

## **Tazria** (she bears seed ) **Torah Portion 27 Leviticus 12:1-13:59**

**Background:** This Torah portion begins after Aaron had offered sacrifices for himself and his sons and fire had come forth from **יהוה** and had consumed the offerings. Aaron's two oldest sons Nadab and Abihu had offered strange fire and **יהוה** had killed them. The bodies of the two sons had been carried out by their cousins. **יהוה** had given instructions to not be intoxicated while ministering before Him. **יהוה** had given instructions concerning what animals may be eaten and about becoming contaminated with dead animals.

**Tazria ( תזריע ) = She bears seed**

**The theme of Leviticus is How sinful man draws near to a Holy God**

### **Events in this Torah portion:**

- **יהוה** speaks to Moses about the time of contamination after the birth of a son
- **יהוה** speaks to Moses about the time of contamination after the birth of a daughter
- **יהוה** speaks to Moses about the offering brought to atone for the mother
- **יהוה** speaks to Moses and Aaron about a person with a skin affliction (tzaraat **צרעת** )
- **יהוה** speaks to Moses and Aaron about quarantine for seven days
- **יהוה** speaks to Moses and Aaron about the conditions of contamination and purity
- **יהוה** speaks to Moses and Aaron about a person with a burn
- **יהוה** speaks to Moses and Aaron about a person with a skin infection in their hair
- **יהוה** speaks to Moses and Aaron about white spots on someone's skin
- **יהוה** speaks to Moses and Aaron about a man who is bald
- **יהוה** speaks to Moses & Aaron about a contaminated person proclaiming “unclean, unclean”
- **יהוה** speaks to Moses & Aaron about contaminated garments

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### Women becomes tamei after giving birth.

**Leviticus 12:1-8** And יהוה spoke to Moses, saying, 2 Speak to the children of Israel, saying, If a woman has conceived seed, and a man child is born: then she shall be unclean seven days; according to the days of the separation for her infirmity she shall be **unclean**. 3 And on the eighth day the flesh of his foreskin shall be circumcised. 4 And she shall then continue in the blood of her purifying thirty three days; she shall not touch a holy thing, nor come into the sanctuary, until the days of her purification are fulfilled. 5 But if she bears a female child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purification sixty six days. 6 And when the days of her purification are fulfilled, for a son, or for a daughter, she shall bring a lamb in its first year for a Burnt Offering, and a young pigeon, or a turtledove, for a Sin Offering, to the door of the Tabernacle of the congregation, to the priest: 7 Who shall offer it before יהוה, and make an atonement for her; and she shall be cleansed from the issue of her blood. This *is* the law for her that has given birth to a male or a female. 8 And if she is not able to bring a lamb, then she shall bring two turtledoves, or two young pigeons; one for the Burnt Offering, and the other for a Sin Offering: and the priest shall make an atonement for her, and she shall be clean.

**Unclean** = foul, defiled & infamous, polluted, unclean (s#02931 טמא ) (taw-may') from (s#02930 טמא ) (taw-may') ceremonially. unclean

**Medical Facts:** Vitamin K is the vitamin that helps blood to clot. Vitamin K is at its highest level in new born babies on the eighth day after birth. Male babies today are circumcised shortly after birth so they have to be given a shot of vitamin K to help stop the bleeding. The plan of יהוה did not require this. He had it already taken care of it His way.

**Niddah- Blood of Purity-Atonement:** The word for the condition of the mother after the birth of a child is "Niddah." This word means separation. She is separated from marital relations and separated from anything that is to remain in a state of ritual purity such as offerings. This is not because of sin but rather the separation of the clean from the unclean. יהוה has commanded us to be fruitful and to multiply but we must be in a state of purity before we can approach Him. After seven days for a male child or fourteen days for a female child the mother enters a lesser state of impurity called "blood of purity." She will remain in this state for thirty three days for a son or sixty six days for a daughter. When this time period has passed she brings an offering and the Priest provides her atonement. She is no longer separated but she is at-one-ment with her husband and with יהוה.

**Decrees:** The difference in the time of separation for a son and a daughter is a mystery. There seems to be no logical reason for this difference. This is a Decree or a command that is not understandable by human logic. Decrees like Commands and Statues are to be obeyed because יהוה requires us to do so. Understanding may come at some future time but we must obey Him now.

