

TORAH TEACHINGS



Understanding YAH's Likes and dislikes

**# 27 Tazria, (תִּזְרִיעַ) –
Hebrew for “she conceives”,**


Torah: Leviticus 12:1-13:59

Haftarah: 2 Kings 7:3-20

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

A woman giving birth should undergo a process of purification, which includes immersing in a mikvah (a naturally gathered pool of water) and bringing offerings to the Holy Temple. All male infants are to be circumcised on the eighth day of life.



TOPICS IN THE PARSHA

THIS WEEK TORAH PARASHAT

Tzaraat (often mistranslated as “leprosy”) is a supernatural plague, which can afflict people as well as garments or homes. If white or pink patches appear on a person’s skin (dark pink or dark green in garments or homes), a kohen is summoned. Judging by various signs, such as an increase in size of the afflicted area after a seven-day quarantine, the kohen pronounces it tamei (impure) or tahor (pure).

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

A person afflicted with tzaraat must dwell alone outside of the camp (or city) until he is healed. The afflicted area in a garment or home must be removed; if the tzaraat recurs, the entire garment or home must be destroyed.

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.’ ”

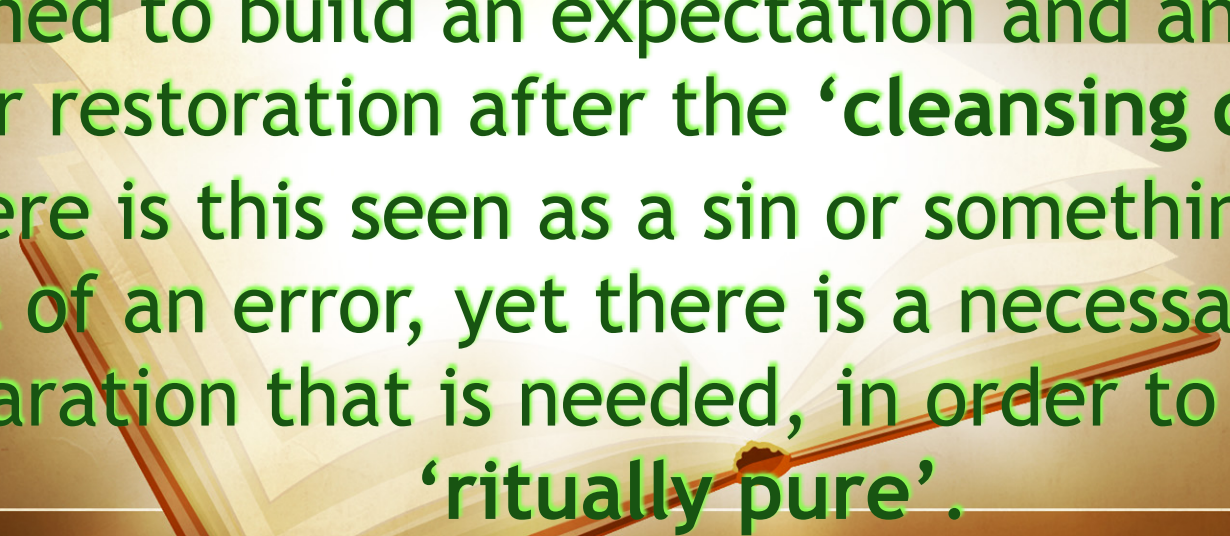


This week's torah portion is called תַּזְרִיעַ - Tazria which means, 'She bears seed' or 'She is with seed' and this word comes from the root word זָרַע zara (zaw-rah')- Strong's H2232 which means, 'to sow or scatter seed, conceive, give birth, offspring'.



Here, in this 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 (nid-daw')- 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 נִדָּח niddah (nid-daw')-
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'.




Lev 18:19 'And do not approach a woman to uncover her nakedness in her monthly separation of uncleanness.

Lev 20:18 'And a man who lies with a woman during her sickness and uncovers her nakedness: he has laid bare her flow, and she has uncovered the flow of her blood, both of them shall be cut off from the midst of their people.

Eze 18:5 “But if a man is righteous and shall do
right-ruling and righteousness,

Eze 18:6 if he has not eaten on the mountains, nor
lifted up his eyes to the idols of the house of
Yisra’ěl, nor defiled his neighbour’s wife, nor comes
near a woman during her uncleanness,



The Woman Who Bled for 12 Years



Luk 8:43 And a woman, having a flow of blood for twelve years, who, having spent all her livelihood on physicians, was unable to be healed by any,

Luk 8:44 came from behind and touched the tzitzit of His garment. And immediately her flow of blood stopped.

Luk 8:45 And יהושע said, “Who touched Me?” And when all denied it, Kěpha and those with him said, “Master, the crowds throng You and press upon You, and You say, ‘Who touched Me?’ ”

Luk 8:46 But **יהושע** said, “Somebody did touch Me, for I knew power went out from Me.”

Luk 8:47 And the woman, seeing that she was not hidden, came trembling, and falling down before Him she declared to Him in the presence of all the people why she had touched Him and how she was healed immediately.

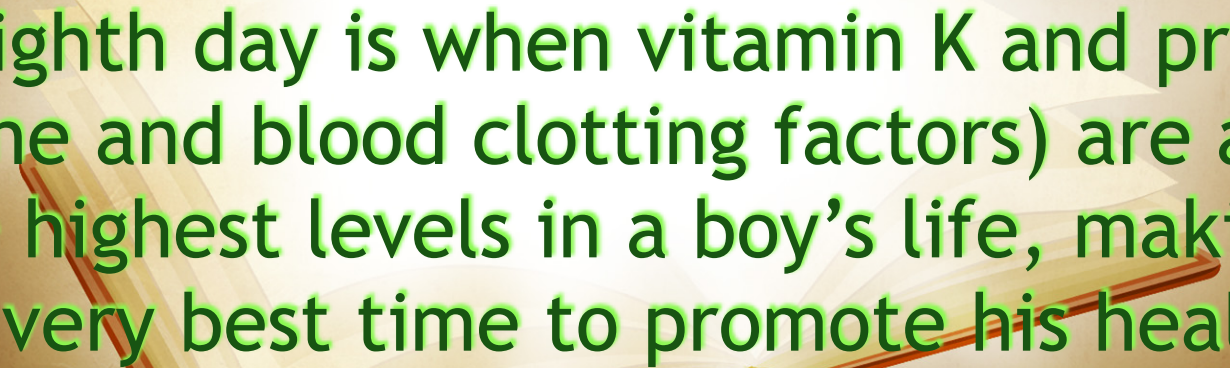
Luk 8:48 And He said to her, “Take courage, daughter, your belief has healed you. Go in peace.”

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, totaling 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:

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.

Yeshua Presented at the Temple

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 יהוה, “Every male who opens the womb shall be called set-apart to יהוה” Exo 13:2, Exo 13:12, Exo 13:15.

Luk 2:24 and to give an offering according to what is said in the Torah of יהוה, “A pair of turtledoves or two young pigeons.” Lev 5:11, Lev 12:8.

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'el. 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 **יהושע**, 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,

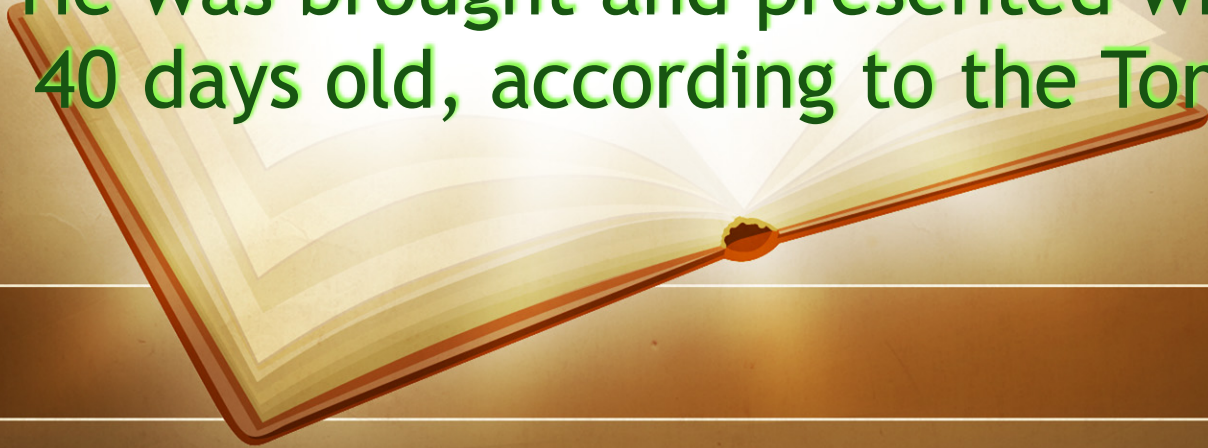


Luk 2:30 for my eyes have seen Your deliverance,

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, Isa
42:6, Isa 49:6 and the esteem of Your people
Yisra'ěl.”

What we must also take note of here, is that **יהושע** 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 **יהושע** 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 recognize, 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 **יהושע** was presented 40 days after His birth.

We certainly believe 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 Yosef and Miryam came to present **יהושע** and heard Shim'on confirming the clear Truth that His eyes had now seen the Messiah of **יהוה**!

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



Back to a woman's separation:

What we must understand here, is the clear necessity for a woman to refrain from intimacy with her husband during here time of separation.

This in no way calls for wives to sleep in separate beds and not being able to even sit on a chair in the house lest others who sit on it become unclean, but rather, it speaks of a separation time of being intimate with her husband.

During this time, the husband and wife are not to engage in sexual intercourse, while she is in the time of her cleansing.

What this **'time of separation'** does is create a wonderful time of much needed bonding with the mother and child and it also causes the husband to begin to relate to his wife in ways that build the relationship stronger without the means of sex.

It is during the time of 'niddah' that a husband and wife are able to bond on other levels of intimacy in a nonphysical way and deepen their relationship, while having the great expectation of coming together once she is cleansed from her blood.

This 'niddah' time is not only for healing the body after the birthing process, it also allows the woman to enjoy her baby and not have added responsibilities imposed on her like going to the congregation or working, or having other outside influences interrupt her focus of looking after their baby and home life.

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 **יהושע** 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'ěl 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, totalling 80 days after which Yisra'ěl, 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?

Tehillah/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(Eve) 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 X 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, **יהושע** 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 יהושע 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'siyim/Ephesians 5:25-27 “Husbands, love your wives, as Messiah also did love the assembly and gave Himself for it, 26 in order to set it apart and cleanse it with the washing of water by the Word, 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* (yaw-shab')- 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

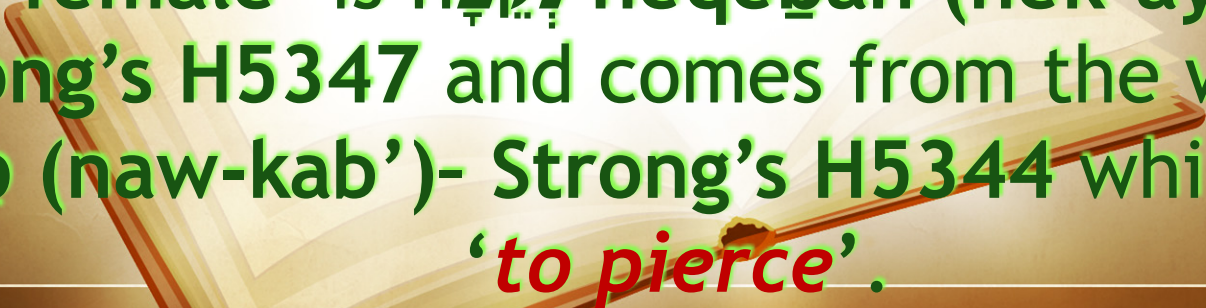
She remains in the blood of her cleansing and is not able to come into the set-apart place until the days of her cleansing are complete!

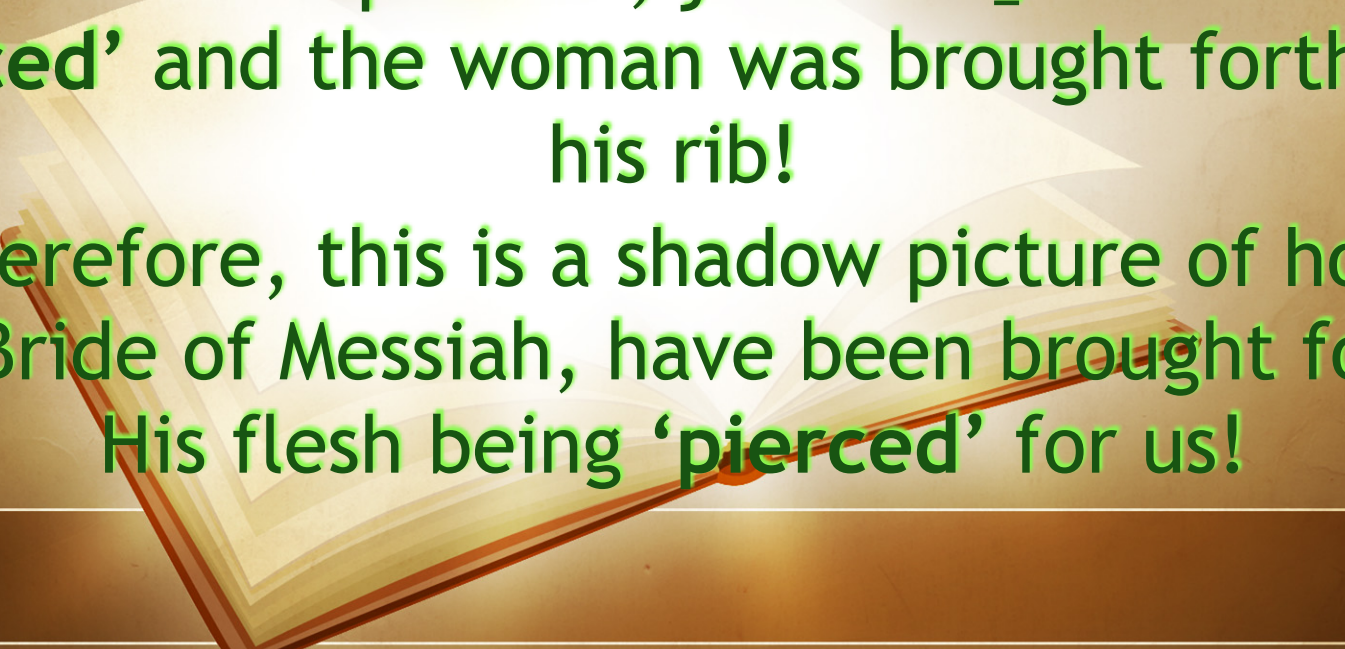
Here we are able to see another great prophetic shadow picture of the complete cleansing that Messiah has brought for us, for we are now able to draw near to Elohim, by the Blood of Messiah, and come boldly to the throne of favour (which is in the Most Set-Apart Place) and find help in time of need!

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 מָלָא male' (maw-lay) - Strong's H4390 and carries the meaning, '*to be full, to fill, complete, covered, dedicate, fulfill, 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 zākār (zaw-kawr')-
Strong's H2145, which comes from the primitive
root זָכַר zākār (zaw-kar')- Strong's H2142 which
means, '*remember, be mindful*' and the word used
for 'female' is נִקְבָּה neqebāh (nek-ay-baw')-
Strong's H5347 and comes from the word נָקַב
naqab (naw-kab')- Strong's H5344 which means,
'to pierce'.





This, that we are given here, is a truly 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's a 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, in:

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 אִנוֹשׁ enosh (en-

oshe’)- 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

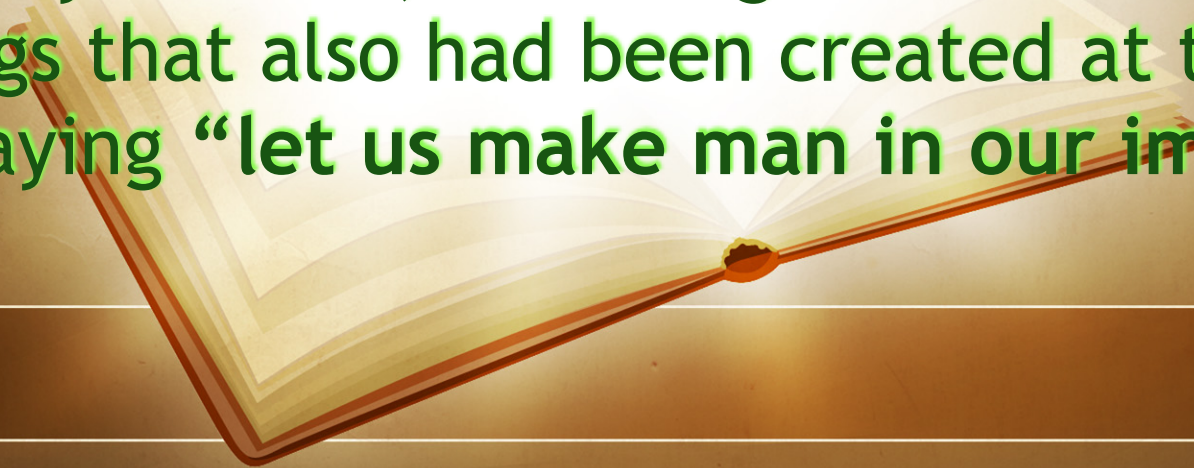
‘remember’ is זָכַר zakar (zaw-kar’)- Strong’s H2142.

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

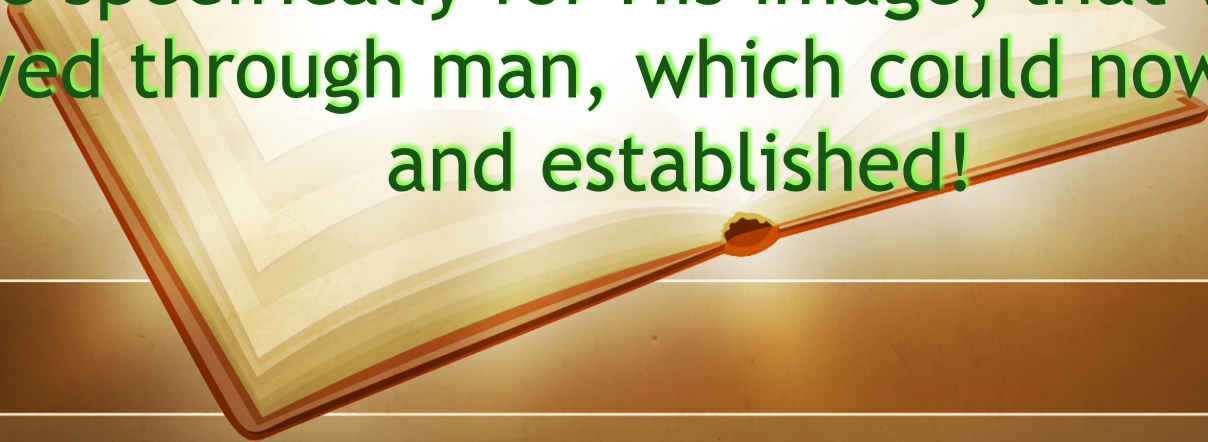
Let us take a look at the following verse:

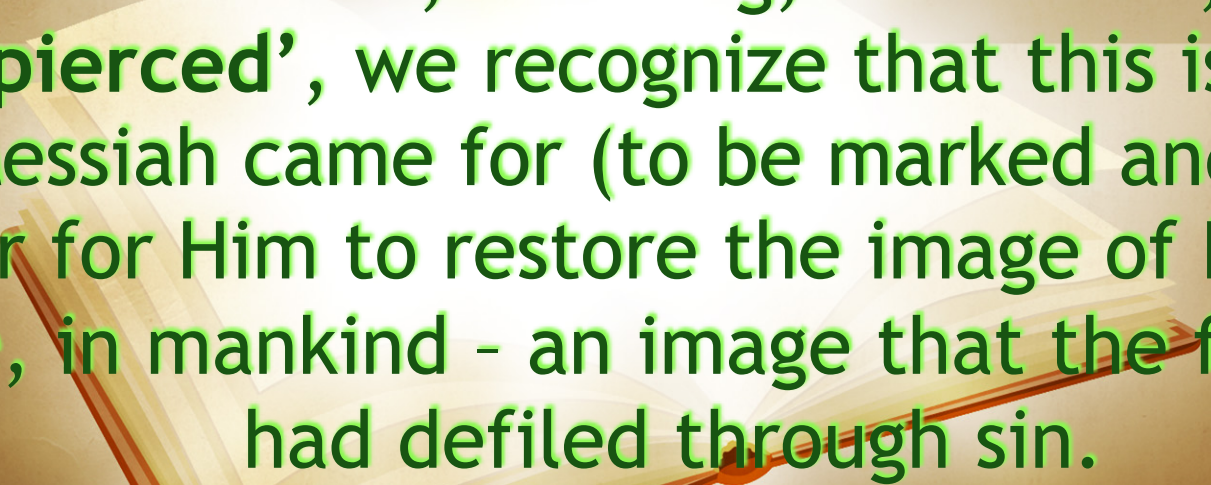
Berěshith/Genesis 1:27 “And Elohim created the man in His image, in the image of Elohim He created him - male and female He created them.”

