

Week 27: 'Tazria' Leviticus 12 & 13; 2 Kings 4:42-5:19; Mark 1:40-45; Mark 5; Luke 2:21-24 ; 5:12-16; 7:18-23; Romans 6



7th Edition - Tazria/Metzora "How to live an undefiled life... in the way"

Torah to the Tribes

T4 7th Edition Video Teaching on 'Tazria/Metzora' – " <https://youtu.be/iFSAImxi5CM>

[Note: **For teaching purposes only**, underlines, bold font, and highlight emphasis have been used in PDFs.]

Scripture Source: e-Sword TS2009 unless otherwise noted: <https://www.e-sword.net/>

Summaries and Insights by Libby Lingenfelter

Excerpt Chapter 1: What the Bible Says About Healthy Living – by Rex Russell, M.D.

Wouldn't you like to discover a way to regain something of the health God intended for His people?

The hospitals in Vienna, Austria, had a problem. New mothers were dying at a rate of one in six! At the time—in the mid-1800s—physicians who had just examined the recent dead would enter the wards and examine the expectant mothers without washing their hands. Sadly, these doctors were unknowingly spreading bacteria and disease—and death.¹ This tragedy could have been avoided if the physicians of the day had known and followed the principle God had laid down thousands of years earlier, as recorded in Numbers 19:11: Whoever touches the dead body of anyone will be unclean for seven days. God offered no explanation of this law. Had the physicians in Vienna simply obeyed it, however, hundreds of lives could have been spared. One Viennese physician, Dr. Ignaz Semmelweiss, searched for a solution to the problem. He required his staff to wash their hands in a bowl of water before examining any patients on his ward. They didn't scrub their hands with soap, as doctors and nurses do today, but only rinsed them. The death rate in Dr. Semmelweiss's ward dropped to 1 in 84. As happens with many who develop new ideas, this good doctor wasn't an immediate hero. Instead, he was fiercely attacked for his claims, and faced ridicule and attack from the medical community. Eventually his battle cost him his practice and his sanity. And, women continued to die until more doctors discovered, through science, the truth of God's Word.

When All Else Fails, Try Reading Directions

Diseases fill our daily lives—everything from the common cold to cancer and high blood pressure. Yet the early pages of Genesis tell of a perfect world designed by a benevolent Designer. What happened? Early in my studies of the Scriptures, I sought to answer this basic question about illness. Considering all the sickness and disease we experience today, could it be that we have not listened carefully enough to the voice of the Lord as related in Exodus 15:26? If you listen carefully to the voice of the Lord your God and do what is right in his eyes, if you pay attention to his commands and keep all

his decrees, I will not bring on you any of the diseases I brought on the Egyptians, for I am the Lord, who heals you. Just like the doctors in nineteenth-century Vienna (and elsewhere), we have not paid attention to God's instructions regarding healthful living. This is one reason we get sick. Did you notice that the women who died in the Viennese hospitals were not necessarily guilty of specific sins? It was their caregivers who did not follow God's law regarding cleanliness. This contributes to a second reason we fall ill: We live in a fallen world. The earth, our home, just hasn't worked as well as it did when God created it, as recorded in Genesis 1. The sad fact is that Genesis 3 happened—we fell, and the earth fell with us, producing all sorts of harmful influences that were not in God's original, grand design. But the Lord immediately set about instituting His plan of redemption. Eventually it would culminate in God's sending His Son and the blood of Jesus being shed as a sacrifice for our sins. Yet even prior to that "new creation," God gave His people a law to show them their need. That is the law referred to in Exodus 15. Those commands include dozens of ways to live—morally, spiritually and in good health. The law promised that God's people would suffer "none of these diseases" if they could and would follow His way.

