

April 13, 2013
Rick Blankenship
Grafted In Fellowship
Parsha: Tazria / "She conceived"
Metzora / "Leper"

NOTE: The following are the general notes used for the teaching. They were primarily meant for reminders of the topic I wanted to cover, and do not include all that was said during the teaching.

NOTE: I am now using the Hebrew Roots Bible (HRB) for the scripture references throughout the study, unless otherwise noted.
To obtain a free copy of the HRB: www.coYHWH.com

Counting the Omer

She Conceived

Slide 8

Information about lepers actually begins in Tazria.

Slides 13-14

Lev 12 uses the word tazria, but it is not the normal word for conceive.

Slide 19

Strong's 2232 is the root word for #2233.

Slide 23

The difference is that the use of Tazria has Messianic significance!

It is true Lev 12:1 is referring to ALL women who conceive, but look at the structure of the verse again...

Tahor & Tamei

Slide 30

We tend to think of "clean" and "unclean" as "no sin" or "sin".

NO!

It has nothing to do with moral deficiency or spiritual unworthiness.

In the Torah, there is nothing morally deficient or spiritually unworthy about being unclean.

Slide 31

It has nothing to do with "sin".

It is only dealing with the ability to enter the sanctuary, participate in the Tabernacle worship services, and eat the sacrifices.

Slides 32

Once this is accomplished, the person can then enter the Tabernacle, and eat the sacrifices.

The causes of ritual uncleanness are manifold. Sexual relations, childbirth, menstruation, contact with a corpse, contact with a leper, contact with the carcass of an unclean animal and certain bodily discharges are all sources of ritual uncleanness.

Purification

Slides 35

According to the laws of Leviticus 15:19-24, a woman becomes unclean and even a source of ritual uncleanness during her week of separation (*niddah*).

For the duration of those days, everything and everyone she touches is made unclean.

Slides 36

As with other forms of uncleanness, the Torah mandates an immersion for cleansing after her week is complete.

She completes this on the seventh day, and is then able to be a part of the circumcision on the eighth day.

Slides 37

At this time, she is still unclean, but no longer contaminating (she will not make others unclean by touching them).

Slide 38

We will see that Miriam & Yosef followed Torah when Yeshua was born!

Slide 40

This would be at the end of the 33 days.

Slide 41

Notice the sacrifice offered by Miriam?

Two turtledoves.

What is the significance of this?

Go back to Lev 12:8

Slide 42

She was to bring in a lamb.

Did she violate Torah?

No!

Slide 43

God is gracious!

He knew not everyone could afford a lamb.

So for the poor, he allowed them to bring two turtle doves!

What is the significance of this?

Yosef and Miriam could not afford a lamb!

They were poor!

This means that the Magi had not visited them yet!

The Magi were not at the scene of the birth!

They did not show up until much later (hence why Herod had children two years old and under killed).

Matthew 2:1, even states AFTER Yeshua was born! (Not AT his birth!)

Slide 44

Even though Miriam could not afford a lamb, she did bring the Lamb of God to the Temple!

Leprosy

Slide 45

The commands regarding leprosy continue through Chapter 14.

Slide 46

Biblical leprosy is not the same as Hansen's disease.

The depictions of leprosy in Ben Hur is not accurate.

Not only can a person get leprosy, but clothing and houses as well.

Slide 47

Why did God go into so much detail about leprosy?

If you research, only one person was healed of leprosy in the Tanakh: Naaman (2 Kings 5:1-19).

Naaman was not Jewish—he was a Gentile.

This means he did not have to go through the purification ritual.

Slides 48-49

It all points to Yeshua!

No one had been healed until Yeshua started healing the lepers!

Slide 50

We have to go back to Lev 13.

Slide 52

This is related to Isaiah 53!

Slide 62

Side teaching: The command for Shabbat is to not light a fire. (Ex 35:3 - You shall not kindle a fire in all your dwellings on the day of the Sabbath.)

Could we also then understand that our speech is not to start arguments on Shabbat? To not gossip, and slander?

On the Sabbath when we come together it is not the time to attack each other verbally.

It is not the time to catch up on gossip.