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 recognize 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 Berēshith/Genesis 1:27, the term 'man' is translated from the Hebrew word אָדָם *ādām* (aw-dam')- 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 *YHWH* 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 recognizing 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!



Laws About Leprosy

Lev 13:1 And יהוה 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 tsara’ath(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 tsara’ath (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 tsara’ath(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 tsara’ath(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 tsara’ath(leprosy) breaks out all over the skin, and the tsara’ath(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 tsara'ath(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 tsara'ath(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 tsara’ath(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 tsara'ath(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 tsara'ath (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 tsara’ath(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 tsara'ath(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 tsara’ath(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 tsara’ath(leprosy) on the skin of the body,

Lev 13:44 he is a tsara’ath(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 tsara(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 tsara’ath(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,

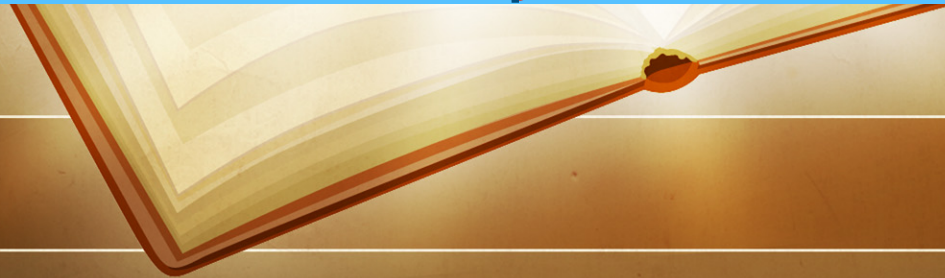
Lev 13:49 and the infection shall be greenish or reddish in the garment or in the leather, or in the warp or in the weft, or in any leather object, it is an infection of tsara'ath(leprosy) and shall be shown to the priest.

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 tsara’ath(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 tsara’ath(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.

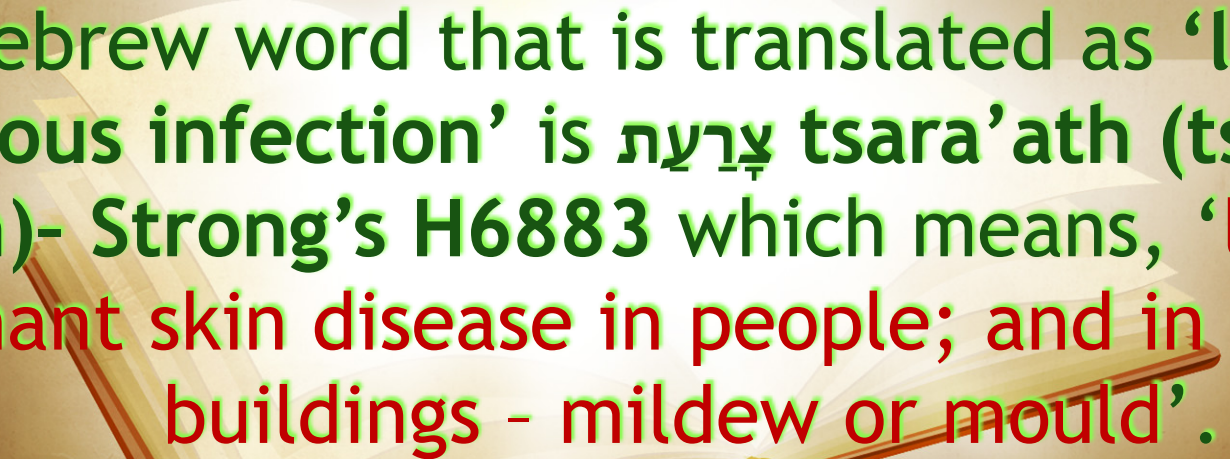
Lev 13:59 “This is the Torah of the infection of tsara’ath(leprosy) in a garment of wool or linen, or in the warp or in the weft, or in any leather object, to pronounce it clean or to pronounce it unclean.”




CHAPTER 13

The Torah of the infection of leprosy:

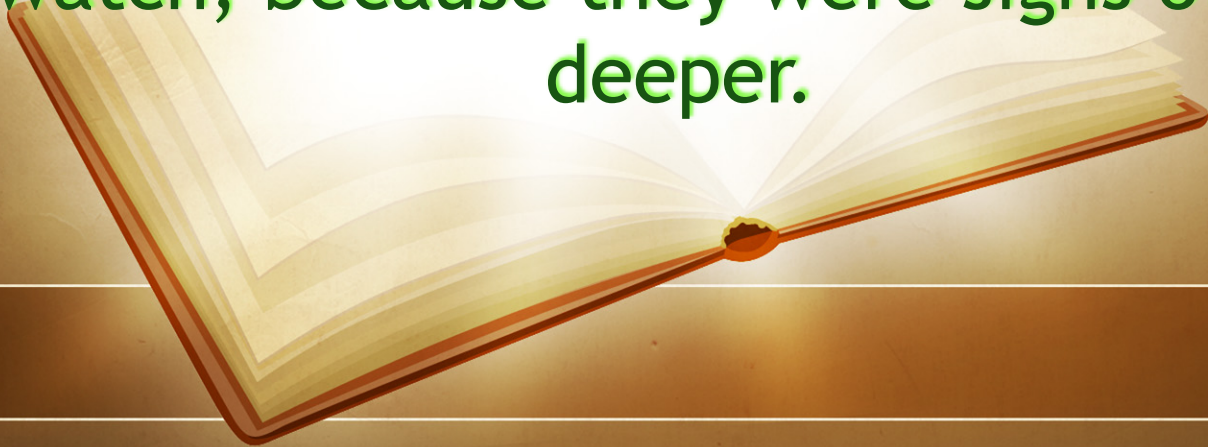
The Hebrew word that is translated as 'leprosy' or 'leprous infection' is צָרַעַת *tsara'ath* (tsaw-rah'-ath)- Strong's H6883 which means, 'leprosy, malignant skin disease in people; and in clothing or buildings - mildew or mould'.

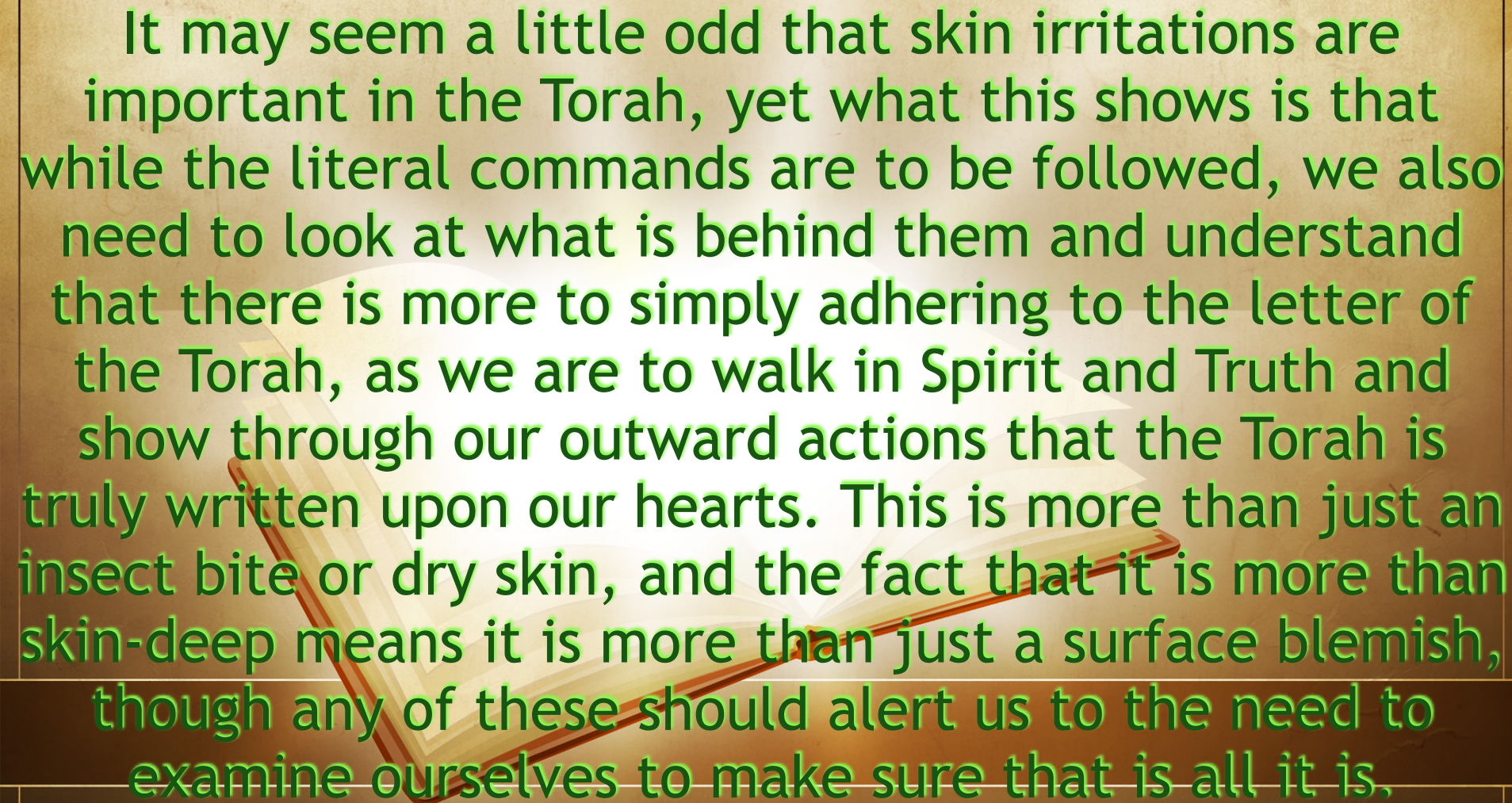


This word is derived from the primitive root verb  tsara (tsaw-rah')- Strong's H6879 which means, ***'to be struck with leprosy, to be leprous'***.

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 tsara'ath(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.

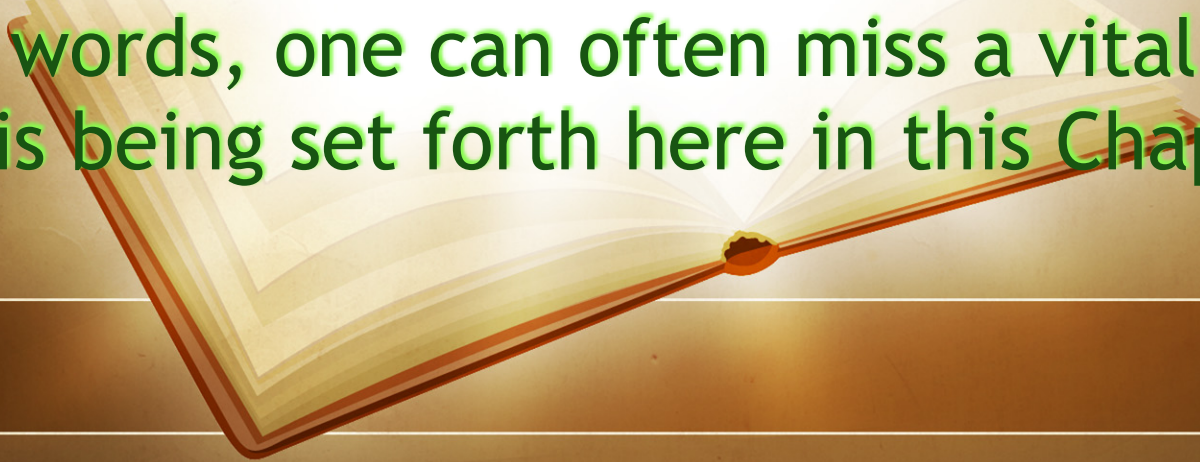
Qorintiyim Aleph/1 Corinthians 11:31 “For if we were to examine ourselves, we would not be judged.”

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 נֶגַע nega (neh'-gah)- Strong's H5061 which means, '*a stroke, plague, mark, affliction, infection, wound, disease*' and this comes from the primitive root word נָגַח naga (naw-gah')- 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 נֶגַע *nega* (neh'-gah)- 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 tsara'ath(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&14, 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 יהוה, for the complete protection and provision we have in Him, we take note that those who find refuge in יהוה have no plague come near their tent!

Tehillah/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 נגע nega (neh'-gah)- Strong's H5061 is translated as 'stricken':

Yeshayahu/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 “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 tsara'ath (leprosy), that we are to come out and touch not that which is unclean!

Yeshayahu/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 נָגַח naga (naw-gah')- Strong's H5060 is translated here as 'touch' and the Greek word used in the LXX (Septuagint) is ἅπτομαι haptomai (hap'-tom-ah-ee)- 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:

Qorintiyim Bět/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 Temple of the Living God

2Co 6:14 Do not become unevenly yoked with unbelievers. For what partnership has righteousness and lawlessness? And what fellowship has light with darkness?

2Co 6:15 And what agreement has Messiah with Beliya'al? Or what part does a believer have with an unbeliever?

2Co 6:16 And what union has the Dwelling Place of Elohim with idols? For you are a Dwelling Place of the living Elohim, as Elohim has said, “I shall dwell in them and walk among them, and I shall be their Elohim, and they shall be My people.”^a Lev 26:12
Footnote: ^aSee also Exo 29:45, Lev 26:12, Jer 31:1, Eze 37:27.

2Co 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. Isa 52

2Co 6:18 “And I shall be a Father to you, and you shall be sons and daughters to Me, says יהוה the Almighty.” Isa 43:6, Hos 1:10.



The Greek word translated as 'not' is μή mē (may)-
Strong's G3361 which is a primary participle of a
qualified negation, meaning, '*not, know, neither,
none*'

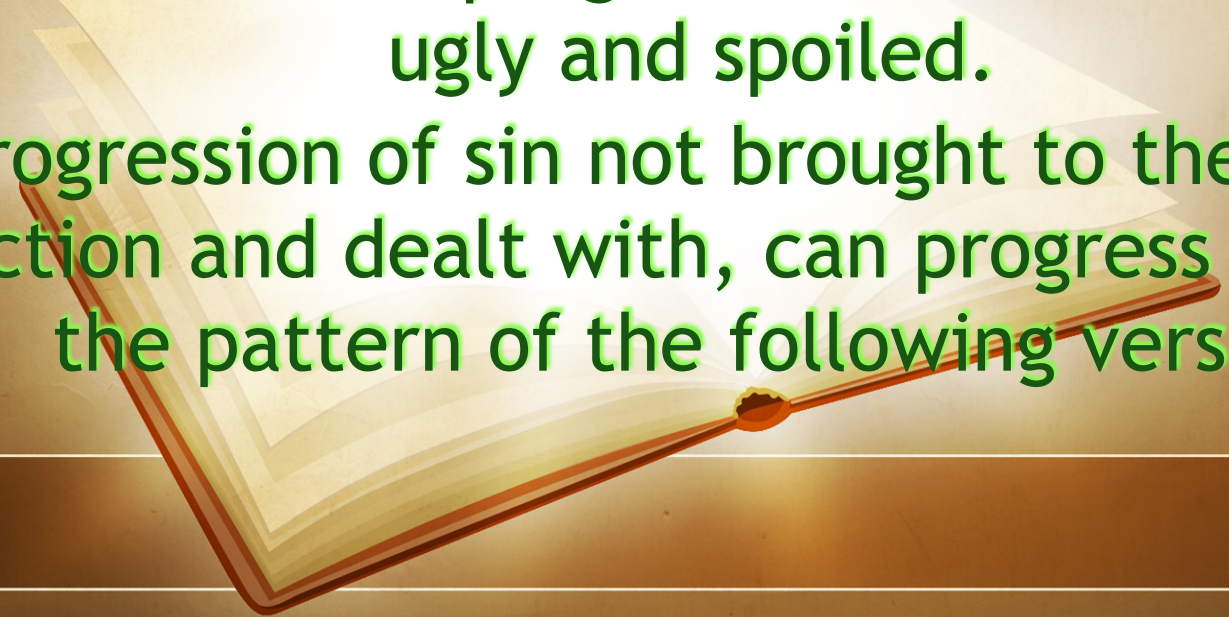
The reason that I am highlighting these words and
its uses in various verses is to simply point out the
wonderful work that our Master and Redeemer has
done for us, as He was stricken for our
transgressions, cleansing us from that which defiles
and now, we are to makes sure we do not touch that
which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

Yohanan Aleph/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 tsara'ath(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 tsara'ath(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 spoiled.

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 -

Yeshayahu/Isaiah 3:16-17 “And יהוה 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, 17 therefore יהוה shall smite with a scab the crown of the head of the daughters of Tsiyon, and יהוה expose their nakedness.”

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

Yeshayahu/Isaiah 1:5-6 “Why should you be beaten anymore? You continue in apostasy! All the head is sick, and all the heart faints. 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!

Amos 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!

Yeshayahu/Isaiah 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!

LASHON HARA(Forbidden speech)

Generally refers to slander, or talking evil of someone and is regarded as being as bad as murder.

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!

Taming the Tongue

Jas 3:1 Not many of you should become teachers, my brothers, knowing that we shall receive greater judgment.

Jas 3:2 For we all stumble in many matters. If anyone does not stumble in word, he is a perfect man, able also to bridle the entire body.

Jas 3:3 Look, we put bits in the mouths of horses, for them to obey us, and we turn their body.

Jas 3:4 Look at the ships too: although they are so big and are driven by strong winds, they are turned by a very small rudder wherever the pilot intends.

Jas 3:5 So too the tongue is a little member, yet boasts greatly. See how a little fire kindles a great forest!



Jas 3:6 And the tongue is a fire, the world of unrighteousness. Among our members the tongue is set, the one defiling the entire body, and setting on fire the wheel of life, and it is set on fire by GēHinnom.

Jas 3:7 For every kind of beast and bird, of reptile and creature of the sea, is tamed and has been tamed by mankind.

Jas 3:8 But no man is able to tame the tongue. It is unruly, evil, filled with deadly poison.

Jas 3:9 With it we bless our Elohim and Father, and with it we curse men, who have been made in the likeness of Elohim. Gen 1:26-27.

Jas 3:10 Out of the same mouth proceed blessing and cursing. My brothers, this should not be so.



