

## Tazria - Metzora

Leviticus 12:1 - 15:33

2 Kings 4:42 - 5:19 & 7:3-20

Matthew 8:1-4 & 9:20-26 & 11:2-6

Mark 1:40-45 & 5:34-34

Luke 2:22-24 & 5:12-16 & 7:18-23 & 8:42-48

Hebrews 13:4

### Complete Jewish Bible

#### Leviticus 12

**1** ADONAI said to Moshe, **2** "Tell the people of Isra'el: 'If a woman conceives and gives birth to a boy, she will be unclean for seven days with the same uncleanness as in niddah, when she is having her menstrual period. **3** On the eighth day, the baby's foreskin is to be circumcised. **4** She is to wait an additional thirty-three days to be purified from her blood; she is not to touch any holy thing or come into the sanctuary until the time of her purification is over. **5** But if she gives birth to a girl, she will be unclean for two weeks, as in her niddah; and she is to wait another sixty-six days to be purified from her blood.

**6** "When the days of her purification are over, whether for a son or for a daughter, she is to bring a lamb in its first year for a burnt offering and a young pigeon or dove for a sin offering to the entrance of the tent of meeting, to the cohen. **7** He will offer it before ADONAI and make atonement for her; thus she will be purified from her discharge of blood. Such is the law for a woman who gives birth, whether to a boy or to a girl. **8** If she can't afford a lamb, she is to take two doves or two young pigeons, the one for a burnt offering and the other for a sin offering; the cohen will make atonement for her, and she will be clean."

#### Leviticus 13

**1** ADONAI said to Moshe and Aharon, **2** "If someone develops on his skin a swelling, scab or bright spot which could develop into the disease tzara'at, he is to be brought to Aharon the cohen or to one of his sons who are cohanim. **3** The cohen is to examine the sore on his skin; if the hair in the sore has turned white, and the sore appears to go deep into the skin, it is tzara'at, and after examining him the cohen is to declare him unclean. **4** If the bright spot on his skin is white, but it does not appear to go deep into the skin, and its hair has not turned white, then the cohen is to isolate him for seven days. **5** On the seventh day the cohen is to examine him again, and if the sore appears the same as before and has not spread on the skin, then the cohen is to isolate him for seven more days. **6** On the seventh day the cohen is to examine him again, and if the sore has faded and hasn't spread on the skin, then the cohen is to declare him clean - it is only a scab, so he is to wash his clothes and be clean. **7** But if the scab spreads further on the skin after he has been examined by the cohen and declared clean, he is to let himself be examined yet again by the cohen. **8** The cohen will examine him, and if he sees that the scab has spread on his skin, then the cohen will declare him unclean; it is tzara'at. **9** "If a person has tzara'at, he is to be brought to the cohen. **10** The cohen is to examine him, and if he sees that there is a white swelling in the skin which has turned the hair white and inflamed flesh in the swelling, **11** then it is chronic tzara'at on his skin, and the cohen is to declare him unclean; he is not to isolate him, because it is already clear that he is unclean. **12** If the tzara'at breaks out all over the skin, so that, as far as the cohen can see, the person with tzara'at has sores everywhere on his body, from his head to his feet; **13** then the cohen is to examine him, and if he sees that the tzara'at has covered his entire body, he is to pronounce the person with the sores clean - it has all turned

white, and he is clean. **14** But if one day inflamed flesh appears on him, he will be unclean. **15** The cohen will examine the inflamed flesh and declare him unclean; the inflamed flesh is unclean; it is tzara'at. **16** However, if the inflamed flesh again turns white, he is to come to the

cohen. **17** The cohen will examine him, and if he sees that the sores have turned white, then the cohen is to declare clean the person with the sores; he is clean.

