

Parashat Tazria-The True Purpose of Purification

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Tazria- The True Purpose of Purification



Torah: Vayiqra [Leviticus] 12:1- 13:59
[Vayiqra] 12:1-8

Torah: Vayiqra [Leviticus] 12:1- 13:59, B'midbar [Numbers] 28:9-15, **Haftarah:** Melakim Beyth [2 Kings] 5:1-19, Luke 8:40-56

Introduction: Our portion for this week is called Tazria which would best be translated as when “**she bears seed**”. Just as we have covered in previous readings with the establishment of the **Mishkan** [the Tabernacle] & the presence of YHUH dwelling above the Mercy seat within the Mishkan there were protocols of Holiness that needed to be followed that Yisrael could draw near **YHUH**.



The Protocols of the Mishkan

This was achieved through sacrifice but now we are coming to see that it also related to **“protocols of purification”** during certain times in a human’s life. We therefore require to understand this process & know how that may relate to a believer in Yeshua today so we will endeavour to delve into that process today.

Summary of Our Torah Reading:

1. Details relating to ritual purity after childbirth with the obligation to circumcise a male child on the 8th day are given.
2. A very detailed description of the disease of Tzara’at a skin affliction often referred to as Leprosy with the many scenarios are detailed.
3. Since the timing of this reading corresponds to coming of the first month of the Biblical year being Aviv also known as Nissan in modern times a reading from B’midbar [Numbers] is read relating to bringing a Olah [ascending offering] with Shabbat being the Rosh Kodesh of Aviv on the lunar calendar.

Understanding Tazria:

Since our entire portion surrounds the concept of **Tamei** [impure or unclean] and **Tahor** meaning pure or clean we must first discover why that is so important for those who desired to come before YHUUH within the Mishkan. Let us therefore begin with a woman who bears a child.

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The Great Potential of Life

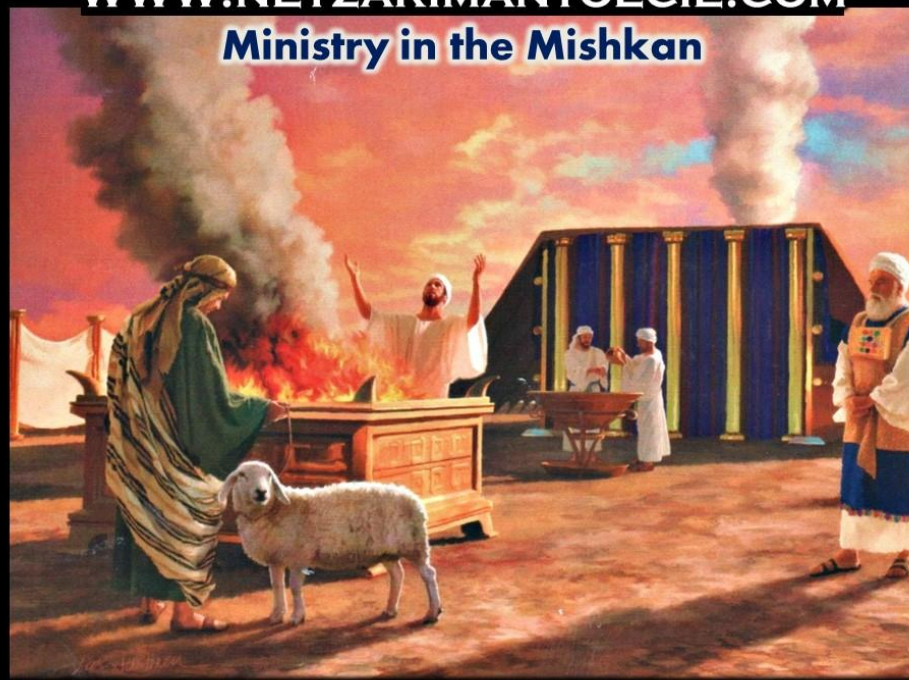


A woman is considered to have a great potential for life but at birth when she is at the crescendo, the highest fullness of life a child is born so there is loss of life from her & she comes the closest to death since she has experienced a brush with mortality.

