

Tazria & Metzora
“Conceived” & “Leper”

Torah: Leviticus 12:1- 15:33
Haftarah: 2 Kings 4:42-5:19, 7:3-20
Brit Chadasha: Matthew 8:1-4, 9:20-26, 11:2-6; Mark 1:40-45, 5:23-24 Luke
2:22-24, 5:12-16, 7:18:23, 8:42-48, Hebrews 13:4

All verses are from the Tree of Life Bible

TORAH:

Leviticus 12

Niddah Rest for New Mothers

1 Then *Adonai* spoke to Moses saying:

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

3 In the eighth day the flesh of his foreskin is to be circumcised.

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

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

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

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

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

Leviticus 13

Tza'arat, Supernatural Skin Disease

1 Then *Adonai* spoke to Moses and to Aaron saying:

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

3 The *kohen* is to examine the plague of *tza'arat* on his skin, and if the hair in the plague has turned white, and the appearance of the plague is deeper than the body's skin, it is the plague of *tza'arat*. Thus the *kohen* should examine him and pronounce him unclean.

4 If the bright spot is white in the skin of his body, but its appearance is not deeper than the skin and its hair has not turned white, then the *kohen* is to isolate the infected person for seven days.

5 The *kohen* should examine him on the seventh day, and behold, if he sees the plague has not spread in the skin, then the *kohen* is to isolate him for seven more days.

6 “The *kohen* is to examine him again on the seventh day, and behold, if the plague has faded and has not spread in the skin, then the *kohen* shall pronounce him clean. It is a scab. He is to wash his clothes, and be clean.

7 But if the scab spreads on the skin, after he has shown himself to the *kohen* for his cleansing, he is to show himself to the *kohen* once again.

8 The *kohen* is to examine him, and if the scab has spread on the skin, then the *kohen* shall pronounce him unclean. It is *tza'arat*.

9 “When one has a plague of *tza'arat*, he is to be brought to the *kohen*.

10 The *kohen* is to examine him, and behold, if there is a white swelling in the skin and it has turned the hair white and if there is raw flesh in the swelling,

11 it is a chronic *tza'arat* in the skin of his flesh, and the *kohen* is to pronounce him unclean. He is to isolate him, for he is unclean.

12 “Suppose the *tza'arat* breaks out above the flesh, and so far as it all appears in the eyes of the *kohen*, covers all the skin of the infected person from his head to his feet.

13 Then the *kohen* will see, and behold, if the *tza'arat* has covered all of his body, he is to pronounce him clean of the plague. Since it has all turned white, he is clean.

14 But whenever raw flesh appears upon him, he will be unclean.

15 The *kohen* is to examine the raw flesh, and pronounce him unclean. The raw flesh is unclean—it is *tza'arat*.

16 Or, if the raw flesh changes and turns white, then he must come to the *kohen*.

17 The *kohen* is to examine him, and behold, if the plague has turned white, then the *kohen* should pronounce him clean of the plague. He is clean.

18 “When the body has a boil on its skin and it has healed,

19 but in the place of the boil there is a white swelling or a bright reddish-white spot, then it shall be shown to the *kohen*.

20 The *kohen* is to examine it, and behold, if its appearance is lower than the skin and its hair has turned white, then the *kohen* is to pronounce him unclean. It is a plague of *tza'arat* that has broken out within the boil.

21 But if the *kohen* examines it and sees there are no white hairs within, and if it is not deeper than the skin but is faded, then the *kohen* is to isolate him seven days.

22 If it spreads in the skin, then the *kohen* is to pronounce him unclean. It is a plague.

23 But if the bright spot stays in its place and has not spread, it is merely the scar from the boil—the *kohen* is to pronounce him clean.

24 “Or suppose the body has a burn from fire on its skin, and the raw flesh of the burn becomes a bright spot, reddish-white, or white.

25 Then the *kohen* is to examine it, and behold, if the hair in the bright spot has turned white and its appearance is deeper than the skin, it is *tza'arat*. It has broken out in the burning, and the *kohen* is to pronounce him unclean—it is the plague of *tza'arat*.

26 But if the *kohen* examines it and sees there is no white hair in the bright spot, and it is not lower than the skin but is faded, then the *kohen* is to isolate him seven days.

27 The *kohen* is to examine him on the seventh day. If it has spread in the skin, then the *kohen* is to pronounce him unclean. It is the plague of *tza'arat*.