**18** "If a person has on his skin a boil that heals **19** in such a way that in place of the boil there is a white swelling or a reddish-white bright spot, it is to be shown to the cohen. **20** The cohen is to examine it; if he sees that it appears to be more than skin-deep, and its hair has turned white, then the cohen is to pronounce him unclean - the disease of tzara'at has broken out in the boil. **21** But if the cohen looks at it and doesn't see any white hairs in it, and it isn't more than skin-deep but appears faded, the cohen is to isolate him for seven days. **22** If it spreads on the skin, the cohen is to declare him unclean; it is the disease. **23** But if the bright spot stays where it was and has not spread, it is the scar of the boil; and the cohen is to declare him clean. **24** "Or if someone has on his skin a burn caused by fire; and the inflamed flesh where it was burned has become a bright spot, reddish-white or white, **25** then the cohen is to examine it; and if he sees that the hair in the bright spot has turned white and that it appears to be deeper than the skin around it, it is tzara'at; it has broken out in the burn, and the cohen is to declare him unclean; it is a sore from tzara'at. **26** But if the cohen examines it and sees no white hair in the bright spot, and it is no lower than the skin around it but looks faded, then the cohen is to isolate him for seven days. **27** On the seventh day the cohen is to examine him; if it has spread on the skin, then the cohen is to declare him unclean; it is a sore from tzara'at. **28** But if the bright spot stays where it was and has not spread on the skin but appears faded, it is a swelling due to the burn; and the cohen is to declare him clean; because it is only a scar from the burn. **29** "If a man or woman has a sore on the head or a man in his beard, **30** then the cohen is to examine the sore; if he sees that it appears to be deeper than the skin around it, with yellow, thin hair in it, then the cohen is to declare him unclean; it is a crusted area, a tzara'at of the head or beard. **31** If the cohen examines the diseased crusted area and sees that it appears not to be deeper than the skin around it, and without any black hair in it, then the cohen is to isolate for seven days the person with the diseased crusted area. **32** On the seventh day the cohen is to examine the sore, and if he sees that the crusted area hasn't spread, that it has no yellow hair in it, and that the crusted area is not deeper than the skin around it; **33** then the person is to be shaved, except for the crusted area itself, and the cohen is to isolate him for seven more days. **34** On the seventh day the cohen is to examine the crusted area; and if he sees that the crusted area has not spread on the skin and does not appear to be deeper than the skin around it, then the cohen is to declare him clean; he is to wash his clothes and be clean. **35** But if the crusted area spreads after his purification, **36** then the cohen is to examine him; and if he sees that the crusted area has spread on the skin, the cohen is not to look for yellow hair; he is unclean. **37** But if the crusted area's appearance doesn't change, and black hair grows up in it, then the crusted area is healed; he is clean; and the cohen is to declare him clean.

**38** "If a man or woman has bright spots on his skin, bright white spots; **39** then the cohen is to examine them. If he sees that the bright spots on the skin are dull white, it is only a rash that has broken out on the skin; he is clean. **40** "If a man's hair has fallen from his scalp, he is bald; but he is clean. **41** If his hair has fallen off the front part of his head, he is forehead-bald; but he is clean. **42** But if on the bald scalp or forehead there is a reddish-white sore, it is tzara'at breaking out on his bald scalp or forehead. **43** Then the cohen is to examine him; if he sees that there is a reddish-white swelling on his bald scalp or forehead, appearing like tzara'at on the rest of the body, **44** he is a person with tzara'at; he is unclean; the cohen must declare him unclean; the sore is on his head. **45** "Everyone who has tzara'at sores is to wear torn clothes and unbound hair, cover his upper lip and cry, 'Unclean! Unclean!' **46** As long as he has sores, he will be unclean; since he is unclean, he must live in isolation; he must live outside the camp.

