

**Parashat Tazria/Metzora**  
**Leviticus 12:1 – 15:33**  
**Haftarah 2 Samuel 6:1 – 7:17**  
**Rabbin/Dr. Deborah Brandt**

**“We are His Temple so we must stay pure in Messiah”**

**Introduction: The Chumash, Torah Commentary**

**The Laws of Tumah/Ritual Impurity**

After the laws of Tumah that results from dead animals, the Torah turns to Tumah that emanates from human beings. The first subject to be discussed is that of a woman who gives birth, because that is the beginning of life and therefore, the start of the Tumah process.

**Childbirth and Purification**

The creation of human life is the most sublime phenomenon in the universe. By bringing it into being, man and woman become partners with God, who gives a soul to their offspring. But the new life begins with Tumah, spiritual impurity, to show people that the mere fact of life is not enough. Life must be a tool for the service of God; otherwise, it is nothing. After this period of contamination, the new mother begins her cleansing process, culminated by the bringing of an offering.

Human aspiration must rise higher than the elimination of the negative; it must strive for positive achievement. One is not completely cleansed until one has come to the resting place of God's presence. (My comment, that rest is only found in Yeshua) with the offering that represents atonement for the past and dedication for the future. These offerings and rituals symbolize that birth inaugurates the beginning of the ongoing privilege of raising the newborn child to a life of dedication and holiness that will enable God to say to them “You fulfill the purpose of the entire work of creation.”

The Parshah of Tazria continues the discussion of the laws of **tumah v'taharah**, ritual impurity and purity. A woman giving birth should undergo a process of purification, which includes immersing in a mikvah (a naturally gathered pool of water) and bringing offerings to the Holy Temple. All male infants are to be circumcised on the eighth day of life.

**Tzaraat** (often mistranslated as “leprosy”) is a supra-natural plague, which also can afflict garments. If white or pink patches appear on a person's skin (dark red or green in garments), a kohen is summoned. Judging by various signs, such as an increase in size of the afflicted area after a seven-day quarantine, the kohen pronounces it **tamei (impure) or tahor (pure)**. A person afflicted with **tzaraat must dwell alone outside of the camp (or city) until he is healed**. The

afflicted area in a garment is removed; if **the tzaraat spreads or recurs, the entire garment must be burned.**

### Key Hebrew Words in Tazria/Metzora

<b>Tame</b>	Unclean #H2930 To be unclean, become unclean, become impure
<b>Niddah</b>	Seperation – #H5079 Ceremonial impurity, filthiness, menstruous
<b>Tohar</b>	Purifying #H2892 Purity, Purification, purity
<b>Taher</b>	Cleansed #H2891 To be clean, be pure
<b>Behereth</b>	Spot #H934 White patch of skin, bright spot, scar, blister, boil, possible sign of leprosy
<b>Tsaraat</b>	Super natural plague #H6883 white or pink patches appear on a persons skin
<b>Nega</b>	Plague #H5061 plague, disease, mark
<b>Rapha</b>	Healed #H7495
<b>Zub</b>	Issue #H2100 to flow, gush, issue, discharge

### Jewish Commentary – Rav Liebttag

#### WHO CAN ENTER THE MISHKAN / TUMAH & TAHARA

#### INTRODUCTION

We often find ourselves lost in the maze of complicated laws concerning "tumah" and "tahara" which the Torah details in Parshiot TAZRIA & METZORA. Even though it is not easy to understand the reasoning for these laws, the internal structure of these Parshiot is quite easy to follow.

Here we outline the flow of parshiot from Parshat Shmini through Metzora and attempt to explain why they are located specifically in this section of Sefer Vayikra.

#### THE UNIT

As the following table shows, each of these five chapters deals with a topic related in one form or manner to "tumah" (spiritual uncleanness).

#### **CHAPTER \_\_\_\_\_ "TUMAH" CAUSED BY:**

- 11 eating or touching dead animals
- 12 the birth of a child
- 13 a "tzaraat" on a person's skin or garment
- 14 a "tzaraat" in a house
- 15 various emissions from the human body

Not only do these parshiot discuss how one contracts these various types of TUMAH, they also explain how one can cleanse himself from these TUMOT, i.e. how he becomes TAHOR. For the simplest type of TUMAH, one need only wash his clothing and wait until sundown (see 11:27-

28,32,40). For more severe types of TUMAH, to become TAHOR one must first wait seven days and then bring a set of special korbanot.

