more detailed but there is no additional commentary that I could find.

Luke 8:42b-48 The same is true of Luke's account concerning the woman with the issue of blood.

Ivrim/Hebrews 13:4 "Marriage is honorable in every respect; and, in particular, sex within marriage is pure." I believe this verse is quite clear. There are some translations that render this verse as "let sex with marriage be pure." If this is correct, perhaps **Rav Sha'ul/Rabbi Paul** was encouraging his readers to observe the laws of family purity, specifically, the laws concerning the (nee-dah) **niddah/menstruous woman** with regard to **Vayikra/Leviticus 15:19**.

Some parting thoughts concerning metzora and lashon hara: The Torah clearly shows us that one of the causes of **tzara'at/leprosy** was **improper speech/lashon hara**. There are two types of people in the world . . . those who view the glass as half empty and those who view the glass as half full. Most usually, those who speak lashon hara view the glass as half empty. The people who view the glass as half full are not the critics and faultfinders, but they are the happy people in life who can see the positive in their spouses, their children, their friends AND their surroundings. As such, they are happier people.

Lashon Hara is destructive not only to the person about whom it is spoken; it is far more destructive to the person who speaks it because it teaches him/her to be negative and that is a terrible thing. Lashon hara is also an indication of pride for the one who speaks negatively or unkindly about others betrays an exalted opinion of one's self.

The corresponding Psalm for this Torah portion is: Psalm 120

Next Week's Lesson

Parashah #29

Acharei Mot ~ אחרי מות ~ After The Death

Torah: Vayikra/Leviticus 16:1~18:30

Haftarah: Yechezk'el/Ezekiel 22:1-19

**B'rit Hadashah: Romans 3:19-28; 9:30~10:13; 1st Corinthians 5:1-13 with
2nd Corinthians 2:1-11; Galatians 3:10,14; Ivrim/Messianic Jews 7:23~10:25**