

Tazria
“Conceived”

Torah: Leviticus 12:1- 13:59
Haftarah: 2 Kings 4:42-5:19
Brit Chadasha: Matthew 8:1-4, 11:2-6; Mark 1:40-45 Luke 2:22-24, 5:12-16,
7:18:23

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.

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.

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 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.

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.