**47** "When tzara'at infects an article of clothing, whether it be a woolen or a linen garment, **48** on the threads or the woven-in parts of either linen or wool, or on a hide or item made of leather; **49** then if the stain on the garment, hide, threads, woven-in parts or leather item is greenish or reddish, it is an infection of tzara'at and is to be shown to the cohen. **50** The cohen is to examine the stain and isolate the article that has the infection for seven days. **51** On the seventh day he is to examine the stain; if the stain has spread on the garment, threads, woven-in parts or leather, whatever its use, the infection is a contagious tzara'at; the garment is unclean. **52** He is to burn the garment, threads, woven-in parts of either wool or linen, or item of leather having the infection; for it is a contagious tzara'at; it must be burned up completely. **53** But if, when the cohen examines it, he sees that the infection has not spread on the garment or in the threads, woven-in parts or leather item, **54** then the cohen is to order that the article having the infection be washed and isolated for seven more days. **55** The cohen is to examine it after the stain has been washed, and if he sees that the stain has not changed color, then, even though the stain has not spread, it is unclean; you are to burn it up completely - it is rotten, no matter whether the spot is on the outside or on the inside. **56** If the cohen examines it and sees that the stain has faded after being washed, then he is to tear the stain out of the garment, leather, threads or woven-in parts. **57** If it appears again in the garment, threads, woven-in parts or leather item, it is contagious, and you are to burn up completely the article that had the stain. **58** But if the infection is gone from the garment, threads, woven-in parts or leather item that you washed, then it is to be washed a second time, and it will be clean. **59** This is the law concerning infections of tzara'at in a garment of wool or linen, or in the threads or the woven-in parts, or in any leather item - when to declare it clean and when to declare it unclean.

#### **Leviticus 14**

**1** ADONAI said to Moshe, **2** "This is to be the law concerning the person afflicted with tzara'at on the day of his purification. He is to be brought to the cohen, **3** and the cohen is to go outside the camp and examine him there. If he sees that the tzara'at sores have been healed in the afflicted person, **4** then the cohen will order that two living clean birds be taken for the one to be purified, along with cedar-wood, scarlet yarn and hyssop leaves. **5** The cohen is to order one of the birds slaughtered in a clay pot over running water. **6** As for the live bird, he is to take it with the cedar-wood, scarlet yarn and hyssop and dip them and the living bird in the blood of the bird slaughtered over running water, **7** and sprinkle the person to be purified from the tzara'at seven times. Next he is to set the live bird free in an open field. **8** He who is to be purified must wash his clothes, shave off all his hair and bathe himself in water. Then he will be clean; and after that, he may enter the camp; but he must live outside his tent for seven days. **9** On the seventh day he is to shave all the hair off his head, also his beard and eyebrows - he must shave off all his hair; and he is to wash his clothes and bathe his body in water; and he will be clean.

**10** "On the eighth day he is to take two male lambs without defect, one female lamb in its first year without defect and six-and-a-half quarts of fine flour for a grain offering, mixed with olive oil, and two-thirds of a pint of olive oil. **11** The cohen purifying him is to place the person being purified with these items before ADONAI at the entrance to the tent of meeting. **12** The cohen is to take one of the male lambs and offer it as a guilt offering with the two-thirds-pint of olive oil, then wave them as a wave offering before ADONAI. **13** He is to slaughter the male lamb at the place in the sanctuary for slaughtering sin offerings and burnt offerings, because the guilt offering belongs to the cohen, just like the sin offering; it is especially holy. **14** The cohen is to take some of the blood of the guilt offering and put it on the tip of the right ear of the person being purified, on the thumb of his right hand and on the big toe of his right foot. **15** Next, the cohen is to take some of the two-thirds-pint of olive oil and pour it into the palm of his own left hand, **16** dip his right finger in the oil that is in his left hand and sprinkle from the oil with his finger seven times before ADONAI. **17** Then the cohen is to put some of the remaining oil in his hand on the tip of the right ear of the person being purified, on the thumb of his right hand, on the big toe of his right foot and on the blood of the guilt offering. **18** Finally, the cohen is to put the rest of the oil in his hand on the head of the person being purified; and the cohen will make atonement for him before

ADONAI. **19** The cohen is to offer the sin offering and make atonement for the person being purified because of his uncleanness; afterwards, he is to slaughter the burnt offering. **20** The cohen is to offer the burnt offering and the grain offering on the altar; thus the cohen will make atonement for him; and he will be clean.