Leviticus 12

Leviticus 12 & 13 go on to explain the precautionary steps to take when people have normal and or abnormal bodily biological discharges. **Leviticus 12** focuses on **purification after childbirth**. Like with the laws followed in Genesis for clean and unclean animals; again, the laws about bodily discharges are also addressed in Covenant Torah. These laws were given to keep His people healthy and set apart.

Exo 19:10 And יהוה said to Mosheh, "**Go to the people and set them apart today and tomorrow.** And **they shall wash their garments,**

Exo 19:11 and shall be prepared by the third day. For on the third day יהוה shall come down upon Mount Sinai before the eyes of all the people.

Exo 19:12 "And you shall **make a border for the people all around,** saying, 'Take heed to yourselves that you do not go up to the mountain or touch the border of it. Whoever touches the mountain shall certainly be put to death.

Exo 19:13 'Not a hand is to touch it, but he shall certainly be stoned or shot with an arrow, whether man or beast, he shall not live.' When the Yobel^a sounds long, let them come near the mountain." Footnote: ^aSee Explanatory Notes: Yobel.

Exo 19:14 And Mosheh came down from the mountain to the people **and set the people apart, and they washed their garments.**

Exo 19:15 And he said to the people, "**Be prepared by the third day. Do not come near a wife.**"

A woman after childbirth needs time for her health and restoration. The uterus, cervix, and vagina (birth canal) are all stretched. Even the exterior tissues are stretched and at times tear. Not allowing the proper time after child birth for the mother to heal; can introduce germs and infections that could lead to her death or to long-term complications.

Though we are no longer ‘under the Book of the Law’, we still glean valuable insights and details of Covenant laws that dovetail into the Book of the Law. We also learn a great deal about the parable behind the Tabernacle/Temple system that all pointed to the greater Tent not made by human hands.

Purification After Childbirth

Lev 12:1 And יהוה spoke to Mosheh, saying,

Lev 12:2 “Speak to the children of Yisra’el, saying, ‘When a woman has conceived, and has given birth to a male child, then she shall be unclean seven days, as in the days of her monthly separation she is unclean.

Lev 12:3 ‘And on the eighth day the flesh of his foreskin is circumcised.

Lev 12:4 ‘And she remains in the blood of her cleansing thirty-three days. She does not touch whatever is set-apart, and she does not come into the set-apart place until the days of her cleansing are completed.

Lev 12:5 ‘But if she gives birth to a female child, then she shall be unclean for two weeks, as in her monthly separation, and she remains in the blood of her cleansing for sixty-six days.

Lev 12:6 ‘And when the days of her cleansing are completed, for a son or for a daughter, she brings to the priest a lamb a year old, as an ascending offering, and a young pigeon or a turtledove as a sin offering, to the door of the Tent of Appointment.

Lev 12:7 ‘And he shall bring it before יהוה, and make atonement for her, and she shall be cleansed from the flow of her blood. This is the Torah for her who has given birth to a male or a female.

Lev 12:8 ‘And if she is not able to bring a lamb, then she shall bring two turtledoves or two young pigeons, one as an ascending offering and the other as a sin offering. And the priest shall make atonement for her, and she shall be clean.’ ”

Leviticus 13

Laws about leprosy and/or skin diseases/eruptions/burns – These laws were given to prevent the spread of disease and minimize exposure to illness among YHWH’s people. In those days, it was best to err on the side of caution. At that point in history, there were no microscopes or molecular genetic studies to determine the cause of various skin eruptions. For that reason, YHWH gave very clear instructions and protocols to follow.

Individuals would need to be quarantined (shut-up) for set periods of time and then be re-evaluated by the priests; or if unclean with leprosy they would dwell outside the camp. Fabrics, bedding, and other surfaces would need to be addressed as well.

Those with leprosy would be identified in several ways: 1. The garments they wore would be torn; 2. Their head would be uncovered; 3. They would cover their mouths to prevent saliva particles from becoming airborne as they would cry, ‘Unclean! Unclean!’