This entire unit follows a very logical progression. It begins with the least severe type of TUMAH, known as "tumah erev" - one day TUMAH (lit. until the evening), and then continues with the more severe type of TUMAH, known as "tumah shiva", seven day TUMAH. Within each category, the Torah first explains how one contracts each type of TUMAH, then it explains the how he becomes TAHOR from it.

**The following OUTLINE summarizes this structure.**

## VAYIKRA - CHAPTERS 11 - 15

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### I. ONE DAY TUMAH - 11:1-47 / "v'tamey ad ha'erev"

[known as "tumat erev" (or "tumah kala")]

Person is TAMEY until nightfall/ see 11:24,25,27,31,32,39] because he ate, touched, or carried the dead carcass of:

- A. (11:1-28) forbidden animals and fowl
- B. (29-38) one of the eight "shrutzim" (swarming creatures)
- C. (39-40) permitted animals that died without "shchita" (ritual slaughter)
- D. (41-43) other creeping or swarming creatures.

TAHARA for the above - washing one's clothes/ 11:28,32,40]

FINALE psukim (11:44-47)

### II. SEVEN DAY TUMAH - 12:1-15:33 ("tumah chamurah")

A. TUMAT YOLEDET - a mother who gave birth (12:1-8)

- 1. for a boy :  $7+33=40$
- 2. for a girl :  $14+66=80$

TAHARA – korban/sacrifice chatat & olah

### B. TZARAAT HA'ADAM

TUMAH / based on inspection by the kohen

- 1. on one's body / 13:1-46
- 2. on one's "begeg" (garment) /13:47-59

TAHARA / 14:1-32

- 1. special sprinkling, then count 7 days
- 2. special korban on eighth day

### C. TZARAAT HA'BAYIT / 14:33-53

TUMAH / based on inspection by kohen

- 1. the stones of the house itself (14:33-45)
- 2. secondary "tumah" (14:46-47) for one who:
  - a. enters the house
  - b. sleeps in the house

c. eats in the house

TAHARA - a special sprinkling on the house (14:48-53)

summary psukim for all types of TZARAAT (14:54-57)

#### **D. EMISSIONS FROM THE BODY (chapter 15)**

1. MALE - TUMAT ZAV - an abnormal emission of "zera" (Zera is seed, so this refers to his semen which contains seed falls to the ground due to improper actions)

a. he himself (15:1-4) - 7 days

b. secondary "tumah" / 1 day (15:5-12)

for one who either touches what the ZAV is sitting on, or sits on an item that the ZAV sits, and other misc. cases.

TAHARA (15:13-15)

waiting 7 days, then washing with "mayim chayim" (Living Water, a Mikveh Pool)

on 8th day a special korban

2. MALE - TUMAT KERI - a normal emission (referring to semen) (15:16-18)

one day "tumah" (until evening)

requires washing clothing.

