



Parasha: TAZRIA/CONCEIVED*

Torah Portion: VAYIKRA/LEVITICUS 12:1-13:59

Tanak: 2 KINGS 4:42-5:19, ISAIAH 66:7-13

Brit Hadasha: LUKE 5:12-15, JUDE 1:17-23

Visit us online at:
www.resTorah.com

resTorah Staff

BENYAMIN DAVIS
Executive/Artistic Director

VICTORIA DAVIS
Assistant Director

ANA CHAPMAN
Associate Director

resTorahtries

BENYAMIN DAVIS
Editor-in-Chief/Art Director

ANA CHAPMAN
Associate Editor

resTorahtries ©2007

resTorah staff is available for teaching engagements and worship event/conference direction. Visit our web-site for more information or other resources.

OUR MESSIAH HAS FULFILLED ALL of Torah. In the passages before us, we see where the fall of man and the curse was placed on Woman, because of her sinful actions, are expounded upon throughout Torah. In regards to the woman the Creator said, “I will greatly multiply your pain in childbirth, in pain you will bring forth children; yet your desire will be for your husband, and he will rule over you.” Furthermore, just prior to placing this statement, YHVH told the serpent, “And I will put enmity between you and the woman, and between your seed and her seed; he shall bruise you on the head, and you shall bruise him on the heel.”¹

This was, whether we want to accept it or not, a part of the beginning of the Covenant established with Man by YHVH. We look at these pronouncements as a curse, yet, the curse manifested the moment man ate the forbidden fruit of the Tree of the Knowledge of Good and Evil in blatant disobedience to the expressed word of YHVH. Consequently, the obscurity of YHVH’s objective was lifted so that the entire plan of the Covenant was revealed. We see the continual thread of the Covenant in Tazria, this week. When a woman conceives and bears a son the cycle of blood, purification, and atonement continues where upon YHVH has established how women are to conceive and bear children.

Shaul/Paul alludes to this when he says that, “But women will be preserved through the bearing of children if they continue in faith and love and sanctity with self-restraint.” This ties in perfectly with our discussion. No one can deny the joy of a newborn baby brings into the world and, also, brings to a household of faith. This was most certainly true of Yeshua when He was born. Even after Yoseph and Miryam experienced adversity as to where Messiah was to be birthed, they persevered through the hardships. The arrival of Messiah was the pinnacle of history; His birth marked a renewal of Life upon the earth.

Yet, even in the Master’s arrival of Life, He still made Miryam unclean by virtue of being birthed as a male son. This is another aspect of fulfillment of Torah. Remember, Torah says, “When a woman conceives and gives birth,”

not “if.” Also, YHVH decreed that the woman’s seed would crush (shuph) the serpents head. All of these aspects of Torah have to play out, because YHVH’s word is eternal and He changes not.²

Yeshua was circumcised on the eighth day according to the law of Moshe. Miryam remained in her purification for another thirty-three days after His circumcision.³ Women who walk circumspectly in Torah, need to know that it is not unknown sin that has caused this uncleanness, but the sin nature within them and the process of redemption for which she must wait. We are able to see that the entire time of waiting is not considered as the days of her cycle, but that the majority of those days are spent in purification.

We who are called by Him are redeemed and purified by His blood. When Yeshua was executed upon the Tree for Pesach at the end of His life He was pierced through His side and immediately there came out blood and water.⁴ We must remember “that the life of the flesh [is] in the blood [and He gave us an altar to make an atonement for our souls;] for it is the blood that makes an atonement for the soul.”⁵ The blood and the water which issued forth from Yeshua’s side heralded forth His bride of purity. The Spirit and the water and the blood gave evidence to our eternal life as His forthcoming Bride.⁶

He undertook all the sins of our lives; and, now we are redeemed and purified with His blood as the bride of Messiah. We travail with birth pangs as He births within us His Ruach and the purification that comes from trials and tribulation. These do not crush us; they strengthen us so that we will crush the head of the serpent. Moreover, if we do not overcome through these adversities and chastisements, then our heel will be continually bruised as we stamp out the fires of the adversary without power or authority of the Ruach of YHVH.