**21** "If he is poor, so that he can't afford to do otherwise, he is to take one male lamb as a guilt offering to be waved, to make atonement for him; two quarts of fine flour mixed with olive oil for a grain offering; two-thirds of a pint of olive oil; **22** and two doves or two young pigeons, such as he can afford, the one for a sin offering and the other for a burnt offering. **23** On the eighth day, he will bring them to the cohen for his purification, to the entrance of the tent of meeting before ADONAI. **24** The cohen is to take the lamb of the guilt offering and the two-thirds of a pint of olive oil and wave them as a wave offering before ADONAI. **25** He is to slaughter the lamb of the guilt offering; and the cohen is to take some of the blood of the guilt offering and put it on the tip of the right ear of the person being purified, on the thumb of his right hand and on the big toe of his right foot. **26** The cohen is to take some of the olive oil and pour it into the palm of his own left hand, **27** and sprinkle with his right hand some of the oil that is in his left hand seven times before ADONAI. **28** The cohen is to put some of the oil in his hand on the tip of the right ear of the person being purified, on the thumb of his right hand, on the big toe of his right foot - in the same place as the blood of the guilt offering. **29** Finally, the cohen is to put the rest of the oil in his hand on the head of the person being purified, to make atonement for him before ADONAI. **30** He is to offer one of the doves or young pigeons, such as the person can afford, **31** whatever his means suffice for - the one as a sin offering and the other as a burnt offering - with the grain offering; thus the cohen will make atonement before ADONAI for the person being purified. **32** Such is the law for the person who has tzara'at sores if he cannot afford the usual elements used for his purification."

**33** ADONAI said to Moshe and Aharon, **34** "When you have entered the land of Kena'an which I am giving you as a possession, and I put an infection of tzara'at in a house in the land that you possess, **35** then the owner of the house is to come and tell the cohen, 'It seems to me that there may be an infection in the house.' **36** The cohen is to order the house emptied before he goes in to inspect the infection, so that everything in the house won't be made unclean; afterwards, the cohen is to enter and inspect the house. **37** He will examine the infection; and if he sees that the infection is in the walls of the house, with greenish or reddish depressions that seem to go in deeper than the surface of the wall, **38** he is to go out of the house to its door and seal up the house for seven days. **39** The cohen will come again on the seventh day and examine the house; if he sees that the infection has spread over its walls, **40** he is to order them to remove the infected stones and throw them into some unclean place outside the city. **41** Next, he is to have the inside of the house thoroughly scraped, and the scraped-off plaster is to be discarded outside the city in an unclean place. **42** Finally, other stones must be set in the place of the first stones and other plaster used to replaster the house. **43** If the infection returns and breaks out in the house after the stones have been removed and the house scraped and plastered; **44** then the cohen is to enter and examine it. If he sees that the infection has spread in the house, it is a contagious tzara'at in the house; it is unclean. **45** He must break down the house and take its stones, timber and plaster out of the city to an unclean place. **46** Moreover, whoever enters the house at any time while it is sealed up will be unclean until evening. **47** Whoever lies down or eats in the house must wash his clothes. **48** If the cohen enters, examines and sees that the infection has not spread in the house since it was plastered; then he is to declare the house clean; because the infection is cured. **49** "To purify the house, he is to take two birds, cedar-wood, scarlet yarn and hyssop leaves. **50** He is to slaughter one of the birds in a clay pot over running water. **51** He is to take the cedar-wood, the hyssop, the scarlet yarn and the live bird and dip them in the blood of the slaughtered bird and in the running water, and sprinkle the house seven times. **52** He will purify the house with the blood of the bird, the running water, the live bird, the cedar-wood, the hyssop and the scarlet yarn. **53** But he is to set the live bird free outside the city in an open field; thus will he make atonement for the house; and it will be clean.

**54** "Such is the law for all kinds of tzara'at sores, for a crusted area, **55** for tzara'at in a garment, for a house, **56** for a swelling, for a scab and for a bright spot, **57** to determine when it is clean and when it is unclean. This is the law concerning tzara'at."