3. FEMALE - TUMAT NIDA - a normal flow (15:19-24)

a. she herself - seven days

b. secondary "tumah" - one day

for person or items that she touches

4. FEMALE - TUMAT ZAVA - an abnormal flow (15:25-30)

a. she herself and what she sits on - 7 days

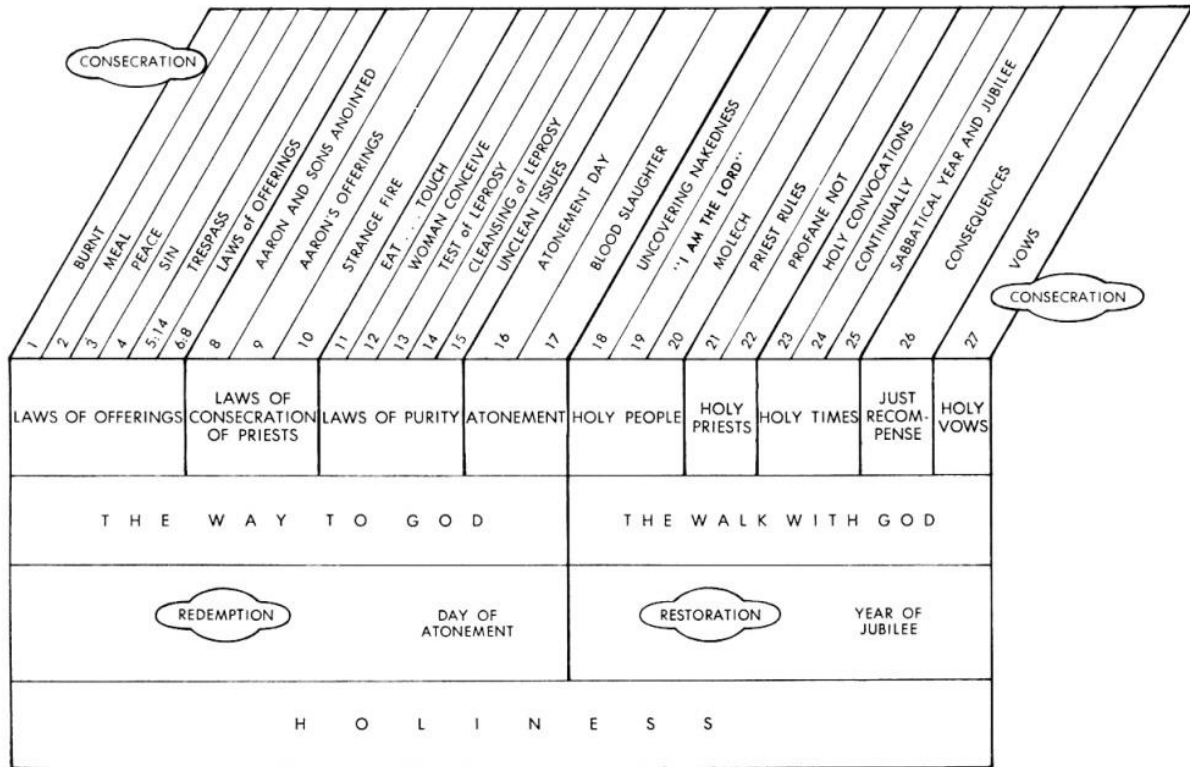
b. secondary "tumah" for someone who touches her or something which she is sitting on.

TAHARA -

waiting seven days...

on 8th day a special korban

A FINALE and summary psukim (15:31-33)



**Tazaria/Metzora**

**Practical Application – We are the Temple of the Ruach Hakodesh, and we must keep the Temple Holy.**

(Lev 12:1 TLV) Then Adonai spoke to Moses saying:

(Lev 12:2 TLV) “Speak to Bnei-Yisrael, instructing: If a woman conceives and bears a male child, then she will be unclean for seven days, as in the days of her niddah she will be unclean.

(Lev 12:3 TLV) In the eighth day the flesh of his foreskin is to be circumcised.

(Lev 12:4 TLV) She must wait during the blood of purification for 33 days. She is not to touch any holy thing, nor come into the Sanctuary, until the days of her purifying are completed.

(Lev 12:5 TLV) But if she bears a female child, then she will be unclean for two weeks, as in her niddah, and she is to wait in the blood of purification for 66 days.

(Lev 12:6 TLV) “When the days of her purification are completed for a son or for a daughter, she is to bring to the kohen, at the entrance of the Tent of Meeting, a year old lamb for a burnt offering and a young pigeon or a turtledove, for a sin offering.

(Lev 12:7 TLV) He is to present it before Adonai and make atonement for her. Then she will be cleansed from the discharge of her blood. This is the Torah for her who gives birth, whether to a male or a female child.

(Lev 12:8 TLV) If she cannot afford a lamb, then she is to bring two turtledoves or two young pigeons, one for a burnt offering and the other for a sin offering. Then the kohen will make atonement for her, and she will be clean.”

(1Co 3:16 TLV) Don't you know that you are God's temple and that the Ruach Elohim dwells among you?

(1Co 3:17 TLV) If anyone destroys God's temple, God will destroy him; for God's temple is holy, and you are that temple.

### **Metzora – Laws of Leprosy – Leviticus 13**

(Lev 13:1 TLV) Then Adonai spoke to Moses and to Aaron saying:

(Lev 13:2 TLV) “When a man has a swelling on the skin of his body or a scab or a bright spot, and it becomes the plague-mark of tza'arat in his flesh, then he should be brought to Aaron the kohen, or to one of his sons, the kohanim.

(Lev 13:44 TLV) he is a man with tza'arat. He is unclean. The kohen should definitely pronounce him unclean—his plague-mark is on his head.

(Lev 13:45 TLV) “The one with tza'arat who has the plague-mark should wear torn clothes, the hair of his head is to hang loose, he is to cover his upper lip and cry, ‘Unclean! Unclean!’

