

Parasha 27: Tazria (She Conceives)

Vayikra/Leviticus 12:1-13:59

*All Scripture References from The Orthodox Jewish Bible- Referred to as OJB- unless otherwise noted

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Welcome to this week's very special Torah Study! It is the first of a special double parashot/portion. Both portions will be read and studied together. The studies for this week will be our twenty-seventh & twenty-eight parashot/portions. They are *Tazria- She Conceives & Metzorah- Afflicted One*. As an added blessing, next week's Torah studies will be a *Double Portion* also. May our Abba YHWH bless you mightily as you read and study with us!

Our parasha for this week is 'Tazria'. The meaning of 'Tazria is conceive or she conceives'. Our opening 'p'sukim/verses' have to do with the 'clean and unclean' concepts, in association with the woman who gives birth. Before we go further, let's first give some preliminary remarks on this.

As we have already discussed, the sefer/book of Vayikra/Leviticus has 'several themes flowing through it'. We will learn of 'holiness', how to 'karob/draw near' to YHWH and His 'Sh'khinyah/Manifest Presence' safely when at the 'Mishkan/Tabernacle'. It is within this sefer/book we also find YHWH introducing us to the 'necessity of being able to discern between the two realms of life and death'. These 'two realms' are governed by the 'two kingdoms' of either YHWH or the domain of the adversary... **Hasatan. (May his memory be blotted out forever)** We were told in Vayikra/Leviticus chapter 10, it is the duty of the 'kohanim/priests' to teach the Torah to the B'nei Sons/Children of Yisrael. They were also 'instructed' to teach them the 'distinctions that go with each kingdom'.

“And that ye may put DIFFERENCE between kodesh [holy] and chol (common, profane), and between tameh (unclean) and tahor (clean)” (Vayikra/Leviticus 10:10 OJB- emphasis/definitions mine)

The Torah teaches us 'how to live the abundant life'. Unfortunately, when the 'church system of Christendom' rejected YHWH's Torah, it unwittingly also did away with the 'promised realization of how to walk in a lifestyle of total victory'. The sefer/book of Vayikra/Leviticus 'defines the realms of life and death'. It teaches us 'how to choose life' and what happens when we fail to follow YHWH's Torah, His 'Loving Instructions'... which is death!

'Clean and unclean' have less to do with 'sinful behavior', and more to do with the 'state or status of being'. You may 'touch the realm of death' and not have committed an 'actual sin'. The 'sinful part' comes when you try to 'enter YHWH's Sh'khinyah/Manifest Presence in a state/status of being unclean'. Disregard for the 'holiness, the supernal purity/set apartness of YHWH's Sh'khinyah/Manifest Presence' can lead to fatal consequences. We saw this in last week's Torah parasha for Aharon's sons Nadab and Abihu.

If one *'touches the realm of death, becomes tamei (tah-may) or unclean'*, then YHWH provides a *'remedy'*. Today, much of our *'status of being tahor/clean is a direct product of our relationship with Mashiach/Messiah Yeshua'*. However, the *'need to recognize'* the existence of the *'distinctions governing each realm'* is still of vital consequence. As a result, there is such *'mixture'* today in the *'realm of religion'*. There is *'little or no regard for the distinctions between the holy and the profane'* defined by the Torah. The *'line of demarcation'* has become increasingly blurred. Almost anything passes for acceptability, if the result is a *'good feeling'*. Beloved, there is a **LARGE CHASM** between these substitutes, and what can be said for the *'true and awesome manifestation'* of YHWH's Presence!

'Tahor/clean and tamei/unclean' is **NOT** about *'physical hygiene'* as so many Christian commentaries would have us believe. Neither is it about *'morality or ethics'* as others would have it defined. No, *'tahor/clean and tamei/unclean'* have everything to do with being in the *'state or status'* (**both physical and spiritual**) to meet with the Holy One of Yisrael! Today, we do not experience the full *'pure manifestation'* of YHWH's *'Sh'khinyah/Manifest Presence'*. Therefore, we may have a difficult time relating to the *'instructions'* the Torah is giving to us here in Vayikra/Leviticus. Regardless, there is coming a time when YHWH's *'Sh'khinyah/Manifest Presence'* will be restored to His people in *'greater and increasing measures'*. We **MUST** know how to deal with that. We need only to go over into the Scriptural record of the *'Messianic Writings of Ma'asim/Acts of YHWH by His 'HaRuach HaKodesh/Spirit of Holiness'* and see an event recorded there for us.