Lev 13:45 “As for the leper who has the infection, his garments are torn, and his head is uncovered, and he has to cover his upper lip and cry, ‘Unclean! Unclean!’”

Lev 13:46 “He is unclean – all the days he has the infection he is unclean. He is unclean, and he dwells alone, his dwelling place is outside the camp.

Micro-organisms are all around us all the time; but some are more serious than others. Below are three excerpts for further understanding.

...M. leprae and M. lepromatosis

M. leprae and *M. lepromatosis* are the causative agents of leprosy. *M. lepromatosis* is a relatively newly identified mycobacterium isolated from a fatal case of diffuse lepromatous leprosy in 2008.^{[5][27]} *M. lepromatosis* is indistinguishable clinically from *M. leprae*.^[28]

An intracellular, acid-fast bacterium, *M. leprae* is aerobic and rod-shaped, and is surrounded by the waxy cell membrane coating characteristic of the genus *Mycobacterium*.^[29]

Due to extensive loss of genes necessary for independent growth, *M. leprae* and *M. lepromatosis* are obligate intracellular pathogens, and unculturable in the laboratory, a factor that leads to difficulty in definitively identifying the organism under a strict interpretation of Koch's postulates.^{[5][30]} The use of nonculture-based techniques such as molecular genetics has allowed for alternative establishment of causation.

While the causative organisms have to date been impossible to culture *in vitro*, it has been possible to grow them in animals such as mice and armadillos.

Naturally occurring infection also has been reported in nonhuman primates, including the African chimpanzee, sooty mangabey, and cynomolgus macaque, as well as in armadillos^[31] and red squirrels.^[32] Multilocus sequence typing of the armadillo *M. leprae* strains suggests that they were of human origin for at most a few hundred years.^[33] Thus, armadillos likely first acquired the organism incidentally from early American explorers. This incidental transmission was sustained in the armadillo population, and it is now transmitted back to humans, making leprosy a zoonotic disease.^[34] ... <https://en.wikipedia.org/wiki/Leprosy>

.... Microbes, of course, are everywhere. Each square centimeter of skin alone harbors about 100,000 bacteria. And a single sneeze can spray droplets infested with bacteria and viruses as far as 3 feet. The microbial life span depends on many factors, says Philip Tierno, director of microbiology and diagnostic immunology at the New York University School of Medicine. Because viruses must invade cells of a living host to reproduce, their life spans outside are generally shorter than that of bacteria, which reproduce on their own. Although viruses can survive outside a host on household surfaces, their ability to duplicate themselves is compromised-shortening the virus's life span.

Humidity also makes a difference; no bacteria or virus can live on dry surfaces with a humidity of less than 10 percent. Any sort of nutrients-food particles, skin cells, blood, mucus-helps microbes thrive, which is why your kitchen sponge is a breeding ground.....

<https://www.popsoci.com/scitech/article/2002-08/how-long-do-microbes-bacteria-and-viruses-live-surfaces-home-normal-room-tem>

...Most gram-positive bacteria, such as *Enterococcus* spp. (including VRE), *Staphylococcus aureus* (including MRSA), or *Streptococcus pyogenes*, **survive for months on dry surfaces**. Many gram-negative species, such as *Acinetobacter* spp., *Escherichia coli*, *Klebsiella* spp., *Pseudomonas aeruginosa*, *Serratia marcescens*, or *Shigella* spp., **can also survive for months**. A few others, such as *Bordetella pertussis*, *Haemophilus influenzae*, *Proteus vulgaris*, or *Vibrio cholerae*, however, persist only for days. Mycobacteria, including *Mycobacterium tuberculosis*, and spore-forming bacteria, including *Clostridium difficile*, can also survive for months on surfaces. *Candida albicans* as the most important nosocomial fungal pathogen can survive up to 4 months on surfaces. Persistence of other yeasts, such as *Torulopsis glabrata*, was described to be similar (5 months) or shorter (*Candida parapsilosis*, 14 days). Most viruses from the respiratory tract, such as **corona**, coxsackie, influenza, SARS or rhino virus, can persist on surfaces for a few days. Viruses from the gastrointestinal tract, such as astrovirus, HAV, polio- or rota virus, persist for approximately 2 months. Blood-borne viruses, such as HBV or HIV, can persist for more than one week. Herpes viruses, such as CMV or HSV type 1 and 2, have been shown to persist from only a few hours up to 7 days...
<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC1564025/>

