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Parashah #27 Tazria – she bears seed

SHE BEARS SEED

Parashah #27 - Tazria

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- *Lev 12:1-13:59*
- *2Ki 4:42-5:19*
- *Luk 7:18-35*

Tazria means “she bears seed.”

Uayyiqra (Leviticus) 12:1-13:59

Uayyiqra (Leviticus) Chapter 12

Purification after Childbirth

¹Then אַחֲרָיִם said to Moshe, ² “Say to the Yasharalites, ‘A woman who becomes pregnant and gives birth to a son will be unclean for seven days, as she is during the days of her menstruation. ³ And on the eighth day the flesh of the boy’s foreskin is to be circumcised.

⁴ The woman shall continue in cleansing from her bleeding for thirty-three days. She must not touch anything set-apart or go into the set-apart place until the days of her cleansing are complete.

⁵ If, however, she gives birth to a daughter, the woman will be unclean for two weeks as she is during her menstruation. Then she must continue in cleansing from her bleeding for sixty-six days.



⁶ *When the days of her cleansing are complete, whether for a son or for a daughter, she is to bring to the priest at the entrance to the Tent of Appointment a year-old lamb for a burnt offering and a young pigeon or a turtledove for a sin offering.*

⁷ *And the priest will present them before אֱלֹהִים and make atonement for her; and she shall be ceremonially cleansed from her flow of blood. This is the law for a woman giving birth, whether to a male or to a female.⁸ But if she cannot afford a lamb, she shall bring two turtledoves or two young pigeons, one for a burnt offering and the other for a sin offering. Then the priest will make atonement for her, and she will be clean.’”*

Uayyiqra (Leviticus) Chapter 13

Laws about Skin Diseases (Numbers 5:1–4)

¹Then אֱלֹהִים said to Moshe and Aharon, ² “When someone has a swelling or rash or bright spot on his skin that may be an infectious skin disease, he must be brought to Aharon the priest or to one of his sons who is a priest.

³ The priest is to examine the infection on his skin, and if the hair in the infection has turned white and the sore appears to be deeper than the skin, it is a skin disease. After the priest examines him, he must pronounce him unclean.



⁴ If, however, the spot on his skin is white and does not appear to be deeper than the skin, and the hair in it has not turned white, the priest shall isolate the infected person for seven days.

⁵ On the seventh day the priest is to reexamine him, and if he sees that the infection is unchanged and has not spread on the skin, the priest must isolate him for another seven days. ⁶ The priest will examine him again on the seventh day, and if the sore has faded and has not spread on the skin, the priest shall pronounce him clean; it is a rash. The person must wash his clothes and be clean.

⁷ But if the rash spreads further on his skin after he has shown himself to the priest for his cleansing, he must present himself again to the priest. ⁸ The priest will reexamine him, and if the rash has spread on the skin, the priest must pronounce him unclean; it is a skin disease.

⁹ When anyone develops a skin disease, he must be brought to the priest. ¹⁰ The priest will examine him, and if there is a white swelling on the skin that has turned the hair white, and there is raw flesh in the swelling, ¹¹ it is a chronic skin disease and the priest must pronounce him unclean. He need not isolate him, for he is unclean.

¹² But if the skin disease breaks out all over his skin so that it covers all the skin of the infected person from head to foot, as far as the priest can see, ¹³ the priest shall examine him, and if



the disease has covered his entire body, he is to pronounce the infected person clean. Since it has all turned white, he is clean.

¹⁴ But whenever raw flesh appears on someone, he will be unclean. ¹⁵ When the priest sees the raw flesh, he must pronounce him unclean. The raw flesh is unclean; it is a skin disease. ¹⁶ But if the raw flesh changes and turns white, he must go to the priest. ¹⁷ The priest will reexamine him, and if the infection has turned white, the priest is to pronounce the infected person clean; then he is clean.