## **Leviticus 15**

**1** ADONAI said to Moshe and Aharon, **2** "Tell the people of Isra'el, 'When any man has a discharge from his body, the discharge is unclean. **3** The discharge is unclean no matter whether it continues flowing or has stopped; it is still his uncleanness. **4** Every bed which the person with the discharge lies on is unclean, and everything he sits on is unclean. **5** Whoever touches his bed is to wash his clothes and bathe himself in water; he will be unclean until evening. **6** Whoever sits on anything the person with the discharge sat on is to wash his clothes and bathe himself in water; he will be unclean until evening. **7** Anyone who touches the body of the person with the discharge is to wash his clothes and bathe himself in water; he will be unclean until evening. **8** If the person with the discharge spits on someone who is clean, the latter is to wash his clothes and bathe himself in water; he will be unclean until evening. **9** Any saddle that the person with the discharge rides on will be unclean. **10** Whoever touches anything that was under him will be unclean until evening; he who carries those things is to wash his clothes and bathe himself in water; he will be unclean until evening. **11** If the person with the discharge fails to rinse his hands in water before touching someone, that person is to wash his clothes and bathe himself in water; he will be unclean until evening. **12** If the person with the discharge touches a clay pot, it must be broken; if he touches a wooden utensil, it must be rinsed in water. **13** "When a person with a discharge has become free of it, he is to count seven days for his purification. Then he is to wash his clothes and bathe his body in running water; after that, he will be clean. **14** On the eighth day, he is to take for himself two doves or two young pigeons, come before ADONAI to the entrance of the tent of meeting and give them to the cohen. **15** The cohen is to offer them, the one as a sin offering and the other as a burnt offering; thus the cohen will make atonement for him on account of his discharge before ADONAI. **16** "If a man has a seminal emission, he is to bathe his entire body in water; he will be unclean until evening. **17** Any clothing or leather on which there is any semen is to be washed with water; it will be unclean until evening. **18** If a man goes to bed with a woman and has sexual relations, both are to bathe themselves in water; they will be unclean until evening.

**19** "If a woman has a discharge, and the discharge from her body is blood, she will be in her state of niddah for seven days. Whoever touches her will be unclean until evening. **20** Everything she lies on or sits on in her state of niddah will be unclean. **21** Whoever touches her bed is to wash his clothes and bathe himself in water; he will be unclean until evening. **22** Whoever touches anything she sits on is to wash his clothes and bathe himself in water; he will be unclean until evening. **23** Whether he is on the bed or on something she sits on, when he touches it, he will be unclean until evening. **24** If a man goes to bed with her, and her menstrual flow touches him, he will be unclean seven days; and every bed he lies on will be unclean. **25** "If a woman has a discharge of blood for many days not during her period, or if her discharge lasts beyond the normal end of her period, then throughout the time she is having an unclean discharge she will be as when she is in niddah -she is unclean. **26** Every bed she lies on at any time while she is having her discharge will be for her like the bed she uses during her time of niddah; and everything she sits on will be unclean with uncleanness like that of her time of niddah. **27** Whoever touches those things will be unclean; he is to wash his clothes and bathe himself in water; he will be unclean until evening. **28** "If she has become free of her discharge, she is to count seven days; after that, she will be clean. **29** On the eighth day, she is to take for herself two doves or two young pigeons and bring them to the cohen at the entrance to the tent of meeting. **30** The cohen is to offer the one as a sin offering and the other as a burnt offering; thus the cohen will make atonement for her before ADONAI on account of her unclean discharge. **31** "In this way you will separate the people of Isra'el from their uncleanness, so that they will not die in a state of uncleanness for defiling my tabernacle which is there with them. **32** "Such is the law for the person who has a discharge; for the man who has a seminal emission that makes him unclean;

**33** for the woman in niddah during her menstrual period; for the person, man or woman, with a discharge; and for the man who has sexual relations with a woman who is unclean.

## **2 Kings 4:42-44**

**42** A man came from Ba'al-Shalishah bringing the man of God twenty loaves of bread made from the barley firstfruits and fresh ears of grain in his sack. Elisha said, "Give this to the people to eat." **43** His servant said, "How am I to serve this to a hundred men?" But he said, "Give it to the people to eat; for ADONAI says that they will eat and have some left over." **44** So he served them, and they ate and had some left over, as ADONAI had said.