YHWH's *'Sh'khinyah/Manifest Presence'* was being displayed within the newly forming *'community of the Nazarenes in Yerushalayim/Jerusalem'*. The *'whole community'* was being stirred to such a depth of *'selfless love and living'* no one counted their possessions as of personal value. This resulted in many selling these things, including houses and land, *'to give to the community'*. The testimony was *'no one among them suffered lack'*. (**Ma'asim/Acts 4:34-35**) There was *'within this community'* a husband and wife named Chananyah/Ananias and Shappira/Sapphira. They sold some of their property and decided to *'give the money to the community'*. However, they *'chose to lie about the amount'* they had received. Instead of giving the *'whole amount'*, they chose to *'hold back a portion'* for themselves. That wasn't the issue. The problem was, they gave the *'appearance of having given all'*, but in truth had not! They were both *'party to the deception'*. As the *'Nazarene assembly'* gathered to meet, both Chananyah/Ananias, and Shappira/Sapphira *'fell dead'* for **LYING TO YHWH's HaRuach HaKodesh/The Spirit Of His Holiness**. They were both *'taken up dead'*, though at different times, and were buried. A *'spirit of reverential awe'* came upon the community. (**Ma'asim/Acts 5**) This event is there to remind us, that while YHWH's Presence is awesome to see and experience, He also must be approached with *'reverential awe'*.

Clean And Unclean In The Act Of Childbirth

There are times when the *'ways of Torah'* are seemingly at best to be in *'opposition'* with one another. Or worse, they may even *'seem to be in contradiction'*. Let me assure you nothing could be further from the truth! It is our *'ignorance of the Hebraic mindset'* and our own attempts to *'wrestle YHWH's ways down to our own fleshly levels of logic'* that causes us so many struggles. The opening of our parasha brings this into stark reality.

It is a *'mitzvah/commandment'* to be *'fruitful and multiply'*. It is one of the first *'mitzvot/commandments'* we find recorded in the Torah. Yet, what we learn from our opening chapter in this week's parasha is, by so doing, the wife/mother enters the *'state of being*

tamei/unclean. The *'prescribed remedy'* has to do with a *'period of separation'* from what is holy, from the Mishkan/Tabernacle. The means YHWH instructs the way to rectify this condition is by *'offering of korbanot'* at the Mishkan/Tabernacle. Now, the thing that becomes even more disconcerting is the *'korbanot'* are said not only to be as an *'olah korban (an offering of fire that ascends)*, but also there is to be a *'chatat/sin offering'*! **A SIN OFFERING?** How can that be? The woman was merely *'fulfilling a mitzvah/commandment'* and now she has sinned? Let's hold on and let YHWH teach us something here of the *'realms of life and death'*. Remember, *'touching the realm of death'* is what alters our *'state of being'* regarding YHWH's *'holiness and His Presence'*.

In the *'birthing process'* there is usually a *'large amount of blood'* present. The Torah teaches us the *'life of the soul'* (**not the 'soul' itself, but its 'life-force'**) is *'in the blood'*. (**Vayikra/Leviticus 17:11-14**) When *'human blood'* becomes exposed to physical existence outside the human body it becomes dry. In other words, it loses its *'life essence'*. So, we see that death has found its way into the picture. It is **NO FAULT** of the woman, that she has *'touched this realm'*, but understand: **WHAT THE TORAH IS TRYING TO CONVEY IS NOT BLAME, BUT FACT!** Regardless of the merit of *'keeping the commandment'* to bring forth children, if *'in the 'process the realm of death has been touched'*, then the truth is *'death as a spiritual force has found a way to work'*. The one who *'touched that realm'* **MUST BE DEALT WITH**. YHWH shows *'how to rectify that state of being and become tahor/clean'* again. Now, let's take a moment and look at the reason for the *'offering of a korban for sin'*.