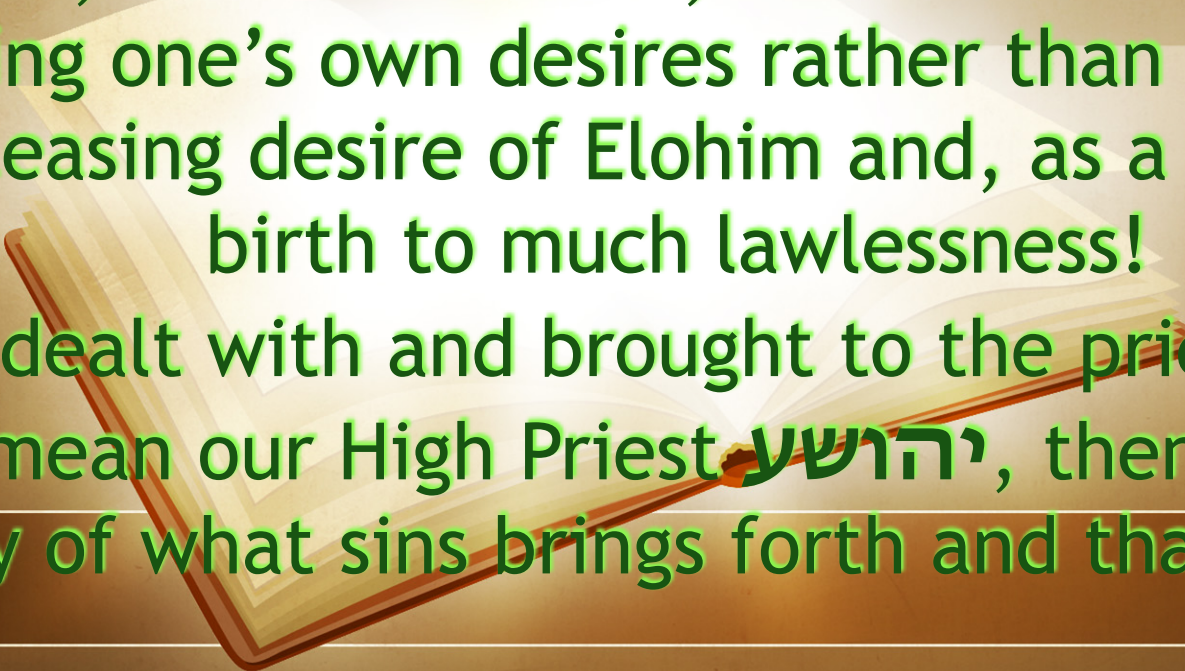
Jas 3:11 Does the fountain send forth the sweet and the bitter from the same opening?

Jas 3:12 My brothers, is a fig tree able to bear olives, or a grapevine figs? So neither is a fountain able to make salt and sweet water.



Ya'aqob/James 1:14-22 "But each one is enticed when he is drawn away by his own desires and trapped. 15 Then, when desire has conceived, it gives birth to sin. And sin, when it has been accomplished, brings forth death. 16 Do not go astray, my beloved brothers. 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.

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. 19 So then, my beloved brothers, let every man be swift to hear, slow to speak, slow to wrath, 20 for the wrath of man does not work the righteousness of Elohim. 21 Therefore put away all filthiness and overflow of evil, and receive with meekness the implanted Word, which is able to save your lives. 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 slacking 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 **יהושע**, 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!

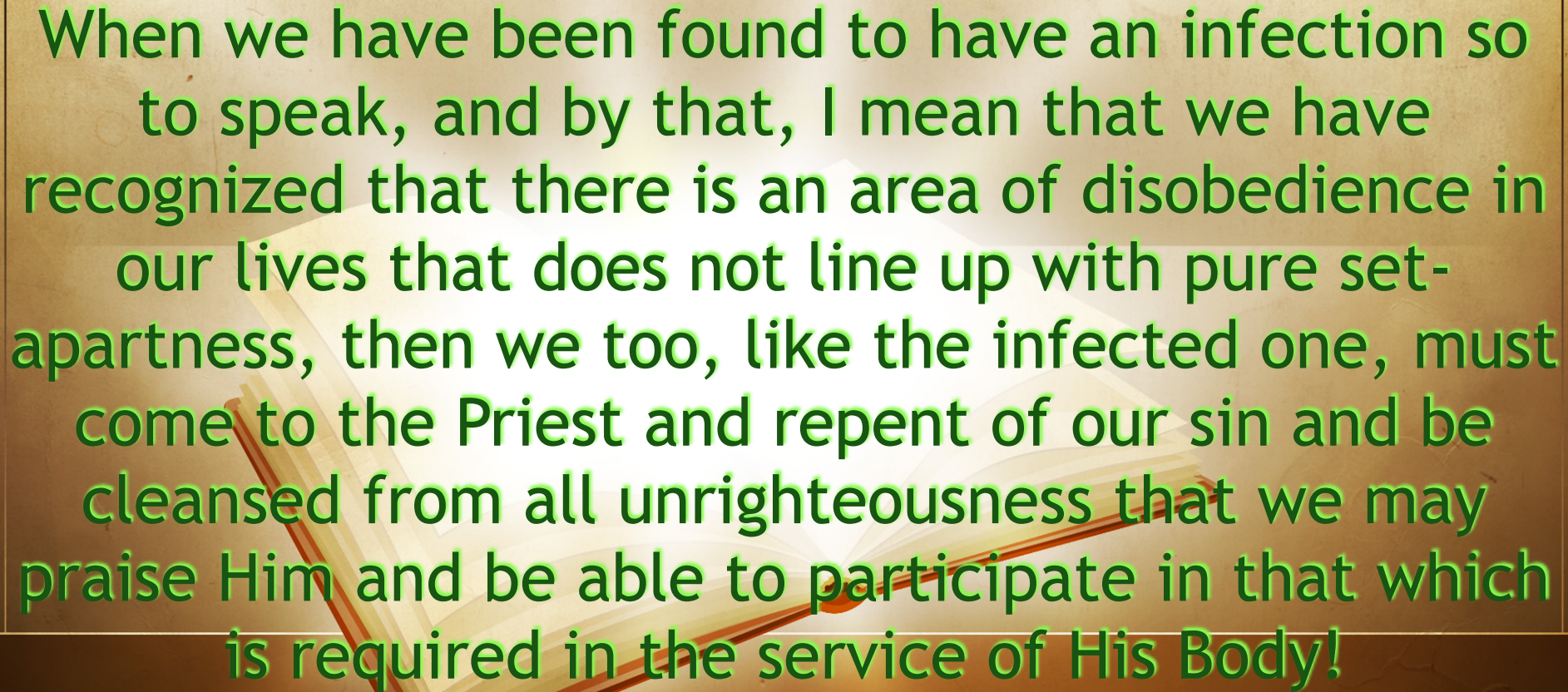
Eph'siyim/Ephesians 4:26-27 "Be wroth, but do not sin." Do not let the sun go down on your rage, 27 nor give place to the devil."



For me this verse is very clear - we must be careful when we find ourselves being wroth or angry, because if it is harbored 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 give our self over to **LASHON HARA**(Forbidden speech), 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!

Qorintiyim Bět/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.”

tsara'ath (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 recognized 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!

Yohanan Aleph/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.”

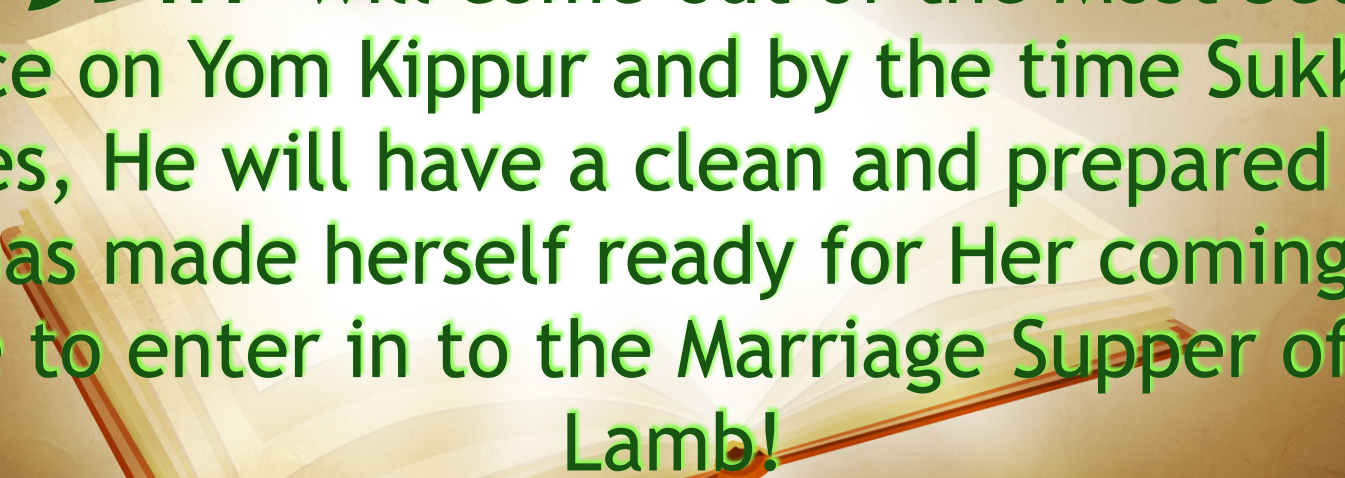
The waiting period of anyone who was inspected by the priest was 7 days and this is very profound, as on the 7th day the infected one would be inspected.

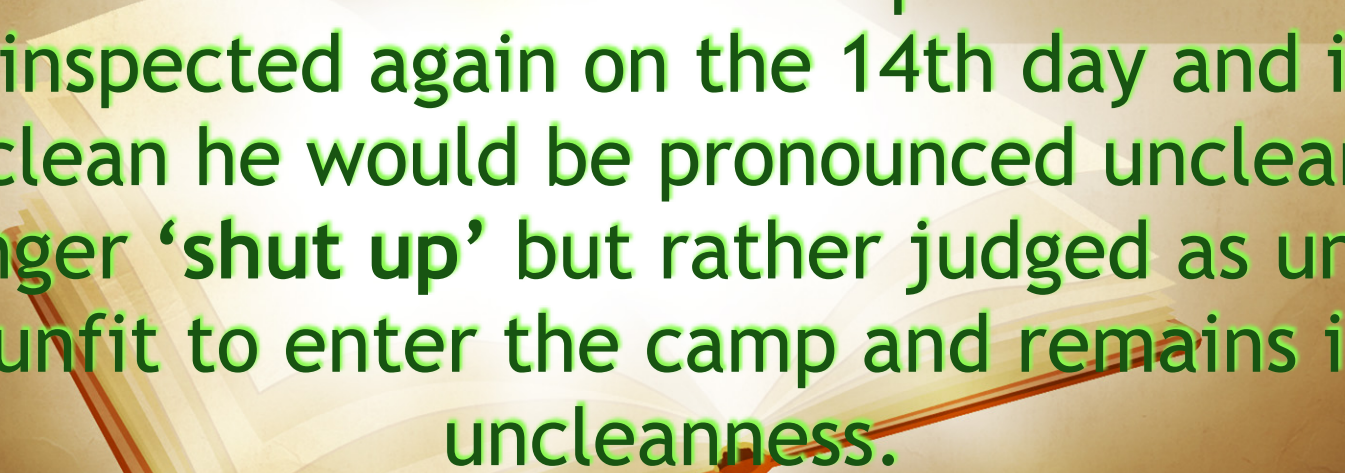
As we continue to understand the one thing that Kěpha told us to not be ignorant of or rather to not let one matter be hidden from us, and that is that 1 day is as a 1000 years to יהוה and a 1000 years are as 1 day, we once again see the wonderful picture being presented here in the Torah of leprosy.

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!

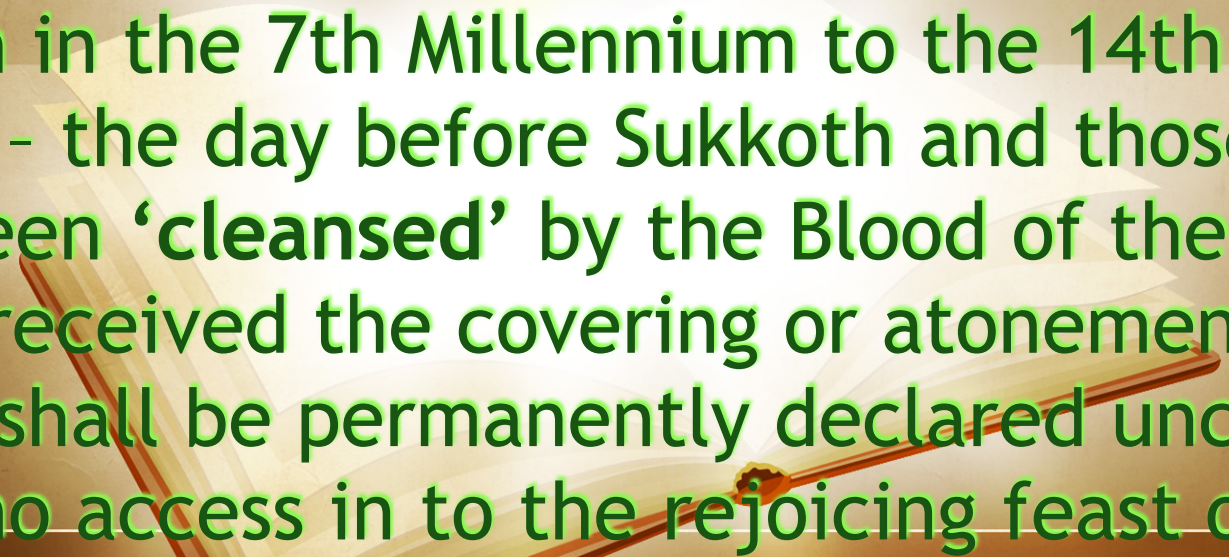
יהושע Messiah, on the 7th day, shall declare who is clean and who is unclean!

As we consider the further picture of this in relation to the feasts we see once again a wonderful picture of how **יהושע** 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.

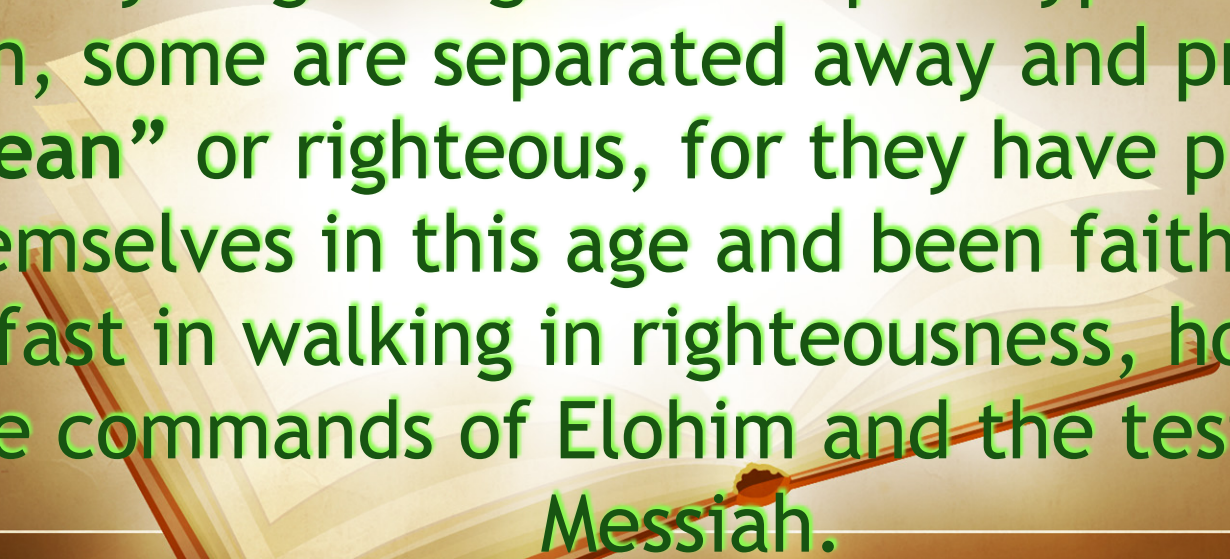


This, for me, is a critical foreshadowing to the period between Yom Teruah on the 1st of the 7th month in the 7th Millennium to the 14th of the 7th month - the day before Sukkoth and those who have not been **'cleansed'** by the Blood of the Lamb and have received the covering or atonement for their 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 symbolize 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”.

Hazon/Revelation 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.”

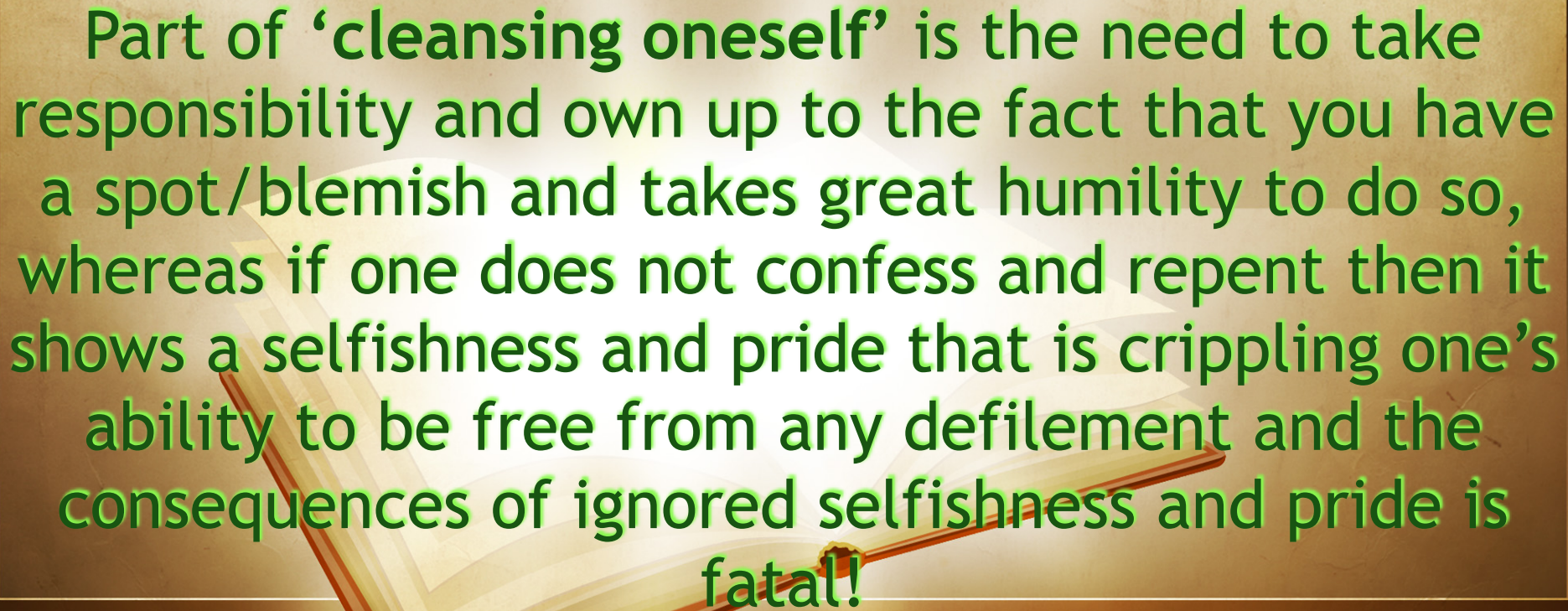
Hazon/Revelation 16:9 “And men were burned with great heat, and they blasphemed the Name of Elohim who possesses authority over these plagues. And they did not repent, to give Him esteem.”

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

Hazon/Revelation 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 recognize here is that the torah for a tsara'ath(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?

Timotiyos Bět/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.