¹⁸ When a boil appears on someone's skin and it heals, ¹⁹ and a white swelling or a reddish-white spot develops where the boil was, he must present himself to the priest. ²⁰ The priest shall examine it, and if it appears to be beneath the skin and the hair in it has turned white, the priest shall pronounce him unclean; it is a diseased infection that has broken out in the boil.

²¹ But when the priest examines it, if there is no white hair in it, and it is not beneath the skin and has faded, the priest shall isolate him for seven days. ²² If it spreads any further on the skin, the priest must pronounce him unclean; it is an infection. ²³ But if the spot remains unchanged and does not spread, it is only the scar from the boil, and the priest shall pronounce him clean.



²⁴ *When there is a burn on someone's skin and the raw area of the burn becomes reddish-white or white, ²⁵ the priest must examine it. If the hair in the spot has turned white and the spot appears to be deeper than the skin, it is a disease that has broken out in the burn. The priest must pronounce him unclean; it is a diseased infection.*

²⁶ *But if the priest examines it and there is no white hair in the spot, and it is not beneath the skin but has faded, the priest shall isolate him for seven days. ²⁷ On the seventh day the priest is to reexamine him, and if it has spread further on the skin, the priest must pronounce him unclean; it is a diseased infection. ²⁸ But if the spot is unchanged and has not spread on the skin but has faded, it is a swelling from the burn, and the priest is to pronounce him clean; for it is only the scar from the burn.*

²⁹ *If a man or woman has an infection on the head or chin, ³⁰ the priest shall examine the infection, and if it appears to be deeper than the skin and the hair in it is yellow and thin, the priest must pronounce him unclean; it is a scaly outbreak, an infectious disease of the head or chin.*

³¹ *But if the priest examines the scaly infection and it does not appear to be deeper than the skin, and there is no black hair in it, the priest shall isolate the infected person for seven days.*

³² *On the seventh day the priest is to reexamine the infection,*



and if the scaly outbreak has not spread and there is no yellow hair in it, and it does not appear to be deeper than the skin, ³³ then the person must shave himself except for the scaly area. Then the priest shall isolate him for another seven days. ³⁴ On the seventh day the priest shall examine the scaly outbreak, and if it has not spread on the skin and does not appear to be deeper than the skin, the priest is to pronounce him clean. He must wash his clothes, and he will be clean.

³⁵ If, however, the scaly outbreak spreads further on the skin after his cleansing, ³⁶ the priest is to examine him, and if the scaly outbreak has spread on the skin, the priest need not look for yellow hair; the person is unclean.

³⁷ If, however, in his sight the scaly outbreak is unchanged and black hair has grown in it, then it has healed. He is clean, and the priest is to pronounce him clean.

³⁸ When a man or a woman has white spots on the skin, ³⁹ the priest shall examine them, and if the spots are dull white, it is a harmless rash that has broken out on the skin; the person is clean.

⁴⁰ Now if a man loses his hair and is bald, he is still clean. ⁴¹ Or if his hairline recedes and he is bald on his forehead, he is still clean. ⁴² But if there is a reddish-white sore on the bald head or forehead, it is an infectious disease breaking out on it. ⁴³ The



priest is to examine him, and if the swelling of the infection on his bald head or forehead is reddish-white like a skin disease, ⁴⁴ the man is diseased; he is unclean. The priest must pronounce him unclean because of the infection on his head.

⁴⁵ A diseased person must wear torn clothes and let his hair hang loose, and he must cover his mouth and cry out, 'Unclean, unclean!' ⁴⁶ As long as he has the infection, he remains unclean. He must live alone in a place outside the camp.

Laws about Mildew

⁴⁷ If any fabric is contaminated with mildew—any wool or linen garment, ⁴⁸ any weave or knit of linen or wool, or any article of leather— ⁴⁹ and if the mark in the fabric, leather, weave, knit, or leather article is green or red, then it is contaminated with mildew and must be shown to the priest. ⁵⁰ And the priest is to examine the mildew and isolate the contaminated fabric for seven days.