28 If the bright spot stays in its place, and has not spread in the skin but is faded, it is the swelling from the burn, and the *kohen* shall pronounce him clean, for it is merely a scar from the burn.

29 “When a man or woman has a plague on the head or on the chin,
30 then the *kohen* is to examine the plague, and behold, if its appearance is deeper than the skin, and the hair in it is yellow and thin, then the *kohen* is to pronounce him unclean. It is a scab—*tza'arat* of the head or the chin.

31 If the *kohen* examines the plague of the scab, and behold its appearance is no deeper than the skin and there is no black hair within, then the *kohen* is to isolate the person infected with the scab for seven days.

32 On the seventh day the *kohen* is to examine the plague, and behold, if the scab has not spread and there is no yellow hair in it, and the appearance of the scab is no deeper than the skin,

33 then he should be shaved, but he is not to shave the scab. The *kohen* is then to isolate the one who has the scab for seven more days.

34 On the seventh day, the *kohen* is to examine the scab, and behold, if the scab has not spread in the skin and its appearance is no deeper than the skin, then the *kohen* shall pronounce him clean. He is to wash his clothes, and be clean.

35 But if the scab spreads in the skin after his cleansing,

36 then the *kohen* is to examine him, and behold, if the scab has spread in the skin, the *kohen* may not look for the yellow hair, he is unclean.

37 But if he sees the scab is stopped and black hair has grown in it, the scab is healed, and he is clean. The *kohen* should pronounce him clean.

38 “Suppose a man or a woman has bright spots on the skin of the body—bright white spots.

39 Then the *kohen* is to examine them, and behold, if the bright spots on the skin of their body are a dull white, it is a harmless rash broken out in the skin. He is clean.

Baldness is Clean

40 “If a man’s hair has fallen from his head, he is bald. He is clean.

41 Or if the borders of his face become bald, his forehead is bald. He is clean.

42 But if on the baldhead or bald forehead, there is a reddish-white plague, it is *tza'arat* breaking out in his baldhead or bald forehead.

43 Then the *kohen* is to examine him, and behold, if the rising of the plague is reddish-white on his bald head or bald forehead, like the appearance of *tza'arat* in the skin of the flesh,

44 he is a man with *tza'arat*. He is unclean. The *kohen* should definitely pronounce him unclean—his plague-mark is on his head.

Unclean! Unclean!

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

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

47 “Also when a garment has a mark of *tza'arat* on it—whether it is a woolen or a linen garment,

48 whether it is woven or textured, linen or wool, leather, or anything made from leather—

49 or if the mark is greenish or reddish within the garment or in the leather, or in the weaving or the texture, or in anything made from leather, it is the plague of *tza'arat* and shall be shown to the *kohen*.

50 The *kohen* is to examine the plague and isolate it for seven days.

51 Then he is to reexamine the plague on the seventh day. If the plague has spread in the garment, either in the weaving, the texture or the leather, whatever the use for the leather may be, the plague is a destructive mildew. It is unclean.

52 He is to burn the garment or the weaving, or the texture, wool or linen, or anything of leather, in which the plague resides, for it is a destructive mildew. It is to be burned in the fire.

53 “If the *kohen* examines it, and behold, the plague has not spread in the garment, either in the weaving, the texture, or in anything made of leather,
54 the *kohen* shall command that they wash the thing which has the mark, and he is to isolate it seven more days.

55 “Then the *kohen* is to reexamine it, after the mark has been washed, and behold, if the mark has not changed its color and has not spread, it is unclean. You are to burn it in the fire, whether the rot is inside or outside.

56 If the *kohen* looks, and sees the mark has faded after it has been washed, then he is to tear it out of the garment, or the leather, or weaving, or texture.

57 But if it appears again in the garment, either in the weaving, the texture, or in anything made of leather, it is spreading. You are to burn with fire whatever has the mark.

58 The garment, or weaving, or texture, or whatever leather item it is that you have washed, if the mark has departed from it, is to be washed a second time, and will become clean.”

59 This is the *Torah* for a mark of *tza'arat* in a garment of wool or linen, either in the weaving, the texture, or in anything of leather, to pronounce it clean or to pronounce it unclean.