Laws About Leprosy

Lev 13:1 And יהוה spoke to Mosheh and to Aharon, saying,

Lev 13:2 “When a man has on the skin of his body a swelling, a scab, or a bright spot,

and it shall become on the skin of his body like a leprous infection, then he shall be brought to Aharon the priest or to one of his sons the priests.

Lev 13:3 “And the priest shall look at the infection on the skin of the body. And if the hair on the infection has turned white, and the infection appears to be deeper than the skin of his body, it is a leprous infection. And the priest shall look at him, and pronounce him unclean.

Lev 13:4 “But if the bright spot is white on the skin of his body, and does not appear to be deeper than the skin, and its hair has not turned white, then the priest shall shut up the infected one seven days.

Lev 13:5 “And the priest shall look at him on the seventh day and see, if the infection appears to be as it was, and the infection has not spread on the skin, then the priest shall shut him up another seven days.

Lev 13:6 “And the priest shall look at him again on the seventh day and see, if the infection has darkened, and the infection has not spread on the skin, then the priest shall pronounce him clean. It is a scab, and he shall wash his garments and be clean.

Lev 13:7 “But if the scab spreads further over the skin, after he has been seen by the priest for his cleansing, he shall be seen by the priest again.

Lev 13:8 “And the priest shall look and see, if the scab has spread on the skin, then the priest shall pronounce him unclean, it is leprosy.

Lev 13:9 “When the infection of leprosy is on a man, then he shall be brought to the priest.

Lev 13:10 “And the priest shall look and see, if the swelling on the skin is white, and it has turned the hair white, and there is a spot of raw flesh in the swelling,

Lev 13:11 it is an old leprosy on the skin of his body, and the priest shall pronounce him unclean. He does not shut him up, for he is unclean.

Lev 13:12 “And if leprosy breaks out all over the skin, and the leprosy shall cover all the skin of the infected one, from his head to his foot, wherever the priest looks,

Lev 13:13 then the priest shall look and see, if the leprosy has covered all his body, he shall pronounce the infected one clean. It has all turned white, he is clean.

Lev 13:14 “But the day raw flesh appears on him, he is unclean.

Lev 13:15 “And the priest shall look at the raw flesh and pronounce him to be unclean – the raw flesh is unclean, it is leprosy.

Lev 13:16 “Or when the raw flesh changes and turns white again, he shall come to the priest.

Lev 13:17 “And the priest shall look at him and see, if the infection has turned white, then the priest shall pronounce the infected one clean, he is clean.

Lev 13:18 “And when the body has a boil in the skin, and it is healed,

Lev 13:19 and in the place of the boil there comes a white swelling or a bright spot, reddish-white, then it shall be seen by the priest.

Lev 13:20 “And the priest shall look and see, if it appears deeper than the skin, and its hair has turned white, the priest shall pronounce him unclean, it is a leprous infection which has broken out of the boil.

Lev 13:21 “But if the priest looks at it and sees no white hairs in it, and it is not deeper than the skin, but has faded, then the priest shall shut him up seven days;

Lev 13:22 and if it has spread further over the skin, then the priest shall pronounce him unclean, it is a leprous infection.

Lev 13:23 “But if the bright spot stays in its place, it has not spread, it is the scar of the boil, and the priest shall pronounce him clean.