**Food for thought:** It is interesting to compare the number of days of separation for a son and a daughter and relate them to "**The promised Son**" Messiah and the "**bride of Messiah**." The

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number of days of separation for a son is forty (40) days and the number of days of separation of the daughter/bride is eighty (80). Messiah created the world and came to die for our sins four thousand (4000) years later. The bride has been redeemed but will be taught the Torah by the Messiah during His thousand year reign. The end of this reign will be 8000 years after creation. The significant digits of four (4) and eight (8) cause us to see a relationship to the forty (40) and eighty (80) days of separation. Messiah was separated from His people to some extent until the Holy Spirit was given to many four thousand years after creation. (*Remember that the Holy Spirit was given to prophets from the beginning but it was poured out on those who desired to follow Messiah at Pentecost after His death*) Although we have the Holy Spirit in part now we will not have it in its fullness until the end of the thousand year reign when all people will know Him from the least to the greatest and no one will need to instruct his neighbor about the Messiah because the Spirit will be poured out in its fullness. This is explained in Jeremiah chapter thirty one. Our separation in the fullness of knowledge will last until the end of the seventh thousand year period.

### **Related Scripture: Holy Spirit poured on Judah & Israel in the End Times**

**Jeremiah 31:31-37** Behold, the days come, says **יהוה**, that I will make a New Covenant with the **house of Israel**, and with the **house of Judah**: 32 Not according to the Covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which My Covenant they broke, although I was a husband to them, says **יהוה**: 33 But this *shall be* the Covenant that I will make with the house of Israel; After those days, says **יהוה**, I will put My Torah in their inward parts, and write it on their hearts; and I will be their Elohim, and they shall be My people. 34 And they shall no longer teach every man his neighbor, and every man his brother, saying, Know **יהוה**: for they shall all know Me, from the least of them to the greatest of them, says **יהוה**: for I will forgive their iniquity, and I will remember their sin no more. 35 This says **יהוה**, which gives the sun for a light by day, *and* the ordinances of the moon and the stars for a light by night, which divides the sea when the waves roar; **יהוה** of hosts *is* His name: 36 If those ordinances depart from before Me, says **יהוה**, *then* the seed of Israel also shall cease from being a nation before Me forever. 37 This says **יהוה**; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, says **יהוה** .

### **Eight is the number of new beginnings**

#### **Related Scripture: New Beginning of the world Eight people on Noah's Ark**

**Genesis 6:17-18** And, behold, I, even I, bring a flood of waters on the earth, to destroy all flesh, that has the breath of life, from under heaven; and every thing that is in the earth shall die. 18: But with you will I establish My covenant; and you shall come into the ark, you, and your sons, and your wife, and your sons' wives with you. (**eight** souls)

#### **Related Scripture: The beginning of the life of the promised son**

**Genesis 21:4**: And Abraham circumcised his son Isaac being **eight days** old, as **יהוה** had commanded him.

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**Ishmael was circumcised** at this same time when he was thirteen years old. Arabs continue this same practice of circumcising their sons at age thirteen instead of at eight days as **יהוה** commanded.

### **Related Scripture: Beginning of the Priesthood.**

**Leviticus 9:1-2** And it came to pass on the **eighth day**, that Moses called Aaron and his sons, and the elders of Israel; 2: And he said to Aaron, Take a young calf for a Sin Offering, and a ram for a Burnt Offering, without blemish, and offer them before **יהוה**.

### **Related Scripture: New beginning for a man after being cleansed**

**Leviticus 14:21-23** And if he is poor, and cannot get so much; then he shall take one lamb for a Trespass Offering to be waved, to make an atonement for him, and one tenth deal of fine flour mingled with oil for a Grain Offering, and a log of oil; 22: And two turtledoves, or two young pigeons, such as he is able to get; and the one shall be a Sin Offering, and the other a Burnt Offering. 23: And he shall bring them on the **eighth day** for his cleansing to the priest, to the door of the Tabernacle of the congregation, before **יהוה**.

### **Related Scripture: New beginning for a woman cleansed after her cycle**

**Leviticus 15:28-31**: But if she is cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean. 29: And on the **eighth day** she shall take to her two turtledoves, or two young pigeons, and bring them to the priest, to the door of the Tabernacle of the congregation. 30: And the priest shall offer the one for a Sin Offering, and the other for a Burnt Offering; and the priest shall make an atonement for her before **יהוה** for the issue of her uncleanness. 31: **This way shall you separate the children of Israel from their uncleanness; that they do not die** in their uncleanness, when they defile My Tabernacle that is among them.

### **Related Scripture: New beginning for planting crops after the seventh year**

**Leviticus 25:19-22** And the land shall yield her fruit, and he shall eat your fill, and dwell there in safety. 20: And if you shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase: 21: Then I will command My blessing on you in the sixth year, and it shall bring forth fruit for three years. 22: And you shall sow the **eighth year**, and still eat what is left of old fruit until the ninth year; until her fruits come in you shall eat of the old store.