## **2 Kings 5:1-19**

**1** Na'aman, commander of the king of Aram's army, was highly respected and esteemed by his master; because through him ADONAI had brought victory to Aram. But although he was a brave warrior, he also suffered from tzara'at. **2** Now on one of their raids into Isra'el's territory, Aram carried away captive a little girl, who became a servant for Na'aman's wife. **3** She said to her mistress, "I wish my lord could go to the prophet in Shomron! He could heal his tzara'at."

**4** Na'aman went in and told his lord, "The girl from the land of Isra'el said such-and-such." **5** The king of Aram said, "Go now, and I will send a letter to the king of Isra'el." He set out, taking with him 660 pounds of silver, **6**,000 pieces of gold and ten changes of clothes. **6** He brought the king of Isra'el the letter, which said, "When this letter reaches you, you will see that I have sent my servant Na'aman to you, so that you can heal his tzara'at." **7** When the king of Isra'el finished reading the letter, he tore his clothes. "Am I God, able to kill and make alive," he asked, "so that he sends me a man to heal of tzara'at? You can see that he is only seeking an excuse to quarrel with me." **8** But when Elisha the man of God heard that the king of Isra'el had torn his clothes, he sent a message to the king: "Why did you tear your clothes? Just have him come to me, and he will know that there is a prophet in Isra'el."

**9** So Na'aman came with his horses and chariots and stood at the door of Elisha's house.

**10** Elisha sent a messenger to him, who said, "Go, and bathe in the Yarden seven times. Your skin will become as it was, and you will be clean." **11** But Na'aman became angry and left, saying, "Here now! I thought for certain that he would come out personally, that he would stand, call on the name of ADONAI his God and wave his hand over the diseased place and thus heal the person with tzara'at. **12** Aren't Amanah and Parpar, the rivers of Dammesek, better than all the water in Isra'el? Why can't I bathe in them and be clean?" So he turned and went off in a rage. **13** But his servants approached him and said, "My father! If the prophet had asked you to do something really difficult, wouldn't you have done it? So, doesn't it make even more sense to do what he says, when it's only, 'Bathe, and be clean'?" **14** So he went down and immersed himself seven times in the Yarden, as the man of God had said to do; and his skin was restored and became like the skin of a child; and he became clean.

**15** Then, with his whole retinue, he returned to the man of God, went and stood before him, and said, "Well, I've learned that there is no God in all the earth except in Isra'el; therefore, please accept a present from your servant." **16** But Elisha answered, "As ADONAI lives, before whom I stand, I will not accept it." And despite his urging him to take it, he refused. **17** So Na'aman said, "If you won't take it, then please let your servant be given as much earth as two mules can carry; because from now on, your servant will offer neither burnt offerings nor sacrifices to other gods, but only to ADONAI. **18** Except this, and may ADONAI forgive your servant for it: when my master goes into the temple of Rimmon to worship there, and he leans on my hand, and I bow down in the temple of Rimmon - when I bow down, may ADONAI forgive your servant for this." **19** Elisha said to him, "Go in peace.

## **2 Kings 7:3-20**

**3** Now there were four men with tzara'at at the entrance to the city gate, and they said to each other, "Why should we sit here till we die? **4** If we say, 'We'll enter the city, then the city has been struck by the famine, so we'll die there. And if we sit still here, we'll also die. So let's go and surrender to the army of Aram; if they spare our lives, we will live; and if they kill us, we'll only die." **5** They got up during the twilight to go to the camp of Aram. But when they reached the outskirts of the camp of Aram, they saw no one! **6** For ADONAI had caused the army of Aram to hear the sound of chariots and horses; it sounded like a huge army; and they said to each other, "The king of Isra'el must have hired the kings of the Hitti and the kings of the Egyptians to attack us." **7** So they jumped up and fled in the twilight, leaving their tents, horses, donkeys and the whole camp just as it was, and ran for their lives. **8** When these men with tzara'at reached the outskirts of the camp, they entered one of the tents, ate and drank; then took some silver, gold and clothing; and went and hid it. Next they returned and entered another tent, took stuff from there, and went and hid it. **9** But finally they said to each other, "What we are doing is wrong. At a time of good news like this, we shouldn't keep it to ourselves. If we wait even till morning, we will earn only punishment; so come on, let's go and tell the king's household." **10** So they came and shouted to the gatekeepers of the city and told them the news: "We went to the camp of Aram, and no one was there, no human voice - just the horses and donkeys tied up, and the tents left in place." **11** The gatekeepers called and told it to the king's household inside.