Leviticus 14

Purification of One with Tza'arat

1 Then *Adonai* spoke to Moses, saying:

2 “This is the *Torah* of the one with *tza'arat* in the day of his cleansing. He shall be brought to the *kohen*,

3 and the *kohen* is to go to the outside of the camp. The *kohen* is to examine him, and behold, if the mark of *tza'arat* is healed in one with *tza'arat*,

4 then the *kohen* is to command that two clean living birds, cedar wood, scarlet and hyssop be brought for the one being cleansed.

5 The *kohen* shall command them to kill one of the birds in a clay pot over living water.

6 As for the living bird, he is to take it, the cedar wood, the scarlet and the hyssop, and dip them with the living bird into the blood of the bird that was killed over the living water.

7 He is to sprinkle on the one being cleansed from the *tza'arat* seven times and pronounce him clean, then release the living bird over the open field.

8 “The one to be cleansed must wash his clothes, shave off all his hair, and bathe himself in water. Then he shall be clean. After that he may come into the camp, but is to dwell outside his tent for seven days.

9 Then on the seventh day, he is to shave all his hair from his head, his beard, and his eyebrows—he must shave off all his hair. He is to wash his clothes, and bathe his body in water. Then he will be clean.

10 “On the eighth day he is to take two male lambs without blemish, a one-year-old ewe lamb without blemish, three tenths of a pint of fine flour as a grain offering, mingled with oil, and a pint of oil.

11 The *kohen* who cleanses him is to set the man who to be cleansed along with those items before *Adonai*, at the entrance of the Tent of Meeting.

12 The *kohen* shall then take one of the male lambs, and offer it for a trespass offering, with the pint of oil, and wave them as a wave offering before *Adonai*.

13 “Then he is to slaughter the male lamb in the place where they slaughter the sin offering and the burnt offering, in the Sanctuary area. For the sin offering like the trespass offering belongs to the *kohen*. It is most holy.

14 Then the *kohen* is to take some of the blood of the trespass offering and dab it on the tip of the right ear of the one being cleansed, on the thumb of his right hand and on the big toe of his right foot.

15 The *kohen* shall then take some of the pint of oil and pour it into the palm of his own left hand.

16 He is to dip his right finger in the oil that is in his left hand and sprinkle some of the oil with his finger seven times before *Adonai*.

17 Then the *kohen* shall dab some of the rest of the oil that is in his hand on the tip of the right ear of the one being cleansed, on the thumb of his right hand and on the big toe of his right foot, on top of the blood of the trespass offering.

18 From what remains of the oil that is in his hand, the *kohen* is to dab on the head of the one being cleansed. In this way the *kohen* will make atonement for him before *Adonai*.

19 “The *kohen* shall offer the sin offering and make atonement for the one being cleansed because of his uncleanness. Afterward he is to slaughter the burnt offering.

20 Then the *kohen* is to present the burnt offering along with the grain offering on the altar. So the *kohen* shall make atonement for him, and he will be clean.

21 “If he is poor and cannot afford so much, then he shall take one male lamb for a trespass offering to be waved, to make atonement for him, plus one tenth of an ephah of fine flour mingled with oil for a grain offering, a pint of oil,

22 two turtledoves or two young pigeons, such as he is able to afford. The one shall be a sin offering and the other a burnt offering.

23 “On the eighth day he is to bring them to the *kohen* for his cleansing, at the entrance of the Tent of Meeting before *Adonai*.

24 The *kohen* is to take the lamb of the trespass offering and the pint of oil, and wave them for a wave offering before *Adonai*.

25 He is to slaughter the lamb of the trespass offering. The *kohen* is to take some of the blood of the trespass offering and dab it on the tip of the right ear of the one being cleansed, on the thumb of his right hand, and on the big toe of his right foot.

26 The *kohen* shall then pour some of the oil into the palm of his own left hand.

27 He is to sprinkle with his right finger some of the oil that is in his left hand seven times before *Adonai*.

28 Then the *kohen* is to dab some of the oil that is in his hand on the tip of the right ear of the one being cleansed, also on the thumb of his right hand, and on the big toe of his right foot, on top of the place of the blood of the trespass offering.

29 The rest of the oil that is in his hand the *kohen* is to dab on the head of the one being cleansed, to make atonement for him before *Adonai*.

30 He is to offer one of the turtledoves or the young pigeons, from what his hand can afford,

31 the one for a sin offering, and the other for a burnt offering, with the grain offering. The *kohen* shall make atonement for him being cleansed before *Adonai*.”