Since Elohim is the ultimate source of life & we saw last week with Aharon that any inkling of death or mourning for his dead sons while in the Mishkan would be catastrophic, so they had to continue in ministry.

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Ministry in the Mishkan



From this thought maybe we can now see why a woman would be thought of as impure or unclean after such a traumatic event that she could not venture near the Mishkan.

We may then ask Why the difference in the purification times for Male & Female?

This too can be easily explained. Since a woman has the greatest potential for life, she also experiences a greater loss of life with the birth of a girl who has also great potential for life, so the purification time is doubled. For a male child the potential for bearing a life is much lower so the purification time is only 40 days comprising of 7 days after which the male is circumcised on the eighth day and then another 33 days of purification after which an offering is brought to the Mishkan.

All the other areas of impurity therefore relate to loss of potential life like:

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The Other Area of Impurity

1. Contact with dead carcasses or a corpse.
2. One who contracts spiritual Leprosy.
3. A male who has a seminal emission.
4. A menstruating woman.
5. Any abnormal bodily discharge.



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2. One who contracts spiritual Leprosy.
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We must also see that these processes are not bad in themselves as they relate to the pattern of life so the period of purification must be seen as a period of time when one is set-apart to the Almighty to draw near to the ultimate source of all life which then has a prescribed period of time.

The Truth of this Law:

There are many Messianics today out of a sincere faith towards YHUH & our master that have taken all these instructions seriously in that when they are in the state of any of the prescribed forms of impurity will not fellowship or touch another, so we need to establish an understanding.

If we look to the **Btiyth Chadashah** [the New Covenant] we discover that Miryam the mother of Yeshua fulfilling this instruction in:



Luke 2:22-24 And when the days of her cleansing according to the Torah of Mosheh were completed, they brought Him to Yerushalayim to present Him to YHWH **23** as it has been written in the Torah of YHWH, “Every male who opens the womb shall be called set-apart to HWHY” – **24** and to give an offering according to what is said in the Torah of YHWH, “A pair of turtledoves or two young pigeons.”

As we discovered earlier in the teaching of “**Rightly Dividing the Torah**” all these instructions came after the Sin of the Golden calf & are detailed in the imposed Book of the Law under which Yisrael were forced to live until Messiah, & so we have this word from Shaul [Paul] in:

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Shaul [Paul] writing to the Galatians



Galatians 4:4 But when the completion of the time came, Elohim sent forth His Son, born of a woman, born under Torah [the Book of the Law], **5** to redeem those who were under Torah [the Book of the Law], in order to receive the adoption as sons.

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Shaul [Paul] then even gives us a clearer picture of the purpose of the book of the Law with these words of wisdom that I am sure many have not understood in:

Galatians 3:23 But before faith came, we were being guarded under the Book of the Law, having been pent up [impounded] for the faith being about to be revealed. **24** Therefore the Book of the Law became our Tutor to bring us to Messiah, in order to be declared right by faith. **25** And after faith has come, we are no longer under a Guardian.

This suggests that just like an immature child Yisrael was placed under the Guardianship of the **Book of the Law** until the faith of Messiah would liberate & cause them to mature unto the full revelation.

The Spiritual Context For Us Today:

If we remember our last teaching, we discovered that we who have come to the Faith are called a Royal Priesthood, so the root purpose of our teaching therefore is to know how to live an undefiled life. Just as a woman who has given birth in a traumatic experience & as well as, possibly, may have postpartum depression she requires a time of restoration. So too when we are affected by some traumatic experience, we too may need a time of isolation to be alone with the creator.

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Alone with the Creator



In the Torah, isolation or time alone is not restricted to physical or contagious conditions; it can also be seen as a necessary time for prayer, devotion, and communion with Elohim [God]. Elohim [God] invites each one of us to spend time alone with Him in order to deepen our relationship in ways we cannot do in a group setting. And there are plenty of Biblical examples to follow.