Lev 13:24 “Or when the body receives a burn on its skin by fire, and the raw flesh of the burn shall become a bright spot, reddish-white or white,

Lev 13:25 then the priest shall look at it and see, if the hair of the bright spot has turned white, and it appears deeper than the skin, it is leprosy broken out in the burn. And the priest shall pronounce him unclean, it is a leprous infection.

Lev 13:26 “But if the priest looks at it and sees there are no white hairs in the bright spot, and it is not deeper than the skin, but has faded, then the priest shall shut him up seven days.

Lev 13:27 “And the priest shall look at him on the seventh day. If it spreads further over the skin, then the priest shall pronounce him unclean, it is a leprous infection.

Lev 13:28 “But if the bright spot stays in its place, and has not spread on the skin, but has faded, it is a swelling from the burn. And the priest shall pronounce him clean, for it is the scar from the burn.

Lev 13:29 “And when a man, or a woman, has an infection on the head or in the beard,

Lev 13:30 then the priest shall look at the infection and see, if it appears deeper than the skin, and there is thin yellow hair in it, then the priest shall pronounce him unclean, it is an eruption, a leprosy of the head or beard.

Lev 13:31 “But when the priest looks at the infection of the eruption and sees that it does not appear deeper than the skin, and there is no black hair in it, then the priest shall shut up *the one with* the infection of the eruption seven days.

Lev 13:32 “And on the seventh day the priest shall look at the infection and see, if the eruption has not spread, and there is no yellow hair in it, and the eruption does not appear deeper than the skin,

Lev 13:33 then he shall shave himself, but the eruption he does not shave. And the priest shall shut up *the one with* the eruption another seven days.

Lev 13:34 “And on the seventh day the priest shall look at the eruption and see, if the eruption has not spread over the skin, and does not appear deeper than the skin, then the priest shall pronounce him clean. And he shall wash his garments, and he shall be clean.

Lev 13:35 “But if the eruption spreads further over the skin after his cleansing,

Lev 13:36 then the priest shall look at him and see, if the eruption has spread over the

skin, the priest need not seek for yellow hair, he is unclean.

Lev 13:37 “But if the eruption appears to have stayed, and there is black hair grown up in it, the eruption has healed. He is clean, and the priest shall pronounce him clean.

Lev 13:38 “And when a man or a woman has bright spots on the skin of the body, white bright spots,

Lev 13:39 then the priest shall look and see, if the bright spots on the skin of the body are dull white, it is a white spot that grows on the skin, he is clean.

Lev 13:40 “And when a man loses the hair of his head, he is bald, he is clean.

Lev 13:41 “And if the hair has fallen from his forehead, he is bald on the forehead, he is clean.

Lev 13:42 “And when there is on the bald head or bald forehead a reddish-white infection, it is leprosy breaking out on his bald head or his bald forehead.

Lev 13:43 “And the priest shall look at it and see, if the swelling of the infection is reddish-white on his bald head or on his bald forehead, as the appearance of leprosy on the skin of the body,

Lev 13:44 he is a leprous man, he is unclean. The priest shall pronounce him unclean, without fail, his infection is on his head.

Lev 13:45 “As for the leper who has the infection, his garments are torn, and his head is uncovered, and he has to cover his upper lip and cry, ‘Unclean! Unclean!’

Lev 13:46 “He is unclean – all the days he has the infection he is unclean. He is unclean, and he dwells alone, his dwelling place is outside the camp.

Lev 13:47 “And when a garment has an infection of leprosy in it, in a woollen garment or in a linen garment,

Lev 13:48 or in the warp or in the weft of linen or wool, or in leather or in any leather-work,

Lev 13:49 and the infection shall be greenish or reddish in the garment or in the leather, or in the warp or in the weft, or in any leather object, it is an infection of leprosy and shall be shown to the priest.

Lev 13:50 “And the priest shall look at the infection and shut up the infected seven days.

Lev 13:51 “And he shall look at the infection on the seventh day. And when the infection has spread in the garment, or in the warp or in the weft, or in the leather or any leather-work, the infection is an active leprosy, it is unclean.