The Scriptures show what happened in the Garden when mankind rebelled against YHWH's Torah. The *'realm of death'* found its way into this *'physical world'*. Now, the *'Hebraic mind'* understands the *'Torah principle of generational connectedness'*. When the *'first Adam as mankind's federal head chose to act independently'* apart from YHWH's instruction, he sinned. *'Death'* then used him *'as a door'*, not only for his own *'personal consequence'*, but also as a means by which it might enter upon the *'whole of mankind'*. Even upon those who *'did not sin'* after the likeness of Adam's transgression.

***"Therefore, just as through one Adam (one man, humanity, Adam), Chet (Sin) entered into the Olam Hazeh [the Present World] and, through Chet (Sin), entered Mavet (Death); and so Mavet (Death) PASSED THROUGH TO KOL B'NEI ADAM (ALL MANKIND, ALL THE SONS OF ADAM), BECAUSE ALL SINNED."* (Romans 5:12 OJB- definitions mine)**

***"Nevertheless, Mavet (Death) reigned supreme from (the epoch of) Adam until (the epoch of) Moshe Rabbeinu [Our Teacher], even over those WHO DID NOT SIN IN THE VERY SAME MANNER OF ADAM'S AVERAH (TRANSGRESSION, DISOBEDIENCE, COMMANDMENT REBELLED AGAINST AND RECORDED FOR DEATH PENALTY)– that is, Adam who is a TIPUS (PATTERN, PROPHETIC TYPE), a demut he'atid (a future figure) of Hu HaBah ("He who comes," Moshiach the Coming One, the Coming Go'el/Redeemer) [YESHAYAH/ISAIAH 59:20; IYOV/JOB 19:25]."* (Romans 5:14 OJB- emphasis/definitions mine)**

While this may seem unfair, for **ALL MANKIND** to be *'declared guilty'* by the **ACT OF ONE MAN**, it is also the way YHWH chose to **GIVE US HIS RIGHTEOUSNESS!** Through the **REDEMPTIVE WORK** of Mashiach/Messiah Yeshua His Son, YHWH *'declares us'* (**legally**) **TO BE RIGHTEOUS IN HIM (in union with Him) WHEN WE BELIEVE UPON HIM!**

“For if by the averah (transgression) of the one, Mavet (Death) reigned supreme through the one Adam, how much more those, who receive the abundance of unmerited Chen v’Chesed [Goodness and Grace] Hashem [YHWH] (grace) and of the Matat HaTzedakah (the gift of righteousness), shall reign in life through the one Adam, Rebbe, Melech HaMoshiach Yehoshua. [Teacher/King, The Mashiach Yeshua]

So, then, as through one Averah (transgression) [of Adam] to kol Bnei Adam [all Mankind/the Sons of Adam] to harsha’ah (condemnation as guilty), so also through one Mitzvah (righteous or worthy deed) [of Moshiach/Anointed One] to kol Bnei Adam [all Mankind/Sons of Adam] to justification unto Chayei [Olam] [Eternal life].

For as through the disobedience of the one Adam, the many were made chote’im (sinners) so also through the mishma’at (obedience) of the one [The Last] Adam [Moshiach/Anointed One], the many will be made tzaddikim (righteous ones) [YESHAYAHU/ISAIAH 53:11].” (Romans 5:17-19 OJB- definitions mine)”

We haven’t the time here to go into a full treatise of YHWH’s ‘*plan of redemption*’. We cite the above to provide an ‘*understanding of how the judgment of sin*’ became a ‘*working principle*’ in all of mankind through Adam’s ‘*choice to sin*’ in the beginning. At that moment, the ‘*law (torah) of sin and death*’ ****[This is NOT the same as the ‘Torah of YHWH’ as given through Moshe. It is a ‘lesser law/torah’ that governs the ‘operation of sin’ among human beings].** All of mankind was affected by Adam’s choice, because He was the **HEAD** of humankind. If we understand this, then you can understand David’s words in Tehillim/Psalms when he speaks of his own birth as being under that particular ‘*law/torah*’.

