

TAZRIA – Conceived seed. Conception and the birth of sin
VAYIKRA - Leviticus 12:1 – 13:59
HAFTARAH Melachim Bet 4:42 – 5:19

TAZRIA – to conceive seed. Spelt with a TAV prefix, ZAYEEN, RESH, AYEEN – ZERA.

Topic: CHATTA'ATH – sin and TAZARA'AT – leprosy

This is the most messianic Parsha in Scripture. Why all the details on the incurables?

TAZARA'AT = Leprosy is the origin of all disease. It's the only disease in Scripture that has laws pertaining to its manifestation and cure. The majority of Jewish literature views TAZARA'AT/leprosy as a punishment for sin, first a person is stricken down and afflicted in the soul, then the mind and finally the body.

Yaakov 1:14 *Every man is tempted, when he is drawn away by his own desires, and is taken away. 15 Then when desire has conceived, it births sin: and sin, when it is spread, brings forth death.*

Temptation, desire, conception, the birth of sin, its spread and its fruit – death.

Crusader King Baldwin IV died in 1185 at the height of the Crusades from leprosy. Leprosy is the origin of all disease because TAZARA'AT biblical leprosy is sin manifest.

The leper, like the sinner is quarantined, isolated and put away from the presence of YHWH when in a TAMEI state.

Leprosy and sin. Being TAHOR or TAMEI before YHWH.

- If sin is deeper than the skin – you're put away - TAMEI
- If sin spreads in your body or within the body – TAMEI
- If your flesh/carnality is raw – TAMEI
- If sin is light, but spreading – TAMEI
- If sin is really dark but not deep in your flesh and not spreading – TAHOR
- If you overcome sin, if sin begins to fade - TAHOR
- If your raw flesh/carnality is overcome and your whole body overcomes/white – TAHOR

This PARSHA is appropriate before PESACH because it's about removing CHAMETZ from our houses.

Consequences

- Have to hide your face
- Become disfigured and distorted

- Try to cover it up
- Unfit for the presence of YHWH
- Isolated from community, family and friends

Define sin: **Yochanan Alef 3:4** *Anyone who commits sin violates Torah, for sin is the transgression of the Torah.*

Define righteousness: **Yeshayahu 51:7** *Listen to Me, you that know tzedakah, the people in whose lev is My Torah.*

Yochanan Alef 5:17 *All unrighteousness is sin: and there is a sin that is not unto death. 18 We know that whoever is born of vuvh sins not; 3 but he that is begotten of YHWH guards himself, and the wicked one touches him not.*

The following two statements, using the dictionary of Scripture are identical.

1. "Yahusha died, so now I am free from the law because He paid the price for my sin." Sound reasonable? Sounds like something I would of said.
2. "Yahusha died, so now I am free to sin because He paid the price for my sin."

The Haftarah is the clearest picture of us, the scattered Tribes, sin and healing. A man who is estranged from YHWH, an enemy if you will, a Syrian, goes West (to Samaria – the mountains of Ephraim) then he has to Shuv/turn/repent and change direction and head East to come back to YHWH and receive healing. Torah is all about a corporate body – Israel, that's made up of tribes but functions as a whole.

Melachim Bet 4:44...Now Naaman, captain of the armies of the melech of Syria/Assyria/Aram (SODE, something to do with Assyria), 1 was a great man with his master, and honorable, because through him YHWH had given deliverance to Aram: he was also a mighty man and brave, but he was a leper. 2 And the Syrians/Assyrians had gone out on raids, and had taken away captive from the land of Yisrael a little maid; and she waited on Naaman's wife (reminds me of Joseph, an Israelite forced into slavery in a foreign land. Like Joseph, she offers insight to those she's around and serves the wife of a man who serves under the king like Joseph, despite being cut off from her people her faith remains unshaken, she has confidence in YHWH and Elisha's power to heal.) 3 And she said to her mistress, I wish before Elohim that my master was with the navi that is in Shomron! (Gathered = ASAF. Also in V.6 and V.11. ASAF is an exilic term because leprosy and sin lead to exile and the only way to return is through visiting "The man of YHWH." Note: Knowledge of the prophet, or in our case the prophetic brings knowledge of YHWH – 1st Corinthians 14:3) For he would heal him of his leprosy. 4 And one went in, and told his master, saying, This is what the maid said that is of the land of Yisrael. 5 And the melech of Aram said, Go enter, and I will send a letter