(Lev 13:46 TLV) All the days during which the plague is on him he will be unclean. He is unclean. He is to dwell alone. Outside of the camp will be his dwelling.

### **Haftarah – Naaman the Leper**

(2Ki 5:1 TLV) Now Naaman, commander of the army of the king of Aram, was a great man in his master's sight and highly esteemed, because through him Adonai had given victory to Aram. Though the man was a mighty man of valor, **he had tza'arat.**

(2Ki 5:2 TLV) Aram had gone out in bands, and had taken captive a young girl from the land of Israel. So she served Naaman's wife.

(2Ki 5:3 TLV) Then she said to her mistress, “If only my lord went before the prophet who is in Samaria! Then he would cure him of his **tza'arat.**”

(2Ki 5:4 TLV) So Naaman went in and told his master, saying, “Thus and thus spoke the girl who is from the land of Israel.”

(2Ki 5:5 TLV) The king of Aram said, “Go now, and I will send a letter to the king of Israel.” So he departed and took with him ten talents of silver, 6,000 pieces of gold, and ten changes of clothes.

(2Ki 5:6 TLV) He brought the letter to the king of Israel saying, “When this letter comes to you, behold, I have sent my servant Naaman to you, so you may cure him **of his tza'arat.**”

(2Ki 5:7 TLV) Now when the king of Israel read the letter, he ripped his clothes and said, “Am I God, to kill and to make alive, that this man is sending to me to cure a man of **his tza'arat?** But



please consider, and see how he is seeking a pretext against me.”

(2Ki 5:8 TLV) Now when Elisha the man of God heard that the king of Israel had rent his clothes, he sent word to the king saying, “Why have you rent your clothes? Please, let him come to me, and he will know that there is a prophet in Israel.”

(2Ki 5:9 TLV) So Naaman came with his horses and his chariots, and stood at the doorway of the house of Elisha.

(2Ki 5:10 TLV) So Elisha sent him a messenger, saying, “Go and wash in the Jordan seven times, and your flesh will be restored, and you will be clean.”

(2Ki 5:11 TLV) But Naaman was angered and walked away, saying, “I thought he would surely come out to me, stand and call on the Name of Adonai his God, **and wave his hand over the spot and cure the tza’arat.**

(2Ki 5:12 TLV) Aren’t Amanah and Pharpar, the rivers of Damascus, better than all the waters of Israel? Couldn’t I wash in them and be clean?” So he turned and went away in a rage.

(2Ki 5:13 TLV) But his servants approached him and spoke to him, and said, “My father, if the prophet had told you to do something difficult, would you not have done it? **How much more then, when he told you only to ‘Wash and be clean’?”**

**(2Ki 5:14 TLV) So, he went down and dipped himself seven times in the Jordan, according to the word of the man of God. Then his flesh was restored like the flesh of a little child, and he was clean.**

### **Purification After Childbirth – Miriam, Yeshua’s Mother**

(Luk 2:22 TLV) And when the days of their purification were fulfilled, according to the Torah of Moses, they brought Him to Jerusalem to present to Adonai.

(Luk 2:23 TLV) As it is written in the Torah of Adonai, “Every firstborn male that opens the womb shall be called holy to Adonai.”

(Luk 2:24 TLV) So they offered a sacrifice according to what was said in the Torah of Adonai: “a pair of turtle doves, or two young pigeons.”

**Purification** of a mother is described in Lev 12:1-8. The mother of a son remains ceremonially unclean for forty days after childbirth. On the forty-first day a sacrifice is offered,

"a one-year-old lamb for a burnt offering and a young pigeon or turtledove for a sin offering.... But if she cannot afford a lamb, then she shall take a pair of doves or two young pigeons ... , and the *cohen* shall make atonement for her, and she shall be clean."  
(Lev 12:6, Lev 12:8)

From Luke's quotation of this in Luk 2:24 we learn that Yosef and Miryam were relatively poor. Today's Orthodox Jewish women cannot offer a sacrifice, since there is no Temple; but they immerse themselves in a *mikveh* in partial observance of the purification rite.

**Their purification.** Only Miryam was ritually impure, so the plural is unexpected. Luke may be thinking of her purification together with Yeshua's redemption rite. Or Yosef may have undergone ritual purification with Miryam; it was permitted though not commanded (compare Sha'ul's purification at Act 21:22-27). In our own times, even though neither the Written nor Oral *Torah* requires it, some Orthodox Jewish men immerse themselves in a *mikveh* on Friday afternoon in order to be ritually pure before the commencement of *Shabbat*. CJNTC

### **Yeshua cleanses the Leper.**

(Mat 8:1 TLV) When He came down from the mountain, large crowds followed Him.

