

TORAH TEACHINGS



Understanding YAH's Likes and dislikes

#27/28 Torah Parashah
“Tazria” ('She bears seed' or she is
with seed)

“Metzora” ('the leper' or 'the one with
leprosy'.)

Torah: Leviticus 12:1-13:59
Haftarah: 2 Kings 4:42-5:19

Purification After Childbirth

Lev 12:1 And יהוה spoke to Mosheh, saying,

Lev 12:2 “Speak to the children of Yisra’ĕl, saying, ‘When a woman has conceived, and has given birth to a male child, then she shall be unclean seven days, as in the days of her monthly separation she is unclean.

Lev 12:3 ‘And on the eighth day the flesh of his foreskin is circumcised.

Lev 12:4 ‘And she remains in the blood of her cleansing thirty-three days. She does not touch whatever is set-apart, and she does not come into the set-apart place until the days of her cleansing are completed.

Lev 12:5 ‘But if she gives birth to a female child, then she shall be unclean for two weeks, as in her monthly separation, and she remains in the blood of her cleansing for sixty-six days.

Lev 12:6 ‘And when the days of her cleansing are completed, for a son or for a daughter, she brings to the priest a lamb a year old, as an ascending offering, and a young pigeon or a turtledove as a sin offering, to the door of the Tent of Appointment.

Lev 12:7 ‘And he shall bring it before יהוה, and make atonement for her, and she shall be cleansed from the flow of her blood. This is the Torah for her who has given birth to a male or a female.

Lev 12:8 ‘And if she is not able to bring a lamb, then she shall bring two turtledoves or two young pigeons, one as an ascending offering and the other as a sin offering. And the priest shall make atonement for her, and she shall be clean.’

תְּזִרֵּעַ - Tazria which means, ‘She bears seed’ or ‘She is with seed’ and this word comes from the root word **זָרָעַ** zara - Strong’s H2232 which means, ‘to sow or scatter seed, conceive, give birth, offspring’.

Here; in Chapter 12 of Wayyiqra/Leviticus, we begin to see the Torah, in regards to a woman when she is pregnant and gives birth and herein, we are given the regulations regarding a time of separation after giving birth, which, in Hebrew, is known as

נִדָּה niddah - Strong's H5079 and means,

'separation, isolation, uncleanness,

menstruation, unclean, impurity, filthiness',

and is also often used to speak of a woman's

'defilement' during her menstrual/bleeding
cycle.

What this root word נִדָּה niddah -

Strong's H5079 correctly means, in this case, is, 'separation from intimacy'; which is ultimately designed to build an expectation and anticipation for restoration after the 'cleansing cycle'.

Nowhere is this seen as a sin or something that is a result of an error, yet there is a necessary time of separation that is needed, in order to become ‘ritually pure’.

In essence, we see some wonderful shadow pictures involved here, through this clear instruction for separation! Shadow pictures that reflect the wonderful work of Messiah coming to cleanse His Bride!

For a male child, a woman is unclean for 7 days after the birth, and then on the 8th day, the male child was to be circumcised and then she would remain in the blood of her cleansing for 33 days, totalling 40 days of separation when having a male child.

**Medically, the eighth day is proven
to be the least painful and with the
least loss of blood for the child.**



The eighth day is when vitamin K and prothrombin (immune and blood clotting factors) are at their all-time highest levels in a boy's life, making it the very best time to promote his healing.

When having a female child, a woman is unclean for 2 weeks (14 days) and then remains in the blood of her cleansing for 66 days, totalling 80 days, when having a female child.

Only the first 7 days or 14 days is she considered impure or rather, ‘in the blood of her cleansing’; after which begins a process of re-purification through separation.

Normally, blood is a thing of impurity, but here it cleanses and this wonderfully pictures our need to be cleansed by the Blood of the Lamb!

After the days of her cleansing, whether it is 40 days for a male child or 80 days for a female child, she was to bring an offering to the priest - a lamb for an ascending offering and a dove or pigeon for a sin offering and if unable to bring a lamb then she was required to bring 2 doves or 2 pigeons, one for an ascending offering and the other for a sin offering.

We see how Miryam fulfilled this Torah instruction, as recorded in:

(Luke 2:21-32)

Luk 2:21 And when eight days were completed for Him to be circumcised, His Name was called יהושע, the Name given by the messenger before He was conceived in the womb.

Luk 2:22 And when the days of her cleansing according to the Torah of Mosheh were completed, they brought Him to Yerushalayim to present Him to יהוה

Luk 2:23 as it has been written in the Torah of יְהוָה, “Every male who opens the womb shall be called set-apart to יְהוָה”

Luk 2:24 and to give an offering according to what is said in the Torah of יְהוָה, “A pair of turtledoves or two young pigeons.

Luk 2:25 And see, there was a man in Yerushalayim whose name was Shim'on, and this man was righteous and dedicated, looking for the comforting of Yisra'ĕl. And the Set-apart Spirit was upon him.

Luk 2:26 And it had been revealed to him by the Set-apart Spirit that he would not see death before he sees the Messiah of יהוה.

Luk 2:27 And he came in the Spirit into the Set-apart Place. And as the parents brought in the Child יְהוֹשֻׁעַ, to do for Him according to the usual practice of the Torah,

Luk 2:28 then he took Him up in his arms and blessed Elohim and said,

Luk 2:29 “Now let Your servant go in peace, O Master, according to Your word,

Luk 2:30 for my eyes have seen Your
deliverance,

Luk 2:31 which You have prepared before the
face of all the peoples,

Luk 2:32 a light for the unveiling of the nations,
and the esteem of Your people Yisra'ĕl.”

**What we must also take note of here,
is that יושִׁין Messiah was NOT
brought to Yerushalayim and
presented at 8 days old, as some
seem to think, but rather, He was
brought and presented when He was
40 days old, according to the Torah.**

There are some who teach a tradition, which states that on the 8th day of Sukkoth, the ‘Shemini Atzeret’, that the rabbis would take the Torah Scroll and lift it up in the procession to the temple and proclaim that the Torah ‘has legs’;

and from this tradition, some have taught that יְהוֹשָׁעַ Messiah fulfilled this tradition by being lifted up by Shimon the prophet on the 8th day of Sukkot; yet we see, from the above text, that He was presented to יהוה, as it has been written in the Torah, when the days of Miryam's cleansing were complete!!!

While we do certainly recognise, by the clear fact that the Word became flesh, we can, in a manner of speaking, see how the Torah now had legs, yet we must take note that יeshua was presented 40 days after His birth.

We certainly believe that that He
was born on the 1st day of
Sukkoth and circumcised on the
8th day (Shemini Atzeret), yet He
was only presented after 40 days!

Can you imagine this moment when
Yosěph and Miryam came to present
ישׁוּב and heard Shim'on confirming
the clear Truth that His eyes had
now seen the Messiah of **יהוה**!

We are told that they marvelled at
the words that were spoken, as
the deliverance of יהוה had now
been seen and prepared as a light
for the nations!

Why the 40 days versus the 80 days?



Well, I see two wonderful pictures
portrayed here, in the cleansing
process and being set-apart and
able to enter in to the service of
the Tabernacle.

After יְהוָה was immersed He went in to the Wilderness for '40 days' and, in essence, was 'separated' and set-apart for His role and duty as Saviour and Husband.