### **Related Scripture: New beginning for a Nazarite who has been defiled**

**Numbers 6:2-10** Speak to the children of Israel, and say to them, When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves to **יהוה**: 3: He shall separate himself from wine and strong drink, and shall not drink vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried. 4: All the days of his separation shall he eat nothing that is made of the vine, from the kernels even to the husk. 5: All the days of the vow of his separation there shall no razor come on his head: until the days are fulfilled, in the which he separated himself to **יהוה**, he shall be holy, and shall let the locks of the hair of his head grow. 6: All the days that he separated himself to **יהוה** he shall not come near a dead body. 7: He shall not make himself unclean for his father, or for his

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mother, for his brother, or for his sister, when they die: because the consecration of his Elohim is on his head. 8: All the days of his separation he is holy to יהוה. 9: And if any man die very suddenly by him, and he has defiled the head of his consecration; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it. 10: And on the **eighth day** he shall bring two turtledoves, or two young pigeons, to the priest, to the door of the Tabernacle of the congregation:

### **Related Scripture: David was the eighth son of Jesse**

**I Samuel 16:11-13** And Samuel said to Jesse, Are all your children here? And he said, There remains yet the **youngest**, and, behold, he keeps the sheep. And Samuel said to Jesse, Send and bring him: for we will not sit down until he comes. 12: And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and good to look at. And יהוה said, **Arise, anoint him: for this is the one.** 13: Then Samuel took the horn of oil, and anointed him in the middle of his brethren: and the Spirit of יהוה came on David from that day forward. So Samuel rose up, and went to Ramah.

### **Related Scripture: David was the eighth son of Jesse**

**I Samuel 17:10-14** And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together. 11: When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid. 12: Now David was the son of that Ephrathite of Bethlehem judah, whose name was **Jesse; and he had eight sons:** and the man went among men for an old man in the days of Saul. 13: And the three eldest sons of Jesse went and followed Saul to the battle: and the names of his three sons that went to the battle were Eliab the firstborn, and next to him Abinadab, and the third Shammah. 14: And **David was the youngest:** and the three eldest followed Saul.

### **Related Scripture: Solomon completed the Temple in the eighth month**

**I Kings 6:37-38** In the fourth year the foundation of the house of יהוה was laid, in the month Zif: 38: And in the eleventh year, in the month Bul, which is the **eighth month**, the house was finished throughout all the parts of it, and according to all the fashion of it. So he was seven years in building it.

**The number eight:** This chapter of Leviticus has just eight verses or sentences. Although chapter and verses were added by men, this chapter is set apart by parasha breaks.

**Contaminated (unclean)** = to be foul, contaminated, defile, unclean (s#02930 טמא (ta-me'))

**Separation** = rejection, impurity, menstruation, removed women, unclean (s#05079 נדה ) (nid-daw')

### **Leviticus 12:4-5 Time of blood of purity after a son or daughter**

**Son:** The new mother of a son shall remain seven (7) days plus thirty three (33) days in the blood of purity. **A total of forty (40) days.**

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**Daughter:** The new mother of a daughter shall remain fourteen (14) days plus sixty six (66) days in the blood of purity. **A total of eighty (80) days.**

**The new mother is in Niddah for 7 days if she had a son and 14 days if she had a daughter.** She can not touch anything that would be offered up and she is separated from marital relations

**The new mother is in Blood of purity for 33 days with a son or 66 days with a daughter.** This time starts after her 7 or 14 days of Niddah. The Time of Blood of Purity is not as restrictive as Niddah.

**יהוה** commanded us to be fruitful and multiply, so it is not a sin to have a child, but we must separate the holy and profane (common).

### **Leviticus 12:6-8 Atonement for a new mother on the completion of time**

**The elevation offering atones** for resentful thoughts she may have had against her husband or even her Creator during her labor pains. The sin offering atones for the possibility that in her agony, she may have sworn never to live with her husband again. (Stone Edition Chumash page 609).