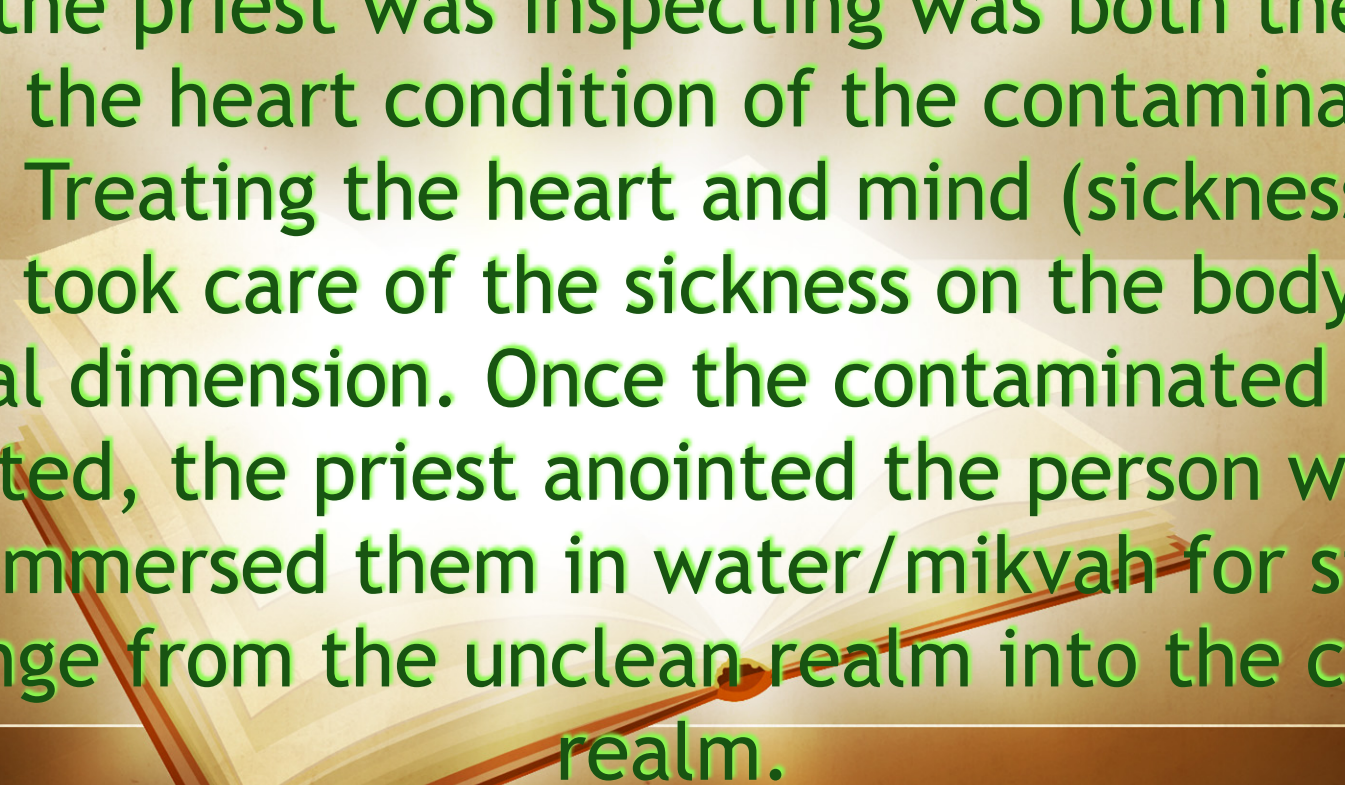
One cannot be part of the community as long as the signs of selfishness are on him.

Qorintiyim Aleph/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 tsara'ath(leprosy) was to remove and isolate the contamination.

LASHON HARA(Forbidden speech)

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 **יהושע**, the LIFE in Torah!



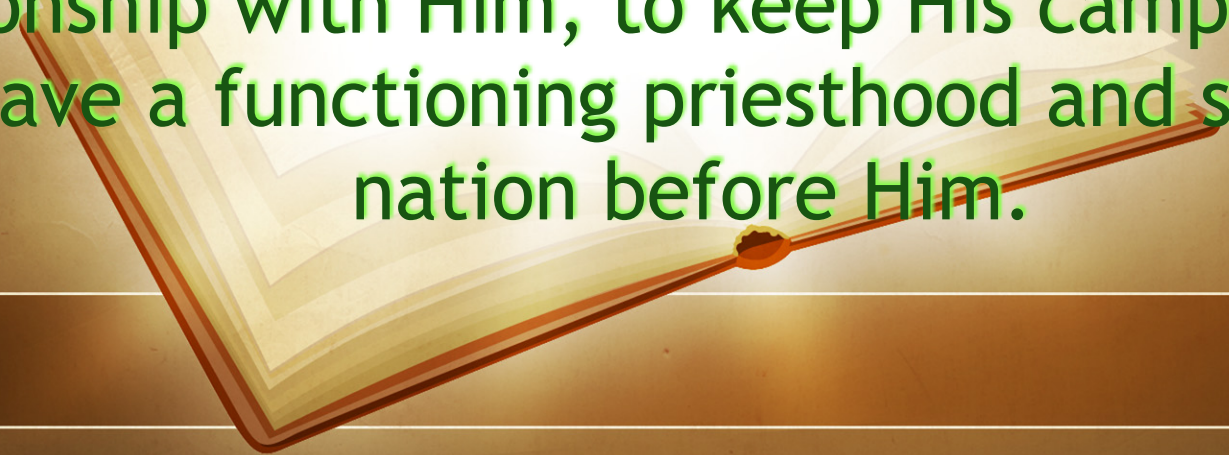


Often a community can be too quick to receive a tsara'ath(leprous) (unclean) person back into the fold before the said person has totally repented and cleansed his way as יהוה instructs us in His Word.

Or even more damaging, the tsara'ath(leprous)/contaminated person may have never been addressed and is still continuing to spread contamination throughout the community because their behavior has not been properly evaluated by leadership.

The way back to relationship with יהוה is only through repentance and forgiveness.

Tsara'ath (Leprous) afflictions have been designed by יהוה to redeem His people back into relationship with Him, to keep His camp clean and to have a functioning priesthood and set-apart nation before Him.



The Hebrew word translated as 'wash' in Wayyiqra/
Leviticus 13:6,34,54 and 58 is כָּבַס kabas (kaw-
bas')- Strong's H3526 which carries the meaning
'washing by treading or wash by the trampling of
the feet' and carries the picture of washing one's
garments.

This is different to the word used in referring to the
washing of the hands and feet of the priests that
was to be done at the bronze laver, which is the
word רָחַץ rahats (raw-khats')- Strong's H7364 and
means '*to wash, wash off, bathe, wash away*'.

Yirmeyahu was clearly shown the state of the hearts of Yisra'el and Yehudah, and under the influence of inherited lies and vain traditions, the hearts of a called-out nation had become desperately sick, and we see a call to get cleaned up in:

Yirmeyahu/Jeremiah 4:14 “O Yerushalayim, wash your heart from evil, and be saved. Till when would your wicked thoughts remain within you?”

This ‘washing’ that is called for here is for a washing of one’s garments that have been defiled by sin, and we see the word קָבַס kabas (kaw-bas’)-
Strong’s H3526 used in:

Tehillah/Psalm 51:2 “**Wash** me completely from my guilt, and cleanse me from my sin.”

Tehillah/Psalm 51:7 “Cleanser me with hyssop, and I am clean; **wash** me, and I am whiter than snow.”

This was a Psalm that Dawid wrote after he was confronted by Nathan the prophet, after Dawid had sinned by going into Bathsheba and committing adultery.

This word **כָּבַס** **kabas** is used in the words that Mosheh was told to speak to Yisra'el in preparation for them being ready to hear Elohim when He would come down upon the Mountain:

Shemoth/Exodus 19:10-11 “And יהוה said to Mosheh, “Go to the people and set them apart today and tomorrow. And they shall wash their garments, 11 and shall be prepared by the third day. For on the third day יהוה shall come down upon Mount Sinai before the eyes of all the people.”

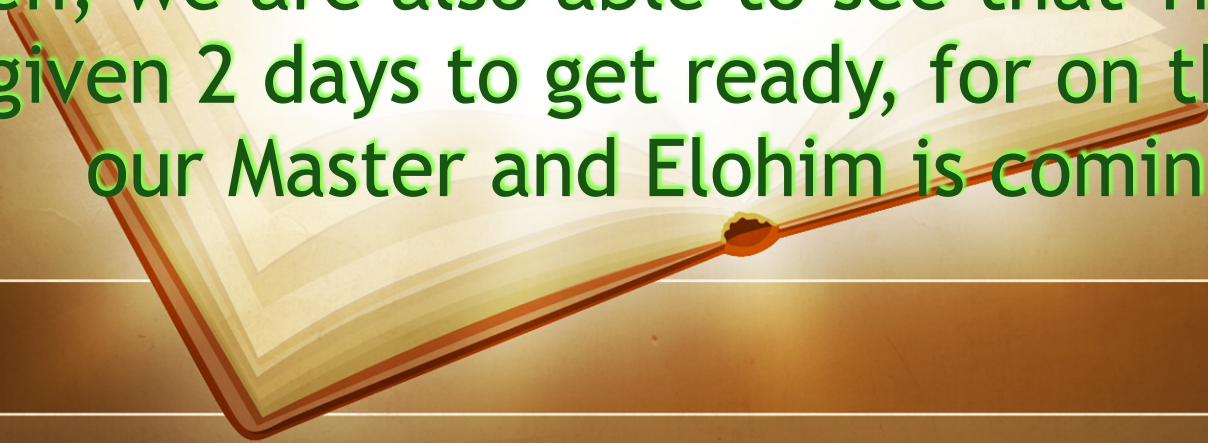
Shemoth/Exodus 19:14 “And Mosheh came down from the mountain to the people and set the people apart, and they washed their garments.”

In the call of repentance given to the assembly in Sardis we see the words of our Master telling them:

Hazon/Revelation 3:4 “Nevertheless, you have a few names in Sardis who have not defiled their garments. And they shall walk with Me in white, because they are worthy.”



We are to keep our garments clean as we guard the Torah that Elohim has put on our hearts, and in understanding the instructions given through Mosheh, we are also able to see that Yisra'ěl has been given 2 days to get ready, for on the 3rd day our Master and Elohim is coming!

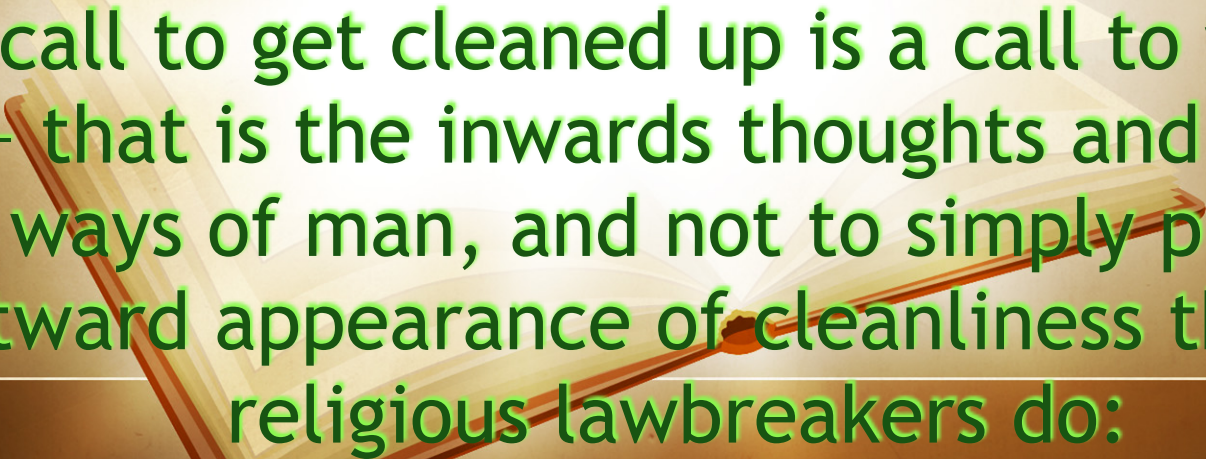


יהושע Messiah, The Light of the world, came on the 4th day (4th Millennium) in order to separate the light from the darkness, and He has given His body 2 days (5 & 6) to get ready for on the 3rd day (that is the 7th - 7th Millennium) He is coming again to receive unto Himself those who have cleansed themselves and have not defiled their garments of righteousness!

Ya'aqob makes a clear call for sinners to wash their hands and hearts:

Ya'aqob/James 4:8 "Draw near to Elohim and He shall draw near to you. Cleanse hands, sinners. And cleanse the hearts, you double-minded!"

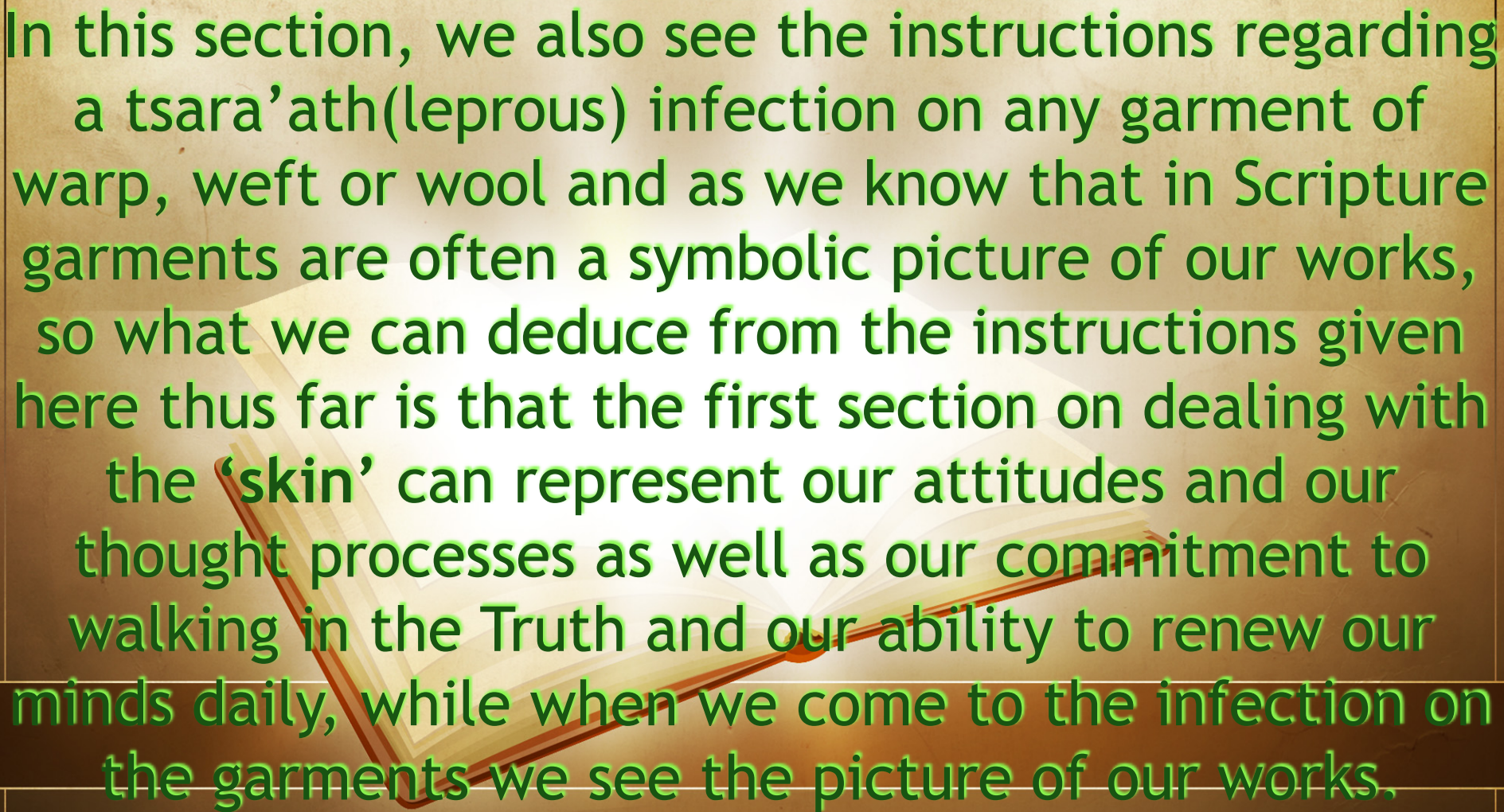
This call to get cleaned up is a call to wash the heart - that is the inwards thoughts and intentions and ways of man, and not to simply put on an outward appearance of cleanliness that the religious lawbreakers do:



Luqas/Luke 11:39-40 “And the Master said to him, “Now you Pharisees make the outside of the cup and dish clean, but your inward part is filled with greed and wickedness. 40 “Mindless ones! Did not He who made the outside make the inside also?”

The garments are to be kept pure:

The Hebrew word translated as ‘garments’ is **בגד** **begged** (behg’-ed)- Strong’s H899 which means, **‘garment, covering, treachery, to deceive’** and can also give reference to any kind of garment, from the robes of the rich and mighty to the rags of the poor and the leper.



In this section, we also see the instructions regarding a tsara'ath (leprous) infection on any garment of warp, weft or wool and as we know that in Scripture garments are often a symbolic picture of our works, so what we can deduce from the instructions given here thus far is that the first section on dealing with the 'skin' can represent our attitudes and our thought processes as well as our commitment to walking in the Truth and our ability to renew our minds daily, while when we come to the infection on the garments we see the picture of our works.

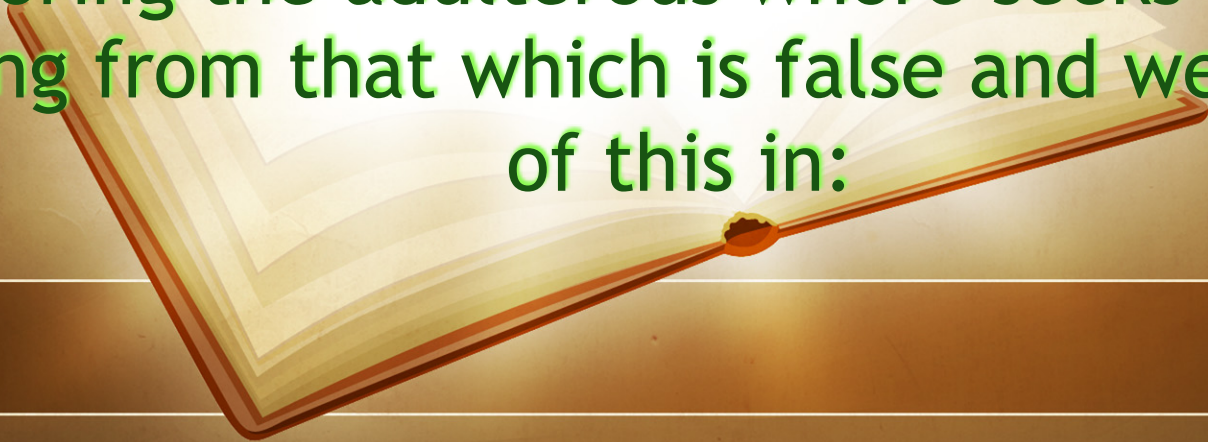
The Hebrew word that is used here for 'wool' comes from the root word צֶמֶר tsemer (tseh'-mer)-Strong's H6785 which means, '*wool, woollen, shaggy*' and is the product taken from animals; and the Hebrew word that is used here for 'flax' comes from the root word פֶּשֶׁת pesheth (pish-teh')-Strong's H6593 which means, '*flax, linen, linen made from flax*', which is a product made from plants.

In speaking of the qualities of a capable wife, we are told in:

Mishlě/Proverbs 31:13 “She shall seek wool and flax, and with delight she works with her hands.”



Wool and linen are also seen as something that represents the covering of righteousness that our Master and Elohim has given to His called out and set-apart Bride, yet we also take note that through whoring the adulterous whore seeks out her covering from that which is false and we take note of this in:



Hoshěa/Hosea 2:5 “For their mother has whored, she who conceived them has acted shamelessly. For she said, ‘I go after my lovers, who give me my bread and my water, my wool and my linen, my oil and my drink.’”