When Mosheh and Yisra'ĕl were at Mount Sinai, Mosheh went up the mountain for 40 days and after having broken the first stone tablets at the sight of the ‘golden calf’ worship incident,

he went back up for another 40 days,
totaling 80 days after which Yisra'ĕl,
the set-apart Bride of יהוה, was now
ready to be a called out and set-apart
Bride and received the Marriage
Covenant as there was a bringing forth,
if you will, of a ‘woman’ to be a Bride
for יהוה!

**The question that is often asked is
that if having the child is not a sin,
then why a sin offering?**

Psalm 51:5

**“See, I was brought forth in crookedness, and in sin
my mother conceived me.”**



This is a clear recognition and reminder of how Adam and Hawwah had sinned and Dawid makes it clear in this Tehillah that he was brought forth in crookedness, as this world has been corrupted due to sin,

and so the picture of being atoned for by the offerings brought, is for the mother in recognition of her need for a Saviour, especially in being entrusted with a new life given as a gift from יהוה.

Another powerful picture we are able to see from these two '40 day' requirements is through the work of Messiah, who cleanses His Bride through the washing of the Word.

40 days for a male child and 80 days (2×40) for a female child.

In terms of the cleansing of us, His Bride, we are able to see how, after He was immersed and received the Spirit, *וַיֵּלֶךְ* went into the wilderness for 40 days to be tempted and triumphed by coming through without fail, cleansed after having been born of the Spirit!

This, in many ways, pictures the first 40 days cleansing for the Bride (female), with yet another 40-day cleansing still required, which is what we see pictured, in type, after יושׁ Messiah was resurrected and had presented the wave of the sheaf of the first.

He spent 40 days teaching His taught ones, as He presented Himself alive after His suffering, by many infallible proofs, being seen by them for forty days, speaking concerning the reign of Elohim.

This was, in type, a ‘washing/cleansing period of His Bride’, which symbolically pictures for us the ‘2nd’ 40-day cleansing period for a female child.

Now that He had been separated for
40 days and then spent another 40
days, after His resurrection, with
His taught ones, we are able to see
the picture of a Bride who is able to
be fully cleansed and set-apart for
Her Husband!

Eph 5:25 Husbands, love your wives, as Messiah also did love the assembly and gave Himself for it,

Eph 5:26 in order to set it apart and cleanse it with the washing of water by the Word,

Eph 5:27 in order to present it to Himself a splendid assembly, not having spot or wrinkle or any of this sort, but that it might be set-apart and blameless.

A woman who has a male child, is unclean for 7 days, as in the days of her monthly separation (menstrual cycle), and would remain in the blood of her cleansing for 33 days, totaling 40.

A woman who has a female child, is unclean for 14 days, as in the days of her monthly separation (menstrual cycle), and would remain in the blood of her cleansing for 66 days, totaling 80.

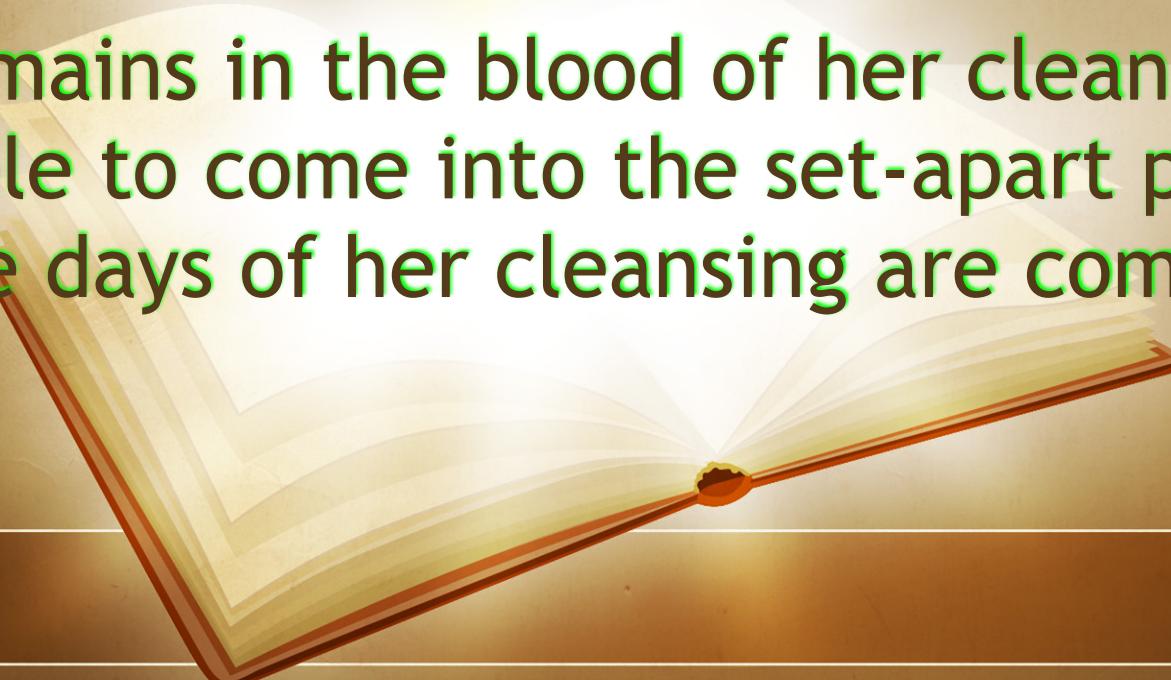
Some have argued that the total days is 33 for a male child and 66 for a female child, yet we must take note of the clear language being given here.

A woman who gives birth is firstly unclean for 7 or 14 days, and then she remains in the blood of her cleansing, and the Hebrew word for ‘remains’ is יָשַׁב yashab - Strong’s H3427 meaning, ‘sit, dwell, remain, abide, inhabit, sitting still’,

and bears the clear understanding here of how she will abide in, or remain in, the state that she has already been in for a further period that is allocated, based on the gender of the child!

Verse 4

She remains in the blood of her cleansing and is not able to come into the set-apart place until the days of her cleansing are complete!



Here we are able to see another great prophetic shadow picture of the complete cleansing that Messiah has brought for us, for we are now able to draw near to Elohim, by the Blood of Messiah, and come boldly to the throne of favour (which is in the Most Set-Apart Place) and find help in time of need!

By having cleansed us and set us apart
in His Blood and having spent 2 ‘40 day’
periods of separation for His Bride, we
are now able to enter into the Set-Apart
Place and have fellowship as a body
together in Him!

The Hebrew root word that is
translated as ‘completed’ is מִלָּא
male’(maw-lay)



Strong's H4390 and carries the meaning,

'to be full, to fill, complete, covered, dedicate, fulfil, ordain', and so, by the work of our Master, a once defiled and divorced House that was scattered throughout the nations, could now enter in!

The Hebrew word that is used here in Wayyiqra/Leviticus 12 for ‘male’ is זָכָר zakar - Strong’s H2145, which comes from the primitive root זָכָר zakar - Strong’s H2142 which means, ‘remember, be mindful’ and the word used for ‘female’ is נִקְבָּה neqebah - Strong’s H5347 and comes from the word נִקְבָּה naqab - Strong’s H5344 which means, ‘to pierce’.