**Niddah, (Separation)** = rejection, impurity, menstruation, removed women, unclean (s#05079 **נדה**) (nid-daw')

**Contaminated (unclean)** = to be foul, contaminated, defile, unclean (s#02930 **טמא**) (ta-me')

### **The Priest must determine what type of Skin infection it is**

**Leviticus 13:1-6** And **יהוה** spoke to Moses and Aaron, saying, 2 When a man has in the skin of his flesh a **s'eis**, a **sapachat**, or **vahert**, and it develops on the skin of his flesh *like* the plague of **tzaraat**; then he shall be brought to Aaron the priest, or to one of his sons the priests: 3 And the priest shall look at the plague in the skin of the flesh: and *if* the hair in the plague has turned white, and the plague in sight *is* deeper than the skin of his flesh, it *is* a plague of tzaraat: and the priest shall look on him, and pronounce him unclean. 4 If a white **baheres** *is* white in the skin of his flesh, and in sight *is* not deeper than the skin, and the hair of it has not turned white; then the priest shall shut *him up who has* the plague seven days: 5 And the priest shall look at him the seventh day: and, *if* the plague in his sight has not changed, *and* the plague did not spread in the skin; then the priest shall shut him up seven more days: 6 And the priest shall look at him again the seventh day: and, *if* the plague *is* somewhat dark, *and* the plague did not spread in the skin, the priest shall pronounce him clean: it *is* *but* a **mispachas**: and he shall wash his clothes, and be clean.

**S'eis (rising)** = an elevation or tzaraat scab, exaltation, raise up self (s#07613 **שבא**) (sheb-aw')

**Sapachat** = mange making hair fall out, scab (s#05597 **ספחת**) (sap-pakh'-ath)

**Vahert** = whitish spot on skin, bright spot (s#0934 **בהרת**) (bo-heh'-reth)

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**Tzaraat** = sore not leprosy (s#06883 **צִרְעָת** ) (tzaw-rah'-ath) from (s#06879 **צָרַע** ) (tsaw-rah') to scourge, to be stricken with leprosy. It appears that this condition is not Leprosy as had been previously believed. Leprosy would spread if these laws were followed for it. Also the skin conditions given in the Torah do not match those of Leprosy

**Mispachas (scab)** = scruff (as spreading over the surface (s#04556 **מִסְפַּחַת** ) (mis-pakh'-ath) from (s#05596 **סָפַח** ) (saw-fakh') primary root to scrape off tzaraat (**צִרְעָת**)

**Baheres (bright spot)** = whitish spot on skin, bright spot (s#0934 **בְּהֵרֵת** ) (bo-heh'-reth)

**Stone Edition Chumash** (page 610) **Tzaraat verification** The sore must be at least 3/4" square with one of two basic shades of white. Each of these two shades has a secondary color, making a total of four shades. **Only the Priest can pronounce a skin condition to be Tzaraat.** No matter how well another person understands this condition only the Priest can declare it to be tzaraat and the sore is not a tzaraat until he declares it. **Sages teach that tzaraat** is not a bodily disease but the physical manifestation of a spiritual malaise, a punishment designed to show the malefactor that he must mend his ways. **The primary cause of tzaraat is the sin of slander.** The Sages say the word **מִצְרַע** is a contraction of **מוֹצִיא** , "one who spreads slander." The Sages teach that the affliction is a punishment for the sins of bloodshed, false oaths, sexual immorality, pride, robbery and selfishness.

### **The Priest examines him again and declares him completely given to tzaraat**

**Leviticus 13:7-11** But if the scab has spread much on the skin, after he has been seen by the priest for his cleansing, he must be seen of the priest again: 8 And *if* the priest sees that, the scab spreads in the skin, then the priest shall pronounce him unclean: it *is* Tzaraat. 9 When the plague of tzaraat is in a man, then he shall be brought to the priest; 10 And the priest shall see *him*: and, *if* the rising *is* white in the skin, and it has turned the hair white, and *there is* quick raw flesh in the rising; 11 It *is* an old tzaraat in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up: for he *is* unclean.

**Comment:** The Kohen pronounces judgment on the seventh day. This seems very interesting in that the judgment that will be made by Yeshua our High Priest at the beginning of the seventh millennium will determine the fate of those who are completely given to evil speech and hatred for those who seek to follow Him. There will be no need to judge them again.

### **If his whole body is covered with Tzaraat, he is clean?**

**Leviticus 13:12-13** And if a tzaraat breaks out in the skin, and the tzaraat covers all the skin of *the one that has* the plague from his head even to his foot, wherever the priest looked; 13 Then the priest shall consider: and, behold, *if* the tzaraat has covered all his flesh, he shall pronounce *him* clean *that has* the plague: it is all turned white: he *is* clean.