⁵¹ On the seventh day the priest shall reexamine it, and if the mildew has spread in the fabric, weave, knit, or leather, then regardless of how it is used, it is a harmful mildew; the article is unclean. ⁵² He is to burn the fabric, weave, or knit, whether the contaminated item is wool or linen or leather. Since the mildew is harmful, the article must be burned up.



⁵³ But when the priest reexamines it, if the mildew has not spread in the fabric, weave, knit, or leather article, ⁵⁴ the priest is to order the contaminated article to be washed and isolated for another seven days. ⁵⁵ After it has been washed, the priest is to reexamine it, and if the mildewed article has not changed in appearance, it is unclean. Even though the mildew has not spread, you must burn it, whether the rot is on the front or back.

⁵⁶ If the priest examines it and the mildew has faded after it has been washed, he must cut the contaminated section out of the fabric, leather, weave, or knit. ⁵⁷ But if it reappears in the fabric, weave, or knit, or on any leather article, it is spreading. You must burn the contaminated article.

⁵⁸ If the mildew disappears from the fabric, weave, or knit, or any leather article after washing, then it is to be washed again, and it will be clean. ⁵⁹ This is the law concerning a mildew contamination in wool or linen fabric, weave, or knit, or any leather article, for pronouncing it clean or unclean.”



Melaḳim Bět (2 Kings) 4:42-5:20

Melaḳim Bět (2 Kings) Chapter 4

Feeding a Hundred Men (Matthew 15:29–39 ; Mark 8:1–10)

⁴² Now a man from Ba'al Shalishah came to the man of Alahym with a sack of twenty loaves of barley bread from the first ripe grain.

“Give it to the people to eat,” said Alisha.

⁴³ But his servant asked, “How am I to set twenty loaves before a hundred men?”

“Give it to the people to eat,” said Alisha, “for this is what אלהים says: ‘They will eat and have some left over.’”⁴⁴ So he set it before them, and they ate and had some left over, according to the word of אלהים.

Melaḳim Bět (2 Kings) Chapter 5

Na'aman Cured of Leprosy (Luke 17:11–19)

¹ Now Na'aman, the commander of the army of the king of Aram, was a great man in his master's sight and highly regarded, for



through him אֲרָמִי had given victory to Aram. And he was a mighty man of valor, but he was a leper.

² At this time, the Arameans had gone out in bands and had taken a young girl from the land of Yashar'Al, and she was serving Na'aman's wife. ³ She said to her mistress, "If only my master would go to the prophet who is in Samaria, he would cure him of his leprosy."

⁴ And Na'aman went and told his master what the girl from the land of Yashar'Al had said.

⁵ "Go now," said the king of Aram, "and I will send you with a letter to the king of Yashar'Al."

So Na'aman departed, taking with him ten talents of silver, six thousand shekels of gold, and ten sets of clothing.

⁶ And the letter that he took to the king of Yashar'Al stated: "With this letter I am sending my servant Na'aman, so that you may cure him of his leprosy."

⁷ When the king of Yashar'Al read the letter, he tore his clothes and asked, "Am I Alahym, killing and giving life, that this man expects me to cure a leper? Surely you can see that he is seeking a quarrel with me!"



⁸ Now when Alisha the man of Alahym heard that the king of Yashar'Al had torn his clothes, he sent a message to the king: "Why have you torn your clothes? Please let the man come to me, and he will know that there is a prophet in Yashar'Al."

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

¹⁰ Then Alisha sent him a messenger, who said, "Go and wash yourself seven times in the Yardĕn, and your flesh will be restored, and you will be clean."

¹¹ But Na'aman went away angry, saying, "I thought that he would surely come out, stand and call on the name of אלהים his Alahym, and wave his hand over the spot to cure my leprosy.

¹² Are not the Aḅanah and the Pharpar, the rivers of Dammeseq, better than all the waters of Yashar'Al? Could I not have washed in them and been cleansed?" So he turned and went away in a rage.

¹³ Na'aman's servants, however, approached him and said, "My father, if the prophet had told you to do some great thing, would you not have done it? How much more, then, when he tells you, 'Wash and be cleansed'?"