Lev 13:52 “And he shall burn that garment, or the warp or the weft, in wool or in linen, or any leather object in which the infection is, for it is an active leprosy. It is burned with fire.

Lev 13:53 “But if the priest looks and sees that the infection has not spread in the garment, or in the warp or in the weft, or in any leather object,

Lev 13:54 then the priest shall give command, and they shall wash that in which the

infection is. And he shall shut it up another seven days.

Lev 13:55 “And the priest shall look at the infection after it has been washed and see, if the infection has not changed its appearance, though the infection has not spread, it is unclean, and burn it in the fire – it is eaten away, in its inside or outside.

Lev 13:56 “And if the priest shall look and see that the infection has faded after washing it, then he shall tear it out of the garment, or out of the warp, or out of the weft, or out of the leather.

Lev 13:57 “And if it is still seen in the garment, or in the warp or in the weft, or in any leather object, it is a spreading infection. Burn it with fire, that in which the infection is.

Lev 13:58 “And if you wash the garment, or the warp or the weft, or any leather object, if the infection has disappeared from it, then it shall be washed a second time, and shall be clean.

Lev 13:59 “This is the Torah of the infection of leprosy in a garment of wool or linen, or in the warp or in the weft, or in any leather object, to pronounce it clean or to pronounce it unclean.”

2Kings 4:42 – 5:19

2Ki 4:42 Now a man came from Ba'al Shalishah, and brought the man of Elohim bread of the first-fruits, twenty loaves of barley bread, and newly ripened grain in his knapsack. And he said, “Give it to the people to eat.”

2Ki 4:43 And his servant said, “What? Do I set this before one hundred men?” And he said, “Give it to the people to eat. For thus said יהוה, ‘Eat and have some left over.’”

2Ki 4:44 And he set it before them, and they ate and had some left over, according to the word of יהוה.

2Kings 5

The account of Naaman in 2Kings 5 has always been one of my favorites. It reminds us to have faith and walk humbly no matter what earthly ‘position’ one holds or what family we are born into. Walking by faith and in humbleness brings blessings. Praise Yah!

Naaman Healed of Leprosy

2Ki 5:1 And Na'aman, commander of the army of the sovereign of Aram [Syria], was a great man in the eyes of his master, and highly respected, because by him יהוה had given deliverance to Aram. And he was a brave man, but leprous.

2Ki 5:2 And the Arameans had gone out on raids, and had brought back captive a young girl from the land of Yisra'el, and she served the wife of Na'aman.

There had to have been much grief when this young girl was first taken captive from the land of Israel. She may have thought her life's purpose was over; but YHWH had divinely positioned her to reach those in Aram; especially Na'aman. We don't always know the 'why' behind things that happen in our lives; the best thing we can do is ask YHWH. We can ask YHWH that His perfect will takes place in all situations so that we 'bloom where we are planted.'

2Ki 5:3 And she said to her mistress, "If only my master were with the prophet who is in Shomeron! Then he would recover him of his leprosy."

2Ki 5:4 And Na'aman went in and reported to his master, saying, "Thus and thus spoke the girl who is from the land of Yisra'ël."

2Ki 5:5 And the sovereign of Aram said,

- "Go, enter, and let me send a letter to the sovereign of Yisra'ël." And he went and took with him ten talents of silver, and six thousand *pieces* of gold, and ten changes of garments.
- 2Ki 5:6 And he brought the letter to the sovereign of Yisra'ël, which said, "And now, when this letter comes to you, see I have sent Na'aman my servant to you, so that you shall recover him of his leprosy."
- 2Ki 5:7 And it came to be, when the sovereign of Yisra'ël read the letter, that he tore his garments and said, "**Am I Elohim, to kill and keep alive, that this man sends a man to me to recover him of his leprosy? For consider now, and see how he is seeking an occasion with me!**"

The letter is sent between the kings and like with many communications; the content is misunderstood. The young girl had said the prophet of Samaria could heal him, not the king of Israel. Divinely, Elisha hears of the king tearing his garments and inquires as to the cause.