**12** Then the king got up in the night; he said to his servants, "I'll tell you what Aram has done to us. They know that we're hungry, so they've gone outside the camp and hidden in the countryside, saying, 'When they come out of the city, we'll take them alive and then get inside the city.'" **13** One of his servants answered, "I suggest letting some men take five of the remaining horses that are left in the city - they're like everything else in Isra'el that remains, like everything else in Isra'el, practically finished - and we'll send and see." **14** So they took two chariots with horses, and the king sent after the army of Aram, saying, "Go, and see." **15** They went after them all the way to the Yarden, and found the entire distance strewn with clothing and other articles Aram had thrown away in their haste. The messengers returned and told the king. **16** Then the people went out and ransacked the camp of Aram - with the result that six quarts of fine flour was sold for only a shekel and half a bushel of barley for a shekel, in keeping with what ADONAI had said. **17** The king put the servant on whose arm he had leaned in charge of the gate, and the people trampled him down in the gateway, so that he died, as the man of God had said he would, who spoke when the king came to him. **18** For the man of God had said to the king, "Tomorrow by this time six quarts of barley will sell for only a shekel and half a bushel of fine flour for a shekel [in the market] at the gate of Shomron"; **19** the servant had answered the man of God, "Why, this couldn't happen even if ADONAI made windows in heaven!" and Elisha had said, "All right, you yourself will see it with your own eyes; but you won't eat any of it!" **20** That is exactly what happened to him, because the people trampled him down in the gateway, so that he died.

#### **Matthew 8:1-4**

**1** After Yeshua had come down from the hill, large crowds followed him. **2** Then a man afflicted with tzara`at came, kneeled down in front of him and said, "Sir, if you are willing, you can make me clean." **3** Yeshua reached out his hand, touched him and said, "I am willing! Be cleansed!" And at once he was cleansed from his tzara`at. **4** Then Yeshua said to him, "See that you tell no one; but as a testimony to the people, go and let the cohen examine you, and offer the sacrifice that Moshe commanded."

#### **Matthew 9:20-26**

**20** A woman who had had a hemorrhage for twelve years approached him from behind and touched the tzitzit on his robe. **21** For she said to herself, "If I can only touch his robe, I will be healed." **22** Yeshua turned, saw her and said, "Courage, daughter! Your trust has healed you." And she was instantly healed. **23** When Yeshua arrived at the official's house and saw the flute-players, and the crowd in an uproar, **24** he said, "Everybody out! The girl isn't dead, she's only

sleeping!" And they jeered at him. **25** But after the people had been put outside, he entered and took hold of the girl's hand, and she got up. **26** News of this spread through all that region.

### **Matthew 11:2-6**

**2** Meanwhile, Yochanan the Immerser, who had been put in prison, heard what the Messiah had been doing; so he sent a message to him through his talmidim, **3** asking, "Are you the one who is to come, or should we look for someone else?" **4** Yeshua answered, "Go and tell Yochanan what you are hearing and seeing -- **5** the blind are seeing again, the lame are walking, people with tzara'at are being cleansed, the deaf are hearing, the dead are being raised, y the Good News is being told to the poorz -- **6** and how blessed is anyone not offended by me!"