“Surely, I was brought forth in avon [iniquity/torahlessness]; and in chet [sin] did immi [my mother] conceive me [i.e., I WAS A SINNER FROM CONCEPTION].” (Tehillim/Psalms 51:5 (7) OJB- emphasis/definitions mine)

David was not saying his mother was ‘*guilty of a personal sin*’ during the time in which she became pregnant. No, but regarding the ‘*collective whole of all mankind*’ who were placed ‘*under the law/torah of sin and death*’ (**Romans 7:23; 25**), he too ‘*became subject to that same law/torah*’. In like manner, the woman here in our Torah parasha was **NOT** ‘*guilty of a personal act of sin*’ in giving birth. Instead, **ALL** mankind suffers, because of the ‘*universality of the law/torah of sin and death*’. Therefore, a ‘*means of atonement and redemption*’ for sin, ‘*in general*’, was made necessary. Thus, the ‘*instruction*’ in our passage to ‘*bring a lamb for an olah korban and a pigeon or turtledove for a chatat/sin korban*’. If the woman was too poor to ‘*afford a lamb*’, then she could bring ‘*two pigeons or two turtledoves*’. You see Rebbe Yeshua’s mother fulfilling this very ‘*instruction of Torah*’ in the Besorah/Gospel of Luke! (**Luke 2:24**)

It’s all about the ‘*status of our being*’. **DEATH IS OF THE REALM OF DARKNESS/HASATAN. (May his memory be blotted out forever) THE ESSENCE OF YHWH’S REALM IS LIFE!** When the ‘*realm of death*’ comes into our lives, we take on a ‘*state of being tamei/unclean*’. We have, in turn ‘*touched the realm of Hasatan’s kingdom*’. (**may his memory be blotted out forever**) The woman here in our parasha had done just this. It was **NOT** an ‘*act of rebellion or willful sin*’ on her part. Nonetheless, the ‘*realm of death was touched*’ and now the person involved must have a ‘*change of status*’. Thus, the ‘*whole process of separation, offering of korbanot, being immersed in water/a mikvah*’ was all necessary. The process **CHANGED HER STATUS** from ‘*tamei/unclean to tahor/clean*’. In time, she was made ready again to meet with the Holy One of Yisrael at the ‘*Mishkan/Tabernacle*’... **HOLY AS HE IS HOLY.**

Varying Lengths Of The State Of Uncleanness In Childbirth

First, those of us who have come to realize we are a part of the *'returning house of Yosef-Ephraim'*, must also realize a few other important points. A part of our judgment for the rebellion of our avot/fathers is, we *'have been removed from the common-wealth nation of Yisrael'*. We have been living without the Torah for over 2730 years! As a result, many aspects of our *'Hebraic heritage'* have been lost to us. One of those great losses is, the ability to *'view the Scriptures from a Hebraic mindset'*. We are now in the *'process of being repatriated back to that foundational mindset'*. So, the *'instructions'* we are reading here within our parasha, may at first seem very foreign and awkward, but they will become clearer as we go on.

The Torah tells us that if a woman gives birth to a boy, she is to be separated for a period of 40 days. The first seven days are to be as her *'niddah/the purifying time'* for her having *'touched the blood of her menstrual cycle'*. The next 33 days are for her *'cleansing from having touched the realm of death'* through her *'blood during childbirth'*. Further, the Torah explains, if the woman gives *'birth to a girl'*, then everything is *'doubled'*! She is to be *'separated for 80 days'*. There are to be 14 days considered her *'niddah/the purifying time for having touched the blood of her menstrual cycle'*. Then, a period of 66 days of *'separation'* for having *'touched the realm of death'* through her *'blood during childbirth'*.

We are not told exactly in the Torah the reasoning for these *'distinctions'* for male and female babies. Different Jewish commentaries give varying opinions. However, one possibility for the difference between a boy and a girl in the *'whole process of cleansing'* is, on the *'eighth day'* the male-child is to be *'circumcised/brit milah'*. This *'mitzvah/commandment'* is so important, that whether the *'8th day'* is on a regular weekday or even on a weekly Shabbat or other holy day **IT IS STILL TO BE CARRIED OUT REGARDLESS!** It is said that the *'holiness of this event'* provides a *'separation'* for the mother. However, there is no such event for a girl. Therefore, it is possible for this *'mitzvah/commandment of circumcision'* to reduce the cleansing time in half.