Hoshěa/Hosea 2:9 “Therefore I shall turn back and shall take my grain in its time and My new wine in its appointed time, and I shall take away My wool and My linen covering her nakedness.”

We are also told in Scripture to not mix wool and linen, into one garment!

As we consider this parable of a capable wife that ‘seeks wool and flax’, we are able to recognize the metaphor of this being a picture of the faithful remnant bride that rightly divides the Truth and does not allow any mixing to take place.

As we consider these words for ‘wool’ and ‘flax’, we are able to glean from clear pictures of proper coverings in the Scripture.

The Hebrew root word for 'wool' - צֶמֶר tsemer (tseh'-mer)- Strong's H6785 - is also used as a metaphor for 'whiteness', as we take note of the use of this word in:

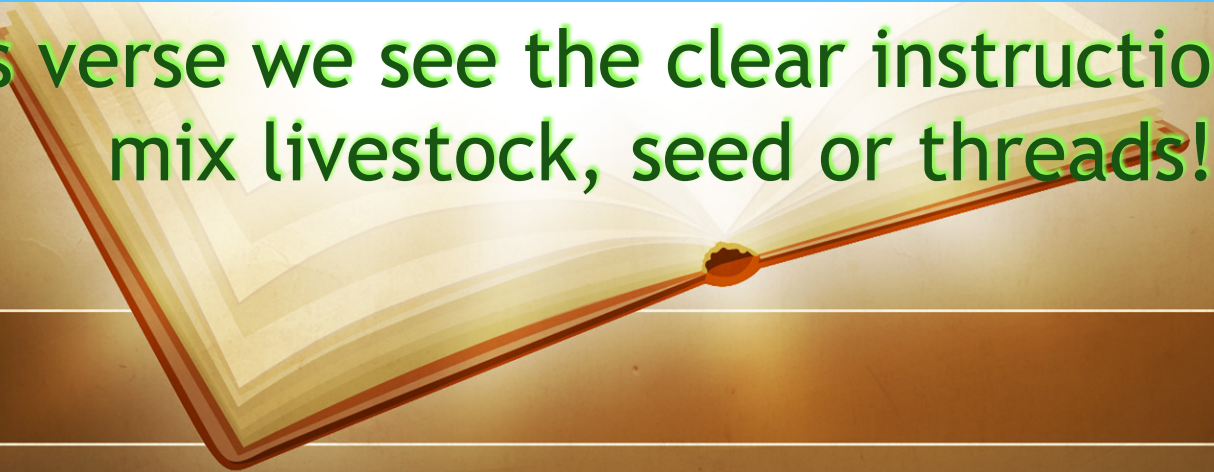
Yeshayahu/Isaiah 1:16-18 "Wash yourselves, make yourselves clean; put away the evil of your doings from before My eyes. Stop doing evil! 17 "Learn to do good! Seek right-ruling, reprove the oppressor, defend the fatherless, plead for the widow. 18 "Come now, and let us reason together," says יהוה. "Though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall be as wool."

Here the clear call from יהוה to a backslidden and corrupted Yisra'el was to get cleaned up and though her sins were like scarlet and crimson, they shall be as white as snow and as wool, when they have been cleansed by the Blood of the Lamb!

These two words for wool (צֶמֶר tsemer (tseh'-mer)-Strong's H6785) and flax (פֶּשֶׁת pesheth (pish-teh')-Strong's H6593) are both identified as materials that are used to make garments/coverings and we are clearly instructed not to mix the two into one garment!

Wayyiqra/Leviticus 19:19 “Guard My laws. Do not let your livestock mate with another kind. Do not sow your field with mixed seed. And do not put a garment woven of two sorts of thread upon you.”

In this verse we see the clear instructions not to mix livestock, seed or threads!



All of which helps us to understand how we are to be a set-apart people, not mixed in any way with the matters of this world!

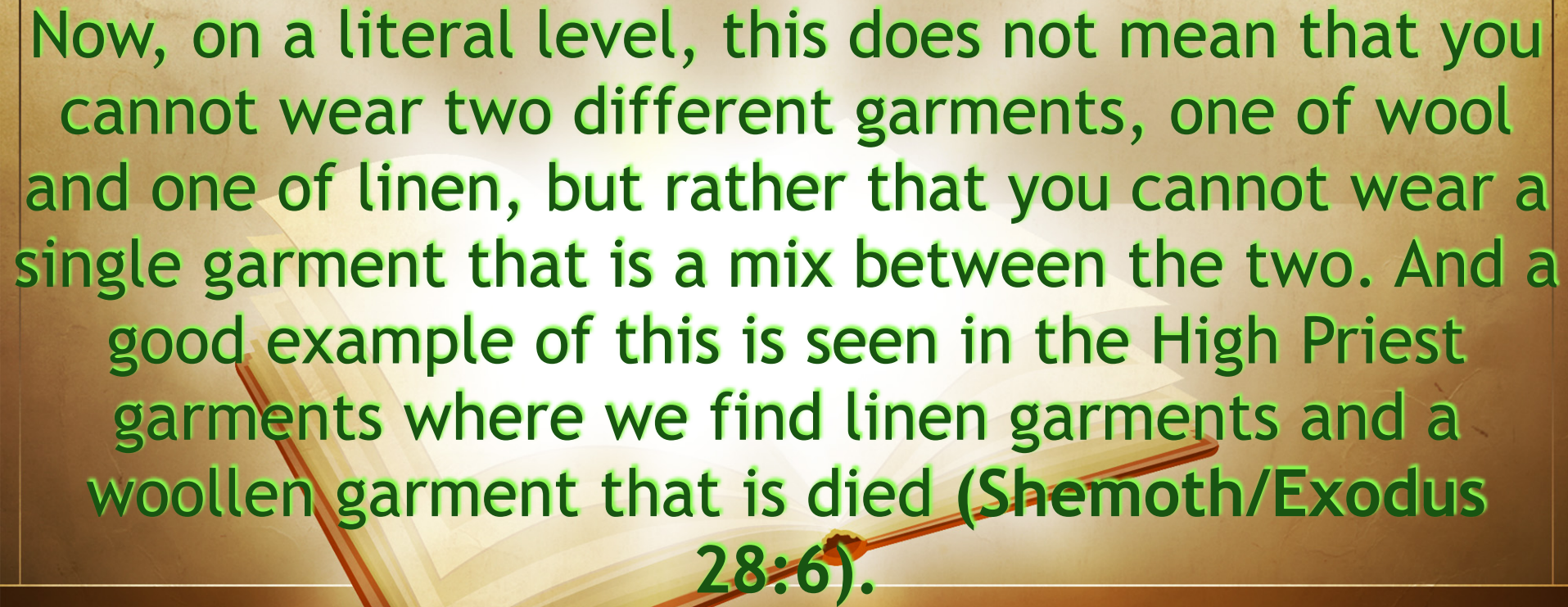
Each one of these carries great insight and significance for us in helping us to live set-apart lives as sojourners here until our Master returns. We must be careful not to mix theologies, relationships or worship as we walk set-apart lives.

When it comes to our clothing, we would do well to heed these instructions literally, even as difficult as it may be today in a consumer driven world that has mixed almost every fabric.

What we learn from this separation of linen and wool is the following: Linen is brought forth from the produce of the earth, while wool comes forth from an animal with 'life' as it carries blood which, when shed, pictures for us redemption which is from above.

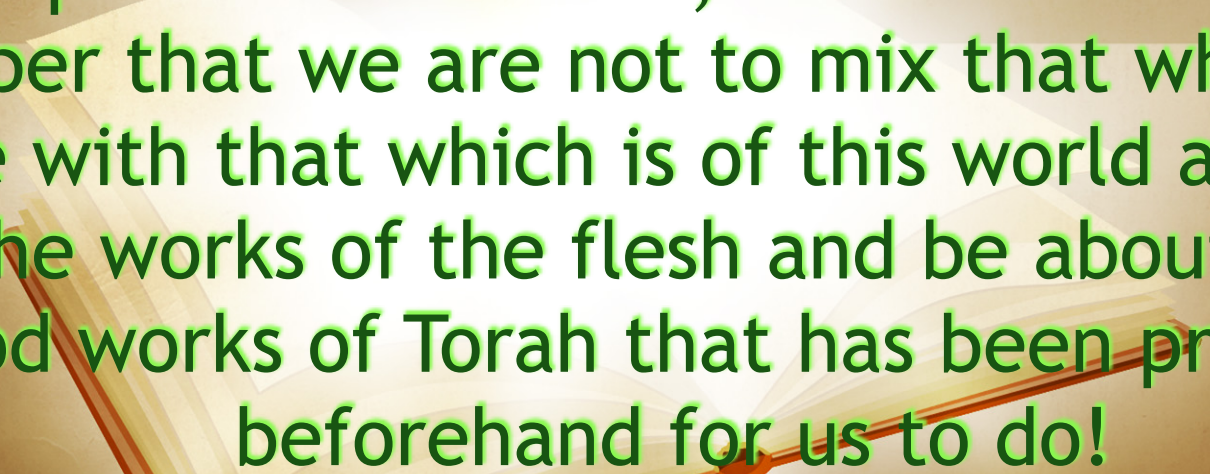
There is a place for each and they must not be mixed!





Now, on a literal level, this does not mean that you cannot wear two different garments, one of wool and one of linen, but rather that you cannot wear a single garment that is a mix between the two. And a good example of this is seen in the High Priest garments where we find linen garments and a woollen garment that is died (Shemoth/Exodus 28:6).

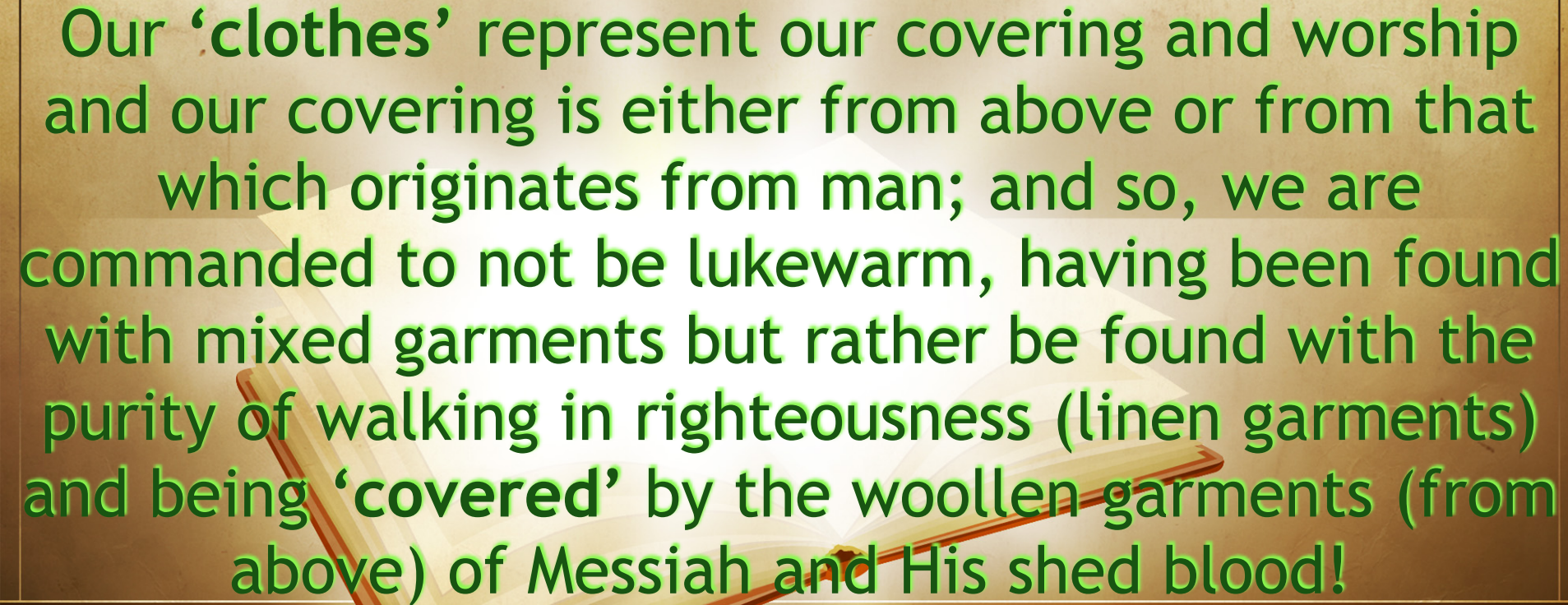
These garments however were reserved for duty in the set-apart place, and so even in our garments, which represent our works, we are to recognize and remember that we are not to mix that which is from above with that which is of this world and so put aside the works of the flesh and be about doing the good works of Torah that has been prepared beforehand for us to do!



Eph 2:8 For by favour you have been saved,
through belief, and that not of yourselves, it is the
gift of Elohim,

Eph 2:9 it is not by works, so that no one should
boast.

Eph 2:10 For we are His workmanship, created in
Messiah יהושע unto good works, which Elohim
prepared beforehand that we should walk in them.



Our 'clothes' represent our covering and worship and our covering is either from above or from that which originates from man; and so, we are commanded to not be lukewarm, having been found with mixed garments but rather be found with the purity of walking in righteousness (linen garments) and being 'covered' by the woollen garments (from above) of Messiah and His shed blood!

‘A garment woven of two sorts of thread’ - וּבְגָד
שְׁעֵטָנִיז - ‘ubeged kil’aiym sha’atnez’

1) - The Hebrew word translated as ‘garments’ is
בְּגָד begged (behg’-ed)- Strong’s H899 which
means, **‘garment, covering, treachery, to
deceive’** and can also give reference to any kind of
garment, from the robes of the rich and mighty to
the rags of the poor and the leper.

2) - The Hebrew word for 'woven of two sorts' is כִּלְאִים kilayim (kil-ah'-yim)- Strong's H3610 meaning, '*two kinds*', and comes from the word כָּלָא kala (kaw-law')- Strong's H3607 which means, '*restrain, shut up withhold*'.

3) - The Hebrew word for 'thread' is שַׁעֲטָנִיז shaatnez (shah-at-naze')- Strong's H8162 which means, '*mixed stuff, material mixed together, fabric of mixed weave, a kind of cloth forbidden for garments, cloth made by weaving linen and wool together*'.

What is being prohibited here is the wearing of a garment that is of a mixed weave of linen and wool.

This does not mean that we cannot wear two different garments together, just that each individual garment must not be made of a mixed weave of linen and wool!

This is further confirmed for us, in:

Debarim/Deuteronomy 22:11 “Do not put on a garment of different kinds, of wool and linen together.”

In the Hebrew text, this verse is written as:

לֹא תִלְבַּשׁ שְׂאֵטְנֵי צִמְרֹת וּפְשָׁתִים יַחְדָּו

‘lo tilbash sha’atnez tseymer uphishtiyim yahday’

The Hebrew root word that is used here for ‘put on’

is לָבַשׁ labash (law-bash’)- Strong’s H3847 which

means, ‘**wear, put on, be clothed, apparel,**

dress’, and the ‘lo’ before it - לֹא lo (lo)- Strong’s

H3808 is the primitive adverb that means, ‘**not,**

no, never, neither’; and we therefore have the

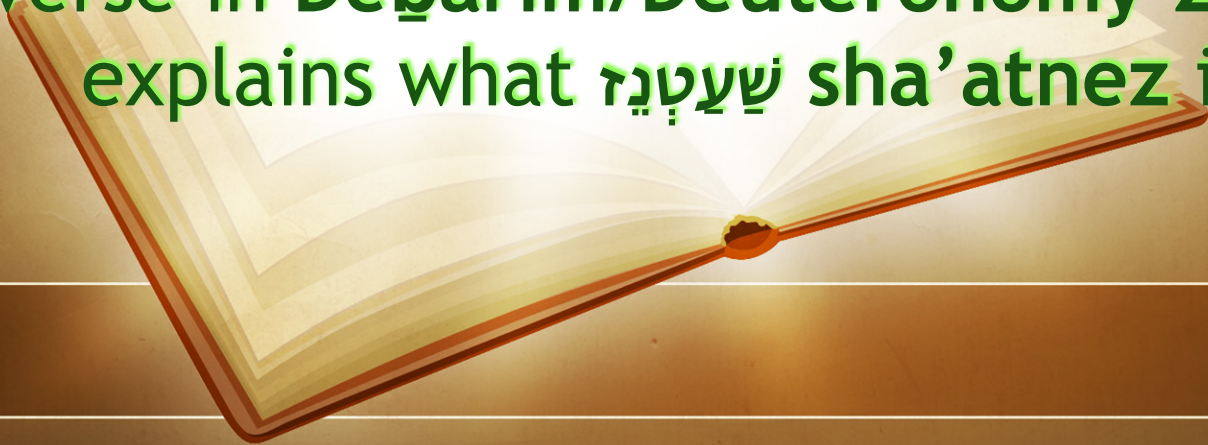
clear instruction to not wear or never wear... !

What is it that we must never wear?

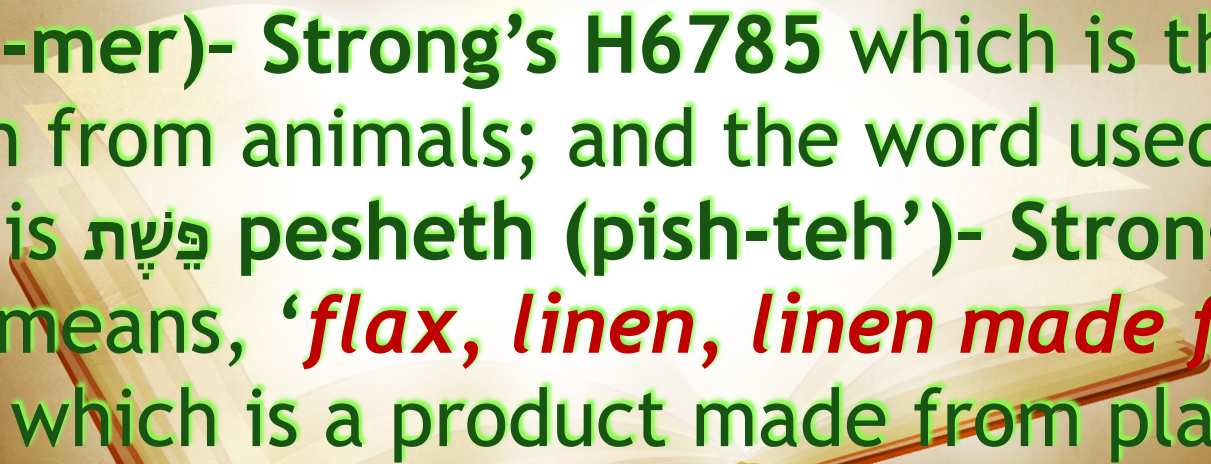
We must never a garment of different kinds, and here in the Hebrew it tells us what this refers to is clear, for the Hebrew word used here for ‘garment of different kinds’ is שַׂעֲטָנִי sha’atnez (shah-at-naze’)- Strong’s H8162 which means, ‘mixed stuff, material mixed together, fabric of mixed weave, a kind of cloth forbidden for garments, cloth made by weaving linen and wool together’.

שַׁעֲטָנִיז sha'atnez is simply referring to that which is made by the mixing of wool and linen together - and this must never be worn!

This verse in **Debarim/Deuteronomy 22** further explains what שַׁעֲטָנִיז sha'atnez is:



The Hebrew word for wool here is צֶמֶר tsemer (tseh'-mer)- Strong's H6785 which is the product taken from animals; and the word used here for linen is פֶּשֶׁת pesheth (pish-teh')- Strong's H6593 which means, '*flax, linen, linen made from flax*', which is a product made from plants.