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**Stone Edition Chumash** (page 613) This would definitely prove that Tzaraat is not the same as leprosy, since this would put the person back in society to infect others. **If healthy skin appears in the tzaraat he is unclean?** This also would not make sense if this were leprosy. This would normally be a sign that he was returning to health. This is a decree of the Torah, which is beyond human understanding. R'Hirsch explains it by going back to his interpretation of metzora's quarantine as **a means to shock him into recognizing his moral shortcomings and repenting.** But someone whose entire skin has turned white is so morally corrupt that he is too convinced of his rectitude to think of changing. There is no point, therefore, in continuing to isolate him. But by telling him, in effect, that it is hopeless for him to improve, the Torah shows him dramatically how low he has sunk.

A condition known as **Nesek** causes the loss of hair in the middle of the scalp or beard. Loose hair in other places would be judged differently Reference: Stone Edition Chumash page 614

**Why don't we have people with Tzaraat now?** This condition only occurs when people are in the presence of the Almighty. This occurred while Israel was in the wilderness dwelling in the presence of **יהוה**. We see this when Miriam spoke against Moses.

### **Related Scripture: Miriam became Tzaraat**

**Numbers 12:1-16** And Miriam and Aaron spoke against Moses because of the Ethiopian woman who he had married: for he had married an Ethiopian woman. 2 **And they said, Has יהוה indeed spoken only by Moses? has He not spoken also by us? And יהוה heard it.** 3 (Now the man Moses *was* very meek, above all the men which *were* on the face of the earth.) 4 **And יהוה spoke suddenly to Moses, and to Aaron, and to Miriam, Come out you three to the Tabernacle of the congregation. And they three came out.** 5 **And יהוה came down in the pillar of the cloud, and stood *in* the door of the Tabernacle, and called Aaron and Miriam: and they both came forth.** 6 **And He said, Hear now My words: If there is a prophet among you, I יהוה will make Myself known to him in a vision, *and* will speak to him in a dream.** 7 **My servant Moses *is* not so, who *is* faithful in all My house.** 8 **With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of יהוה shall he behold: Therefore then why were you not afraid to speak against My servant Moses?** 9 **And the anger of יהוה was increased against them; and He departed.** 10 **And the cloud departed from off the Tabernacle; and, behold, Miriam *became* **Tzaraat**, *white* as snow: and Aaron looked on Miriam, and, behold, *she was* Tzaraat.** 11 **And Aaron said to Moses, Alas, my lord, I beg you, lay not the sin on us, where we have done foolishly, and where we have sinned.** 12 **Let her not be as one dead, of whose flesh is half consumed when he comes out of his mother's womb.** 13 **And Moses cried to יהוה, saying, Heal her now, O Elohim, I beg You.** 14 **And יהוה said to Moses, If her father had but spit in her face, would she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in *again*.** 15 **And Miriam was shut out from the camp seven days: and the people did not journey until Miriam was brought in *again*.** 16 **And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran.**

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### Raw flesh makes one Unclean

**Leviticus 13:14-20** But when raw flesh appears on him, he shall be unclean. 15 And the priest shall see the raw flesh, and pronounce him unclean: *for the raw flesh is unclean: it is a tzaraat.* 16 Or if the raw flesh turns again, and is changed to white, he shall come to the priest; 17 And the priest shall see him: and, behold, the plague has turned white; then the priest shall pronounce *him* clean *that has* the plague: he *is* clean. 18 The flesh also, where, *even* in the skin of it was a boil, and is healed, 19 And in the place of the boil there is a white rising, or a **bright spot**, white, and somewhat reddish, and it is shown to the priest; 20 And if, when the priest sees it, behold, it *is* slightly lower than the skin, and the hair of it has turned white; the priest shall pronounce him unclean: it *is* a plague of tzaraat broken out of the boil.

**Bright spot (spot)** = a skin discoloration not tzaraat, a variance of 931 (ש#0933 בהן )

(bo'-han) from (ש#0931 בהן ) (bo'-hen) to be thick, the thumb or great toe of the foot

**Schottenstein Edition Interlinear Chumash** (page 694) **Inflammations.** For the purpose of this passage, any wound to the flesh, whether due to illness or a blow, is known as a (שחיין), inflammation. As long as it has not healed and is still oozing; it cannot be adjudged as tzaraat, even if it may have some of the symptoms. Once it is completely healed, it is treated like the afflictions described above.