¹⁴ So Na'aman went down and dipped himself in the Yardĕn seven times, according to the word of the man of Alahym, and



his flesh was restored and became like that of a little child, and he was clean.

Gěhazi's Greed and Leprosy

¹⁵ Then Na'aman and all his attendants went back to the man of Alahym, stood before him, and declared, "Now I know for sure that there is no Alahym in all the earth except in Yashar'Al. So please accept a gift from your servant."

¹⁶ But Alisha replied, "As surely as אלהים lives, before whom I stand, I will not accept it." And although Na'aman urged him to accept it, he refused.

*¹⁷ "If you will not," said Na'aman, "please let me, your servant, be given as much soil as a pair of mules can carry. **For your servant will never again make a burnt offering or a sacrifice to any other alahym but אלהים – YAHUAH.** ¹⁸ Yet may אלהים forgive your servant this one thing: When my master goes into the temple of Rimmon to worship there, and he leans on my arm, and I bow down in the temple of Rimmon, may אלהים forgive your servant in this matter."*

¹⁹ "Go in peace," said Alisha.

But after Na'aman had traveled a short distance, ²⁰Gěhazi, the servant of Alisha the man of Alahym, said, "Look, my master has spared this Aramean, Na'aman, while not accepting what



he brought. As surely as אֱלֹהִים lives, I will run after him and get something from him.”

Luqas (Luke) 7:18-35

Luqas (Luke) Chapter 7

Messiah's Eternal Priesthood

Yochanan's Inquiry (Matthew 11:1–6)

¹⁸ Then Yoḥanan's taught ones informed him about all these things. ¹⁹ So Yoḥanan called two of his taught ones and sent them to ask the Master, “Are You the One who was to come, or should we look for someone else?”

²⁰ When the men came to אֱלֹהִים [YAHUSHUA], they said, “Yoḥanan the Immerser sent us to ask, ‘Are You the One who was to come, or should we look for someone else?’ ”

²¹ At that very hour אֱלֹהִים healed many people of their diseases, afflictions, and evil spirits, and He gave sight to many who were blind. ²² So He replied, “Go back and report to Yoḥanan what you have seen and heard: The blind receive sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the good news is preached to the poor.

²³ Blessed is the one who does not fall away on account of Me. ”



**ṣṣṣṣṣṣ Witnesses about Yoḥanan (Malachi 3:1–5 ;
Matthew 11:7–19)**

²⁴ After Yoḥanan’s messengers had left, ṣṣṣṣṣṣ began to speak to the crowds about Yoḥanan: “What did you go out into the wilderness to see? A reed swaying in the wind? ²⁵ Otherwise, what did you go out to see? A man dressed in fine clothes? Look, those who wear elegant clothing and live in luxury are found in palaces.

²⁶ What then did you go out to see? A prophet? Yes, I tell you, and more than a prophet. ²⁷ This is the one about whom it is written:

*‘Behold, I will send My messenger ahead of You,
who will prepare Your way before You.’*

²⁸ I tell you, among those born of women there is no one greater than Yoḥanan, yet even the least in the kingdom of Alahym is greater than he.”

²⁹ All the people who heard this, even the tax collectors, acknowledged Alahym’s justice. For they had received the immersion of Yoḥanan. ³⁰ But the Pharisees and experts in the law rejected Alahym’s purpose for themselves, because they had not been immersed by Yoḥanan.



³¹ “To what, then, can I compare the men of this generation? What are they like? ³² They are like children sitting in the marketplace and calling out to one another:

‘We played the flute for you,

and you did not dance;

we sang a dirge,

and you did not weep.’

³³ For Yoḥanan the Immerser came neither eating bread nor drinking wine, and you say, ‘He has a demon!’ ³⁴ The Son of Adam came eating and drinking, and you say, ‘Look at this glutton and drunkard, a friend of tax collectors and sinners!’

³⁵ But wisdom is vindicated by all her children.”

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