32 This is the *Torah* for one on who is the mark of *tza'arat*, who is not able to afford the sacrifice for his cleansing.

Purification of a House

33 *Adonai* spoke to Moses and to Aaron, saying:

34 “Suppose you have come into the land of Canaan, which I give to you for a possession, and I put a mark of *tza'arat* in a house in the land you possess.

35 Then the one who owns the house shall come and tell the *kohen*, saying: ‘Something like a mark has appeared in my house.’

36 The *kohen* is to order the house emptied before he goes in to examine the mark, so that nothing in the house might be made unclean. Then afterward the *kohen* is to enter to inspect the house.

37 He is to examine the mark, and behold, if the mark is in the walls of the house with hollow streaks, greenish or reddish, and appears deeper than the wall,

38 then the *kohen* is to go out of the house to the door and close up the house for seven days.

39 Then the *kohen* is to come again on the seventh day, and behold, if the mark has spread in the walls of the house,

40 then the *kohen* is to command that they take out the stones which are marked and throw them into an unclean place outside of the city.

41 He shall also have the inside of the house scraped all throughout, and they are to dump the mortar that they scraped off outside of the city into an unclean place.

42 They may then take other stones and put them in the place of those stones. Likewise he can take other mortar, and plaster the house.

43 “But suppose the contamination returns, breaking out in the house, after he has pulled out the stones and after he has scraped the house, and it has been re-plastered.

44 Then the *kohen* is to go examine, and behold, if the plague has spread within the house, it is a destructive mildew inside. It is unclean.

45 He is to break down the house, its stones, its timber, along with all the house’s mortar, and carry them out of the city into an unclean place.

46 “Moreover, whoever goes into the house while it is shut up will be unclean until the evening.

47 The one who lies down in the house must wash his clothes, and he who eats in the house must wash his clothes too.

48 “But if the *kohen* comes in, inspects it, and behold, the plague has not spread within the house after it was re-plastered, then he shall pronounce the house clean, because the contamination is healed.

49 In order to cleanse the house he is to take two birds, cedar wood, scarlet and hyssop.

50 He is to kill one of the birds in a clay pot over living water.

51 Then he is to take the cedar wood, the hyssop, the scarlet and the living bird, and dip them into the blood of the slain bird as well as the living water, and sprinkle the house seven times.

52 He shall cleanse the house with the blood of the bird, with the living water, with the living bird, the cedar wood, the hyssop and the scarlet.

53 But he is to let the living bird go out of the city into the open field. So he is to make atonement for the house, and it will be clean.”

54 This is the *Torah* for any mark of *tza'arat*—even for a scab,

55 or the *tza'arat* in a garment or for a house

56 or for a swelling, a scab, or a bright spot—

57 to teach when it is unclean, and when it is clean. This is the *Torah* of *tza'arat*.

Leviticus 15

Purification From Discharges

1 *Adonai* spoke to Moses and to Aaron, saying:

2 “Speak to *Bnei-Yisrael* and tell them: When any man has a fluid discharge from his body, because of his discharge he is unclean.

3 This is to be his uncleanness in his discharge. Whether his body flows with his discharge or his body obstructs his discharge, it is his uncleanness.

4 “Every bed on which he who has the discharge lies will become unclean, and everything he sits on will be unclean.

5 Whoever touches his bed is to wash his clothes and bathe himself in water, and be unclean until the evening.

6 Whoever sits on anything on which the man who has the discharge sat is to wash his clothes and bathe himself in water, and be unclean until the evening.

7 Whoever touches the body of the one who has the discharge is to wash his clothes and bathe himself in water, and be unclean until the evening.

8 Or if the one who has the discharge spits on someone who is clean, then he also is to wash his clothes and bathe himself in water, and be unclean until the evening.

9 “Any saddle the one who has the discharge rides on will be unclean.

10 Whoever touches anything that was under him will be unclean until the evening. Whoever carries them is to wash his clothes and bathe himself in water, and be unclean until the evening.

11 “Also anyone the person with the discharge touches without rinsing his hands in water shall wash his clothes and bathe himself in water, and be unclean until the evening.

12 “A clay pot that one with the discharge touches shall be broken, and every wooden vessel shall be rinsed in water.

13 “When the one who has a fluid discharge is cleansed of his issue, then he is to count for himself seven days for his purification and wash his clothes. Then he is to bathe his body in running water, and he will be clean.