What seems like a curse has been turned into our blessing. We cannot change what Adam did, or the choice that Eve made. However, we can choose Life, even in our unclean or impure state, so that the Life of Yeshua will come dwell within us and purification is attained.

¹Genesis 3:15

²Isaiah 40:8 & Malachi 3:6

³Luke 2:21-24

⁴John 19:34

⁵Vayikra 17:11

⁶1 John 5:8-11

⁷John 5:20-21

*Most years, Tazria is read as a double portion with Metzora.

Shavu Halacha/Weekly Walking:

We hear the exhortation by the Ruach to the church of Ephesus that they have not grown weary and have had perseverance and endured for His name’s sake. Yet, in all of that, they still left their first love. It is one of the hardest challenges that we face, as Covenant keepers to love Messiah with all of our hearts and keep ourselves from idols.⁷ However, we should look to this week’s portion as hope. A woman that has given birth to a boy or girl must wait in their blood status for the allotted time. It seems unnecessary by our measure, even cruel to make a distinction or place a label of unclean just by going through the process of giving birth. Yet, the reward is great. A woman, who waits upon YHVH, seeks Him and continues to pray in love and hope, will be met at the place of renewal and restoration. It is not a punishment any longer, but a test of patience and endurance. Her love for her husband grows stronger with the anticipation of coming back together. Our lives are the same in Messiah. As we wait for Him, we are separated but He still hears our cries, calls and love. He sees our pains and our victories. His return for a spotless, purified bride is eminent. Therefore, we cannot forget for Whom we take action. We cannot take for granted the actions He has called us to undertake. We must not forget our First Love in the midst of the furnace of affliction. Continue to do well in Messiah!

Days 1-2

PARASHA:

LEV. 12:1-8

TORAH STUDY

PRAYER LEAVES

**Sandals
Worshipping in Truth**

The days of separation are not as much of a punishment on behalf of Eve to all women everywhere, but a time to reflect upon her true Bridegroom and to look forward to the consummation that will take place for those that are His. To feel bad or angry about what YHVH has placed as an ongoing reminder of Who He is to be in our lives and the Righteous blood that covers us from Him is a blessing and reverse of the curse of the law of sin and death.

Likewise, men are not exempt from the effects of this law. Men are to refrain from being one with their helpmates until the time of purification is complete. The purification aspect alone gives insight to the time that all households should be coming to the right place with YHVH through the blood of His Son.

This teaches all of us many righteous characteristics, including, long-suffering, patience, hungering and thirsting after our Helpmate, and the assurance that there is an end, just as there was a beginning to the process of waiting and redemption. Yeshua fulfills this all with the statement that He is the Aleph (beginning) and the Tav (end). We must wait for Him!

1. The Hebrew word *tzaria* actual means to sow or scatter seed, produce or yielding seed, as well as to become pregnant. The NASB interprets the word as gives birth. It can easily be seen how the aspect of producing seed is applicable to conception and having a child. The curse at the fall was that the seed of women would come and crush the head of the serpent, and the serpent would bruise his heel. Discuss the correlation of these two passages and why YHVH would elaborate upon women bearing seed in Torah.

2. The applications of separation for women during their monthly menstruation is taken from this and the next few chapters of Torah. The word for that separation due to blood and purification is *niddah*, referring directly to menstruation separation. We will discuss more of this in later studies; for now, though, we need to understand that YHVH commands a separation of who has an issue of blood and who remains spotless. The physical pain is described in the curse of woman as YHVH said He would greatly multiply her pain in childbirth, eluding also to the time for conception during menstruation. While this is definitely a time of pain and difficulty for women for physical and emotional sorrow, pain and labor, it does not end with that suffering alone. The end of statement by YHVH made to woman in B'reisheet 3 was that, "Yet your desire will be for your husband, and he will rule over you." The spiritual application of Torah is not he physical suffering but the suffrage that comes through separation from the other half of what makes woman (and man) whole: their helpmate. Describe this application of the curse of the Law in contrast to the laws of niddah due to child birth. What does this separation mean for woman in terms of her husband?