Still, another opinion is that while the mother passes through her own *'niddah/purifying time'* for herself, she is also counted as having passed through a second for her daughter. The difference is **NOT** to be understood as a *'penalty'* imposed by the Torah simply *'due to gender'*. It all has to do with the *'state or status of being'* in which the mother deals with having *'touched the realm of death'* for herself **AND ALSO FOR HER DAUGHTER.** The above are all *'good thoughts'*, but the truth is, we do what YHWH *'instructs'*, not because we **UNDERSTAND IT ALWAYS**, but because **HE SAID SO!** As the *'Hebraic idiom'* states: **IN DOING YOU WILL COME TO KNOW.** All praise for YHWH's *'gifts of mercies and grace'*. Amein.

The Manifestation Of Tzara'at

Now, we come to a subject that may seem more challenging than what we have looked at above. We come to the *'manifestation'* of a condition identified by Torah, in Hebrew as *'tzara'at'*. (**tzah-rah-aught**) Let's first clear up *'one error'* prevalent when it comes to *'defining'* what this condition is. As it is so many times, when it comes to the *'transliteration'* of the Hebrew into *'another language'*, there just is *'no actual word'* in that language which gives the *'exact same meaning'*. So, what happens is, a word that is *'closest in meaning'* will be used. The problem is many times this may *'unintentionally alter the true intent of the original word'*. This is what has happened here.

The blame in this case, does not originate with the 'church'. No, it is a product of Jewish origin! At the time the Torah was requested to be 'transliterated into Greek' by Ptolemy II, for the great library in Alexandria, Egypt, there was 'no word' in the Greek language that 'exactly defined what tzara'at was'. The Greek word 'lepra' which is 'translated as leprosy' was used. As the Scriptures became translated into other languages, English being one, this definition was continued. However, 'true leprosy' (**Hanson's Disease**) as we know it today, is a 'medical condition', while having 'certain similarities', in truth, has 'no correlation' with the term 'tzara'at' at all! What then is 'tzara'at'?

As we study through this week's parasha and next week's too, we find that 'tzara'at' is, in fact, a 'supernatural manifestation of judgment' by YHWH upon the flesh of mankind. Yet, we see it may also 'appear' on both the 'clothing and the housing' of the Yisraelites too. It is interesting, and it does provide us with a little clarity when it comes to defining 'tzara'at', to discover the 'root word is tz'ra... meaning to project outward'. Therefore, it would 'seem the underlying characteristic of this manifestation is... something hidden'. The 'immediate result' of sin's entrance is: **IT PRODUCES DARKNESS**. There is a 'sense' accompanying sin's 'initial manifestation' that causes it to 'exist out of sight'. Wasn't this what happened to Adam and Chavah/Eve in the Garden after their sin? They 'hid themselves' from the Presence of YHWH, when He came to 'walk with Adam in the cool/ruach/wind of the evening'. (**B'resheet/Genesis 3:8**) There is no place, in reality, the 'eyes of YHWH' do not see. So, when we 'act out sinful behavior', and the 'light of YHWH's Presence' becomes darkened to us, that's when we set ourselves up for 'dis-ease'. Tzara'at is simply YHWH's way of bringing 'what is hidden to light'. The 'process' by which this 'affliction is revealed' is meant to 'teach us to walk in the reverential awe of YHWH'. This will keep us 'away from sin's seduction'. **WHAT IS DONE IN SECRET WILL BE REVEALED OPENLY IN TIME. (Bamidbar/Numbers 32:23; Luke 12:3)**

One way that 'sin expresses itself' is in our 'words'. **WORDS ARE SPIRIT (Yochanon/John 6:63) AND THEY REVEAL WHAT REALM/ATMOSPHERE **[THE PRESENCE OF DEMONIC ENTITIES] MAY BE AT WORK IN ONE'S LIFE**. The rabbis tell us, this 'manifestation' known as 'tzara'at' is the result of a 'verbal sin' known in Hebrew as, 'lashon harah or the evil tongue'. A perfect example of this can be found in the lives of Moshe's sister Miryam and brother, Aharon.

“And Miryam and Aharon SPOKE AGAINST Moshe because of the Kushite woman whom he had married; for he had married a Kushite woman.