2Ki 5:8 And it came to be, when Elisha the man of Elohim heard that the sovereign of Yisra'ël had torn his garments, that he sent to the sovereign, saying, "Why have you torn your garments? Please let him come to me, so that he knows that there is a prophet in Yisra'ël."

Na'aman arrives in Samaria at the house of Elisha. Na'aman is the commander of the Syrian Army and he values protocol and chain of command. He approaches receiving healing in the same fashion as he functions in the earthly physical realm; but he will see that faith and humbleness are of greater value in the spiritual realm.

2Ki 5:9 So Na'aman came with his horses and chariot, and he stood at the entrance of the house of Elisha.

2Ki 5:10 And Elisha sent a messenger to him, saying,

- ✚ “Go, and you shall wash seven times in the Yardĕn,
- ✚ that your flesh might be restored to you, and be clean.”

2Ki 5:11 But Na'aman became wroth, and went away and said,

- ✚ “See, I said to myself, ‘He would certainly come out to me,
- ✚ and stand and call on the Name of יהוה his Elohim,
- ✚ and wave his hand over the place,
- ✚ and recover the leprosy.’
- ✚ **2Ki 5:12** “Are not the Abanah and the Pharpar, the rivers of Dammeseq, better than all the waters of Yisra’el? Could I not wash in them and be clean?” And he turned and went away in a rage.

We can easily take ‘offense’ in situations and read too much into things and subsequently miss out on healings and blessings. Na'aman was being led by his ‘own thoughts’ and possibly some influencing thoughts ‘by the enemy, Satan.’ Thankfully, he listens to YHWH’s divine input shared through his servants.

This is a very important lesson to maintain our walk on the narrow path. Our thoughts are influence in three ways:

1. By YHWH through the Ruach HaKodesh
2. By our own fleshly worldly reasonings
3. By Satan – as when YHWH asked Adam & Eve: Who told you that you were naked?

2Ki 5:13 And his servants came near and spoke to him, and said, “My father, if the prophet had spoken to you a great matter, would you not have done it? How much more then, when he says to you, ‘Wash, and be clean?’”

- **2Ki 5:14** Then he went down and dipped seven times in the Yardĕn, according to the word of the man of Elohim.
- And his flesh was restored like the flesh of a little child, and he was clean.

Gehazi's Greed and Punishment

2Ki 5:15 And he returned to the man of Elohim, he and all his company, and came and stood before him and said,

- “See, now I know that there is no Elohim in all the earth, except in Yisra’ēl.
- And now, please take a gift from your servant.”

2Ki 5:16 But he said,

- “As יהוה lives, before whom I stand, I do not accept it.”
- And he pressed on him to accept it, but he refused.

2Ki 5:17 Then Na’aman said,

- “If not, please let your servant be given two mule-loads of earth,
- for no longer is your servant going to make an ascending offering and slaughtering to other mighty ones, but to יהוה.
- **2Ki 5:18** “יהוה grant forgiveness to your servant in this matter: when my master goes into the house of Rimmon to worship there, and he leans on my hand, and I bow down in the house of Rimmon; when I bow down in the house of Rimmon, יהוה, please grant forgiveness to your servant in this matter.”
- **2Ki 5:19** And he said to him, “Go in peace.” And he went from him some distance,

Praise Yah! Na’aman is a changed man. He believes in the One true Elohim, YHWH!

Mark 1:40-45

Yahusha Cleanses a Leper

Mar 1:40 And a leper came to Him, calling upon Him, kneeling down to Him and saying to Him, “If You desire, You are able to make me clean.”

Mar 1:41 And יהושע, moved with compassion, stretched out His hand and touched him, and said to him, “I desire it. Be cleansed.”