3. Yeshua sweat drops of blood for us during His intercession about what was to take place. It was not a disparagement of pain that the Master prayed to pass, but a separation as He became a curse for the sake of man by hanging on a tree.¹ In what ways do you see that Messiah suffered in the same way as a women suffer due to niddah?

What kind of separation would Yeshua be subjected to in order to bear this curse upon His Body so that we would be made whole as His helpmate?

¹Devarim 21:23

4. We are the bride of Messiah. We are to be spotless and without blemish. As such, we are marred with sinful thoughts, lusts, pride and all other manners in which our flesh is at battle with the Sovereignty of YHVH is His will and Ruach in our lives. We are living in separation from our Beloved, Yeshua, until He returns for His righteous bride. Not only would the separation of Messiah from us after His death take place, but He is away from us in bodily form until we are matured for Him to retrieve us. Explore the aspect of our suffering in *niddah* until our Redeemer returns for us. Relate this concept to Tziporah telling Moshe that he was a bridegroom of blood to her; and, that it is His blood that is to cover us, not our own, our wives or any other's that we would come into contact.

5. There is to be seven days of separation for woman during the menstruation cycle. After birth, the separation for purification was extended to 33 days (in addition to the seven regular days) for given birth to boys and 66 days for the birth of a baby girl (in addition to an already doubled *niddah* time of 14 days). First, why would YHVH make a distinction between boy and girl babies for a separation time?

Second, what is the difference in being unclean like a menstruation time (*niddah*) versus the days of her purification that verses 4-5 relate to us?

6. The time of circumcision for male children is on the eighth day. It is the dividing day for both the foreskin of Hebrew male children and the day that a woman leaves regular *niddah* and enters into the days purification. What is so important about the eighth day (beyond the scientific aspect of blood clotting abilities being present after eight days for newborns) so that this was the chosen time for circumcision?

We just finished studying the consecration time for the priesthood, which was also eight days of time. Give an account as to why this eight day period would be significant for consecration of priests and baby boys.

Midrash Point:

When the days of a woman's purification are completed, she is to take a year old lamb for a burnt offering and a pigeon or turtledove for a sin offering to the door of the Tent of Meeting. Yet, these are natural occurrences that take place in a woman's life. She did not have to sin to become pregnant, not has she sinned by simply having a baby or going through *niddah*.

Why, then, would YHVH command a sin offering and for atonement to take place for the woman?

Days 3-4

- PARASHA:
LEV. 13:1-44
- TORAH STUDY
- PRAYER LEAVES

1. There are many applications for today’s reading as we examine our outward appearances and question what would be causing the premature decaying of our flesh. A self examination of what is taking place on and within our bodies and lives is a circumspection of our beings that each of us must fulfill. Furthermore, upon finding something questionable within our lives, we are to expose it to our High Priest. He examines our spots and weaknesses and instructs us to repent and be cleansed so that we can be reinstated back into fellowship with Yeshua and the community. In this reading, prior to being taken to a priest, one would have to examine what is taking place upon their bodies. They would already be aware of some defilement taking place. This should give rise to our prayer and humility before YHVH as the One Who heals and judges. Describe this process in our lives and how it pertains to what is happening on the outside and the inside of our bodies.

Furthermore, reference other Tanakh passages that pertain both to how YHVH/Yeshua takes our diseases or causes them to fall upon men walking in disobedience or the nations.