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Yeshua led into the Wilderness



We are aware of the best example which is our Master & Lord who was led by the Holy Spirit into the wilderness to be alone to prepare for His ministry which He knew would be traumatic and was tested for 40 days. He also had many other times when he went by himself to commune with His Heavenly Father away from the crowds.

Although contagious diseases are definitely cause for concern like that we read of leprosy, the Bible makes it plain that we have been infected by something that is far more lethal and contagious than any physical disease. we have all been infected with the venom of the serpent, and all are subject to sin that separates us from Elohim [God]. We are so defiled by sin that our righteousness is like filthy rags. Our Torah portion really reveals the process of restoration that we all need from time to time which can be used to bring us into a greater relationship with the Almighty & by so doing it enables us to fulfil the purpose for which we are called.

Conclusion:

As beneficial as the readings within the Book of the Law are they must not be seen as necessary on the road to holiness for just like the sacrifices they were the means by which Yisrael could approach YHWH who represents life to the utmost. We however have a greater entry into the presence of our Heavenly Father and that is through Yeshua through faith alone for Shaul [Paul] declares this concerning our Liberty in:



Galatians 5:1 Stand fast therefore in the liberty by which Messiah has made us free and do not be entangled again with a yoke of bondage.

I hope we see from our passage that there are times in our walk that we do need to restore our relationship with the Almighty which is made better through Yeshua but this may also be a process that involves **isolation, fasting, prayer** plus some form of **sacrifice** which then strengthens our fellowship with our Heavenly Father & with our Master that we are able to fulfil with greater purpose what we as a **Royal Priesthood** are called to do.

A Final Note:

I would like to pose a final thought about the Ritual Purification we have read. We know that Yeshua was born under the Book of the Law so could His final days upon earth be seen as the time of His purification. This surely began with his death with the loss of blood that made Him defiled as a woman was at a certain time and then from the resurrection we come to His rebirth as that of the eternal son beginning that process.



We then see Him appearing to the Disciples & Toma [Thomas] on the eighth day, the day of a son's circumcision & the confirmation of the Covenant.

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40 Days after the Resurrection



Finally, after 33 more days on the 40th day we found Him gathering with the Disciples on the Mt. of Olives and He finally ascends to present Himself before Father YHWH and is given His seat at the righthand of throne of all power. Surely Yeshua fulfilled all the Torah of Purity to set us free, into the freedom He purchased for us that we might enter the Father's presence through Him. May His name always be highly esteemed eternally. **Amein!**

Haftarah: Melakim Beyth (2 Kings) 5:1-19

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Haftarah- Melekim Beyth [2 Kings] 5:1-19