### Related Scripture: Uzziah became Tzaraat

**2 Chronicles 26:16-21** But when he was strong, his heart was lifted up to *his* destruction: for he transgressed against יהוה his Elohim, and went into the Temple of יהוה to burn incense on the Altar of Incense. 17 And Azariah the Priest went in after him, and with him fourscore (80) Priests of יהוה, *that were* valiant men: 18 And they withstood Uzziah the king, and said to him, *It appertains* not to you, Uzziah, to burn incense to יהוה, but to the Priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for you have trespassed; neither *shall it be* for your honor from יהוה Elohim. 19 Then Uzziah was angry, and *had* a censer in his hand to burn incense: and **while he was angry with the Priests, the Tzaraat even rose up in his forehead** before the Priests in the house of יהוה, from beside the Incense Altar. 20 And Azariah the Chief Priest, and all the Priests, looked on him, and, behold, he *was* tzaraat in his forehead, and they pushed him out from there; yes, he hurried also to go out, because יהוה **had struck him**. 21 And **Uzziah the king was tzaraat until the day of his death**, and dwelled in a separate house, *being* tzaraat; for he was cut off from the house of יהוה: and Jotham his son *was* over the king's house, judging the people of the land.

**Comment:** We see that Uzziah was filled with pride and thought that since he was king and “Elohim had blessed him” that he had been given special privileges in the Temple to perform the honored task of offering incense to יהוה on the Altar of Incense. He considered himself to be far above the priests since they were only allowed to offer incense on this altar once in their lifetime when they were chosen by lots. The priests who had offered this once were not allowed to be

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selected again. The process of choosing two priests, one for burning the morning incense and one for burning the evening incense were chosen from a circle of priests. The priests would hold up one two or three fingers and the High Priest would think of a number in his mind and count the fingers in the circle until he came to the number that he had in mind. The priest that was holding up his finger when he came to the number would be the selected priest. This would be done twice to select the other priest for the evening.

**We need to be aware** of this so we will not put ourselves in danger of judgment when we are gathered in the Great Exodus. Most people believe that if they are gathered by Yeshua in the coming exodus that all future judgments will not affect them. This idea is not in agreement with Scripture. We know that the future exodus will be like the exodus from Egypt. Remember that only two men who left Egypt actually entered the promised land. We also know about the judgment in the future exodus from Ezekiel chapter twenty. During this time rebels will be judged and will not enter the land of Israel.

### **Related Scripture: Rebels will be eliminated from the congregation**

***Ezekiel 20:34-38*** And I will bring you out from the people, and will gather you out of the countries where you are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. 35 And I will bring you into the wilderness of the people, and there will I **judge** you face to face. 36 Like as I tested your fathers in the wilderness of the land of Egypt, so will I test you, says Adonai **הוה**. 37 And I will cause you to pass under the rod, and I will bring you into the bond of the Covenant: 38 And **I will purge out from among you the rebels**, and those that transgress against Me: I will bring them from out of the country where they sojourn, but they shall not enter into the land of Israel: and you shall know that I *am* **יהוה**.

**Judge** = to judge, pronounce sentence (vindicate or punish), condemn, execute, reason (שפט) (shaw-fat')

**We need to remind ourselves** that if we have a habit of speaking wrongly about others we will be in danger of judgment when we are gathered in the Great Exodus. We must begin now, training ourselves to only speak the truth and not slander others.

**Do not complain and do not slander, it is hazardous to your health!**

### **Determining if Tzaraat is present**

**Leviticus 13:21-23** But if the priest looks at it, and, behold, *there is* not white hairs in it, and *if it is* not lower than the skin, but *is* somewhat dark; then the priest shall shut him up seven days: 22 And if it spreads much in the skin, then the priest shall pronounce him unclean: it *is* a plague. 23 But if the bright spot stays in its place, *and* does not spread it *is* a burning boil; and the priest shall pronounce him clean.

## Tazria (she bears seed ) Torah Portion 27 Leviticus 12:1-13:59

**Schottenstein Edition Interlinear Chumash** (page 695) The scarring of inflammation. If the affliction did not spread during the seven day quarantine, no new period of isolation is required, and the Kohen rules immediately that it is not a tzaraat, but a scar left by the inflammation (Rashi). This is the halachic difference between this sort of affliction and those described in verse 1:17 In the earlier cases, there were two periods of quarantine before the suspicion of tzaraat was eliminated; here there is only one.

### Hair turned white in Tzaraat

**Leviticus 13:24-25** Or if there is *any* flesh, in the skin that *there is* a hot burning, and the quick *flesh* that burns has a white bright spot, somewhat reddish, or white; 25 Then the priest shall look at it: and, behold, *if* the hair in the bright spot is turned white, and it *is in* sight deeper than the skin; it *is* a tzaraat broken out of the burning: therefore the priest shall pronounce him unclean: it *is* the plague of tzaraat.