The Hebrew root word translated as 'together' is יָחַד *yaḥad* (yakh'-ad)- Strong's H3162 meaning, *'unitedness, alike, one accord, unity'*.

The instruction here is very simply and very clear - do not wear a garment that contains both wool and linen together as one.

You may wear 2 garments or more at a time - a woollen garment and a linen garment at the same time, as long as they are not made together as one garment but are separate garments!

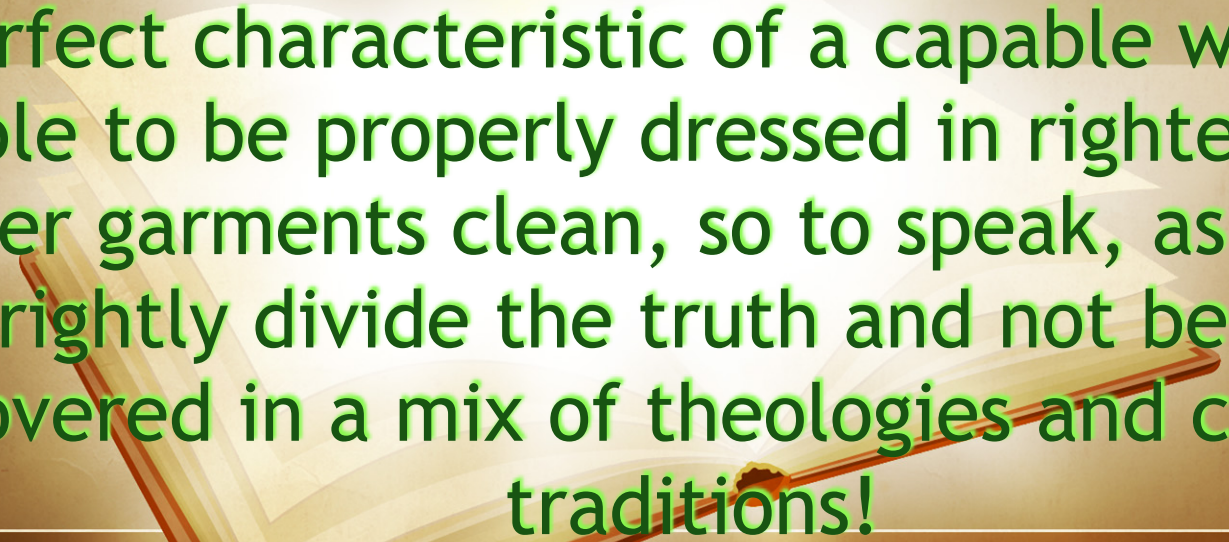
This should clear up any confusion one has - wool and linen together as one is what makes a garment

שַׂעֲטָנִיז sha'atnez.

This does not expand further into nylon or any other fabricated products, that are made from that which is extracted from natural plants or substances and chemically produced.



As we consider the use of wool and linen and the clear instructions given, in regards to not mixing these two into one garment, we can see the good and perfect characteristic of a capable wife, for she is able to be properly dressed in righteousness, keep her garments clean, so to speak, as she is able to rightly divide the truth and not be falsely covered in a mix of theologies and corrupt traditions!



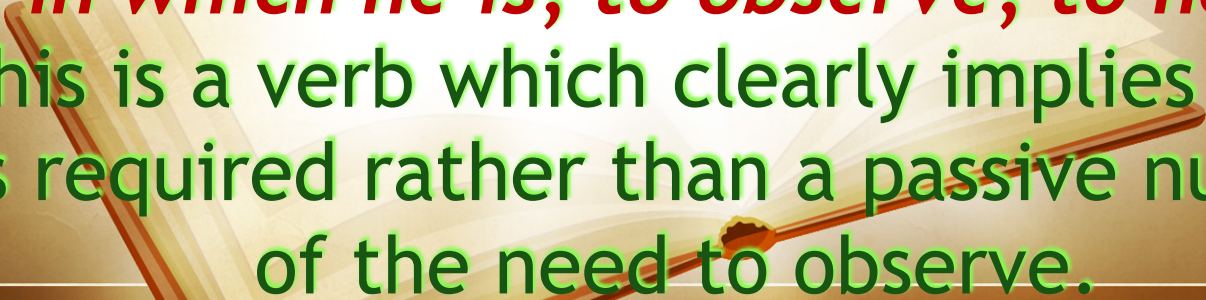
Hazon/Revelation 3:4 “Nevertheless, you have a few names in Sardis who have not defiled their garments. And they shall walk with Me in white, because they are worthy.”

Hazon/Revelation 3:18 “I advise you to buy from Me gold refined in the fire, so that you become rich; and white garments, so that you become dressed, so that the shame of your nakedness might not be shown; and anoint your eyes with ointment, so that you see.”

Hazon/Revelation 16:15 “See, I am coming as a thief. Blessed is he who is staying awake and guarding his garments, lest he walk naked and they see his shame.”

The Greek word that is translated as 'guarding' in the above verse is τηρέω tēreō (tay-reh'-o)-

Strong's G5083 which means, *'to attend to carefully, to take care of, to guard, to one in the state in which he is, to observe, to hold fast'*, and this is a verb which clearly implies an action that is required rather than a passive nullification of the need to observe.



It comes from the word τηρός tēros which is a 'guard', and we know that a guard cannot guard correctly if they are not alert and watchful!

Figuratively, this word τηρέω tēreō means, **'obey, fulfil a duty, precept, law or custom, and to perform watchfully'**.

To guard one's garments implies an active obedience to staying awake and being properly dressed in righteousness and keep our garments clean!

One of the things a tsara (leper) would have to do in the cleansing process is to 'destroy his garments' and so too do we need to 'destroy' our 'old' self and put on Messiah:

Romiyim/Romans 13:12-14 "The night is far advanced, the day has come near. So let us put off the works of darkness, and let us put on the armour of light. 13 Let us walk becomingly, as in the day, not in wild parties and drunkenness, not in living together and indecencies, not in fighting and envy, 14 but put on the Master יהושע Messiah, and make no provision for the lusts of the flesh."

It is through immersion after repentance that we die to self and put off the old and are made alive in Messiah and put on the new:

Galatians 3:27 “For as many of you as were immersed into Messiah have put on Messiah.”



Eph'siyim/Ephesians 4:21-24 "if indeed you have heard Him and were taught by Him, as truth is in

יהושע: that you put off - with regard to your

former way of life - the old man, being corrupted

according to the desires of the deceit, and to be

renewed in the spirit of your mind, and that you put

on the renewed man which was created according

to Elohim, in righteousness and set-apartness of the

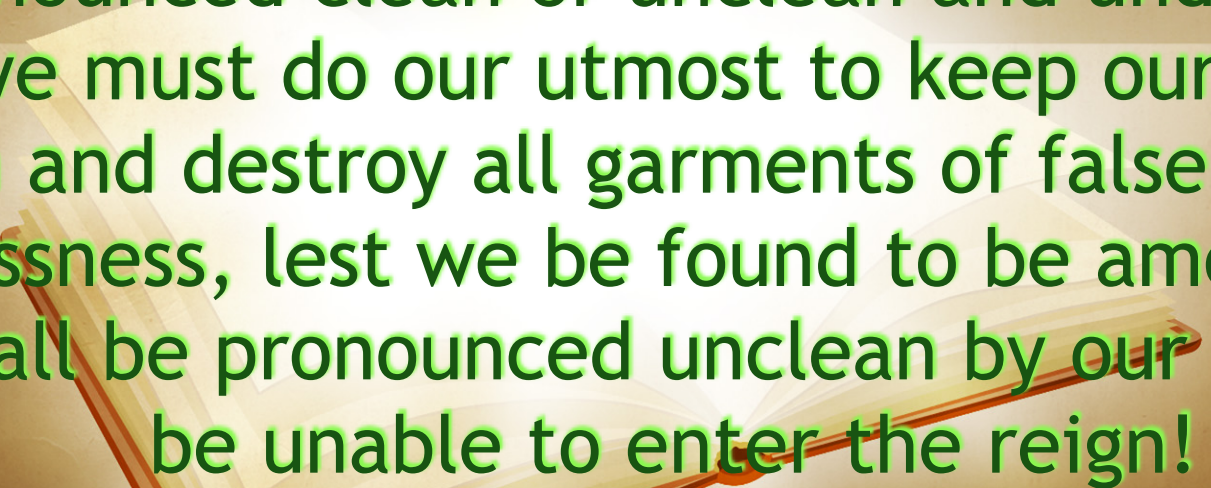
truth."



Qolasim/Colossians 3:8-10 “But now, also put off all these: displeasure, wrath, evil, blasphemy, filthy talk from your mouth. 9 Do not lie to each other, since you have put off the old man with his practices, 10 and have put on the new one who is renewed in knowledge according to the likeness of Him who created him”

Pronounced clean or unclean!

What this chapter teaches us is that we will either be pronounced clean or unclean and understanding this, we must do our utmost to keep our garments clean and destroy all garments of falsehood and lawlessness, lest we be found to be among those who shall be pronounced unclean by our Master and be unable to enter the reign!



The Hebrew word that is translated as ‘pronounced clean’ comes from the root verb טָהַר *taher* (taw-hare’)- Strong’s H2891 and means the following:


“to be clean; to cleanse; purify’ made clean”,
“properly to be bright; to be pure - that is physically sound, clear, unadulterated, morally innocent”, “to be purged, purify, to declare something or someone clean.”

It is His word that makes us clean as we cleanse ourselves daily through the washing of His Word. It is He who makes us clean - really clean - by His Blood!

This Word 'tâhêr' is also used in Wayyiqra/ Leviticus 16:19 where the high priest would sprinkle the blood of the sin offering on the horns of the altar and all around, seven times - 7 as we know signifies perfection and so there is a perfect cleansing, and our perfect reconciliation by the Blood of יהושע!

In Tehillah/Psalm 19 Dawid proclaims that the fear of יהוה is 'clean':

Tehillah/Psalm 19:9-10 "The fear of יהוה is clean, standing forever; the right-rulings of יהוה are true, they are righteous altogether, 10 more desirable than gold, than much fine gold; and sweeter than honey and the honeycomb."




The Hebrew word for 'clean' here is written in the feminine as טְהוֹרָה - **tehorah**.

When we look at this word in the ancient script, we are able to recognize the wonderful aspect of what pure and clean fear of **יהוה** entails for us as a cleansed Bride:

The original ancient pictograph of these letters (from right to left):




Tet - ט:


The original pictograph for this letter is , 'a **container made of wicker or clay**'. Containers were a very important item among the nomadic Hebrews. They were used for storing grains and other items. Wicker baskets were used as nets for catching fish. The meanings of this letter are '**basket, contain, store and clay**'.

Hey -ה:




The original pictograph for this letter is , a man standing with his arms raised out. The meaning of the letter is **'behold, look, breath, sigh and reveal or revelation'** from the idea of revealing a great sight by pointing it out. It also carries for us the meaning of surrender as we lift up our hands and submit to **יהוה** as we lift our hands in praise, declaring His authority under which we humbly submit!

Waw or Vav - ו:

This is the letter 'waw' or 'vav' and the ancient pictographic form of this letter is , a peg or 'tent peg', which was used for securing or tying the tent or other items. The possibility of it having a Y-shape is to show that it prevents the rope from slipping off. The root meaning of this letter is '*to add, secure or hook*'.

Resh - ר:



The Ancient picture for this letter is , 'the head of a man'. This letter has the meanings of 'head or man' as well as 'chief, top, beginning or first'.



Now in terms of the cleansing process we see the following message through this pictograph lettering of טְהוֹרָה - tehorah:

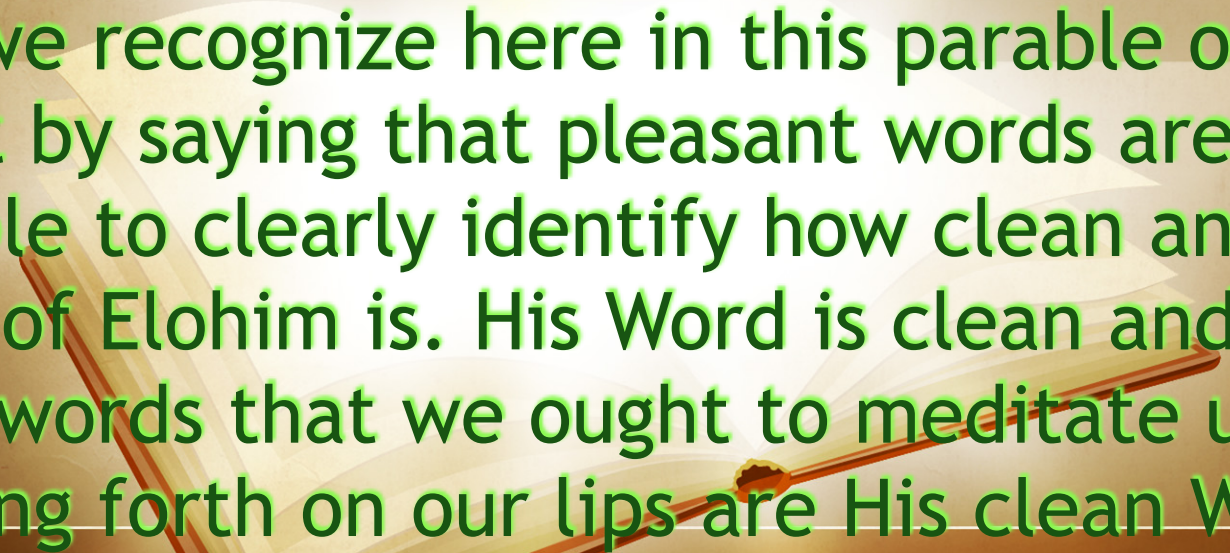
⚡ ⚡ ⚡ ⚡ ⊗



We, as 'clay baskets' come and surrender and 'raise our hands' in acknowledgement and confess our sins/lawlessness before the One who has secured for us His Covenants of Promise in His own Blood - our 'head' and High Priest, **יהושע** Messiah, and we put our lives in the hands of Him who 'lifts us up' from the miry clay and makes us clean and purifies us from all unrighteousness!

Qorintiyim Bět/2 Corinthians 4:7 “And we have this treasure in **earthen vessels**, so that the excellence of the power might be of Elohim, and not of us”

What we recognize here in this parable of Shelomoh is that by saying that pleasant words are clean, we are able to clearly identify how clean and pure the Torah of Elohim is. His Word is clean and therefore the words that we ought to meditate upon and bring forth on our lips are His clean Words!!!



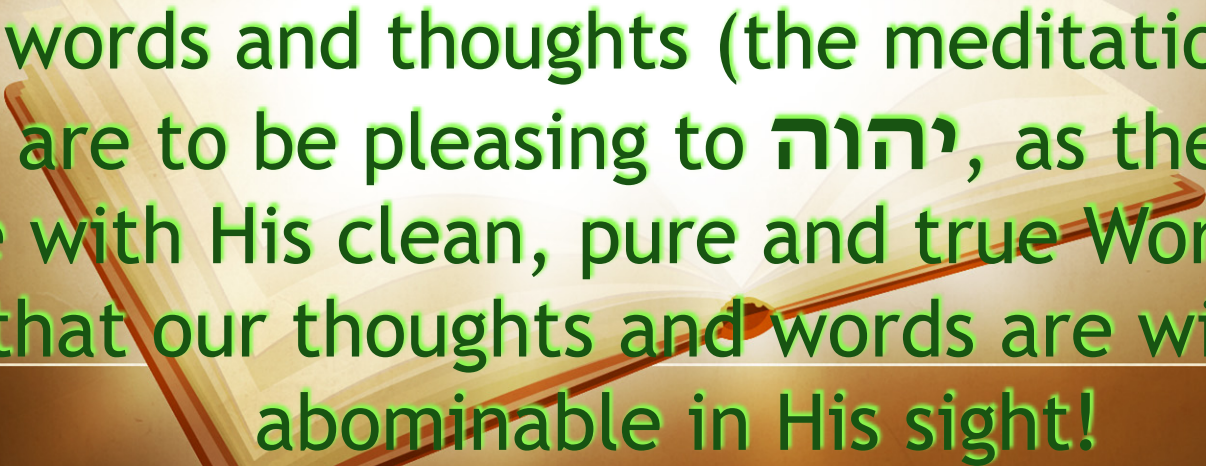
Mattithyahu/Matthew 12:35 “The good man brings forth what is good from the good treasures of his heart, and the wicked man brings forth what is wicked from the wicked treasure.”

When the Torah is truly upon our hearts, we will think and speak that which is clean, yet when one neglects to meditate day and night on the Torah of Elohim they inevitably will begin to think their own thoughts and bring out the wicked treasure that is abominable to יהוה.

After declaring that the fear of יהוה is clean, Dawid then asks the following:

Tehillah/Psalm 19:14 “Let the words of my mouth and the meditation of my heart be pleasing before You, O יהוה, my rock and my redeemer.”

Our words and thoughts (the meditation of our hearts) are to be pleasing to יהוה, as they are to be in line with His clean, pure and true Word, lest we find that our thoughts and words are wicked and abominable in His sight!

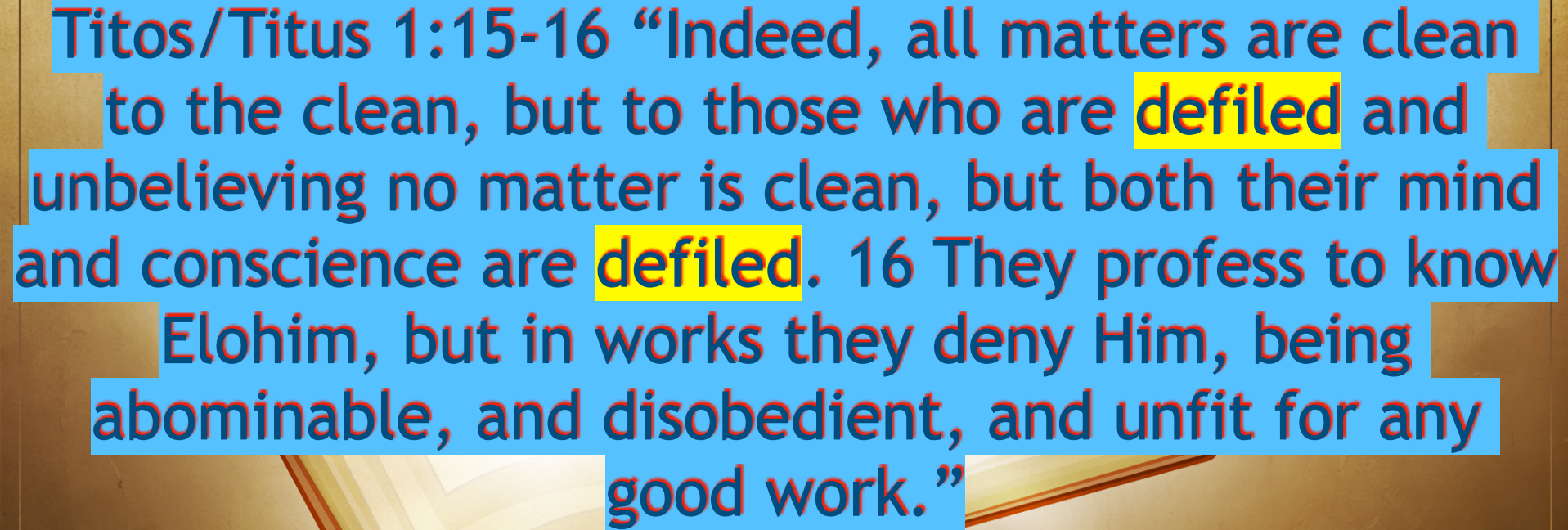


The Hebrew word that is translated as 'pronounced unclean' comes from the root verb טָמַא tamey (taw-may)- Strong's H2930 which means, 'to be or become unclean, defiled, become impure'.