to the melech of Yisrael. (The woman behind the man, she's a prophetic picture of the role of Joseph, a slave, captured as plunder sold to a high ranking officer of a king in exile, a picture of the House of Joseph. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. **(Deliverance from leprosy can't be bought, the price has already been paid for)** 6 And he brought the letter to the melech of Yisrael, saying, Now when this letter has come to you, see, I have sent Naaman my eved to you, that you may heal him of his leprosy.

7 And it came to pass, when the melech of Yisrael had read the letter, that he tore his clothes, and said, Am I Elohim, to kill and to make alive, that this man does send to me to heal a man of his leprosy? Therefore consider, I ask you, and see how he seeks to start a quarrel against me. 8 And it was so, when Elisha the man of Elohim had heard that the melech of Yisrael had torn his clothes that he sent to the melech, saying, Why have you torn your clothes? Let him come now to me, and he shall know that there is a navi in Yisrael. 9 So Naaman came with his horses and with his mirkavah, and stood at the door of the bayit of Elisha. 10 And Elisha sent a messenger to him, saying, Go and wash in the Yarden River seven times, and your flesh shall be restored, and you shall be clean (Yehezchel 4. **"This will be a sign for the house of Israel...lie on your left side, and lay the iniquity of the house of Israel upon it...390 days.... I have laid upon you a day for each year of exile."** The Assyrians took Israel captive in 721BCE. 390 years times 7, 7 times the punishment – VAYIKRA 26, = 2730 years of captivity – 2010CE our exile was finished.), like Naaman, V.18, our gathering and return is a process and we ask YHWH to pardon us for being mixed up in idolatrous practices) 7 times the punishment is mentioned four times in VAYIKRA 26, "if you do not obey me" is mentioned four times in reference to seven times the punishment 7 times 4 = 28 - pipes – the whole body coming together as a body – Torah, RUACH HA KODESH and the five fold –Apostolic ministry flowing through the restored body . 11 But Naaman was angry, and went away, and said, See, I thought, He will surely come out to me, and stand, and call on the Name of YHWH his Elohim, and wave his hand over the place, and heal the leprosy. 12 Are not Avana and Pharpar, rivers of Dameshek, better than all the mayim of Yisrael? May I not wash in them, and be clean? So he turned and went away in a rage. 13 And his avadim came near, and spoke to him, and said, My abba, if the navi had told you do some great matter, should you not have done it? How much rather then, when he says to you, Wash, and be clean? 14 Then he went down, and dipped himself seven times in the Yarden River, according to the saying of the man of Elohim: and his flesh was restored like the flesh of a little child, and he was clean. 15 And he returned to the man of Elohim, with all his company, and came, and stood before him: and he said, See, now I know that there is no Elohim in all the earth, but in Yisrael: 2 now therefore, I beg you, take a blessing from your eved. 16 But he said, As YHWH lives, before whom I stand, I will receive nothing. And he urged him to take it; but he refused. 17 And Naaman said, Shall there not then, I beg you, be given to your eved two mule loads of

earth? For your eved will from now on offer neither burnt offering nor sacrifice to any other elohim, but to YHWH.

18 In this thing YHWH pardon your eved, that when my master the melech goes into the bayit of Rimmon to worship there, and he leans on my hand, and I bow myself in the bayit of Rimmon: when I bow down myself in the bayit of Rimmon, let YHWH pardon your eved in this thing. 19 And he said to him, Go in shalom. So he departed from him a little distance.

Rav Sholiach Shaul new this weeks Parsha intimately, Torah and Haftarah.
The middle chapters of Romans are dedicated to being healed of Tazara'at/leprosy or Chatta'ath/sin.