(Mat 8:2 TLV) And a man with *tza'arat* came to Him and bowed down before Him, saying, "Master, if You are willing, You can make me clean."

(Mat 8:3 TLV) Yeshua stretched out His hand and touched him, saying, "I am willing. Be cleansed." Immediately his *tza'arat* was cleansed.

(Mat 8:4 TLV) And Yeshua said to him, "See that you tell no one; but go show yourself to the *kohen* and offer the gift that Moses commanded, as a testimony to them."

**Make me clean**, not only free of the **repulsive skin disease** called "leprosy" in many translations (but probably not Hansen's Disease, which is what "leprosy" means today); but also ritually clean (Hebrew *tahor*), so that I will not have to be separated from the community. The rules applicable to "lepers" are specified in Talmud tractate N'ga'im, based on Leviticus 13-14.

(Mar 1:40 TLV) A man with *tza'arat* comes to Him, begging Him and falling on his knees, saying, "If You are willing, You can make me clean."

(Mar 1:41 TLV) Moved with compassion, Yeshua stretched out His hand and touched him. He said, "I am willing. Be cleansed."

(Mar 1:42 TLV) Immediately, the *tza'arat* left him, and he was cleansed.

(Mar 1:43 TLV) Yeshua sent him away at once, sternly warning him.

(Mar 1:44 TLV) He said to him, "See that you say nothing to anyone, **but go show yourself to the *kohen*. Then, for your cleansing, offer what Moses commanded, as a testimony to them.**"

(Mar 1:45 TLV) But he went out and began to proclaim and spread the word, so much that Yeshua could no longer enter a town openly but had to stay out in wilderness areas. Still, they kept on coming to Him from everywhere.

### **The Mouth – Avinu Malkeinu/Our Father Our King – Please put your arm around my shoulders and your hand over my mouth!**

(Mat 15:11 TLV) It's not what goes into the mouth that makes the man unholy; but what comes out of the mouth, this makes the man unholy."

(Mat 15:17 TLV) Don't you grasp that whatever goes into the mouth passes into the stomach and then is ejected into the sewer?



(Mat 15:18 TLV) But the things that proceed out of the mouth come forth from the heart, and those things make the man unholy.

(Mat 15:19 TLV) For out of the heart come evil thoughts, murder, adultery, sexual immorality, theft, false witness, and slander.

(Mat 15:20 TLV) These are the things that make the man unholy; but to eat with unwashed hands does not make the man unholy.”

The *P'rushim* had interpreted the Written *Torah*, and their sages and rabbis had decreed additional rules. Together these came to be called at first **the Tradition of the Elders** and later the Oral *Torah* (see [Mat 5:17](#) [Mat 12:2-11](#) [Mat 18:18-20](#) [Mat 23:2](#)); it was committed to writing, notably in the Mishna, in the second and third centuries, expanded in the Gemara in the fourth and fifth (Mishna + Gemara = Talmud), and later in other works.

Mark's explanation of *n'tilat-yadayim*, ritual handwashing, in these verses corresponds to the details set forth in Mishna tractate *Yadayim*. In **the marketplace** one may touch ceremonially impure things; the impurity is removed by rinsing **up to the wrist**. Orthodox Jews today observe *n'tilat-yadayim* before meals. The rationale for it has nothing to do with hygiene but is based on the idea that "a man's home is his Temple," with the dining table his altar, the food his sacrifice and himself the *cohen* (priest). Since the *Tanakh* requires *cohanim* to be ceremonially pure before offering sacrifices on the Temple altar, the Oral *Torah* requires the same before eating a meal.

(Mar 7:17 TLV) When He had left the crowd and entered the house, His disciples questioned Him about the parable.

(Mar 7:18 TLV) And He said to them, “Are you then also lacking understanding? Don't you grasp that whatever goes into the man cannot make him unholy?

(Mar 7:19 TLV) For it does not enter into the heart but into the stomach, and then goes out into the sewer, cleansing all foods.”

(Mar 7:20 TLV) And He continued, “It is what comes out of the man that makes the man unholy.

(Mar 7:21 TLV) For from within, out of the heart of men, come evil intentions, sexual immorality, theft, murder,

(Mar 7:22 TLV) adultery, greed, wickedness, deceit, lustfulness, envy, slander, pride, and foolishness.