This, that we are given here, is truly a wonderful picture, as we see that the female came from the male who was pierced, just as Adam's side was 'pierced' and the woman was brought forth from his rib!

And therefore, this is a shadow picture of how we, as the Bride of Messiah, have been brought forth, by His flesh being ‘pierced’ for us!



And now, in His Blood, we have
been cleansed and set-apart,
enabled to draw near to the throne
of favour, having been grafted in to
the Covenants of Promise by His
blood that cleanses!



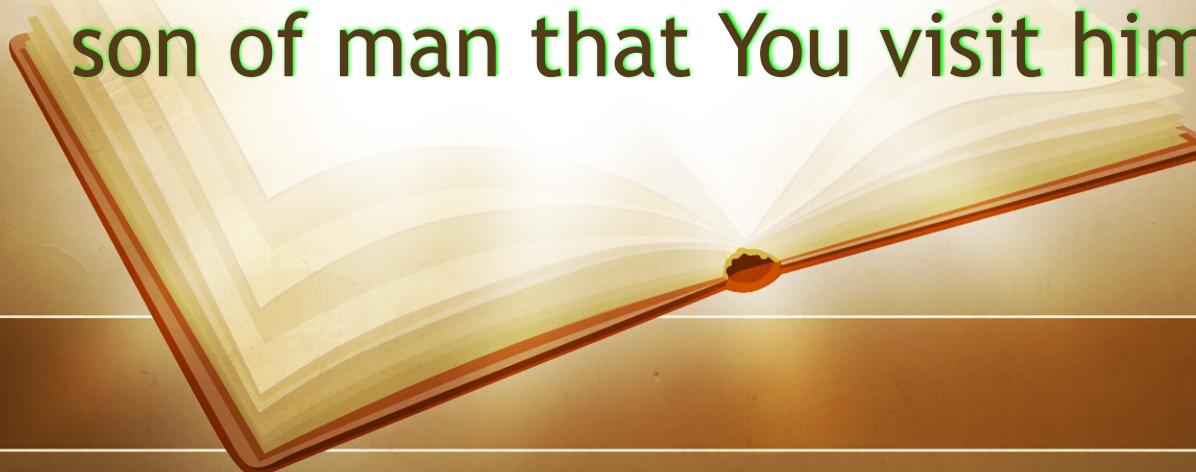
What we are also able to see, through this time of separation for a male or female child, it the wonderful shadow picture of how our Master remembers us and He has not forgotten the Blood covenant that He has renewed for us, by being pierced for us, so that we can be joined to Him and no longer be separated.

Also, we see a wonderful play on words, when Dawid makes the following statement in his Psalm:

(Psalm 8:4)

Tehillah/Psalm 8:4

**“What is man that You remember him? And the
son of man that You visit him?”**



The first Hebrew word that is translated here in Tehillah/Psalm 8:4 as ‘man’ is אָנוֹשׁ enosh - Strong’s H582 which means, ‘man, mankind, mortal man’ while the second Hebrew word that is translated as ‘man’, as in the ‘son of man’, is אָדָם Adam and the Hebrew word that is translated as ‘remember’ is זְכַר zakar - Strong’s H2142.

Why I am highlighting this, is that we can see from Creation account, a clear celebration of praise unto the esteemed Name of יהוָה that saves man and restores man kind to a rightful position in Messiah, our High-priest and King!

Let us take a look at the following
verse:

(Genesis 1:27)

Berěshith/Genesis 1:27

“And Elohim created the man in His image, in the image of Elohim He created him - male and female He created them.”



יהוה had just created a perfect environment for man - an environment to place His image, and He makes a great declaration before all, that He had already created, including the heavenly host of beings that also had been created at this time, saying “let us make man in our image”.

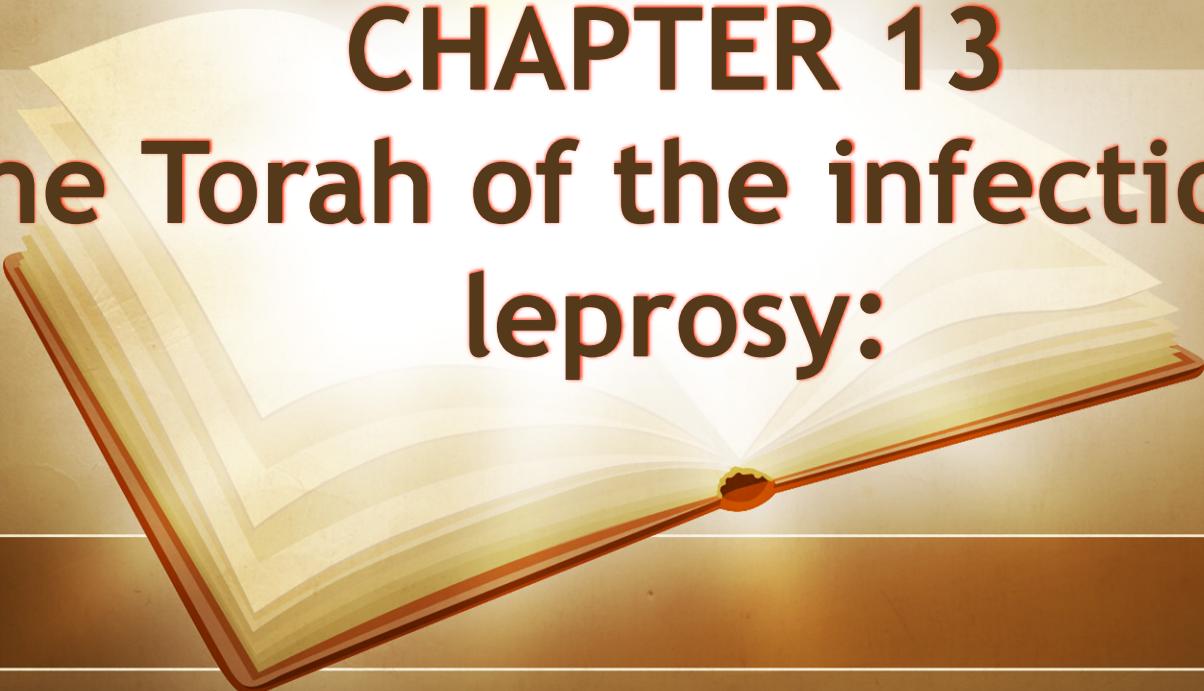
This declaration can be seen as a ‘royal plural’, which is a manner of speaking that shows that the One who is speaking is very great, as He speaks on behalf of all His Kingdom - a Kingdom which He had made specifically for His image, that would be portrayed through man, which could now be placed and established!

So, when we see here, the perfect image of Elohim being created in man, we can see that by the male and female terms, meaning, in essence, ‘marked and pierced’, we recognise that this is exactly what Messiah came for (to be marked and pierced), in order for Him to restore the image of Elohim, His image, in mankind - an image that the first Adam had defiled through sin.

Here in Berěshith/Genesis 1:27, the term ‘**man**’ is translated from the Hebrew word **אָדָם adam** - Strong’s H120 which means, ‘man, mankind, human, person’ and so this also collectively refers to both men and women!