### **Mark 1:40-45**

**40** A man afflicted with tzara`at came to Yeshua and begged him on his knees, "If you are willing, you can make me clean." **41** Moved with pity, Yeshua reached out his hand, touched him and said to him, "I am willing! Be cleansed!" **42** Instantly the tzara`at left him, and he was cleansed. **43** Yeshua sent him away with this stern warning: **44** "See to it that you tell no one; instead, as a testimony to the people, go and let the cohen examine you, and offer for your cleansing what Moshe commanded." **45** But he went out and began spreading the news, talking freely about it; so that Yeshua could no longer enter a town openly but stayed out in the country, where people continued coming to him from all around.

### **Mark 5:24-34**

**24** He went with him; and a large crowd followed, pressing all around him. **25** Among them was a woman who had had a hemorrhage for twelve years **26** and had suffered a great deal under many physicians. She had spent her life savings; yet instead of improving, she had grown worse. **27** She had heard about Yeshua, so she came up behind him in the crowd and touched his robe; **28** for she said, "If I touch even his clothes, I will be healed." **29** Instantly the hemorrhaging stopped, and she felt in her body that she had been healed from the disease. **30** At the same time, Yeshua, aware that power had gone out from him, turned around in the crowd and asked, "Who touched my clothes?" **31** His talmidim responded, "You see the people pressing in on you; and still you ask, `Who touched me?'" **32** But he kept looking around to see who had done it. **33** The woman, frightened and trembling, because she knew what had happened to her, came and fell down in front of him and told him the whole truth. **34** "Daughter," he said to her, "your trust has healed you. Go in peace, and be healed of your disease."

### **Luke 2:22-24**

**22** When the time came for their purification according to the Torah of Moshe, they took him up to Yerushalayim to present him to ADONAI **23** (as it is written in the Torah of ADONAI, "Every firstborn male is to be consecrated to ADONAI") **24** and also to offer a sacrifice of a pair of doves or two young pigeons, h as required by the Torah of ADONAI.

### **Luke 5:12-16**

**12** Once, when Yeshua was in one of the towns, there came a man completely covered with tzara`at. On seeing Yeshua, he fell on his face and begged him, "Sir, if you are willing, you can make me clean." **13** Yeshua reached out his hand and touched him, saying, "I am willing! Be cleansed!" Immediately the tzara`at left him. **14** Then Yeshua warned him not to tell anyone. "Instead, as a testimony to the people, go straight to the cohen and make an offering for your cleansing, as Moshe commanded." **15** But the news about Yeshua kept spreading all the more,



so that huge crowds would gather to listen and be healed of their sicknesses. **16** However, he made a practice of withdrawing to remote places in order to pray.

#### **Luke 7:18-23**

**18** Yochanan's talmidim informed him of all these things. Then Yochanan called two of his talmidim

**19** and sent them to the Lord to ask, "Are you the one who is to come? Or should we look for someone else?" **20** When the men came to him, they said, "Yochanan the Immerser has sent us to you to ask, `Are you the one who is to come? Or should we keep looking -- for someone else?'" **21** Right then he was healing many people of diseases, pains and evil spirits, and giving sight to many who were blind. **22** So he answered them by saying, "Go, tell Yochanan what you have been seeing and hearing: the blind are seeing again, the lame are walking, people with tzara`at are being cleansed, the deaf are hearing, the dead are being raised, the Good News is being told to the poor -- **23** and how blessed is anyone not offended by me!"

#### **Luke 8:42-48**

**42** for he had an only daughter, about twelve years old; and she was dying. As he went, with the crowds on every side virtually choking him, **43** a woman who had had a hemorrhage for twelve years, and could not be healed by anyone, **44** came up behind him and touched the tzitzit on his robe; instantly her hemorrhaging stopped. **45** Yeshua asked, "Who touched me?" When they all denied doing it, Kefa said, "Rabbi! The crowds are hemming you in and jostling you!" **46** But Yeshua said, "Someone did touch me, because I felt power go out of me." **47** Seeing she could not escape notice, the woman, quaking with fear, threw herself down before him and confessed in front of everyone why she had touched him and how she had been instantly healed. **48** He said to her, "My daughter, your trust has saved you; go in peace."

#### **Hebrews 13:4**

**4** Marriage is honorable in every respect; and, in particular, sex within marriage is pure. But God will indeed punish fornicators and adulterers.