(Mar 7:23 TLV) All these evil things come from within and make the man unholy.”

### **Sin – Missing the Mark**

(Rom 6:18 TLV) and after you were set free from sin, you became enslaved to righteousness.

(Rom 6:19 TLV) I speak in human terms because of the weakness of your flesh. For just as you yielded your body parts as slaves to uncleanness and lawlessness, leading to more lawlessness, so now yield your body parts as slaves to righteousness, resulting in holiness.

(Rom 6:20 TLV) For when you were slaves of sin, you were free with regard to righteousness.

(Rom 6:21 TLV) So then, what outcome did you have that you are now ashamed of? For the end of those things is death.

(Rom 6:22 TLV) But now, having been set free from sin and having become enslaved to God, you have your fruit resulting in holiness. And the outcome is eternal life.

(Rom 6:23 TLV) For sin's payment is death, but God's gracious gift is eternal life in Messiah Yeshua our Lord.

Sha'ul expounds Yeshua's saying, "No one can be slave to two masters" (Mat 6:24). The **slaves to sin** (Rom 6:17; compare Joh 8:34) get no **benefit** (Rom 6:21) but **earn** their wages, **death** (Rom 6:23). But when **enslaved to righteousness** (Rom 6:18), **eternal life is what one receives as a free gift from God** (Rom 6:23). Such slavery is true freedom.

Rom 6:23 is Sha'ul's classic expression of the idea that the only place you can work your way to is hell; no one can work his way to heaven. To reach heaven one must acknowledge the futility of striving in one's own strength and accept God's **free gift of eternal life** as being offered **in union with the Messiah Yeshua our Lord** by his grace when one responds with faith or trust.

## Lashon Hara – Evil Words/Speech

### Lashon Hara - Definition

Lashon Hora (lit. evil talk) is defined as information which is either derogatory' or potentially harmful to another individual. A derogatory statement about someone is Lashon Hara, even if it will not cause that person any harm. To focus on the shortcomings of another person is wrong. A statement that could potentially bring harm to someone-be it financially, physical, psychological or otherwise-is Lashon hara.

### Lashon Hara - Jewish Understanding

The harm done by speech is even worse than the harm done by stealing or by cheating someone financially, because amends can be made for monetary harms, but the harm done by speech can never be repaired.

Speech has been compared to an arrow: once the words are released, like an arrow, they cannot be recalled, the harm they do cannot be stopped, and the harm they do cannot always be predicted, for words like arrows often go astray.

(Eph 4:31 TLV) Get rid of all bitterness and rage and anger and quarreling and slander, along with all malice.

(Jas 3:1 TLV) Not many of you should become teachers, my brothers and sisters, since you know that we will receive a stricter judgment.

(Jas 3:2 TLV) For we all stumble in many ways. If someone does not stumble in speech, he is a perfect man, able to bridle the whole body as well.

(Jas 3:3 TLV) And if we put bits into the mouths of horses to make them obey us, we guide their whole body as well.

(Jas 3:4 TLV) See also the ships—though they are so large and are driven by strong winds, they are steered by a very small rudder wherever the will of the pilot directs.

(Jas 3:5 TLV) So also the tongue is a small member—yet it boasts of great things. See how so small a fire sets a blaze so great a forest!

(Jas 3:6 TLV) And the tongue is a fire. The tongue is a world of evil placed among our body parts. It pollutes the whole body and sets on fire the course of life—and is set on fire by Gehenna.

(Jas 3:7 TLV) For every species of beasts and birds, reptiles and sea creatures, is tamed and has been tamed by mankind.

(Jas 3:8 TLV) But no human being can tame the tongue. It is a restless evil, full of deadly poison.

(Jas 3:9 TLV) With it we bless Adonai and Father, and with it we curse people, who are made in the image of God.

(Jas 3:10 TLV) From the same mouth comes blessing and cursing. My brothers and sisters, these things should not be.

(Jas 3:11 TLV) A spring doesn't pour out fresh and bitter water from the same opening, does it?

(Jas 3:12 TLV) My brothers and sisters, can a fig tree produce olives, or a vine produce figs? Neither can salt water produce fresh water.

(Jas 4:10 TLV) Humble yourselves in the sight of Adonai, and He shall lift you up.