To be 'unclean' or 'defiled' would render a priest unfit for service as they would be ceremonially unclean and unable to perform the requires set-apart duties of the priesthood.

This teaches us a vital lesson on how we are to perfect set-apartness and not become stained with the uncleanness of the world, for it destroys and renders one unfit to serve as a royal priesthood in Messiah!

The Greek word that is used in the LXX (Septuagint) for 'pronounced unclean' comes from the root word $\mu\iota\alpha\acute{\iota}\nu\omega$ miainō (me-ah'-ee-no)- Strong's G3392 which means, '*to stain, defile, pollute, contaminate, soil*', and this word is used in Sha'ul's words to Titos, in:

An open book is shown at the bottom of the frame, with its pages fanned out. The background is a textured, light brown surface. A large blue rectangular area covers the upper two-thirds of the image, containing text in a red, outlined font. The words 'defiled' are highlighted in yellow.

Titos/Titus 1:15-16 “Indeed, all matters are clean to the clean, but to those who are **defiled** and unbelieving no matter is clean, but both their mind and conscience are **defiled**. 16 They profess to know Elohim, but in works they deny Him, being abominable, and disobedient, and unfit for any good work.”

Why I am mentioning this is to highlight how the garments of uncleanness are worn by those who may profess to know Elohim yet in their works of lawlessness they deny Him and shall be pronounced as unclean!

Eph'siyim/Ephesians 5:3 “But whoring and all uncleanness, or greed of gain, let it not even be named among you, as is proper among set-apart ones”

Tas'loniqim Aleph/1 Thessalonians 4:7 “For Elohim did not call us to **uncleanness**, but in set-apartness.”

Why I am mentioning this is to simply highlight that to despise the Word of Elohim renders one unclean and unfit to be counted worthy to serve and be a part of a royal and set-apart priesthood, and those who despise His Word will be destroyed!

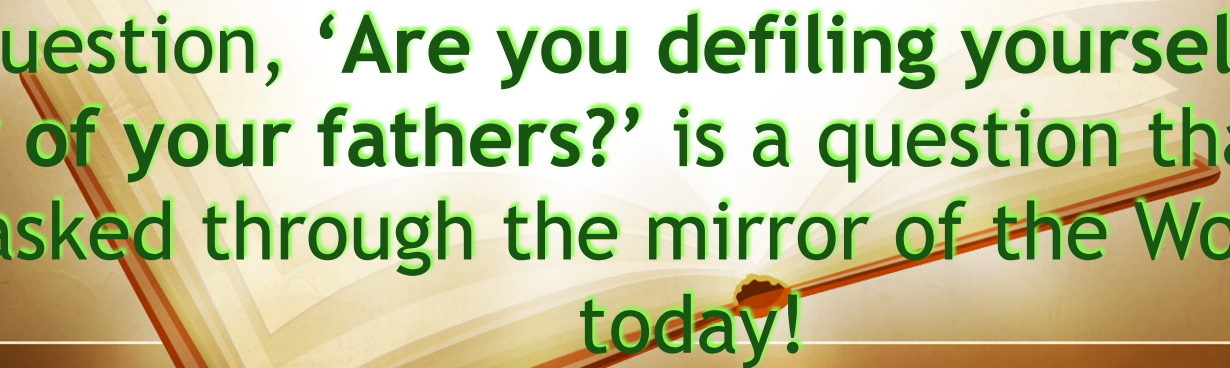
This Greek word **μιαίνω miainō** (me-ah'-ee-no)-
Strong's G3392 is used in the LXX (Septuagint) in:

Yehezq'ěl/Ezekiel 20:30 “Therefore say to the
house of Yisra'ěl, ‘Thus said the Master **יהוה**, “Are
you **defiling** yourselves in the way of your fathers?
And do you whore after their abominations?”



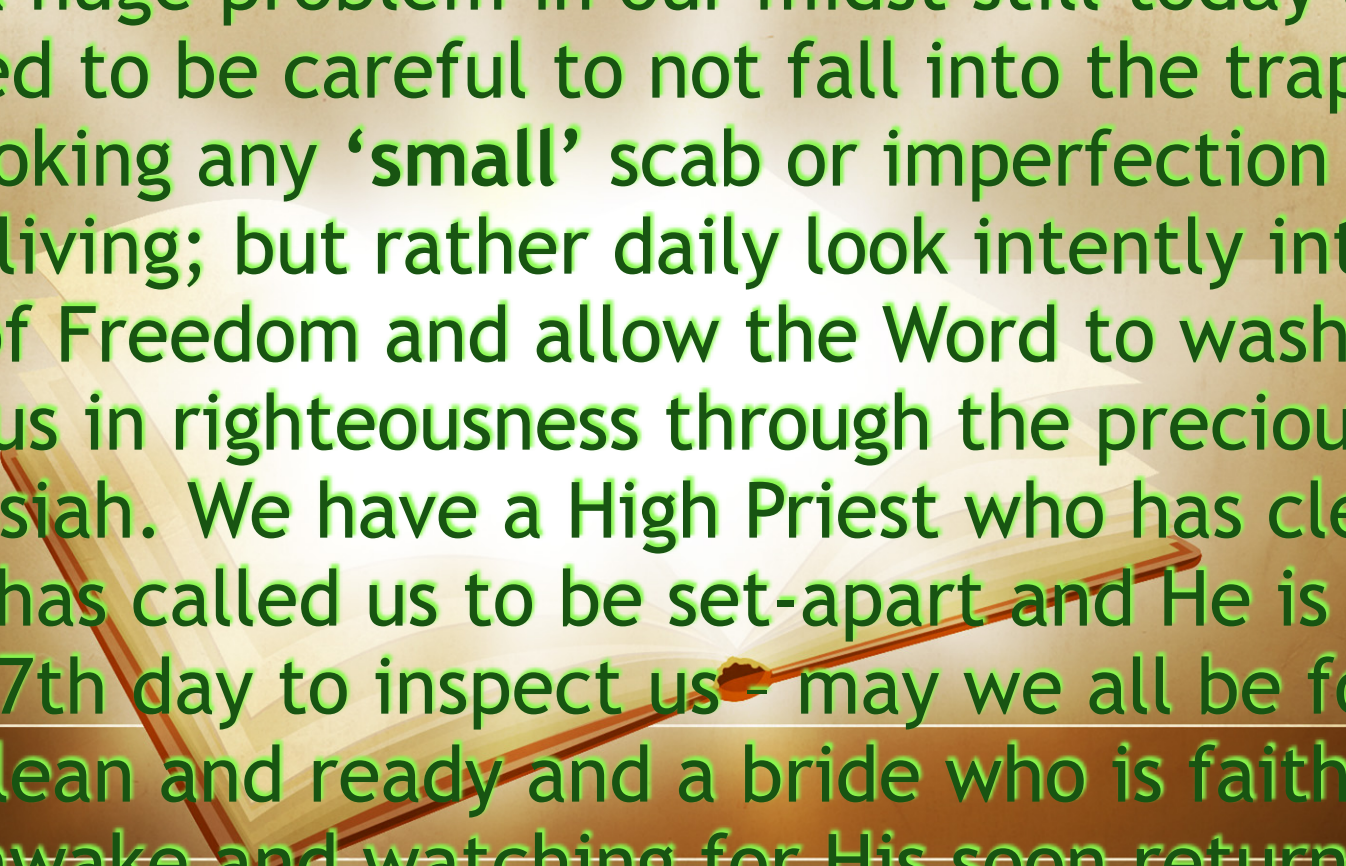
The Hebrew word that is translated as 'defiling yourselves' is נִטְמְאִים - nithme'iym which comes from the root verb טָמֵא tamey - Strong's H2930 which means, **'to be or become unclean, defiled, become impure'**.

This question, **'Are you defiling yourselves in the way of your fathers?'** is a question that is still being asked through the mirror of the Word to many today!



What is important for us to understand is that in the service of the tabernacle if a priest became unclean or defiled (**אָמֵץ** **tamey** - Strong's H2930) then they would be unfit for service as they would be ceremonially unclean and unable to perform the required set-apart duties of the priesthood.

As we consider that, as the body of Messiah, we are a called out, chosen, royal and set-apart priesthood, we must make sure that we do not defile ourselves and so render our lives as being unfit to serve our Master in Spirit and Truth!

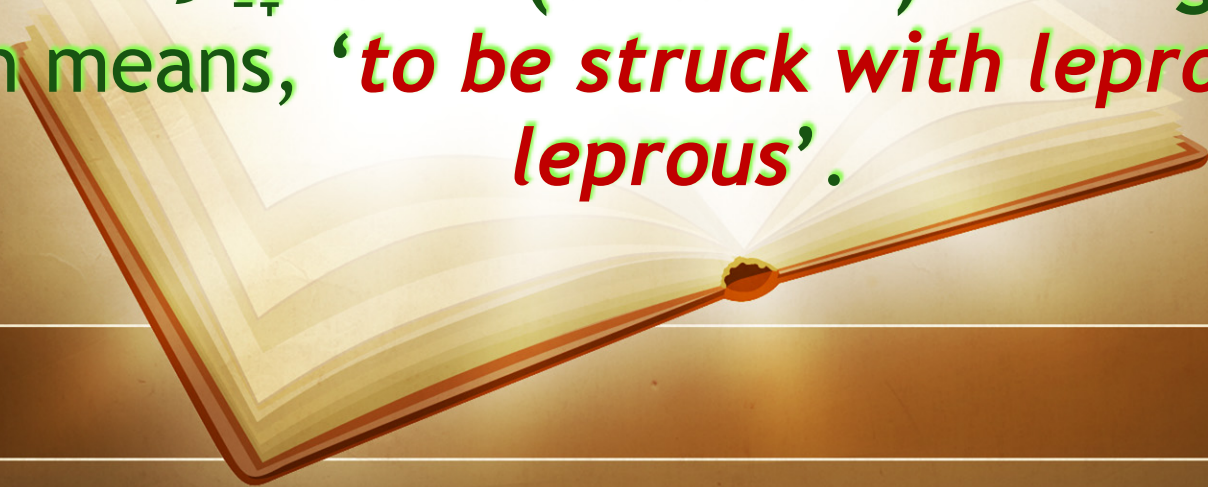


Tsara'ath (Leprosy), as pictured by sin, is still very much a huge problem in our midst still today and we need to be careful to not fall into the trap of overlooking any 'small' scab or imperfection on our daily living; but rather daily look intently into the Torah of Freedom and allow the Word to wash us and clothe us in righteousness through the precious Blood of Messiah. We have a High Priest who has cleansed us and has called us to be set-apart and He is coming on the 7th day to inspect us - may we all be found to be clean and ready and a bride who is faithfully awake and watching for His soon return!

As we consider this chapter on the Torah of the infection of tsara'ath (leprosy), we are able to learn a great deal from the 3 accounts in Scripture, where the guilty one was struck with the disease of **tsara'ath (leprosy)**.

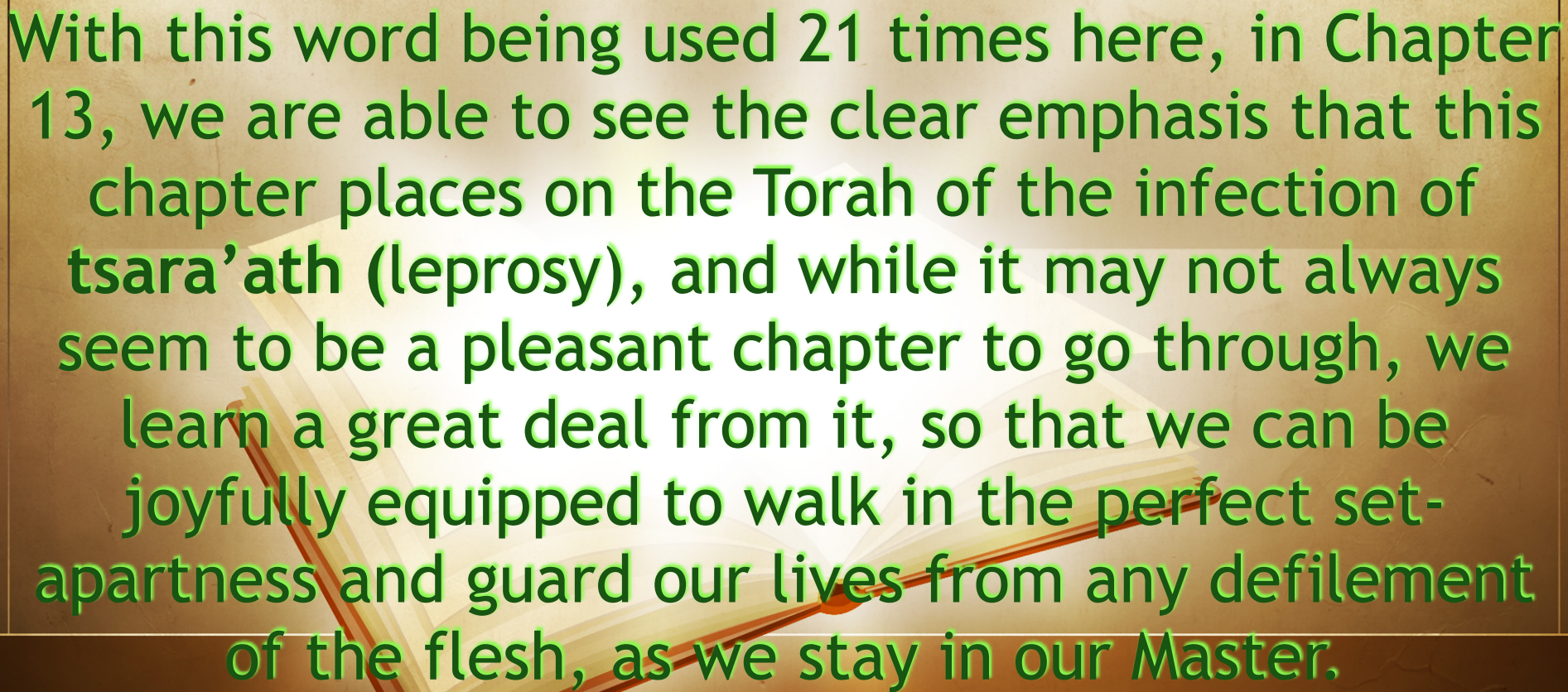
These 3 accounts highlight for us how being struck by the disease of **tsara'ath (leprosy)**, punished the sin of being unsatisfied with what **יהוה** had created one to be, as well as defying those that He had put in appointed positions for a specific task!

The Hebrew word for leprosy, as already mentioned, is **צָרַעַת** **tsara'ath** (tsaw-rah'-ath)- Strong's H6883 and is derived from the primitive root verb **צָרַע** **tsara** (tsaw-rah')- Strong's H6879 which means, '***to be struck with leprosy, to be leprous***'.



The noun **צָרַעַת** **tsara'ath** - Strong's H6883 is used 35 times in 33 verses in the Tanak and of the 35 times it is used, it is used 29 times in Wayyiqra/Leviticus 13 & 14, with it being used 21 times in Wayyiqra/Leviticus 13 and 8 times in Wayyiqra/Leviticus 14. While chapter 13 highlights the Torah of the infection of **tsara'ath** (leprosy), Chapter 14 deals with the Torah of the leper on the day of his cleansing.

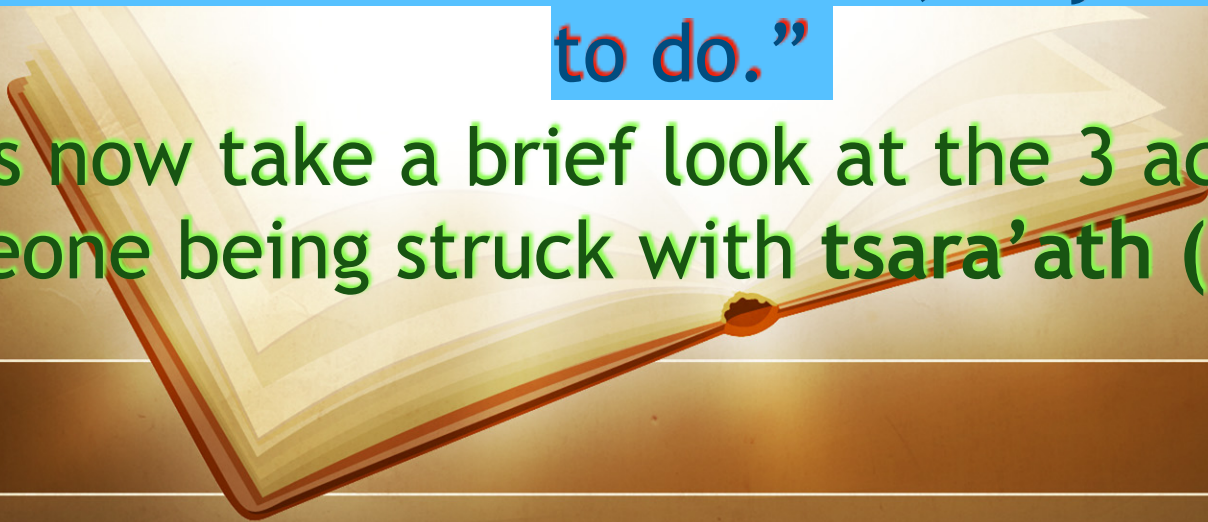
I find it interesting that the word **צָרַעַת** tsara'ath - Strong's H6883 is used 8 times in the chapter that gives us the Torah of the cleansing of tsara'ath (leprosy), as we know that the number 8 represents a picture of renewal and therefore highlights a chapter of being cleansed and renewed, giving us a further prophetic parable of the redeeming work that our Master has worked for us, in order for us to be renewed and cleansed from sin!



With this word being used 21 times here, in Chapter 13, we are able to see the clear emphasis that this chapter places on the Torah of the infection of tsara'ath (leprosy), and while it may not always seem to be a pleasant chapter to go through, we learn a great deal from it, so that we can be joyfully equipped to walk in the perfect set-apartness and guard our lives from any defilement of the flesh, as we stay in our Master.

Debarim/Deuteronomy 24:8 “Take heed, in an outbreak of leprosy, to diligently guard and do according to all that the priests, the Lěwites, teach you. As I have commanded them, so you shall guard to do.”

Let us now take a brief look at the 3 accounts of someone being struck with tsara'ath (leprosy):



1 - Miryam

Bemidbar/Numbers 12:10 “And the cloud turned away from above the Tent, and look: Miryam was tsara’ath (leprous), as white as snow! And Aharon turned toward Miryam, and look: a tsara (leper)!”

The root verb צָרַע tsara (tsaw-rah')- Strong's H6879 which means, '*to be struck with leprosy, to be leprous*' is used twice here in this account of Miryam being struck with tsara’ath (leprosy), as a result of rebellion in speaking against Mosheh.