What Tehillah/Psalm 8:4 expresses, is the praise for יהוה creating man and remembering Him and in remembering Him, He provided a way for sinful man to be restored to his rightful place in creation, which is to rule and reign with Elohim!

And in recognising the clear Torah of separation, for a woman who remains in the blood of her cleansing for either 40 or 80 days, we are able to grasp the wonderful picture of being restored and cleansed in our Master's blood, who has separated us unto Himself!



CHAPTER 13

The Torah of the infection of leprosy:

Lev 13:1 And יְהוָה spoke to Mosheh and to Aharon, saying,

Lev 13:2 “When a man has on the skin of his body a swelling, a scab, or a bright spot, and it shall become on the skin of his body like a leprous infection, then he shall be brought to Aharon the priest or to one of his sons the priests.

Lev 13:3 “And the priest shall look at the infection on the skin of the body. And if the hair on the infection has turned white, and the infection appears to be deeper than the skin of his body, it is a leprous infection. And the priest shall look at him, and pronounce him unclean.

Lev 13:4 “But if the bright spot is white on the skin of his body, and does not appear to be deeper than the skin, and its hair has not turned white, then the priest shall shut up the infected one seven days.

Lev 13:5 “And the priest shall look at him on the seventh day and see, if the infection appears to be as it was, and the infection has not spread on the skin, then the priest shall shut him up another seven days.

Lev 13:6 “And the priest shall look at him again on the seventh day and see, if the infection has darkened, and the infection has not spread on the skin, then the priest shall pronounce him clean. It is a scab, and he shall wash his garments and be clean.

Lev 13:7 “But if the scab spreads further over the skin, after he has been seen by the priest for his cleansing, he shall be seen by the priest again.

Lev 13:8 “And the priest shall look and see, if the scab has spread on the skin, then the priest shall pronounce him unclean, it is leprosy.

Lev 13:9 “When the infection of leprosy is on a man, then he shall be brought to the priest.

Lev 13:10 “And the priest shall look and see, if the swelling on the skin is white, and it has turned the hair white, and there is a spot of raw flesh in the swelling,

Lev 13:11 it is an old leprosy on the skin of his body, and the priest shall pronounce him unclean. He does not shut him up, for he is unclean.

Lev 13:12 “And if leprosy breaks out all over the skin, and the leprosy shall cover all the skin of the infected one, from his head to his foot, wherever the priest looks,

Lev 13:13 then the priest shall look and see, if the leprosy has covered all his body, he shall pronounce the infected one clean. It has all turned white, he is clean.

Lev 13:14 “But the day raw flesh appears on him,
he is unclean.

Lev 13:15 “And the priest shall look at the raw
flesh and pronounce him to be unclean - the raw
flesh is unclean, it is leprosy.

Lev 13:16 “Or when the raw flesh changes and
turns white again, he shall come to the priest.

Lev 13:17 “And the priest shall look at him and see, if the infection has turned white, then the priest shall pronounce the infected one clean, he is clean.

Lev 13:18 “And when the body has a boil in the skin,
and it is healed,

Lev 13:19 and in the place of the boil there comes a white swelling or a bright spot, reddish-white, then it shall be seen by the priest.

Lev 13:20 “And the priest shall look and see, if it appears deeper than the skin, and its hair has turned white, the priest shall pronounce him unclean, it is a leprous infection which has broken out of the boil.

Lev 13:21 “But if the priest looks at it and sees no white hairs in it, and it is not deeper than the skin, but has faded, then the priest shall shut him up seven days;

Lev 13:22 and if it has spread further over the skin,
then the priest shall pronounce him unclean, it is a
leprous infection.

Lev 13:23 “But if the bright spot stays in its place,
it has not spread, it is the scar of the boil, and the
priest shall pronounce him clean.

Lev 13:24 “Or when the body receives a burn on its skin by fire, and the raw flesh of the burn shall become a bright spot, reddish-white or white,

Lev 13:25 then the priest shall look at it and see, if the hair of the bright spot has turned white, and it appears deeper than the skin, it is leprosy broken out in the burn. And the priest shall pronounce him unclean, it is a leprous infection.

Lev 13:26 “But if the priest looks at it and sees there are no white hairs in the bright spot, and it is not deeper than the skin, but has faded, then the priest shall shut him up seven days.

Lev 13:27 “And the priest shall look at him on the seventh day. If it spreads further over the skin, then the priest shall pronounce him unclean, it is a leprous infection.

Lev 13:28 “But if the bright spot stays in its place, and has not spread on the skin, but has faded, it is a swelling from the burn. And the priest shall pronounce him clean, for it is the scar from the burn.

Lev 13:29 “And when a man, or a woman, has an infection on the head or in the beard,

Lev 13:30 then the priest shall look at the infection and see, if it appears deeper than the skin, and there is thin yellow hair in it, then the priest shall pronounce him unclean, it is an eruption, a leprosy of the head or beard.

Lev 13:31 “But when the priest looks at the infection of the eruption and sees that it does not appear deeper than the skin, and there is no black hair in it, then the priest shall shut up the one with the infection of the eruption seven days.

Lev 13:32 “And on the seventh day the priest shall look at the infection and see, if the eruption has not spread, and there is no yellow hair in it, and the eruption does not appear deeper than the skin,

Lev 13:33 then he shall shave himself, but the eruption he does not shave. And the priest shall shut up the one with the eruption another seven days.

Lev 13:34 “And on the seventh day the priest shall look at the eruption and see, if the eruption has not spread over the skin, and does not appear deeper than the skin, then the priest shall pronounce him clean. And he shall wash his garments, and he shall be clean.

Lev 13:35 “But if the eruption spreads further over the skin after his cleansing,

Lev 13:36 then the priest shall look at him and see, if the eruption has spread over the skin, the priest need not seek for yellow hair, he is unclean.

Lev 13:37 “But if the eruption appears to have stayed, and there is black hair grown up in it, the eruption has healed. He is clean, and the priest shall pronounce him clean.

Lev 13:38 “And when a man or a woman has bright spots on the skin of the body, white bright spots,

Lev 13:39 then the priest shall look and see, if the bright spots on the skin of the body are dull white, it is a white spot that grows on the skin, he is clean.

Lev 13:40 “And when a man loses the hair of his head, he is bald, he is clean.

Lev 13:41 “And if the hair has fallen from his forehead, he is bald on the forehead, he is clean.

Lev 13:42 “And when there is on the bald head or bald forehead a reddish-white infection, it is leprosy breaking out on his bald head or his bald forehead.

Lev 13:43 “And the priest shall look at it and see, if the swelling of the infection is reddish-white on his bald head or on his bald forehead, as the appearance of leprosy on the skin of the body,

Lev 13:44 he is a leprous man, he is unclean. The priest shall pronounce him unclean, without fail, his infection is on his head.

Lev 13:45 “As for the leper who has the infection, his garments are torn, and his head is uncovered, and he has to cover his upper lip and cry, ‘Unclean! Unclean!’

Lev 13:46 “He is unclean - all the days he has the infection he is unclean. He is unclean, and he dwells alone, his dwelling place is outside the camp.

Lev 13:47 “And when a garment has an infection of leprosy in it, in a woollen garment or in a linen garment,

Lev 13:48 or in the warp or in the weft of linen or wool, or in leather or in any leather-work,

Lev 13:49 and the infection shall be greenish or reddish in the garment or in the leather, or in the warp or in the weft, or in any leather object, it is an infection of leprosy and shall be shown to the priest.