(Jas 4:11 TLV) Do not speak evil against one another, brethren. The one who speaks against a brother or judges his brother, speaks evil against the Torah and judges the Torah. But if you judge the Torah, you are not a doer of the Torah, but a judge.

(Jas 4:12 TLV) There is only one lawgiver and judge—the One who is able to save and to destroy. But who are you who judges your neighbor?

(1Pe 2:1 TLV) So get rid of all malice and all deceit and hypocrisy and envy and **all lashon ha-ra**.

Tale-bearing is, essentially, any gossip. The Hebrew word for tale-bearer is “rakheel” (Resh-Kaf-Yod-Lamed), which is related to a word meaning trader or merchant. The idea is that a tale-bearer is like a merchant, but he deals in information instead of goods. In our modern “Information Age”, the idea of information as a product has become clearer than ever before, yet it is present even here in the Torah.”

The person who listens to gossip is even worse than the person who tells it, because **no harm could be done by gossip if no one listened to it**. It has been said that lashon ha-ra (disparaging speech) kills three: the person who speaks it, the person who hears it, and the person whom it is told.

## **Guarding our Temple and Walking in Holiness**

(Pro 3:5 TLV) Trust in Adonai with all your heart, lean not on your own understanding.

(Pro 3:6 TLV) In all your ways acknowledge Him, and He will make your paths straight.

(Pro 3:11 TLV) My son, never despise Adonai's discipline or dread His correction.

(Pro 3:12 TLV) For Adonai loves those He reproveth, even as a father, the son in whom he delights.

(Pro 4:19 TLV) The way of the wicked is like darkness. They do not know what makes them stumble.

(Pro 4:20 TLV) My son, pay attention to my words—incline your ear to my sayings.

(Pro 4:21 TLV) Do not let them out of your sight, keep them within your heart.

(Pro 4:22 TLV) For they are life to those who find them and health to their whole body.

(Pro 4:23 TLV) Guard your heart diligently, for from it flow the springs of life.

(Pro 12:28 TLV) In the path of righteousness is life—it is a path to immortality.

## **Fruit of the Mouth**

(Pro 12:14 TLV) By the fruit of his mouth a man will be satisfied with good. The work of a man's hands will reward him.

(Pro 12:17 TLV) A trustworthy witness tells what is right, but a false witness, deceit.

(Pro 12:18 TLV) Reckless speech is like the thrusts of a sword, but the tongue of the wise brings healing.

(Pro 12:19 TLV) Truthful lips endure forever, but a lying tongue for only a moment.

(Pro 13:3 TLV) He who watches his mouth protects his life, but whoever opens wide his lips comes to ruin.

## **Tzaras is an outward expression of an inner spiritual malady.**

**Tzaras** – Uncleanliness is the work of the Flesh

**Holiness** – Cleanliness is a work of the Ruach/Spirit

(Gal 5:16 TLV) But I say, walk by the Ruach, and you will not carry out the desires of the flesh.

(Gal 5:17 TLV) For the flesh sets its desire against the Ruach, but the Ruach sets its desire against the flesh—for these are in opposition to one another, so that you cannot do what you want.

(Gal 5:18 TLV) But if you are led by the Ruach, you are not under law.

### **Deeds of the Flesh that Cause Uncleanness in our Temple.**

(Gal 5:19 TLV) **Now the deeds of the flesh** are clear: sexual immorality, impurity, indecency,

(Gal 5:20 TLV) idolatry, witchcraft, hostility, strife, jealousy, rage, selfish ambition, dissension, factions,

(Gal 5:21 TLV) envy, drunkenness, carousing, and things like these. I am warning you, just as I warned you before, that those who do such things will not inherit God's kingdom.

### **Works of the Flesh that Defile us.**

- **Blasphemy**
- **Unchastity**
- **Murder**
- **False suspicion**
- **Slander**
- **Theft**
- **Perjury**
- **Demeaning YHVH's Holy Name**
- **Idolatry**
- **Envy**
- **Contempt for YHVH's Torah**
- **Adultery**
- **Sorcery**
- **Hatred**
- **Contentions**
- **Jealousies**
- **Outbursts of wrath**
- **Selfish Ambitions**
- **Dissentions**
- **Heresy**
- **Envy**
- **Drunkenness**
- **Murders – Abortion**

### **The Fruit of Holiness**

(Gal 5:22 TLV) **But the fruit of the Ruach** is love, joy, peace, patience, kindness, goodness, faithfulness,

(Gal 5:23 TLV) gentleness, and self-control—against such things there is no law.