2. While we do not have to worry with leprosy per se, we still have “covering” afflictions within our bodies, homes, as well as, our hearts and minds. As a matter of fact, James 5:16 tells us to, “Therefore, confess your sins to one another, and pray for one another so that you may be healed. The effective prayer of a righteous man can accomplish much.” We, in this day, are the hands and feet, the mouth and ears of the High Priest, Messiah. We, not only have the power to forgive sins, but to heal the sick by the power sent to us through the Ruach/Helper. When we have places in our lives that we know are not of YHVH, we are to confess these things to one another to bring about restoration in our own lives. Whether we are hiding something that, eventually, festers to the surface of our skins, or if we have dark places/wounds in our minds or hearts, we should take ourselves to the priest(s) next to us and seek counsel, forgiveness, healing and restoration. Surmise how this walk, as illustrated in James, compares to Vayikra 13. Take in to consideration that Yeshua is our High Priest to Whom we take these needs, as well.

3. In that day, given all the different reasons why one might question if they have leprosy or not, merited the close inspection to see if one was not only unclean, but diseased so that it would not spread to others and to take preventative action for more infection not to occur. Today, looking inside, there are more and more corrupt ideas and thoughts that have been set loose in our minds. Each one is making a beeline to our hearts so as to make

us unclean by our heart's desires and, ultimately, sinful actions. The outer manifestation of inflammation or sores is a result of what is taking place in the heart of man. Discuss how our thoughts, ideas, conceptions that remain hidden from the view of others become apparent by way of physical manifestations on the outside of our bodies.

Moreover, how should we walk so that these ailments and plagues can be avoided?

4. The laws which concerns the presenting of ourselves to the priest or to each other speaks about the supervision of our own bodies and not allowing aspects of evil, curses or plagues to creep into our lives. All of these can take place over time so that it is not so easily recognizable or immediate. Explain how the test for leprosy is to keep us vigilant in taking care of our bodies and submitting them to Yeshua for healing and restoration.

5. The test for leprosy also points us to be accountable for ourselves and not place blame on others around us, or wait for someone to notice us to force us into action by presenting our case to the priesthood (elders or community). Most of us have a picture in our mind of being handed over to the priesthood for examination in stark contrast to taking the initiative of placing ourselves before the appointed man or woman of YHVH by our own volition. Why should we not wait for others to take notice of our worries or sickness versus taking action ourselves to seek the help and guidance of the priesthood?

6. The priesthood had a large role in working with the contaminated. The sick were never just to be ostracized out in a canyon somewhere, but were to be sought after by the priesthood so that they could be brought back into community. We see this in verses 12-13, in that a person covered with leprosy, without a raw area, could be pronounced clean. Compare this attribute of the priest's roles to that of how Yeshua gave us the example of caring for the sick. Recall the other corrupt priests who did not care about the people or the sick.

Midrash Point:

We are called to be kings and priests in Yeshua. As such, how are we to care for those around us with infirmities?

Days 5-6

PARASHA:
LEV. 13:45-59

TORAH STUDY

PRAYER LEAVES

1. The public humiliation factor for one who was found to be unclean by cause of leprosy is quite demoralizing. Not only are they to have their clothes torn and their head uncovered, but they must cover their mouths as they cry out “Tamé! Tamé!” or “Unclean! Unclean!” Why would YHVH want a person to be publicly humiliated and marked, then command that same person to pronounce his own presence in such a vulnerable way?

2. The idea of having leprosy on clothing, leather, wool or linen does not necessarily mean the same type of leprosy that man would have. It also could be mold and mildew. We are aware of the health risks of mold and mildew to our respiratory systems and the need to remove these things from our lives. They are outside influences that have been allowed into our lives and have gotten a foothold as an influence to our bodies. Discuss the ramifications of having a leprous mark on garments, tents, inside homes or cars.

What can cause a leprous mark and how does it spread?

Physically:

Spiritually:

3. In all of the testing for leprosy, whether found on man or objects, the subject which was investigated was to be isolated for seven days so that the priest may come back and observe whether it is leprosy or something else. While we can assume that this was just an adequate amount of time for this ordeal to take place, there could be more to it than that. Why do you see that YHVH chose seven days for this particular test? Does it have any correlation to the creation of the earth and man, or the ordination process?