Lev 13:50 “And the priest shall look at the infection and shut up the infected seven days.

Lev 13:51 “And he shall look at the infection on the seventh day. And when the infection has spread in the garment, or in the warp or in the weft, or in the leather or any leather-work, the infection is an active leprosy, it is unclean.

Lev 13:52 “And he shall burn that garment, or the warp or the weft, in wool or in linen, or any leather object in which the infection is, for it is an active leprosy. It is burned with fire.

Lev 13:53 “But if the priest looks and sees that the infection has not spread in the garment, or in the warp or in the weft, or in any leather object,

Lev 13:54 then the priest shall give command, and they shall wash that in which the infection is. And he shall shut it up another seven days.

Lev 13:55 “And the priest shall look at the infection after it has been washed and see, if the infection has not changed its appearance, though the infection has not spread, it is unclean, and burn it in the fire - it is eaten away, in its inside or outside.

Lev 13:56 “And if the priest shall look and see that the infection has faded after washing it, then he shall tear it out of the garment, or out of the warp, or out of the weft, or out of the leather.

Lev 13:57 “And if it is still seen in the garment, or in the warp or in the weft, or in any leather object, it is a spreading infection. Burn it with fire, that in which the infection is.

Lev 13:58 “And if you wash the garment, or the warp or the weft, or any leather object, if the infection has disappeared from it, then it shall be washed a second time, and shall be clean.

Lev 13:59 “This is the Torah of the infection of leprosy in a garment of wool or linen, or in the warp or in the weft, or in any leather object, to pronounce it clean or to pronounce it unclean.”

The Hebrew word that is translated as ‘leprosy’ or ‘leprous infection’ is **צְרֻעָת** tsara’ath -

Strong’s H6883 which means, ‘leprosy, malignant skin disease in people; and in clothing or buildings - mildew or mould’.

This word is derived from the primitive root verb **צָרָע** tsara - Strong's H6879 which means, ‘to be struck with leprosy, to be leprous’.



This form of infection comes out in physical manifestations and is not the same specific flesh-devouring disease that bears this name today (also known as Hansen's Disease after the man who identified its cause), but is a skin ailment that is more like psoriasis, which is a chronic skin disease characterized by circumscribed red patches covered with white scales, yet it was not this either.

The symptoms of leprosy were just like several normal, common occurrences, until they took on specific characteristics for which the priests had to watch, because they were signs of something deeper.

It may seem a little odd that skin irritations are important in the Torah, yet what this shows is that while the literal commands are to be followed, we also need to look at what is behind them and understand that there is more to simply adhering to the letter of the Torah, as we are to walk in Spirit and Truth and show through our outward actions that the Torah is truly written upon our hearts

This is more than just an insect bite or dry skin, and the fact that it is more than skin-deep means it is more than just a surface blemish, though any of these should alert us to the need to examine ourselves to make sure that is all it is.

1 Corinthians 11:31

**“For if we were to examine ourselves, we would not
be judged.”**

One would come to the priest to determine whether it came from a deeper cause.

He is the only one who can diagnose it, after examining the facts. What is such a powerful picture and great lesson for us in this entire chapter is the fact that only the priest could declare someone clean or unclean!

What is worth taking note of, is the use of the Hebrew root word that is translated in this chapter as ‘plague, infection and disease’.

With this root word being translated into 3 different English words, one can often miss a vital theme that is being set forth here in this Chapter!

The Hebrew root word that is used, is the noun נֶגֶע nega - Strong's H5061 which means, 'a stroke, plague, mark, affliction, infection, wound, disease' and this comes from the primitive root word נָגַע naga - Strong's H5060 and means, 'to touch, strike, reach, cause to touch, join' and denotes that which pertains when one thing (or person) physically contacts another.

The noun נֶגֶשׁ nega - Strong's H5061 refers to a physical blow, or to the punishment that a ruler gives a subject.

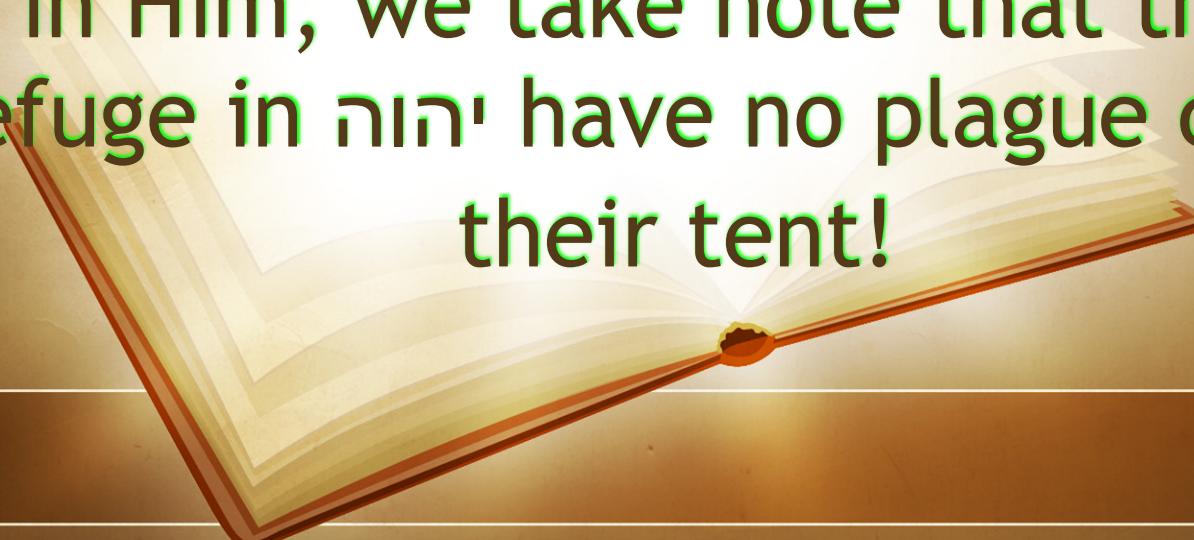
Elohim is usually the one who meets out punishment and/or disease and here in Wayyiqra/Leviticus 13 & 14 we see the majority use of this noun, concerning the contagious diseases described.

This noun is used 47 times in Wayyiqra/Leviticus 13 and 14 times in Wayyiqra/Leviticus 14.

That is a total of 61 times that this noun is used in the two chapters that deal with the plague or disease or infection of leprosy!

It is used a total of 78 times in the Tanak and so, with the majority of its usage being here in Wayyiqra/Leviticus 13, we can acknowledge and identify a clear emphasis being made, with the clear lesson on that which our Master took upon Himself in order to redeem us from the destruction of sin and the associated plagues, infections and diseases that are as a result of sin.

In a powerful psalm of praise unto יְהוָה, for the complete protection and provision we have in Him, we take note that those who find refuge in יְהוָה have no plague come near their tent!



Psalm 91:10

“No evil befalls you, and a plague does not come near your tent”

In a clear prophecy of Messiah - the revealed Arm of יהוה - we are told how He would be stricken for our transgressions. In the following verse the root word נֶגֶע nega - Strong's H5061 is translated as 'stricken':

Isaiah 53:8

“He was taken from prison and from judgment. And as for His generation, who considered that He shall be cut off from the land of the living? For the transgression of My people He was stricken.”