It is the time to focus our conversation on the Creator and on His Word and how wonderful life is.

Slide 63

To further show how the Sages connected leprosy to evil speech.

Slide 64

They deny God's existence in that they think He doesn't hear them!

Slide 65

Sending forth our words like arrows that harm other people.

Slide 70

By touching the leper, Yeshua renders Himself ritually unclean.

Though the leper is healed, Yeshua Himself becomes unclean.

Although, remember from our sacrifice teachings, something unclean touching holy, makes the unclean holy!

Note that becoming ritually unclean is not a sin.
By touching the leper, Yeshua has not sinned.
He has placed Himself into a state of ritual uncleanness, though.
His ritual impurity was easily remedied by an immersion in a *mikvah*.
Such an immersion was a prerequisite for entering the Temple anyway.

Slide 71

So why then did Yeshua intentionally touch the leper?
Surprisingly enough, the answer might be found in the Talmud.
In *b. Sanhedrin* 98b, the Sages discuss potential names of the Messiah.
Several schools of disciples offer different opinions regarding what they suppose the name of Messiah will be.
An older opinion is introduced, suggesting that he is to be called "The Leper of the House of Study."
The Sages understood the verse to mean that Messiah took on our leprosy, not literally, but figuratively.
By touching the leper, Yeshua intentionally took upon Himself the uncleanness caused by the man's infirmities.

Slide 72

Moses was a type of the Messiah.
This also indicates our Messiah would be a "Leper".

Mikvah

Slide 75

Notice that the process is not the HEALING!
They must be healed before they are cleansed!

Slide 76

The Hebrew word for a gathering of water is *mikvah*. (Look at the Hebrew in Gen 1:10, the separating of the waters into seas [mikvah!].)
Immersion into a *mikvah* is a standard ritual for most purification ceremonies, not just for lepers.

Slide 77

In the Greek, immersion into the *mikvah* was expressed with the Greek term *baptisma*, meaning TOTAL immersion, from which we derive the word *baptism*.

Slide 78

The mode and meaning of baptism have been points of bitter contention and hatred between sects of Christendom.

Even today, baptism is a divisive word.

To the high church it is a covenant ritual administered through sprinkling at birth to babies, something analogous to circumcision.

To the other side of the Christian world, it is an immersion into water carried out by an immerser.
The pastor or elder of the congregation actually dunks the adult parishioner under the water as a testimony of faith.

The Apostolic Scriptures afford scanty details regarding the ritual.

They say very little about the mode, never explaining exactly how a person is to be baptized.

The reason the method and procedure of baptism was obvious to the apostolic writers is that the apostolic writers were all Jews, and baptism was a common Jewish ritual.

Slide 79

The ritual of immersion began with the purity laws of Torah.

Before entering into the Tabernacle and the presence of God, every Israelite needed to be purified. There are many different purification rituals in the Torah, but at a minimum, purification from ritual uncleanness required a full-body immersion into *mayim chayim*: living water.

Slide 80

The immersion into living water was performed by descending into a naturally fed pool or natural gathering of water, such as a river or lake, or a bath-like structure (*mikvah*) containing living water. The person immerses himself or herself by wading into chest-deep water and bending the knees completely to submerge himself or herself.

The dunking is repeated two more times for a total of three consecutive dunks.

When immersing in a *mikvah*, a witness is supposed to be present to be sure that the immersion was performed correctly; i.e., that the person went completely under the water.

Slide 83

Messiah is the source of our spiritual purification.

Therefore, Messiah may be referred to as the *Mikvah* of Israel.

Slide 86

The consonants are identical, but they are vocalized differently.

Slide 95

Yeshua is the Hope of Israel.

He is also the *Mikvah* of Israel.

Resources:

Resources:

El Shaddai Ministries (www.elshaddaiministries.us)

First Fruits of Zion (www.ffoz.org)

Gateways to Torah, Rabbi Russell Resnik

Partners in Torah (www.partnersintorah.org)

Chumash

Tikkun

Judaism 101 (<http://www.jewfaq.org/index.htm>)

Chabad of Pierce County (www.chabadpiercecounty.com)

Saltshakers (<http://www.hebrewroots.com>)