4. The idea of leprosy as a defect on our possessions is real, but the application is also about what and who we let into our lives. Corruption, evil or *unclean* influences from outsiders can be tolerated as inconvenient interruptions, but once it has a foothold in our personal lives, families and communities it is very important to make sure the unclean aspect of others is segregated. It cannot be allowed to fester, swell or infect our lives or the lives of those around us. It is important as family/community members and family/community leaders to test every spirit that comes in contact with us. Contrast these two points of a leprous mark and unclean influences that are allowed into our lives. How does the action taken to evaluate and remove a leper prescribed through Torah coincide with ridding our lives from the unclean intrusions from the outside world?

5. After all this discussion in Torah about what the priest sees or does not see, it is important to focus on the priest and his position in all of this. An honorable priesthood would look to the betterment of the individual and the community. The well meaning ones would want to keep people in community or get them back into community as soon as possible, realizing that the farther they are from the community, the farther they are from the Tabernacle/Temple relationship with YHVH and the community at large, as well as, the priesthood. In contrast, corrupted priests would be less concerned with searching out the sick to recover them for community re-entry. The corrupt would be less enthusiastic in keeping the suspected sick in the community and just send them to isolation or, even, expulsion as the unclean without proper scrutiny. They would also be more susceptible to taking bribes to have others excommunicated for little or no cause whatsoever. Focus in on this contrast of godly priests versus corrupt priests. Why would it be so important that Ruach filled priests be in these proper positions rather than corrupted men?

6. Transfer the last question to the modern day experiences within the church or spiritual communities. Whether the leaders are pastors, teachers, elders or prophets, their ability to hear and obey the voice of YHVH, and to have the compassion for the people (love YHVH with all their beings, and love their neighbor as themselves) is imperative! Summarize how corrupted leadership can bring community members, and others, into uncleanness and separation by their actions.

7. How do we search for, bring in and maintain appropriate priests (leaders) into our communities and in positions that have influence with others?

Sandals Worshipping in Truth

Our lifestyles should dictate what happens in our lives; what influences we accept and what we are to give to others. When we are infected with skin afflictions or our clothes, homes or possessions are soiled with the warnings of leprosy, we must take action to preserve our lives and the lives of others. If we continuously ignore the signs of improper living, then we ignore the signs that YHVH has placed in our lives as markers for course corrections and repentance. Likewise, when we ignore what is taking place in the lives of others; when we act as if they have nothing wrong with them, then we set them up for failure as well.

Our lives must have the aspect of humility and vulnerability so that YHVH can speak to us. We cannot assume that He will continue to dialogue with us and tell us what is wrong in our own lives, in the time spent in our own prayer closets. Others are used by Yeshua as His mouthpieces. As such, when we confess our sins to one another, or confront each other, in His LOVE, then we are more capable of seeing problems as they come and before they cause damage.

Shabbat

PARASHA:

LEV. 12:1-13:59

RESTORATORY—
MIDRASH

PRAYER LEAVES

Each facet of Torah has many ramifications and applications to enable us to live accordingly. We may think that a set of rules, handed down several millennia ago, are archaic and have no real basis for being implemented in our modern day lifestyles. However, that is erroneous thinking, to say the least.

The parameters surrounding the reproduction of life is for our good, not some out-of-date practice, only to be followed by a religious sect. Not only does the abstinence from intimate contact facilitate the healing process for the woman, but it allows her full focus to be on the child she has just birthed. Additionally, the baby, while being nursed and cared for so closely, would be spending the majority of its waking time with the new mother. As such, it would protect both mother and child from any outside sickness or other intrusions that could harm the baby or parent.

While women are considered unclean after childbirth and during the days of purification, this seemingly long period of time really is relative to the situation for that time. We are a society that wants immediate gratification and mobilization as soon as possible. By way of the insurance industry that mandates the amounts of time spent for recovery in the hospital for a birth and abdicating our roles to help new mothers and newborns by acquiescing to the medical authorities, we have absolved ourselves of how proper healing should take place and the confines in which that healing should take place.