**Kěpha reminds us that Messiah
suffered for our sins:**

(Kěpha Aleph/1 Peter 3:18)



1 Peter 3:18

“Because even Messiah once suffered for sins, the righteous for the unrighteous, to bring you to Elohim, having been put to death indeed in flesh but made alive in the Spirit”

Having been set from sin and destruction,
we are to make sure that we stay clean, as
we walk in Messiah and guard to do all He
commands and we are therefore able to
learn from this chapter on the Torah of
leprosy, that we are to come out and touch
not that which is unclean!

Isaiah 52:11

**“Turn aside! Turn aside! Come out from there, touch
not the unclean. Come out of her midst, be clean,
you who bear the vessels of יהוה.”**

The root word נָגַע naga - Strong's H5060 is translated here as ‘touch’ and the Greek word used in the LXX (Septuagint) is ἅπτομαι haptomai - Strong's G680 which means, ‘touch, fasten oneself to, cling’ and is used to describe the practice of having no fellowship with pagan practices, as we see the clear command given in:

(2 Corinthians 6:17)

2 Corinthians 6:17

“Therefore, “Come out from among them and be separate, says יהוה, and do not touch what is unclean, and I shall receive you.”

The Greek word translated as ‘not’ is
μή mē - Strong’s G3361 which is a
primary participle of a qualified
negation, meaning, ‘not, know,
neither, none’

The reason that I am highlighting these words and its uses in various verses is to simply point out the wonderful work that our Master and Redeemer has done for us, as He was stricken for our transgressions, cleansing us from that which defiles and now, we are to makes sure we do not touch that which does not pertain to complete set-apartness!

1 John 5:18

“We know that everyone having been born of Elohim does not sin, but the one having been born of Elohim guards himself, and the wicked one does not touch him.”

In verse 2-3 we see how the language used to describe the progression of leprosy in fact shows us how sin/lawlessness too can progress from something seemingly small and insignificant to a fully blown outburst of wickedness and bad fruit. The lesson on leprosy is that it represents for us the sin of the flesh and how ‘unseen’ sin or un-dealt with sin progresses to bear fruit that is ugly and spoilt.

The progression of sin not brought to the priest for inspection and dealt with, can progress as seen in the pattern of the following verses:



1 - Verse 2 - The beginning - a scab or a bright
spot -

Isa 3:16 And יְהוָה says, “Because the daughters of Tsiyon are haughty, and walk with outstretched necks and seductive eyes, walking and mincing as they go, making a jingling with their feet,

Isa 3:17 therefore יְהוָה shall smite with a scab the crown of the head of the daughters of Tsiyon, and expose their nakedness.”

2 - Verse 7 - Advancement - scab spreads over the skin

Isa 1:5 Why should you be stricken any more? You continue in apostasy! All the head is sick, and all the heart faints.

Isa 1:6 From the sole of the foot, to the head, there is no soundness in it - wounds and bruises and open sores; they have not been closed or bound up, or soothed with ointment.

3 - Verse 10 - Full outburst - raw flesh in the swelling - a picture of hatred setting in!

Amo 5:10 “They hated the one who reproves in the gate, and they despise the one who speaks the truth.”

4 - Verse 24 - Inflamed state - burns/ burning - be consumed with His love and respond with obedience in joy or stay in a disobedient state and be ‘consumed’ in His wrath!

Isa 3:24 “And it shall be: Instead of a sweet fragrance, a smell of decay; and instead of a belt, a rope; and instead of well-set hair, baldness; and instead of a festal robe, a girding of sackcloth; and branding instead of loveliness.”

Inflammations can picture for us certain ‘mind games’, through slander or gossip, which can certainly contaminate us and cause us to become ‘unclean’ and defiled!

Burns cause inflamed flesh and so we see this as a picture of anger, which can often cause one’s face to become red and inflamed with rage!

James 1:14-22

Jas 1:14 But each one is enticed when he is drawn away by his own desires and trapped.

Jas 1:15 Then, when desire has conceived, it gives birth to sin. And sin, when it has been accomplished, brings forth death.

Jas 1:16 Do not go astray, my beloved brothers.

Jas 1:17 Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom there is no change, nor shadow of turning.

Jas 1:18 Having purposed it, He brought us forth by the Word of truth, for us to be a kind of first-fruits of His creatures.

Jas 1:19 So then, my beloved brothers, let every man be swift to hear, slow to speak, slow to wrath,

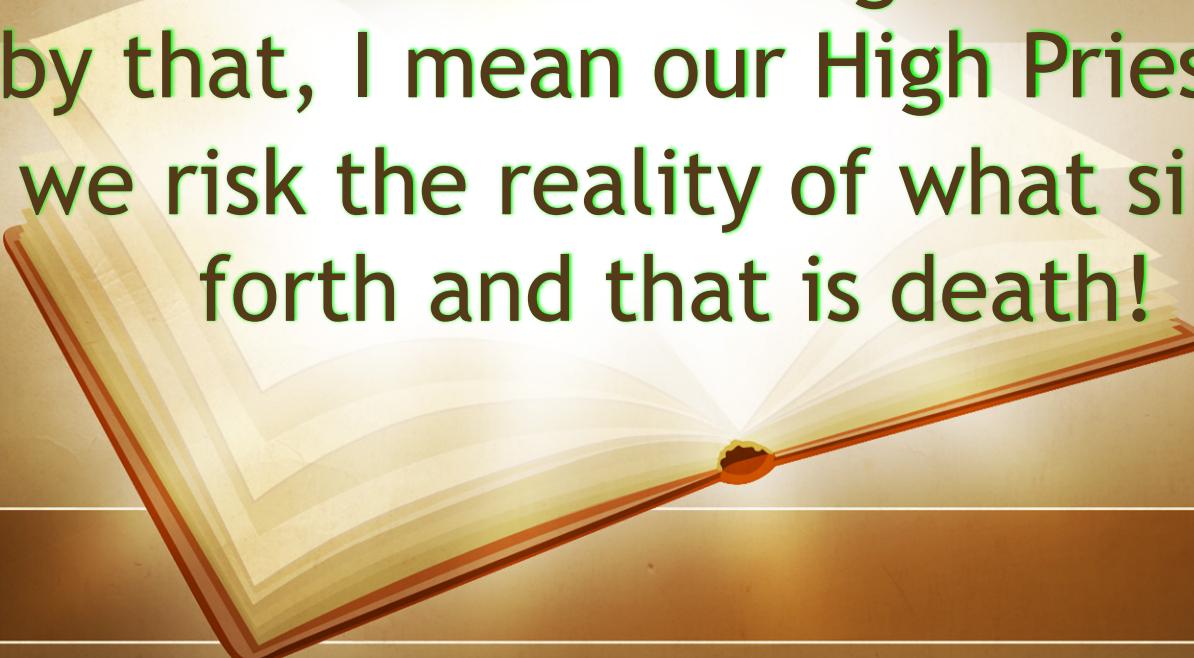
Jas 1:20 for the wrath of man does not work the righteousness of Elohim.