14 On the eighth day he is to take two turtledoves or two young pigeons, and come before *Adonai* at the entrance of the Tent of Meeting, and give them to the *kohen*.

15 The *kohen* is to offer them, one for a sin offering and the other for a burnt offering. So the *kohen* shall make atonement for him before *Adonai* for his fluid discharge.

16 “If any man has an emission of semen, then he is to bathe his whole body in water and be unclean until the evening.

17 Every garment and all leather with semen on it are to be washed with water, and will be unclean until the evening.

18 If a man lies with a woman and there is an emission of semen, they shall both bathe themselves in water, and be unclean until the evening.

19 “If a woman has a discharge, and her discharge from her body is blood, she shall be in her *niddah* seven days. And whoever touches her will be unclean until the evening.

20 Everything that she lies on in her *niddah* will become unclean. Also everything that she sits on will become unclean.

21 Whoever touches her bed is to wash his clothes and bathe himself in water, and be unclean until the evening.

22 Whoever touches anything that she sits on is to wash his clothes and bathe himself in water, and be unclean until the evening.

23 If it is on the bed or on anything where she sits, when he touches it, he will be unclean until the evening.

24 If any man lies with her, so that her *niddah* gets on him, he will be unclean for seven days and every bed where he lies will be unclean.

25 “Now if a woman has a discharge of her blood for many days not during her *niddah* or if she has a discharge beyond the time of her *niddah* all the days of the discharge of her uncleanness shall be as in the days of her *niddah* . She is unclean.

26 Every bed where she lies all the days of her discharge will be like her bed during her *niddah* , and everything she sits on will become unclean like the uncleanness of her *niddah* .

27 Whoever touches these things will become unclean and is to wash his clothes and bathe himself in water, and be unclean until the evening.

28 “But if she is cleansed of her discharge, then she is to count off seven days for herself, and after that she will be clean.

29 On the eighth day she is to take two turtledoves or two young pigeons, and bring them to the *kohen*, at the entrance of the Tent of Meeting.

30 The *kohen* is to offer the one for a sin offering, and the other for a burnt offering. So the *kohen* will make atonement for her before *Adonai* for the uncleanness of her discharge.

31 “So you are to keep *Bnei-Yisrael* separate from their uncleanness, so they will not die in their uncleanness by defiling My Tabernacle that is in their midst.”

32 This is the *Torah* for one who has a discharge or for one who has an emission of semen, which causes him to become unclean,

33 as well as for her who has her period of *niddah* , and for the man or woman who has a discharge, or the one who lies with her who is unclean.

HAFTARAH

2 Kings 4:42-44

42 Now a man came from Baal-shalishah, and brought the man of God bread of the firstfruits—20 loaves of barley bread and fresh ears of corn in his sack. Then he said, “Give them to the people that they may eat.”

43 But his attendant said, “What? Will I set this before a hundred men?” But he said, “Give them to the people that they may eat, for thus says *Adonai*, ‘They will eat and will have left over.’”

44 So he set it before them, and they ate and had some left over, according to the word of *Adonai*.

2 Kings 5:1-19

Naaman’s Tza’arat

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

2 Aram had gone out in bands, and had taken captive a young girl from the land of Israel. So she served Naaman’s wife.

3 Then she said to her mistress, “If only my lord went before the prophet who is in Samaria! Then he would cure him of his *tza’arat*.”

4 So Naaman went in and told his master, saying, “Thus and thus spoke the girl who is from the land of Israel.”

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

6 He brought the letter to the king of Israel saying, “When this letter comes to you, behold, I have sent my servant Naaman to you, so you may cure him of his *tza’arat*.”

7 Now when the king of Israel read the letter, he ripped his clothes and said, “Am I God, to kill and to make alive, that this man is sending to me to cure a man of his *tza'arat*? But please consider, and see how he is seeking a pretext against me.”

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

9 So Naaman came with his horses and his chariots, and stood at the doorway of the house of Elisha.

10 So Elisha sent him a messenger, saying, “Go and wash in the Jordan seven times, and your flesh will be restored, and you will be clean.”

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

12 Aren't Amanah and Pharpar, the rivers of Damascus, better than all the waters of Israel? Couldn't I wash in them and be clean?” So he turned and went away in a rage.

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

14 So, he went down and dipped himself seven times in the Jordan, according to the word of the man of God. Then his flesh was restored like the flesh of a little child, and he was clean.