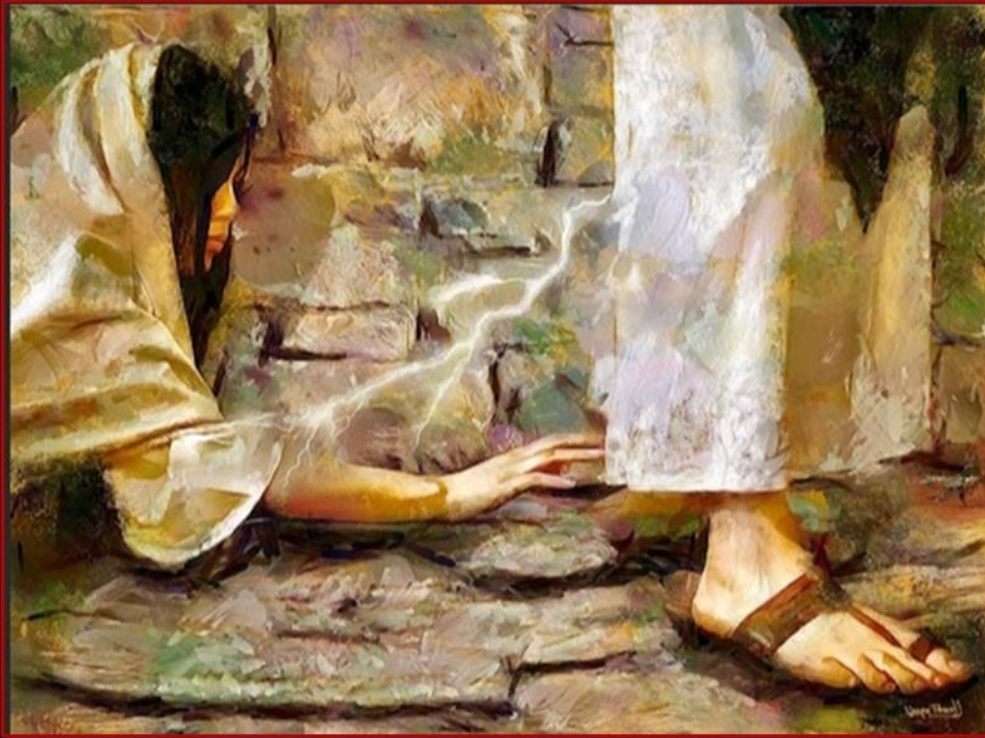
2 Kings 5:15 "indeed now I know that there is no Elohim in all the earth except in Yisrael."

This story speaks of a foreigner who was the commander of the Syrian army who had what is usually translated as Leprosy but may in fact be what Scripture calls **Tzara'at**. What makes this story unique, is it speaks of the powerful way YHWH prospered this man to cause Syria (Aram) to gain military success. Through his campaign a young Yisraelite girl was captured & made his servant. By her Naaman was told how there was in Yisrael a Navi (a Prophet) of YHWH by which he could be cured. The uniqueness of this story is that by his healing YHWH would procure peace between Syria (Aram) & Yisrael & that the Elohim of Yisrael YHWH would gain honour in a nation of Paganism. We find that, in the statement of Naaman who proclaims, "**indeed now I know that there is no Elohim in all the earth except in Yisrael.**" (**2 Ki 5:15**)



I picked this story as it deals with the aspect of defilement or impurity as found in our reading but has a great ending. This is a tale of a mother who would walk with the children of her sister along a well worn path to the outskirts of the town which she had done for 12 years. The children would place food on a rock, stand back & call Ema Ema [mother, mother] and a woman would emerge from a cave where she had lived so long because she had a flow of blood that left her unclean and unable to have any contact with people. She had never been able to hug her children & lived a lonely life. In a distant conversation her sister said that a Rabbi had come to town & would teach in the local synagogue and that he was known to have healed many people. Many wondered if he might be the promised Messiah. When her family had left, she contemplated how it would be possible to see this Rabbi to be healed for she remembered the scripture that spoke of the Sun of Righteousness that there would be healing in His wings. Though she knew she could be stoned for appearing in public she decided to risk it, covered herself & squeezed through the crowd creeping on the ground & touched the Tzitzit of his garment. When the Master stopped & looked around,

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Power goes out from Yeshua [Luke 8:46]



she knew she could not remain hidden for she felt a strange sense of power within her & knew she was healed. The crowd suddenly recognized her & stood back expecting the Rabbi to judge her harshly for touching him & defiling Him. She trembled & revealed she had touched Him. With kind eyes he said to her **“Your faith has made you well.”** suddenly a messenger came from the ruler of the Synagogue saying that his daughter had died & not to trouble the teacher. Now that the woman had touched him, he understood that he was defiled so he would not go to the Synagogue according to the instructions of Torah, but he could now go to the deceased daughter of the ruler of the Synagogue & restore her to life as we have just read.

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The Ruler's Daughter raised from the dead



This story is a most powerful one showing how in all aspects of Torah Yeshua was faithful & that being defiled is in no way sinful & that faith brings great blessing. May we always strive to live a life of set-apartness to our Master & Elohim.

Amein!