### If White hair spreads it is Tzaraat

**Leviticus 13:26-28** But if the priest looks at it, and, behold, *there is* no white hair in the bright spot, and it *is* no lower than the *other* skin, but *is* somewhat dark; then the priest shall shut him up seven days: 27 And the priest shall look at him the seventh day: *and* if it is spread much on in the skin, then the priest shall pronounce him unclean: it *is* the plague of tzaraat. 28 And if the bright spot stays in its place, *and* does not spread in the skin, but it *is* somewhat dark; it *is* a rising of the burning, and the priest shall pronounce him clean: for it *is* an inflammation of the burning.

### Tzaraat on the head of a man or a woman

**Leviticus 13:29-34** If a man or woman has a plague on their head or the beard; 30 Then the priest shall see the plague: and, behold, if it *is* in sight deeper than the skin; *and there is* in it a golden **thin** hair; then the priest shall pronounce him unclean: it *is* a dry scall, *even* a tzaraat on the head or beard. 31 And if the priest look on the **affliction** of the **scall**, and, behold, it *is* not in sight deeper than the skin, and *that there is* no black hair in it; then the priest shall shut *him* up *that has* the plague of the scall seven days: 32 And in the seventh day the priest shall look on the plague: and, behold, *if* the scall has not spread and there is in it no golden hair, and the scall *is* not in sight deeper than the skin; 33 He shall be shaved, but the scall shall he not shave; and the priest shall shut *him* up *that had* the scall seven more days: 34 And in the seventh day the priest shall look on the scall: and, behold, *if* the scall has not spread in the skin, nor *is* in sight deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean.

**Thin or weak hair (thin)** = crushed by implication small or thin (ש#01851 פת ) (dak)

## **Tazria** (she bears seed ) **Torah Portion 27 Leviticus 12:1-13:59**

**Affliction (Plague)** = a blow, a spot, plague, wound (s#05061 נגע ) (neh'gah)

**Scall (dry scruff)** = dry scall, scurf, tzaraat of the scalp or beard (s#05424 נתק ) (neh'-thek)

from (s#05423 נתק ) (naw-thak') to tear off, break off, burst, lift up, root out

### **Schottenstein Edition Interlinear Chumash** (page 696) **The hair that is golden**

Two golden hairs prove contamination only if they appear after the onset of the baldness (Rashi) According to Rambam (ibid.8:5), however, even prior golden hair is proof of tzaraat, if it later becomes surrounded by a bald spot.

**Comment: Separation of the living from the dead** as directed by the Torah caused the Jewish people to have much less deaths during the Black Plague during the middle ages. The plague was spread by fleas that were on the rats of the city. These fleas would become infected with the plague when they bit a person who had the plague. Those fleas would then spread the disease by biting people who were not infected. Germs were not known until many years later and the people believed the deaths were cause by poison. Jewish people normally bury their dead within twenty four hours of their death. This prevented the disease from spreading since it gave less time for fleas to infect others. The gentile church saw that the Jewish population was not infected like the rest of the population and accused the Jewish people of causing the death of gentiles by poisoning their wells. One third of all people living during this time were killed by this plague.

**Leviticus 13:35-37** But if the scall has spread much in the skin after his cleansing; 36 Then the priest shall look on him: and, behold, if the scall has spread in the skin, the priest shall not look for golden hair; he *is* unclean. 37 But if the scall is in his sight at a stay, and *that* there is black hair grown up in it; the scall is healed, he *is* clean: and the priest shall pronounce him clean.

**Leviticus 13:38-44** If a man also or a woman has in the skin of their flesh bright spots, *even* white bright spots; 39 Then the priest shall look: and, behold, *if* the bright spots in the skin of their flesh *is* darkish white; it *is* a freckled spot *that* grows in the skin; he *is* clean. 40 And the man whose hair is fallen off his head, he *is* bald; *yet is* he clean. 41 And he that has his hair fallen off from the part of his head toward his face, he *is* forehead bald: *yet is* he clean. 42 And if there is in the bald head, or bald forehead, a white reddish sore; it *is* a tzaraat sprung up in his bald head, or his bald forehead. 43 Then the priest shall look on it: and, behold, *if* the rising of the sore *is* white reddish in his bald head, or in his bald forehead, as the tzaraat appears in the skin of the flesh; 44 He is a tzaraat man, he *is* unclean: the priest shall pronounce him utterly unclean; his plague *is* in his head.