Jas 1:21 Therefore put away all filthiness and overflow of evil, and receive with meekness the implanted Word, which is able to save your lives.

Jas 1:22 And become doers of the Word, and not hearers only, deceiving yourselves.

We are to be doers of the Word and not hearers only; for if we find ourselves slackening in our doing of the Word, a scab or infection of sin may appear, which, when left alone, could entice one into following one's own desires rather than seeking the well pleasing desire of Elohim and, as a result, give birth to much lawlessness!

If not dealt with and brought to the priest,
and by that, I mean our High Priest יְהוָשִׁׁיב,
then we risk the reality of what sins brings
forth and that is death!



In the above text in Ya'aqob/James 1:14-22, we are clearly told to be slow to become angry, for anger doesn't work righteousness and while we may not always be excused from getting angry, we are to do our utmost to not do so quickly.

And if one does get angry for whatever reason
then sort it out quickly lest your anger turns
you away from walking in righteousness and
find yourself become defiled through regretful
actions or words that need to be repented of!

Ephesians 4:26-27

“Be wroth, but do not sin.” Do not let the sun go
down on your rage,
27 nor give place to the devil.”

For me this verse is very clear - we must be careful when we find ourselves being wroth or angry, because if it is harboured and continued for more than a day we risk the danger of giving a place for the devil to have an open door into our lives, and we need to learn to 'put off' all filthiness and fleshly reactions that may only start as a small irritating scab, which if scratched enough can fester and cause greater infection, and cause one to get greatly inflamed and let anger direct your way, which will only result in a negative outcome!

2 Corinthians 7:1

“Having, then, these promises, beloved, let us cleanse ourselves from all defilement of the flesh and spirit, perfecting set-apartness in the fear of Elohim.”

Leprosy can represent for us that which is of the flesh, and at the same time even that which is a defilement of the spirit and we must cleanse ourselves from all of this defilement as we perfect our set-apartness in Messiah.

When we have been found to have an infection so to speak, and by that, I mean that we have recognised that there is an area of disobedience in our lives that does not line up with pure set-apartness, then we too, like the infected one, must come to the Priest and repent of our sin and be cleansed from all unrighteousness that we may praise Him and be able to participate in that which is required in the service of His Body!

1 John 1:9

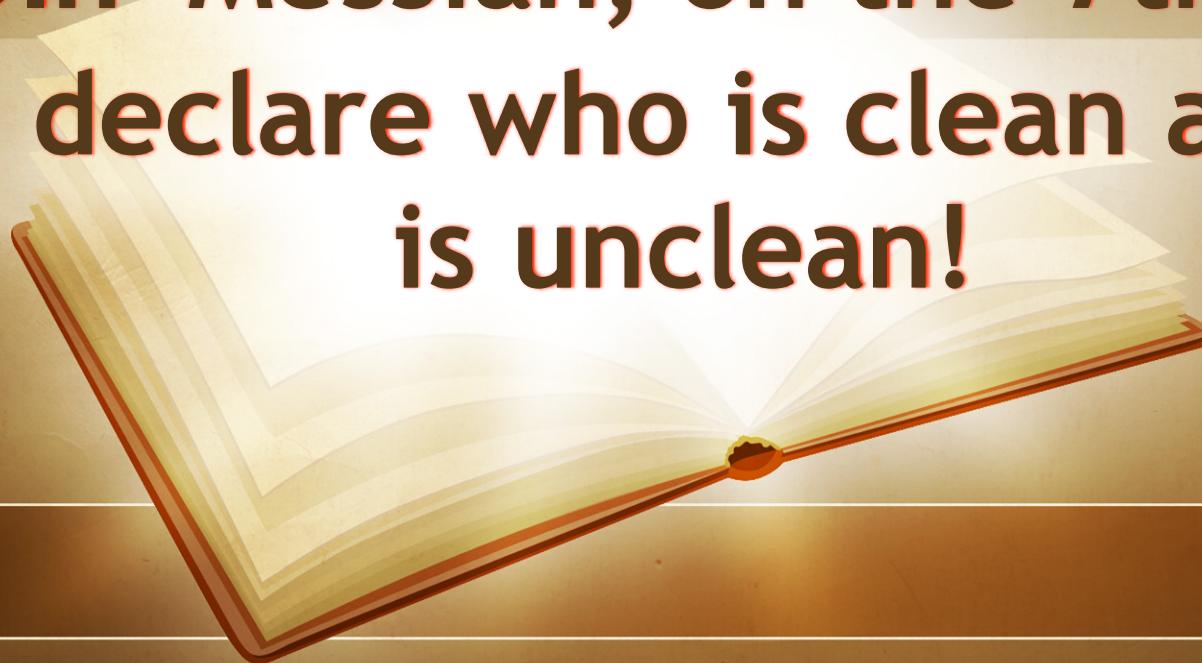
If we confess our sins, He is trustworthy and righteous to forgive us the sins and cleanse us from all unrighteousness.

The waiting period of anyone who was inspected by the priest was 7 days and this is very profound, as on the 7th day the infected one would be inspected.

As we continue to understand the one thing that Kěpha told us to not be ignorant of or rather to not let one matter be hidden from us, and that is that 1 day is as a 1000 years to יהוה and a 1000 years are as 1 day, we once again see the wonderful picture being presented here in the Torah of leprosy.

On the 7th day the priest would inspect the infected one and so we know that on the 7th day (that is the 7th Millennium) our High Priest will come and ‘inspect’ us to see if we are clean or unclean - to see whether we have defilement of the flesh and spirit or if we have walked faithfully in spirit and in truth!