Dead to sin alive to YHWH. Shall we continue to sin (break Torah) so Hesed/grace may abound? Certainly not! Don't let sin reign in your mortal bodies. For you're not controlled by legalism but under grace. What then shall we break Torah because we're not under legalism/Pharisaic works of law? Certainly not! Don't you know, that to whom you yield yourselves slaves to obey, His slaves you become; whether of sin to death, or of Torah obedience to tzedakah.

Tazar'at/leprosy puts you in the realm of the walking dead. The cleansed leper, once the walking dead is "born again"

Bamidbar 12:9 *And the anger of YHWH was lit against them; and He departed.10 And the cloud departed from off the Tabernacle; and, see, Miryam became leprous, as white as snow: and Aharon looked upon Miryam, and, see, she was leprous.11 And Aharon said to Moshe, Oh, my master, I beg you, lay not the sin upon us, in which we have done foolishly, and in which we have sinned.12 Let her not be as one dead, whose flesh is half consumed when he comes out of its mother's womb.13 And Moshe cried to YHWH, saying, Heal her now, O El.*

Yochanon 3:9 *Nakdimon answered and said to Him, How can these things be? 10 Yeshua answered and said to him, Are you a moreh of Yisrael, and you do not know these things?*

The Tanakh teaches that we're born dead when we come out of our mother's womb. Aaron and Miriam needed to be born again.

The purification of the leper is also used as a metaphor in prayer to indicate inner cleansing and renewal.

Tehillim 51:9 *Have mercy upon me, O Elohim, according to Your loving chesed: according to the multitude of Your tender rachamim blot out my transgressions. 2 Wash me thoroughly from my iniquity, and cleanse me from my sin.3 For I acknowledge my transgressions: and my sin is ever before me.4 Against You, and You alone, have I sinned, and done this evil in Your sight: that You might be justified when You speak, and be clear when You judge.5 See, I was shaped in*

iniquity; and in sin did my eema conceive me. 6 See, You desire emet in the inward parts: and in the inward parts You shall make me to know chochmah. 7 Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. 8 Make me to hear, simcha and gilah; let the bones which You have broken gilah. 9 Hide Your face from my sins, and blot out all my iniquities. 10 Create in me a clean lev, O Elohim; and renew a right ruach within me. 11 Cast me not away from Your shechinah; and take not Your Ruach Hakodesh from me. 12 Restore to me the simcha of Your Yahshua; and uphold me with Your free Ruach.

Torah teaches us about the torot of sin and death and how to stay in the realm of Chayim/life. Rav Sholiach Shaul/the Apostle Paul taught Torah, not against Torah.

Romiyah 8:2 *You are free from the anti-torah law of sin and death. 3 For what the Oral law (Ergon Nomo's) could not do, because it was powerless regarding man's weak flesh, vuvh sending His own Son, in the likeness (Homo-ioma-representation, resemblance a figure of) of that same sinful flesh, and for sin, condemned man's sinful flesh, by means of His own flesh. That the tzedakah of the Torah might be fulfilled in us, who have their halacha not after the flesh, but after the Ruach. 5 For they that are after the flesh do mind the things of the flesh; but they that are after the Ruach the things of the Ruach. 6 For to be carnally minded is death; but to be spiritually minded is chayim and shalom. 7 Because the carnal mind is enmity against vuvh: for it is not subject to the Torah of vuvh, neither indeed can be. 8 So then they that are in the flesh cannot please vuvh.*

Conclusion: Conceived as seed and birthed by man, or by man then YHWH- the second conception and birth?

The Ritual: The defilement of TAZARA'AT (sin) is transferred to form one bird to another, which is allowed to fly away, carrying the defilement with it. The whole intent of this ritual is to point us ahead two PARSHA'S to the scapegoat and to Yeshua.

Sin is transferred from man to Yeshua, who takes our defilement/sin onto Himself then flies/raises to the SHAMAYIM and deposits His DAHM on the Yom Kippur altar completing the ritual of purification.