

RaYBaSH's Torah Thought's
Parashah: # 27: Tazria: "Delivery"
Vayikrah / Leviticus 12:1-13:59
By: Yehudah ben Shomeyr

Summary:

This Torah portion deals with issues of Tumah (ritual impurity) and Tohorah (ritual purity). The laws of Tazria (Childbirth and Purification) Laws of Tzara'ats (Leprosy and Various other afflictions the skin) and the beginning of the laws of Metzora (various afflictions of inanimate objects; clothes, houses, etc.).

Commentary:

Tzara'atz is a spiritual malady with a physical manifestation.

Numbers 12:1-16 And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman. And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us? And the LORD heard it. (Now the man Moses was very meek, above all the men which were upon the face of the earth.) And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out. And the LORD 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. And he said, Hear now my words: If there be a prophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses? And the anger of the LORD was kindled against them; and he departed. And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous. And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned. Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb. And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee. And the LORD said unto Moses, If her father had but spit in her face, should 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. And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in again. And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran.

Miriam a Leader in Israel, Moshe's Sister contracted Tzara'atz because of LaShone Hara (Evil Tongue) Speaking evil about Moshe.

Two main examples of LaShone Hara taken from the Booklet, "Guarding the Tongue" by Dean and Susan Wheelock based on the works of Chofetz Chaim is:

- Making a remark that in any way puts down or belittles another person.
- Making a remark which causes another person to feel bad or be hurt physically, mentally, emotionally, spiritually or financially.

We can commit LaShone Hara not only by what we say, but what we write or say with our attitude, actions, and or body language. And it is also a sin to listen to, believe and or repeat the LaShone Hara of others.

Proverbs 18:21 Death and life [are] in the power of the tongue: and they that love it shall eat the fruit thereof.

We can bless or curse it's all in the delivery:

Here is an example of a curse: "Darn it son! You can't do anything right! You'll never amount to anything! How can you be so stupid?"

Here is an example of a blessing: "Whoa son, what happened buddy? You gave it a good try and I appreciate your desire to help but let me show you another way to do it."

See the difference? One is considered a curse, and the other is a blessing and an encouragement. We can make and break our kids by what we say.

Let us see what The Brit Chadasha (Renewed Covenant) has to say about LaShone Hara (Evil Tongue). Yeshua's brother in his VERY Pro-Torah book that bears his name Ya'akov (James) has a lot to say on the subject.

James 3:1-12 My brethren, be not many masters, knowing that we shall receive the greater condemnation. For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold, we put bits in the horses'

mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh.

James 4:7-12 Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up. Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?

The person afflicted with Tzara'atz and confirmed by the Priests was put outside the camp for a week (7 days) to give the person with Tzara'atz a chance to think about what they have done and to make Teshuvah (Repentance).

Leviticus 13:45 And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean.

All this describes what should be signs of mourning and repentance of their sin of LaShone Hara.

LaShone Hara takes our heart and minds off Torah and other true important things.

Let's see what Messiah Himself said about the issue of LaShone Hara:

Matthew 15:16-20 And Jesus said, Are ye also yet without understanding? Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are the things which defile a man: but to eat with unwashen hands defileth not a man.

And no, this is not giving us permission to eat unkosher foods. This is talking about what comes out of the mouth makes one unclean, in other words what we say.

Our mouth is ha satan's (Satan's) #1 tool of destruction that he uses.

A Jewish General Rule of thumb is not to listen to gossip but to give people the benefit of the doubt and to always believe the best about someone unless you have undeniable proof that that person did was said they did.

Shabbat Shalom and Shavuah Tov!
-- Yehudah ben Shomeyr

RaYBaSH's Haftarah Hashings
Parashah # 27: Tazria: "Delivery"
II Kings 4:42-5:19
By: Yehudah ben Shomeyr

II Kings 5:1-19 Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the LORD had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper. And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy. And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel. And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy. And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that

this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me. And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel. So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage. And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean? Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean. And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that there is no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant. But he said, As the LORD liveth, before whom I stand, I will receive none. And he urged him to take it; but he refused. And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the LORD. In this thing the LORD pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the LORD pardon thy servant in this thing. And he said unto him, Go in peace. So he departed from him a little way.

As we learned in our Torah Portion, Leprosy was a blanket statement for various skin ailments and diseases. Secondly it is a physical manifestation of the sin of LaShone Hara (The Evil Tongue) like gossip, slander and such.

Nama'an being a leader he was mostly likely used to making quick assessments and decisions and this most likely spilled over into all areas of his life.

Maybe he saw a servant who just finished a task and briefly sat down before tackling the next one and Nama'an may have walked in at that moment and said, "Humph! Lazy servant!" I know, this has happened to me in the workplace. It seems the supervisor is never around when you are working your tuchas off, yet the moment you take a breather he shows up and assumes you've been sitting around all day.

Anyhow, we can say that presumptuous words can be a form of LaShone Hara.

Nama'an was an army captain for the king of Aram and he had an Israelite slave girl who cared for her master and suggested he visit Elisha Ha Navi (the Prophet) to be cured.

Nama'an came to Elisha with a preconceived idea of how he was going to be healed. So obviously he had faith. This wasn't the problem; the problem was he assumed how God was going to heal him.

I'll never forget a spiritual slump I was in, and I was on my way to a service and I thought, "I'll go to the altar and pray, someone will come and pray over me and prophecy over me and I'll fall out in the Spirit and my spiritual dry spell will be over!" In fact the opposite happened. I went to the altar and no one came to pray with me and I left lower than I came. On the way home I actually had the foolish chutzpah to get mad at God. Then I heard God say to my spirit:

"Don't you ever tell Me how I'm going to heal you!"

The lesson of the sin of presumption is one I'll never forget. David prayed that God would keep him from presumptuous sin.

Looks like Nama'an eventually learned his lesson for in fact he ends up converting to Judaism!

V.17-19 And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the LORD. In this thing the LORD pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the LORD pardon thy servant in this thing. And he said unto him, Go in peace. So he departed from him a little way.

Shabbat Shalom and Shavuah Tov!
-- Yehudah ben Shomeyr

RaYBaSH's Brit Chadashah Connections

Parashah: 27: Tazria: "Delivery"

Matt. 8:1-4

By: Rabbi Yehudah ben Shomeyr

Matthew 8:1-4 When he was come down from the mountain, great multitudes followed him. And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

Here we see Yeshua the Messiah, Like Elisha with Nama'an in the Haftarah portion and Moshe (Moses) in the Torah portion praying on behalf of his sister Miriam imploring God to heal her of the dreaded disease of leprosy.

Notice Yeshua didn't say, "Congratulations Mr. Former leper, you have just been healed by the Messiah, Go on now and enjoy your life!" NO! He said:

v.4 "See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them."

He told the man to fulfill the requirements of the law/Torah when one has been cleansed of leprosy to show yourself to the Priests.

Lev. 13:49; 14:2

"And if the plague be 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 leprosy, and shall be shewed unto the priest:

This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest:"

And he didn't even say, "Now when you come to the Priests be sure to tell them that Yeshua the Messiah sent you!" NO! He said:

V.4 “See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.”

Now to be cleansed of leprosy assuming it was as Jewish Tradition states that it was a physical manifestation of the sin of the evil tongue said by the leper.

V.2 “Lord, if thou wilt, thou canst make me clean.”

That is to say he learned his lesson concerning LaShone Hara (the Evil Tongue) and that he was repenting. For we see Yeshua said:

V.3 “I will; be thou clean.”

In other word’s I accept your repentance.

He is healed.

Shabbat Shalom and Shavuah Tov!

--Yehudah ben Shomeyr