## Tazria (she bears seed ) Torah Portion 27 Leviticus 12:1-13:59

**Schottenstein Edition Interlinear Chumash** (page 698) **One who suffers God's apparent displeasure** should never dismiss his discomfort as inconsequential. A Jew must always question himself and his deeds, and take reverses as a sign from God that he must have remedy his way. God begins by inflicting minor pain, but if that is not taken to heart, much worse may come (R' Moshe Feinstein)

**Leviticus 13:45-49** And the tzaraat in whom the plague *is*, his clothes shall be torn, and his head bare, and he shall put a covering on his upper lip, and shall cry, Unclean, unclean. 46 All the days that the plague *shall be* in him he shall be defiled; he *is* unclean: he shall dwell alone; outside the camp *shall be* his habitation. 47 The garment also that the plague of tzaraat is in, *whether it is* a woollen garment, or a linen garment; 48 *Whether it is* in the **warp**, or **woof**; of linen, or of woollen; whether in a skin, or in any thing made of skin; 49 And if the plague is greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any thing of skin; *it is* a plague of tzaraat, and shall be shown to the priest:

**Wrap** = threads that run the length of the fabric, a fixture (שתי) (sheth-ee') from (שית) (sheeth) apply appoint, array, bring, consider, lay up, let alone, look, make, mark, set, be stayed

**Woof** = threads that crisscross the length of the fabric, mixture, Arabia, mingled people (ערב) (ay'-reb)

**Stone Edition Chumash** (page 617) **Clothes and way of life of a metzora.** He must live in isolation from the community. Since his punishment is for slander which causes husbands to be separated from their wives and friends, it is fitting that he is punished through isolation. He must conduct himself in such a way that everyone will know to avoid him. He must dress like a mourner to cause him to repent of the behavior that brought him this punishment. It was customary for a mourner to pull his collar or scarf over his lips and pull his cloak over his head. The metzora was forbidden to greet people but he was permitted to study and discuss the Torah. He is to call out "contaminated, contaminated" (tamei tamei). He must warn people to stay away lest his tumah contaminate them.

**Comment:** The fact that his garment must be rent also shows that this is not a medical condition. There is no disgrace to have a medical problem although some medical problems are a direct result of sin, such as eating food that is forbidden in the Torah. The requirement to wear a torn garment points to a condition that should lead to remorse. This is a hint that this condition is a result of improper conduct or attitude.

## Tazria (she bears seed ) Torah Portion 27 Leviticus 12:1-13:59

### Tzaraat in a garment

**Leviticus 13:50-52** And the priest shall look on the plague, and shut it up *that has* the plague seven days: 51 And he shall look at the plague on the seventh day: if the plague has spread in the garment, either in the warp, or in the woof, or in a skin, *or* in any work that is made of skin; the plague *is* a fretting tzaraat; it *is* unclean. 52 He shall therefore burn that garment, whether warp or woof, in woollen or in linen, or anything of skin, where the plague is: for it *is* a fretting tzaraat; it shall be burnt in the fire.

### Test for Tzaraat in a garment

**Leviticus 13:53-57** And if the priest looks, and, behold, the plague has not spread in the garment, neither in the warp, or in the woof, or in any thing of skin; 54 Then the priest shall command that they wash *the thing* that the plague *is in*, and he shall shut it up for seven more days: 55 And the priest shall look on the plague, after it is washed: and, behold, *if* the plague has not changed its color, and the plague is not spread; it *is* unclean; you shall burn it in the fire; it *is* fret inward, *whether* it *is* bare within or without. 56 And if the priest look, and, behold, the plague *is* somewhat dark after the washing of it; then he shall tear it out of the garment, or out of the skin, or out of the warp, or out of the woof: 57 And if it still appears in the garment, either in the warp, or in the woof, or in anything of skin; it *is* a spreading *plague*: you shall burn that in the plague with fire.

### The garment is pure if it is clean after being washed

**Leviticus 13:58-59** And the garment, either warp, or woof, or whatever thing of skin *it is*, which you shall wash, if the plague has departed from them, then it shall be washed the second time, and shall be clean. 59 This *is* the law of the plague of tzaraat in a garment of woollen or linen, either in the warp, or woof, or anything of skins, to pronounce it clean, or to pronounce it unclean.

**Schottenstein Edition Interlinear Chumash** (page 702) Be'er Moshe explains verse 55 homiletically: Toldos Yaakov Yosef in the name of Baal Shem Tov asserts that Divine decrees are issued with specific letters forming the description of punishment. By rearranging the letters, the decree can be changed for the better. Thus if the decree is (צרה), **trouble**, prayer can transform it to (רצה), **favor**. Applying that principle here, the Kohen uses his good eye to move the ""עב"" from the end of the word (נגע) **affliction** to the beginning to form the word (ענג) **pleasure**. Additionally, the (צרעת) **tzaraat**, that results in isolation should be transformed into (עצרת) a **gathering** together.