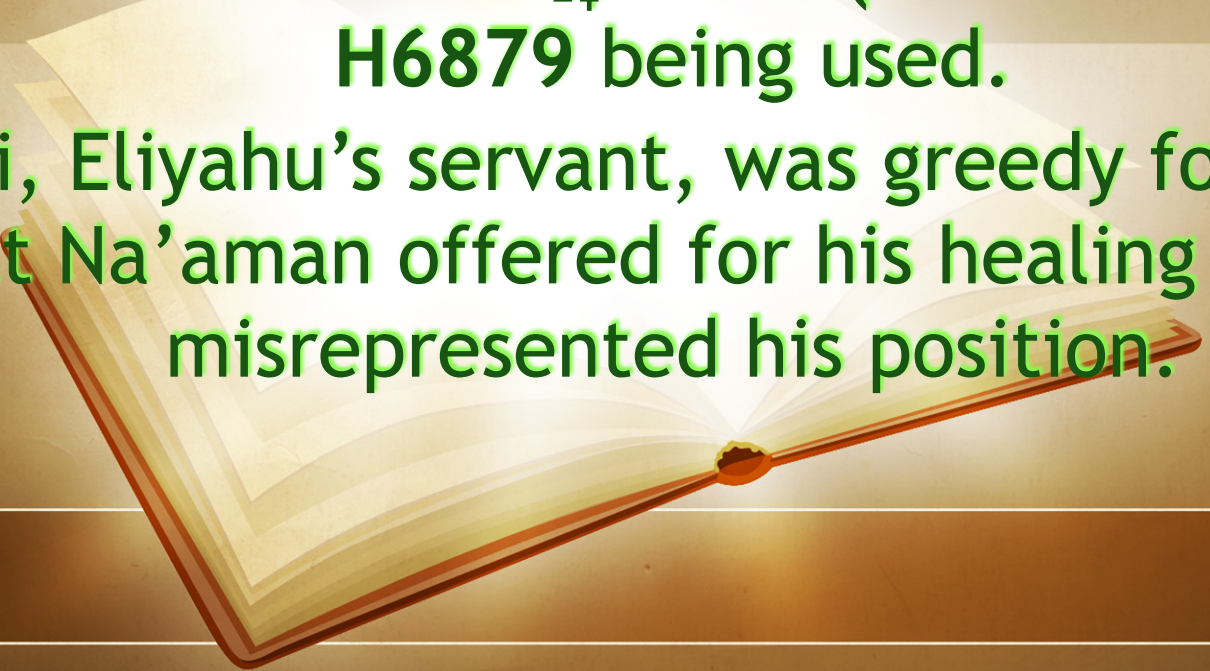
2 - Gěhazi

Melakim Bet/2 Kings 5:20 “And Gěhazi, the servant of Elisha the man of Elohim, said, “Look, my master has spared Na‘aman this Aramean, *while* not receiving from his hands what he brought. But as יהוה lives, I shall run after him and take whatever from him.”

Melakim Bet/2 Kings 5:27 “So let the tsara’ath (leprosy) of Na‘aman cling to you and your descendants forever.” And he went out from him as tsara (leprous) as snow.”

Here we see both the words **צָרַעַת** tsara'ath - Strong's H6883 and **צָרַע** tsara (tsaw-rah')- Strong's H6879 being used.

Gehazi, Eliyahu's servant, was greedy for the gifts that Na'aman offered for his healing and he misrepresented his position.



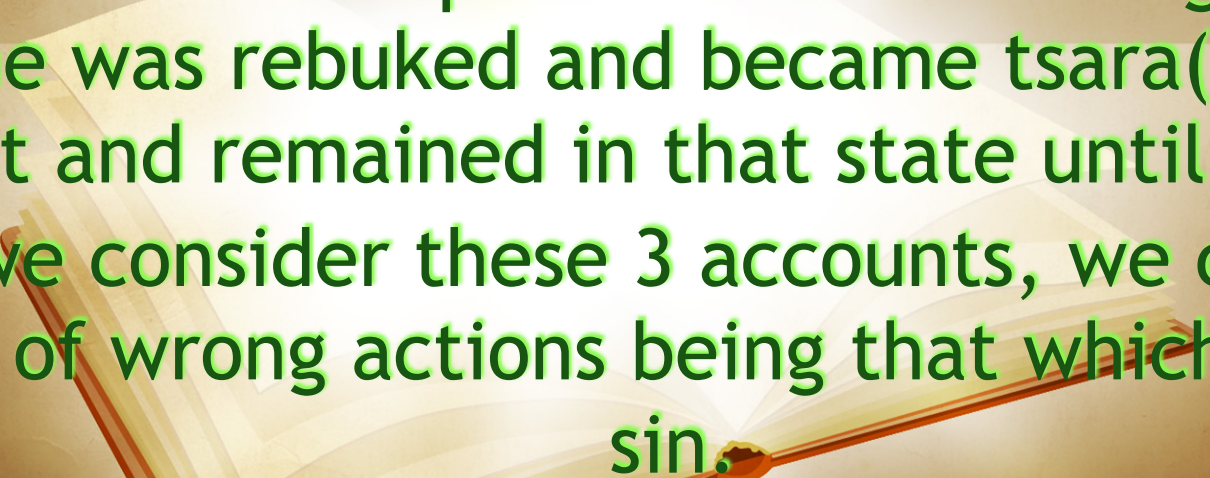
3 - King Uzziyahu

Dibre haYamim Bět/2 Chronicles 26:16 “But when he became strong his heart was lifted up, to his destruction, for he trespassed against יהוה his Elohim by entering the Hěkal of יהוה to burn incense on the slaughter-place of incense.”



Dibre haYamim Bět/2 Chronicles 26:19-21 “And Uzziyahu was wroth. And he had a censer in his hand to burn incense. And while he was wroth with the priests, tsara’ath (leprosy) broke out on his forehead, before the priests in the House of יהוה , beside the incense slaughter-place. 20 And Azaryahu the chief priest and all the priests looked at him, and saw that he was tsara(leprous) on his forehead. And they hurried him from there. And he also hurried to get out, because יהוה had struck him. 21 And Sovereign Uzziyahu was a tsara(leper) until the day of his death, and dwelt in a separate house, because he was a tsara(leper), for he was cut off from the House of יהוה . And Yotham his son was over the sovereign’s house, ruling the people of the land.”

Uzziyahu tried to usurp the priests position by presuming he had a right to perform that which only the priests were permitted to do. He got angry when he was rebuked and became tsara(leprous) as a result and remained in that state until his death! When we consider these 3 accounts, we can see the effects of wrong actions being that which can cause sin.



When we look at the 3 symptoms mentioned in Wayyiqra/Leviticus 13:2, we can identify with the examples that we have looked at.

1 - Swelling

The Hebrew root word that is translated as 'swelling' is **תַּשֵּׁת** se'eth (seh-ayth')- Strong's H7613 which means, '**raising, loftiness, exaltation, uprising, swelling**' and in terms of the picture of a swelling of tsara'ath (leprosy), we can see how this can figuratively teach us to be on guard against the lifting up of oneself to an assumed position of authority, as a result of pride.

2 - Scab

The Hebrew root word that is translated as 'scab' is סַפַּחַת sappaḥath (sap-pakh'-ath)- Strong's H5597 which means, 'an eruption, scab or lesion, either benign or malignant'.

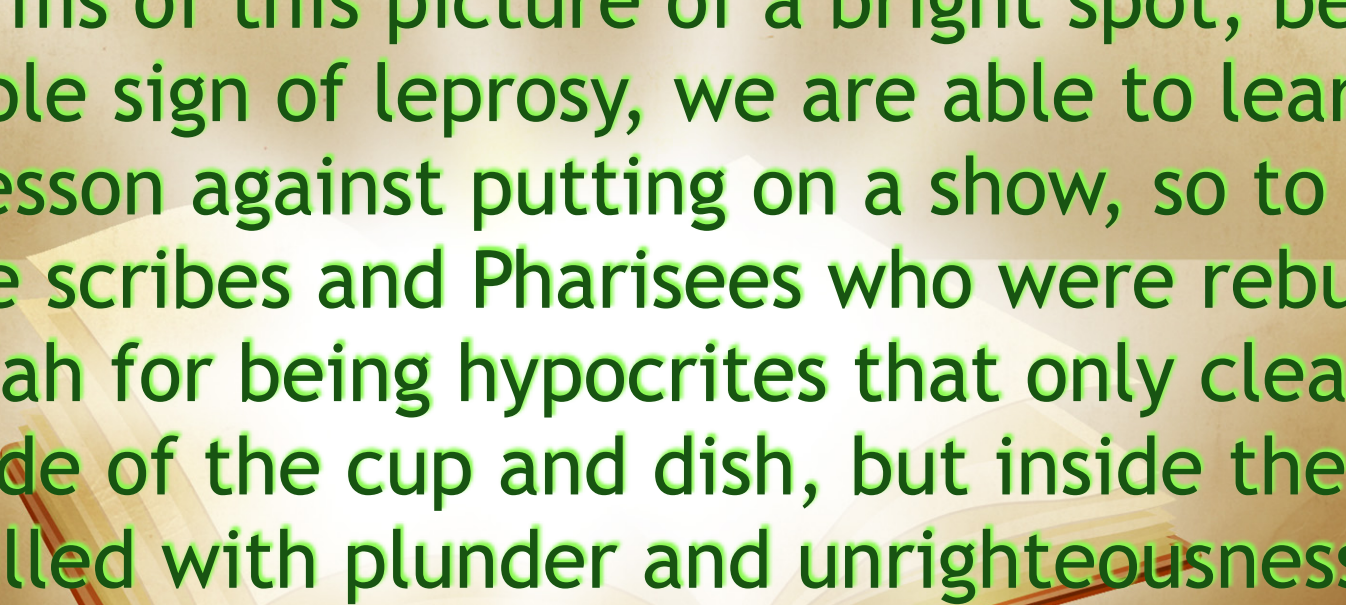
The image of a scab or lesion can teach us a vital lesson against unrighteous attachments. By that I mean we are to guard against the coveting desire for the things of the flesh that will have a way of clinging to us if not kept in check.

The need to be attached to things that have no value in one's walk of set-apartness must be put to death, as we put to death the misdeeds of the flesh in order to prevent 'malignant' attachments that can defile one's walk.

3 - Bright spot

The Hebrew root word that is translated as 'bright spot' is בַּהֲרַת **bahereth** (bo-heh'-reth)- Strong's H934 which means, 'brightness, bright spot, blister, boil, white patch of skin'.

This root is only used in Wayyiqra/Leviticus 13 & 14 with reference to the bright spot that appears on one's skin!

An open book is shown from a top-down perspective, lying flat. A bright, circular spot of light is visible on the right page, representing a sign of leprosy. The text is overlaid on the book and the background.

In terms of this picture of a bright spot, being a possible sign of leprosy, we are able to learn the vital lesson against putting on a show, so to speak, like the scribes and Pharisees who were rebuked by Messiah for being hypocrites that only clean the outside of the cup and dish, but inside they are filled with plunder and unrighteousness.

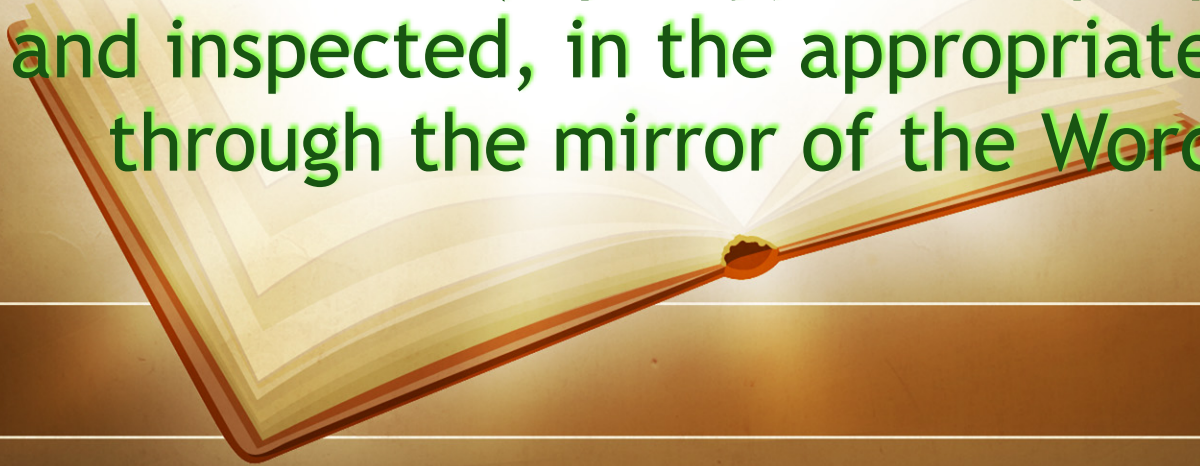
(Mattithyahu/Matthew 23:25)

Mat 23:25 “Woe to you, scribes and Pharisees, hypocrites! Because you clean the outside of the cup and dish, but inside they are filled with plunder and unrighteousness.”



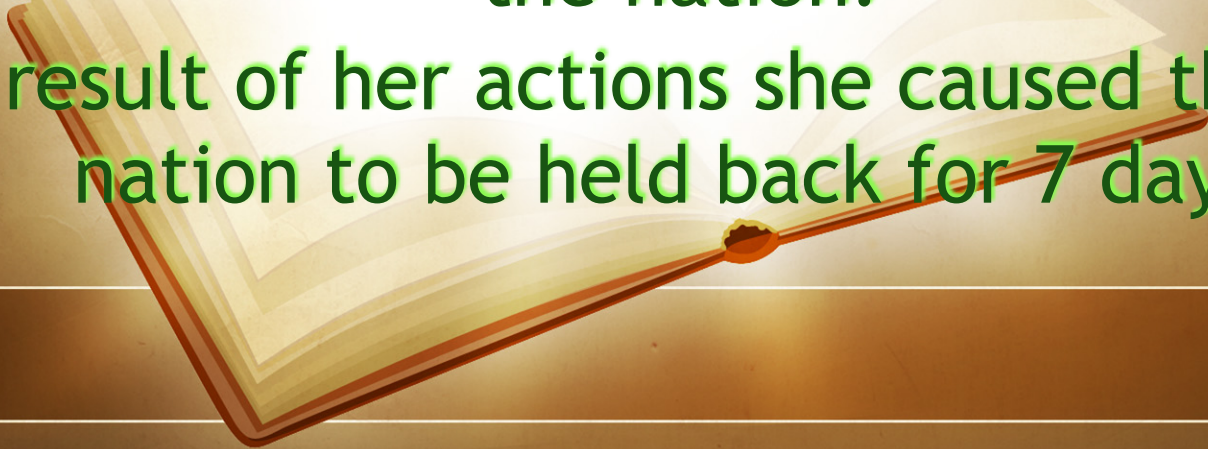
Swellings, scabs and bright spots!!!

Pride, coveting and hypocrisy could be very easily be classed under these three conditions that can turn into tsara'ath (leprosy), if not properly dealt with and inspected, in the appropriate manner, through the mirror of the Word.



Miryam assumed to have the same authority as Mosheh and being his sister, she was clearly in an important position, yet she needed to get cleaned up on the inside and be a better example before the nation.

As a result of her actions she caused the entire nation to be held back for 7 days.



Gěhazi coveted what was not his to have and paid the price by having his need for his fleshly desires to be met result in being struck with tsara'ath (leprosy) and having leanness within his spirit!

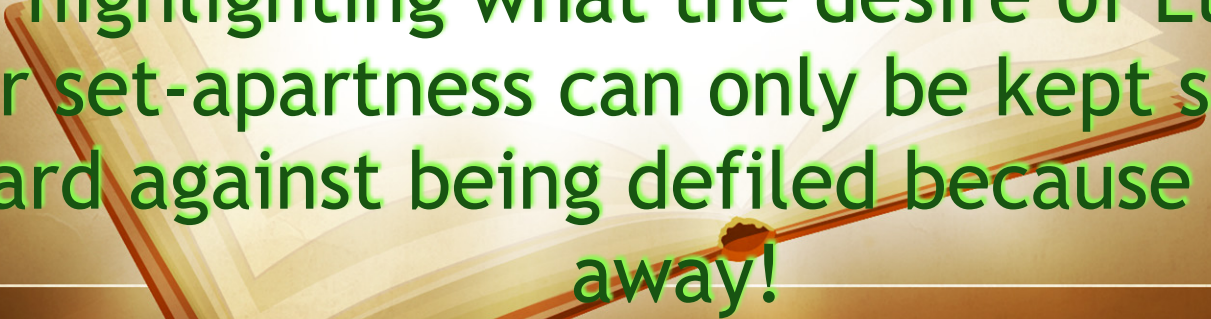


Uzziyahu lifted himself up in pride, by taking on the role of the priests and was brought low by Elohim!

These three examples that we have in Scripture, pertaining to the infection of **tsara'ath** (leprosy), highlights for us the lesson of guarding set-apartness, by doing right and to love loving-commitment, walking humbly before Elohim:

Mikah/Micah 6:8 “He has declared to you, O man, what is good. And what does יהוה require of you but to do right, and to love loving-commitment, and to walk humbly with your Elohim?”

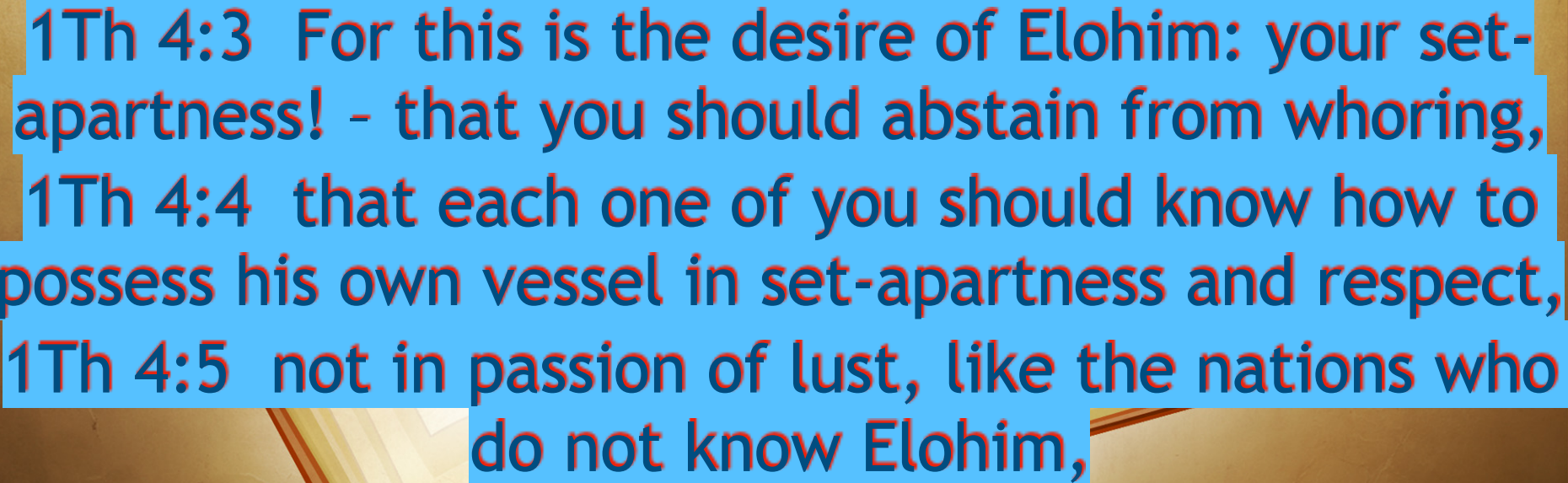
In closing, I will leave you with these clear words of Sha’ul, highlighting what the desire of Elohim is for us! Our set-apartness can only be kept set-apart if we guard against being defiled because of drifting away!



A Life Pleasing to Elohim

1Th 4:1 For the rest then, brothers, we beg you and call upon you in the Master יהושע, that as you received from us how you should walk and to please Elohim, you should excel still more,

1Th 4:2 for you know what commands we gave you through the Master יהושע.

An open book is shown at the bottom of the frame, with its pages fanned out. A large, semi-transparent blue rectangular box is overlaid on the text, which is written in a red, outlined font. The background is a textured, light brown surface.

1Th 4:3 For this is the desire of Elohim: your set-apartness! - that you should abstain from whoring,
1Th 4:4 that each one of you should know how to possess his own vessel in set-apartness and respect,
1Th 4:5 not in passion of lust, like the nations who do not know Elohim,

1Th 4:6 not to overstep and take advantage of his brother in this matter, because the Master is the revenger of all such, as we indeed said to you before and earnestly warned.

1Th 4:7 For Elohim did not call us to uncleanness, but in set-apartness.

1Th 4:8 Therefore he who rejects this does not reject man, but Elohim, who also gives us His Set-apart Spirit.