(Gal 5:24 TLV) Now those who belong to Messiah have crucified the flesh with its passions and

desires.

(Gal 5:25 TLV) If we live by the Ruach, let us also walk by the Ruach.

(Gal 5:26 TLV) Let us not become conceited—provoking one another, envying one another.

### **If we walk after the flesh, we open the door for sin and death to operate in our life- we become like Metzorah (Leperous)**

There are believers who do not take these verses seriously, who think they can continue in adultery, fornication, *pharmakeia* (a Greek word which gives us our word "pharmacy" but combines the ideas of sorcery and drug use, as in the *JNT* rendering; see Rev 9:21), and the other sins enumerated here without having to pay the price. They suppose that a loving God will accept them regardless of their sins, or that having once long ago professed their faith guarantees them entry to heaven. Sha'ul's response is brief and severe: **I warn you now as I have warned you before: those who do such things will have no share in** (literally, "will not inherit"; compare Gal. 3:29-Gal. 4:7) **the Kingdom of God!** The phrase, "those who do such things," is the Greek word "*prassontes*" ("practicing"). It is not those who fall short of perfection who are excluded from the Kingdom, for that would exclude everyone, but those who wilfully continue to practice their sins instead of turning from them sincerely to seek God's forgiveness (1Jn 1:9). While some of the listed sins can be performed alone, note how many involve abuse of other people and breakdown in human relationships (see Gal 5:26). Complete Jewish New Testament Commentary

### **Cleansing by the Blood of Yeshua**

(1Jn 1:5 TLV) Now this is the message we have heard from Him and announce to you—that God is light and in Him there is no darkness at all.

(1Jn 1:6 TLV) If we say we have fellowship with Him and keep walking in the darkness, we are lying and do not practice the truth.

(1Jn 1:7 TLV) But if we walk in the light as He Himself is in the light, we have fellowship with one another **and the blood of His Son Yeshua purifies us from all sin.**

(1Jn 1:8 TLV) If we say we have no sin, we are deceiving ourselves and the truth is not in us.

(1Jn 1:9 TLV) If we confess our sins, He is faithful and righteous to forgive our sins and purify us from all unrighteousness.

(1Jn 1:10 TLV) If we say we have not sinned, we make Him a liar and His word is not in us.

This prologue, like the one the same author wrote for his Gospel, seems to be composed as poetry; see Joh 1:1-18. **The Word**, who **existed from the beginning**, is **Yeshua the Messiah** (Joh 1:1-18). Believers (**you... us**) have **fellowship** (Greek *koinōnia*, "commonness, communion, community") with God (**the Father... his Son**; compare Yochanan 17).

### **Who can enter into the Holy of Holies?**



(Psa 4:4 TLV) But know that Adonai has set apart the godly for His own. Adonai will hear when I call to Him.

(Psa 15:1 TLV) A psalm of David. Adonai, who may dwell in Your tent? Who may live on Your holy mountain?

(Psa 15:2 TLV) The one who walks with integrity, who does what is right, and speaks truth in his heart,

(Psa 15:3 TLV) who does not slander with his tongue, does not wrong his neighbor, and does not disgrace his friend,

(Psa 15:4 TLV) who despises a vile person in his eyes, but honors those who fear Adonai, who keeps his oath even when it hurts, and does not change,

(Psa 15:5 TLV) who lends his money without usury, and takes no bribe against the innocent. One who does these things will never be shaken.

(Psa 24:2 TLV) For He founded it upon the seas, and established it upon the rivers.

(Psa 24:3 TLV) Who may go up on the mountain of Adonai? `Who may stand in His holy place?

(Psa 24:4 TLV) One with clean hands and a pure heart, who has not lifted his soul in vain, nor sworn deceitfully.

(Psa 32:1 TLV) Of David, a contemplative song. Blessed is the one whose transgression is forgiven, whose sin is pardoned.

(Psa 32:2 TLV) Blessed is the one whose guilt Adonai does not count, and in whose spirit there is no deceit.

(Psa 34:12 TLV) Come, children, listen to me: I will teach you the fear of Adonai.

(Psa 34:13 TLV) Who is the one who delights in life, and loves to see good days?

(Psa 34:14 TLV) Keep your tongue from evil, and your lips from speaking treachery.

(Psa 37:26 TLV) All day long he is gracious and lends. So his offspring will be a blessing.

(Psa 37:27 TLV) Turn from evil and do good, so you may live forever.