Moreover, to think that an entire family that has been blessed with a newborn is contaminated by the mother in her ritually unclean state is just incredulous. YHVH has not asked us to forsake loving and caring for the mother and baby just because she is unclean. To think that we should not touch them or come into contact with any item that they used or touched is at least simply naive, and at most, religious or emotionally despondent. This promotes the family living and working together as a unit, not in segregation for 40 to 80 days. The time that YHVH has called for the separation is not for punishment, but for our good and the good of the newborn and the community at large. It takes the pressures of the world off the mother to have to function “as normal,” and allows for the bond of life to take place. It allows for the whole family to realize the miracle that YHVH has just provided. The time of separation takes the mundane and turns it into what a woman is really going through: purification.

The differences in the times of purification for having a boy or a girl are not as easily understood. Yet, we can make some generalities about the two genders and come up with some rationale. First, males are the gatherers and guardians of the family. The representation of a lesser time could indicate the need for man to stand up for what is Truth and to hear from the Ruach sooner than he would if he does

not take his role as husband, father and the bride of Messiah seriously. This is for the proper adherence to what YHVH says to do in worship by walking in the Truth and the Ruach HaKodesh.

The symbology is really quite simple. Since the fall of man, we have to look upon the acts of Adam and ask what would life be like right now if Adam had not succumbed to Eve’s own temptation and denied the forbidden fruit. Would Eve have been punished, along with the serpent, and not man? The question further is explored when we know that Adam could have denied the fruit; and, he could have done a better job as a spiritual leader to insure Eve did not give in to the suggestions of the enemy. It was one command that was given in a negative connotation: Do not eat the fruit of the Tree of the Knowledge of Good and Evil! That’s it. Beyond be fruitful and multiply and being caretakers of the Garden of Eden, there was just not much else to be concerned about, other than speaking to and worshipping YHVH. Upon a closer examination of B’reisheet 2, we see that Adam was given the command to not eat of the forbidden tree, not Eve. It was incumbent upon Adam to teach this command to his wife and subsequent children, for generations to come. Obviously, either the serpent was more than just tempting, he was captivating, or Eve was easily seduced, or Adam fell short in his leadership obligations. As a leader, he had to believe in what he was to teach. In reality, Adam did not really believe the command as YHVH had given it; otherwise, he would not have eaten what was forbidden either.

The time taken for purification when given birth to a baby girl doubles in every way, in contrast to having a baby boy. Here again, the aspect of who brought the fruit to man comes into play. The need for wives to have the proper headship in their lives is incredibly important to YHVH. The decisions made come as a unified whole to work together for the solution and decision.

What the woman brings to the equation are those wonderful attributes of communication, compassion and love that men have a harder time expressing and, perhaps, feeling. However, all of these great characteristics must be balanced with the Truth of YHVH’s Torah which each individual brings into the true household and land. It is not that women are not capable of making these decisions. However, the woman was designed to be a man’s helpmate. Within her design are characteristics which promote completion of unity, one unit. The man needs to have these influences in his life, and the woman needs all the aspects of the Truth spoken into her spirit, also. In this a perfect marriage takes place that has a spiritual significance of working, walking and worshipping as one flesh, one new man, in the Ruach and in Truth. The lag time needed for the continued purification for women having baby girls is accentuated by the need to come under man’s authority and headship. It is a picture of

man, all of mankind, coming under the headship of Messiah as our authority and believing everything He says. The fact that the baby girl will grow into a woman, being under her father's authority in his household, marrying a husband that will love her and treat her as the helpmate while being the proper authority, and then having children of her own is all a cycle that reminds us of how we got into this mess of clean and unclean to begin with. YHVH's covenant is an everlasting covenant. It is about remembering to teach our children the differences between right and wrong, good and evil, obedience and rebellion, and clean and unclean.