And they said, Hath Hashem [YHWH] indeed spoken only by Moshe? Hath He not spoken also by us? AND HASHEM [YHWH] HEARD IT.

(Now the man Moshe was anav me'od [more humble/mEEK], above all the men which were upon the face of ha'adamah [the earth].)

And Hashem [YHWH] spoke suddenly unto Moshe, and unto Aharon, and unto Miryam, Come out ye three unto the Ohel Mo'ed [Tent of Meeting]. And they three came out.

And Hashem [YHWH] came down in an Amud Anan [Pillar of Cloud], and stood in the entrance of the Ohel [Tent], and He called Aharon and Miryam; and they both came forth.

And He said, Hear now My words: If there be a navi [prophet] among you, I Hashem [YHWH] will reveal Myself unto him in a mar'ah (vision), and will speak unto him in a chalom [dream].

Avdi [My Servant] Moshe is not so, who is ne'eman (faithful) in all Mine Bais [House]. With him will I speak peh el peh [face to face], plainly, and not in dark sayings; and the temuna (form) of Hashem [YHWH] shall he behold; why then were ye not afraid to speak against Avdi [My Servant] Moshe?

And the anger of Hashem [YHWH] was kindled against them; and He departed.

And the Anan [Cloud] departed from off the Ohel Mo'ed [Tent of Meeting]; and, hinei [behold], Miryam BECAME METZORA'AT [ONE AFFLICTED], WHITE AS SNOW: and Aharon looked upon Miryam, and, hinei [behold], she was metzora'at [one afflicted].”
(Bamidbar/Numbers 12:1-10 OJB- *emphasis/definitions mine*)

As we look through the above passage, we notice immediately, Miryam and Aharon ‘thought’ they were alone ‘secretly’ in their tent. They took the ‘opportunity’ to begin to ‘discuss their disdain’ for Moshe’s ‘choice of a wife’. It turns out, they only ‘thought’ they were alone. Suddenly, we find this statement: **AND YHWH HEARD THEM!** He called all three out to the ‘Ohel Mo’ed/Tent of Meeting’ and exposed their (**Miryam and Aharon’s**) sin of ‘lashon harah/the evil tongue’. The result? When YHWH and the ‘cloud of His Presence’ left, Moshe and Aharon looked upon Miryam. She was ‘metzora/afflicted’! Her entire skin was covered with a whitish film. ****[The ‘manifestation of tzara’at’ is a whitish film]** This ‘manifestation exposed, projected outward’ upon her flesh what had been done ‘in secret’ in her heart within the tent.

The Progression Of Sin And Judgment

It is interesting to note, the ‘manifestation of tzara’at not only appears on the flesh of the Yisraelites’. It may also ‘manifest on their clothing too’! ****[See verses 47-59 of chapter 13 and in next week’s parasha ‘Metzora’ verse 34 of chapter 14]** In the wilderness journeying, the ‘tzara’at’ appeared **FIRST ON THEIR FLESH, AND THEN ON THEIR CLOTHING.** ****[This was before Yisrael entered The Land of Cana’an]** In most instances, after Yisrael entered The Land, the ‘tzara’at’ **BEGAN** to manifest **FIRST** in their house! In time it would ‘progress to the clothing’, and finally to the ‘skin of the metzora/afflicted one’. In this ‘progression’, you can see clearly the ‘mercies of YHWH’ in dealing with the ‘hidden sins’ of His people. ****[The Jewish Traditional Writings/Talmud says, ‘tzara’at’ may also be caused by murder, adultery, pride, theft, stinginess, or a vain oath. However, the most liable cause seems to point toward the sin of ‘lashon hara or the evil tongue’]** If the Yisraelite deals with the ‘tzara’at when it initially appears on the house’, then the ‘judgment’ can stop there. If that fails to happen, then YHWH ‘allows the manifestation to progress to the clothing’. If the ‘tzara’at’ is dealt with at this point, then the ‘progression’ stops. The Yisraelite may lose some clothes, but the ‘further progression’ of suffering in the ‘manifestation on the physical body’ may be prevented. Still, if in the ‘hardness of this Yisraelite’s heart he refuses to deal with the cause’, then he must ‘bear the brunt of his judgment on his own physical body’! **THIS LAST STATE BECOMES ONE OF HUMILIATION AND ISOLATION.** A step that need not have been suffered. If only he had been ‘willing to deal’ with what YHWH was making known from within his heart from the outset. The one with ‘tzara’at’ must finally be removed from the camp! He also must cry out, ‘Unclean! Unclean!’ whenever he is approached by those unaffected.