15 When he returned with his entire retinue to the man of God, and came and stood before him, he said, “Behold, now I know that there is no God in all the earth except in Israel. Now please, accept a present from your servant.”

16 But Elisha said, “As *Adonai* before whom I stand lives, I will accept nothing.” Naaman pressed him to accept, but Elisha refused.

17 So Naaman said, “If not, then please, let your servant be given two mule loads of soil, for your servant will no longer offer burnt offering or sacrifice to any other god, except *Adonai*.

18 In this matter, may *Adonai* pardon your servant: when my master goes into the house of Rimmon to worship there, leaning on my hand, and I prostrate myself in the house of Rimmon—when I prostrate myself in the house of Rimmon, may *Adonai* pardon your servant in this matter.”

19 Elisha said to him, “Go in peace.” So Naaman departed from him some distance.

2 Kings 7:3-20

3 Now there were four men with *tza'arat* at the entrance of the gate; and they said to one another, “Why should we sit here till we die?

4 If we say: ‘Let’s go into the city,’ then the famine is in the city, so we will die there; but if we sit still here, we’ll die also. So come, let’s go into the camp of the Arameans. If they spare us, we’ll live; and if they kill us, we’ll just die.”

5 So they got up at twilight to go to the camp of the Arameans. But when they arrived at the edge of the Aramean camp, behold, no one was there!

6 For *Adonai* had caused the army of the Arameans to hear a noise of chariots and a noise of horses—indeed a noise of a huge army. So they said one to another, “Look, the king of Israel has hired against us the kings of the Hittites, and the kings of the Egyptians to assault us.”

7 So they got up and fled at twilight, abandoning their tents, their horses and their donkeys—the entire camp just as it was—and fled for their lives.

8 When these men with *tza'arat* came to the edge of the camp, they entered into one tent, ate and drank, and took from there silver, gold, and clothes, then went and hid them. Then they returned and went into another tent, and took from there too, and went and hid them.

9 Then they said to each other, “It’s not right, what we’re doing. This day is a day of good news, and we’re keeping silent! If we wait till the morning light, punishment will overtake us. Let’s go now and report to the king’s household.”

10 So they came and called out to the city gatekeepers, and told them, “We went to the camp of the Arameans, and look, there was not a single soul there, no human voice—just the horses and the donkeys tied up, and the tents just as they were.”

11 Then the gatekeepers called out, and it was reported to the royal palace inside.

12 When the king got up in the night, he said to his courtiers, “Let me tell you now what the Arameans have contrived against us. They know that we are hungry, so they went out of the camp to hide themselves in the field, thinking, ‘When they come out of the city, we’ll capture them alive and get into the city.’”

13 But one of his courtiers answered and said, “Please let some men take five of the remaining horses left in the city—look, they are just like the whole multitude left in it, and look, they will be just like the whole multitude of Israel that has already perished—so let’s send and see.”

14 So they took two chariots with horses, and the king sent them after the army of the Arameans, saying, “Go and see.”

15 They went after them to the Jordan, and behold, all the way was strewn with clothes and equipment, which the Arameans had thrown away in their haste. Then the messengers returned and reported to the king.

16 So the people went out and ransacked the camp of the Arameans. Then a measure of fine flour was sold for a shekel, and two measures of barley for a shekel—just as was the word of *Adonai*.

17 Now the king appointed the officer on whose hand he leaned, to have charge of the gate—but the people trampled on him at the gate, and he died—just as the man of God had said, who spoke when the king came down to him.

18 For when the man of God had spoken to the king, “Two measures of barley for a shekel, and a measure of fine flour for a shekel, will be tomorrow about this time at the gate of Samaria,”

19 that officer had answered the man of God and said, “Look, even if *Adonai* should make windows in heaven, could such a thing happen?” and he replied, “Behold, you will see it with your own eyes, but will not eat any of it!”

20 That’s what happened to him—for the people trampled on him at the gate, and he died.

BRIT CHADASHA

Matthew 8:1-4

Healing Those who Trust

- 1 When He came down from the mountain, large crowds followed Him.
- 2 And a man with *tza'arat* came to Him and bowed down before Him, saying, "Master, if You are willing, You can make me clean."
- 3 *Yeshua* stretched out His hand and touched him, saying, "I am willing. Be cleansed." Immediately his *tza'arat* was cleansed.
- 4 And *Yeshua* said to him, "See that you tell no one; but go show yourself to the *kohen* and offer the gift that Moses commanded, as a testimony to them."