In due course, the rigors of marriage emerge through producing children, as well as, many other aspects of marriage that are made apparent. It is paramount that the husband pray and confirm that his helpmate has inspired counsel for him; likewise, the wife must pray and verify that her husband is a walking representation of Torah and properly teaches, through word and deed, the whole family. In this, he would, also, have the potential to teach his community.

The test for leprosy is like testing every spirit. We are to determine what is clean or unclean through the *Spirit* and *Truth* of Torah. In Egypt the death of the first born appeared evil, but in reality this was Elohim passing through and over the occupants of the land. If we were able to hear the cries of the people who had just lost their firstborn, we would think that something so despairing could not possibly come from our compassionate YHVH.

The truth is, YHVH is a righteous and just Elohim. He has set forth the decrees of how we are to live and work and pray and worship. When we miss the mark and continually rebel by walking in the realm of unclean, we give rise for YHVH to implement the other half of the Covenant that we have entered into with Him. He clearly tells us that if we do all of these things, then none of the plagues of the nations will come upon us. We have an obligation to keep our part of the Covenant. When we neglect His Word, we open ourselves up to punishment that was relegated to the pagan nations that do not believe in YHVH and accept Messiah. The initiation of chastisement is when leaven enters into our minds and seeps into our hearts. If harbored or acted upon, this leaven will leaven the entire lump and we find ourselves inundated in sin, unbelief and perpetually walking in the realm of uncleanness. The outward sign of this unrighteousness may come as signs on our bodies or on our possessions. Yet, it simply could come as the inclinations we have when we encounter others, or the impulses we have when we are alone. The embodiment of evil could sneak in as a simple negligence to pray or to participate in community worship. However these struggles enter our lives, we are to test to see from where they originate.

Has YHVH commanded to us to behave and live specific ways, or are we living within the expectations of other people along with their interpretation of what Torah means as found through rabbinic studies, fence laws and vain traditions of men? Just because others have long beards, love Israel and wear tzit-tzit does not mean they have the goods on how to walk out Torah in Messiah. We must apply what the Ruach has told us within the context of the Truth YHVH has revealed to us in Torah. We have to walk out Torah based on what the Ruach is doing in our hearts as He writes Torah within for us to consume. If we do not test our walk, love and character based on these parameters, we open the door to be marked with the affliction of falsehood. It starts as small inconsistencies, but soon, they turn into doctrinal deceptions that lead us away from our Messiah and His wings of protection. This is the test of leprosy as a spiritual and ritual application.

The spots and blemishes that come into our lives usually manifest very subtly. It could be impossible to see the slightest imperfection in the wool garment or the leather belt at first. Moreover, as we journey on, it may take the keen eye of another person to point out our flaws and our wrinkles. A walk of circumspection and a Torah lifestyle will be continually on the look out for these discrepancies, as we walk hand in hand with our Messiah. One's continued guarded walk will also seek the counsel of community members and leaders (priests) to aid in the process of identification and removal of leaven that has crept in.

As such, the priesthood/leadership is not in place to scrutinize and pounce on every step, but to aid in the right interpretation and implementation of each command and word spoken by YHVH. The test for leprosy has been established to protect us from our own flesh, which wants to follow the world into the eternal grave. It is established to protect us from the possessions we have that would become idols and sicken our minds and the minds of others as we are walking examples of Yeshua through the eyes/lenses of Torah. The test for leprosy is needful to us. It keeps our spirit in check to walk in the realm of the clean, which keeps our flesh, soul and spirit from being contaminated with the wiles of the adversary.

Succinctly, Torah prescribes to us how we are to keep ourselves clean. We must remember not to be conformed to this world, but transformed by the renewing of our minds, that we may prove what the will of YHVH is, that which is good and acceptable and perfect.¹ "See, I have set before you today life and prosperity, and death and adversity, in that I command you today to love YHVH your Elohim, to walk in His ways and to keep His commandments and His statutes and His judgements, that you may live and multiply, and that YHVH your Elohim may bless you in the land where you are entering to possess it."²

¹Romans 12:2

²Devarim 30:15-16