“And the tzaru’a [one afflicted with tzara’at] in whom the nega [plague] is, his clothes shall be torn, and his head bare, and he shall put a covering upon his lower face, and shall cry, Tamei! Tamei! [Unclean! Unclean!]

All the days wherein the nega [plague] shall be in him he shall be tamei [unclean]; he is tamei [unclean]; he shall live alone; outside the machaneh [camp] shall his moshav [dwelling] be.”
(Vayikra/Leviticus 13:45-46 OJB- *definitions mine*)

The ‘root word’ of the verb ‘tzarao’, from which the noun form ‘tzara’at comes’, means to ‘throw down, prostrate or to humble’. This does seem to be the ‘progression of things’, when the metzora/afflicted one ‘fails to deal with their heart’. There is a thin line between ‘humility and humiliation’. We need to ‘keep a short account’ with YHWH when it comes to our sins. Deal with

them or 'have them dealt with under the rod of YHWH's discipline'. It's not that He is out to destroy us. **IT'S THAT SIN IS INCREDIBLY CONTAGIOUS!** What begins with **ONE**, soon 'multiplies' into **MANY**. In the end, it will 'defile' not only us, but others around us!

"See to it that no one fall short of the Chen v'Chesed [goodness and grace] Hashem [YHWH] that no SHORESH (ROOT) (Dt 29:19) of merirut (bitterness) sprouting up may cause tzoros [trouble], and by it many be made tame'ot [unclean/defiled];" (Ivrim/Hebrews 12:15 OJB-definitions mine)

The Role Of The Kohanim/Priests

"And Hashem [YHWH] spoke unto Moshe and Aharon, saying, When a man shall have in the skin of his basar [flesh] a swelling, a scab, or bright spot, and it be in the skin of his basar [flesh] like the nega [plague] tzara'at; then he shall be brought unto Aharon the kohen [priest], or unto one of his Banim [Sons] the kohanim [the priests]; And the kohen [priest] shall examine the nega [plague] in the skin of the basar [flesh]; and when hair in the nega [plague] is turned white, and the nega [plague] in appearance be deeper than the skin of his basar [flesh], it is a nega [plague] tzara'at; and the kohen [priest] shall examine him, and pronounce him tamei [unclean]." (Vayikra/Leviticus 13:1-3 OJB-definitions mine)

In closing, let me make a statement concerning the 'role of the kohanim/priests' in this process. Unlike the 'priests' among the 'pagan nations' of the day, the 'kohanim/priests' of YHWH, specifically Aharon and his sons, performed **NO** 'function outside of discernment'. There were **NO** 'incantations, secret formulas, potions... etc. administered by them'. These 'kohanim/priests' were there to 'specifically discern' whether the outbreak was 'tzara'at or not'. If it was 'positive', then they were to 'classify' the person as 'tamei/unclean'. If the 'initial examination' was inconclusive, then a period of up to 14 days may be imposed for a 'time of reexamination'. Afterwards, the person was either classified as 'tamei/unclean or tahor/clean'. It was the responsibility of the 'metzora/afflicted one' to deal with YHWH concerning his sin. That is the **ONLY** way to 'true healing/deliverance'. It is **ALWAYS** the way to 'lasting recovery' from sin, and its destructive consequences. **EMBRACE THE TRUTH. ACKNOWLEDGE OUR WRONG. FINALLY: MAKE TESHUVAH/REPENTANCE, AND RETURN TO THE TORAH!**

In our next parasha we will look a little deeper into how the 'Metzora/Afflicted One' maybe restored then and even today.

We say the following blessing as we continue each week's study of Torah...

*Chazak u'Barukh...
Strength and Blessing!*

****Click the link below to listen to the mp3 audio-reading of our parasha**

[Parasha 27: Tazria](#)