**ישׁוּעָה יְהוָה Messiah, on the 7th day,
shall declare who is clean and who
is unclean!**

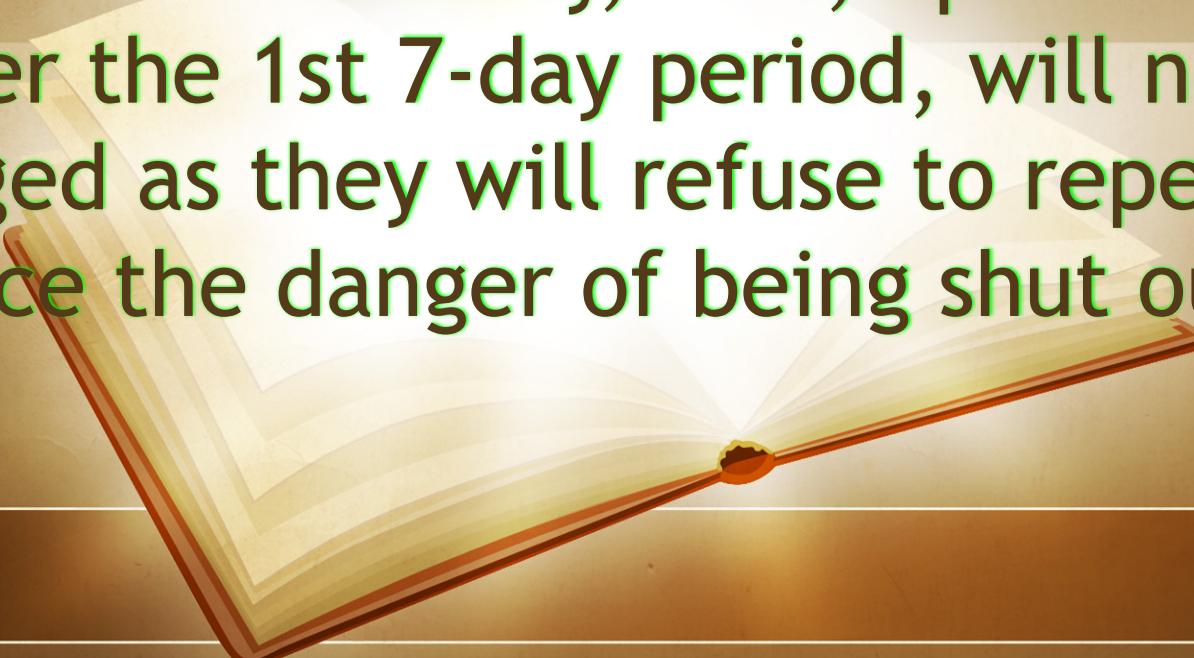


As we consider the further picture of this in relation to the feasts we see once again a wonderful picture of how יְהוָה will come out of the Most Set-Apart Place on Yom Kippur and by the time Sukkoth arrives, He will have a clean and prepared Bride who has made herself ready for Her coming King, able to enter in to the Marriage Supper of the Lamb!

A person who had an infection would be shut up for 7 days and then inspected and if still no improvement would be shut up a further 7 days being inspected again on the 14th day and if he is still unclean he would be pronounced unclean and is no longer ‘shut up’ but rather judged as unclean and unfit to enter the camp and remains in his uncleanness.

This, for me, is a critical foreshadowing to the period between Yom Teruah on the 1st of the 7th month in the 7th Millennium to the 14th of the 7th month - the day before Sukkoth and those who have not been ‘cleansed’ by the Blood of the Lamb and have received the covering or atonement for their sins shall be permanently declared unclean and have no access in to the rejoicing feast of Sukkoth!

There will be many, who, upon inspection after the 1st 7-day period, will not have changed as they will refuse to repent and so will face the danger of being shut out forever.



The 7 days of being shut up can also symbolise for us the time of Ya'aqob's trouble in the 7-year tribulation period, which will clearly identify three groups of people: the righteous, the wicked, and the “sinners” who have not yet made their decision on which way to go but have drifted along in being lukewarm.

**Dawid speaks of “teaching sinners
יהוה’s way”, while יהוה sets Himself
firmly against the wicked.**



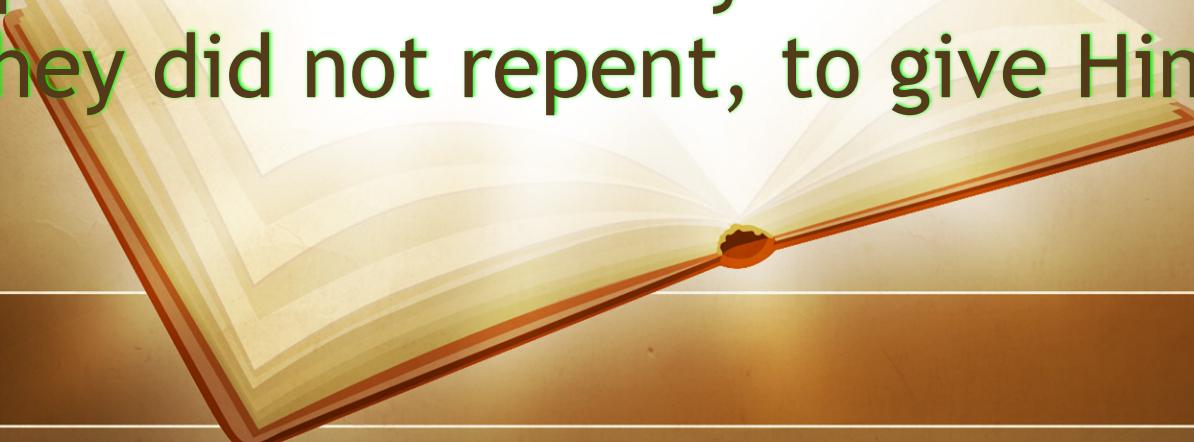
At the very beginning of this apocalyptic seven-year season, some are separated away and pronounced “clean” or righteous, for they have prepared themselves in this age and been faithful and steadfast in walking in righteousness, holding fast to the commands of Elohim and the testimony of Messiah.

**Others are destroyed by plagues
and disasters, having “still refused
to repent”.**

(Revelation 9:20;16:9)

Rev 9:20 And the rest of mankind, who were not killed by these plagues, did not repent of the works of their hands, that they should not worship the demons, and idols of gold, and of silver, and of brass, and of stone, and of wood, which are neither able to see, nor to hear, nor to walk.

Rev 16:9 And men were burned with great heat, and they blasphemed the Name of Elohim who possesses authority over these plagues. And they did not repent, to give Him esteem.



**At the end of Hazon/Revelation we
see a clear divide between the
righteous and the wicked or in terms
of the torah of leprosy, between the
clean and the unclean:
(Revelation 22:11)**

Rev 22:11 “He who does wrong, let him do more wrong; he who is filthy, let him be more filthy; he who is righteous, let him be more righteous; he who is set-apart, let him be more set-apart.

What we must recognise here is that the torah for a leprous infection is very clear - you have ‘7 days’ to get cleaned up and be inspected by the priest - what will you be found to have done? Remain in your sin or cleansed and of great use in His house?

2 Timothy 2:20-21

But in a large house there are not only vessels of gold and silver, but also of wood and clay, some unto value and some unto no value.

21. If, then, anyone cleanses himself from these matters, he shall be a vessel unto value, having been set apart, of good use to the Master, having been prepared for every good work.

Part of ‘cleansing oneself’ is the need to take responsibility and own up to the fact that you have a spot/blemish and takes great humility to do so, whereas if one does not confess and repent then it shows a selfishness and pride that is crippling one’s ability to be free from any defilement and the consequences of ignored selfishness and pride is fatal!

It would take great courage and bravery to confess and expose oneself to this long period of testing so that the rest of the community/camp could remain pure.

One cannot be part of the community as long as the signs of selfishness are on him.

(1 Corinthians 5:11)

1 Corinthians 5:11

But now I have written to you not to keep company with anyone called 'a brother,' if he is one who whores, or greedy of gain, or an idolater, or a reviler, or a drunkard, or a swindler - not even to eat with such a one.

The treatment for leprosy was to remove and isolate the contamination.

The one spreading gossip, slanderous thoughts and bad reports about other people was to be removed from the camp before it infected the whole camp. During this time, they were considered contagious. After the seven days, the priest inspected them to see if the condition had spread or changed.

What the priest was inspecting was both the body and the heart condition of the contaminated person. Treating the heart and mind (sickness of the spirit), took care of the sickness on the body in the physical dimension. Once the contaminated person repented, the priest anointed the person with oil and immersed them in water/mikvah for status change from the unclean realm into the clean realm.

The person was thus restored back into communion with יהוה' and the community of fellowship again.

This is called the ritual application of יהוה's teaching and instruction for Life and is still applicable today!

This principle comes not from Judaism or rabbinic teaching, but עשו', the LIFE in Torah!