Matthew 9:20-26

- 20 Just then a woman, losing blood for twelve years, came from behind and touched the *tzitzit* of His garment.
- 21 For she kept saying to herself, "If only I touch His garment, I will be healed."
- 22 But then *Yeshua* turned and saw her. "Take heart, daughter," He said, "your faith has made you well." That very hour the woman was healed.
- 23 When *Yeshua* came into the synagogue leader's house and saw the flute players and the noisy crowd wailing,
- 24 He said, "Go away, for the girl isn't dead, but sleeping." And they began jeering at Him.
- 25 But when the crowd had been cleared out, He went in and took her hand, and the girl got up.
- 26 And news of this spread all around that region.

Matthew 11:2-6

- 2 Now when John heard in prison about the works of the Messiah, he sent word through his disciples
- 3 and said to *Yeshua*, "Are You the Coming One, or do we look for another?"

4 *Yeshua* replied, "Go report to John what you hear and see:
5 the blind see and the lame walk, those with *tza'arat* are cleansed and the deaf hear, and the dead are raised and the poor have good news proclaimed to them.
6 Blessed is the one who is not led to stumble because of Me."

Mark 1:40-45

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

41 Moved with compassion, *Yeshua* stretched out His hand and touched him. He said, "I am willing. Be cleansed."

42 Immediately, the *tza'arat* left him, and he was cleansed.

43 *Yeshua* sent him away at once, sternly warning him.

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

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

Mark 5:23-24

23 He begs Him a great deal, saying, "My little daughter is near death! Come and lay hands on her so that she may be healed and live!"

24 So *Yeshua* went off with him, and a big crowd was following Him and pressing upon Him.

Luke 2:22-24

22 And when the days of their purification were fulfilled, according to the *Torah* of Moses, they brought Him to Jerusalem to present to *Adonai*.

23 As it is written in the *Torah* of *Adonai*, "Every firstborn male that opens the womb shall be called holy to *Adonai*."

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

Luke 5:12-16

Yeshua Heals and News Spreads

12 Now while *Yeshua* was in one of the towns, a man covered with *tza'arat* appeared. And when he saw *Yeshua*, he fell on his face and begged Him, saying, “Master, if You are willing, You can make me clean.”

13 *Yeshua* stretched out His hand and touched him, saying, “I am willing. Be cleansed!” Immediately, the *tza'arat* left him.

14 *Yeshua* ordered him to tell no one, but commanded him, “Go and show yourself to the *kohen*. Then bring an offering for your cleansing, just as Moses commanded, as a testimony to them.”

15 But the news about *Yeshua* was spreading all the more, and many crowds were coming together to hear and to be healed of their diseases.

16 Yet He would often slip away into the wilderness and pray.

Luke 7:18:23

John Seeks Confirmation from Prison

18 John's disciples reported to him about all these things. Calling two of his disciples,

19 John sent them to the Lord, saying, “Are you the One who is to come, or should we look for another?”

20 When they appeared before Him, the men said, “John the Immerser sent us to you, saying, ‘Are you the One who is to come, or shall we look for another?’”

21 At this very hour He was healing many of diseases, sicknesses, and evil spirits; and He granted sight to many who were blind.

22 And answering, He said to them, “Go report to John what you saw and heard: the blind see, the lame walk, those with *tza'arat* are cleansed, the deaf hear, the dead are raised, and the poor have good news proclaimed to them.

Luke 8:42-48

42 because his only daughter, about twelve years old, was dying. But as He made His way, the masses were crushing in upon Him.

43 And there was a woman with a blood flow for twelve years, who could not be healed by anyone.

44 She came up from behind and touched the *tzitzit* of *Yeshua's* garment. Immediately, her blood flow stopped.

45 *Yeshua* said, "Who touched Me?" When everyone denied it, Peter said, "Master, the crowds are surrounding You and pressing in!"

46 But *Yeshua* said, "Someone touched Me, for I recognized power going out from Me."

47 Then seeing that she did not escape notice, the woman came trembling and fell prostrate before Him. In the presence of all the people, she confessed why she had touched Him and how she had been healed immediately.

48 He said to her, "Daughter, your faith has made you well. Go in *shalom*."

Hebrews 13:4

4 Let marriage be held in honor among all and the marriage bed kept undefiled, for God will judge the sexually immoral and adulterers.