Mar 1:42 And immediately the leprosy left him, and he was cleansed.

Mar 1:43 And having strictly warned him, He immediately sent him away,

Mar 1:44 and said to him, “See, say none at all to anyone, but go show yourself to the priest, and offer for your cleansing what Mosheh ordered, as a witness to them.”

Mar 1:45 But he went out and began to publish it so much, and to spread the word, that יהושע was no longer able to openly enter the city, **but was outside in lonely places**. Yet they came to Him from all directions.

The man's faith in Yahusha healed him of his leprosy. Yahusha tells him to go and present himself to the priest and make an offering for his cleansing that Moses ordered. By Yahusha's statement, we see that the Book of the Law was still in place and still followed at this point.

Instead, the healed leper goes and proclaims his healing which prevents Yahusha from being able to openly enter the city. Therefore, once again the wilderness is where much of His witnessing and healings would take place.

Mark 5

Yahusha Heals a Man with a Demon

Mar 5:1 And they came to the other side of the sea, to the country of the Gadarenes.

Mar 5:2 And when He came out of the boat, immediately there met Him **out of the tombs a man with an unclean spirit,**

Mar 5:3 who had his **dwelling among the tombs.** And no one was able to bind him, not even with chains,

Mar 5:4 because he had often been bound with shackles and chains but the chains had been pulled apart by him, and the shackles broken in pieces, and no one was able to tame him.

Mar 5:5 And **continually, night and day,** he was in the mountains and in the tombs, crying out and cutting himself with stones.

Mar 5:6 And seeing יהושע from a distance, he ran and bowed down to Him,

Mar 5:7 and having called out with a loud voice, said, "What have I to do with You, יהושע, Son of the Most High Ėl? Swear to Elohim not to torture me."

The 'strong man' spirit is speaking not the possessed man. We know this because the 'strong-man' spirit knows Yahusha; he bows down to Yahusha; and he knows His authority over him. Yahusha asks the 'strong man' spirit a follow-up question. Not for His knowledge, but for ours. From what I understand in deliverance ministries, one should limit conversation with demonic spirits in the deliverance process. Keep it to a 'need to know' basis.

In this case, it almost seems Yahusha wants us to recognize that this man has a ‘strong man’ spirit. Usually with the possession of a strong-man spirit; that spirit must be bound first, in order to rid the individual of lesser demonic spirits. Otherwise, the strong-man spirit will not allow the lesser demonic spirits to exit.

Though Yahusha already knew what spirit He was addressing, He has the strong-man spirit identify himself. The spirit knew who he was speaking to and tells Yahusha, ‘My name is Legion, because we are many.’ There you have it. The strong-man spirit was the ‘leader of the pack.’ Now we know we are dealing with not one demon, but many!

Legion request that Yahusha would send his ‘team of demons’ to a great herd of pigs. Keep in mind, demons are disembodied spirits of the Nephilim/Rephaim. Their goal is always to find a ‘host body’ to take over. In this end of days, and with all the laboratory experimentations; sadly, there will be host ‘bodies’ of all types from DNA splicing of various species; cloning; transhumanism; etc. available.

Then we read, ALL the demons chiming in and begging Yahusha to send them to the pigs, approximately 2,000! Yahusha gives them permission but He already knew the outcome as well. He was sending ‘unclean spirits’ to ‘unclean animals.’

Mar 5:8 For He had said to him, “Come out of the man, unclean spirit!”

Mar 5:9 And He was asking him, “What is your name?” And he answered, saying, “**My name is Legion, because we are many.**”

Mar 5:10 And he begged Him very much that He would not send them out of the country.

Mar 5:11 Now a great herd of pigs was there, feeding near the mountains.

Mar 5:12 And all the demons begged Him, saying, “Send us to the pigs, so that we enter into them.”

Mar 5:13 And He gave them permission. And the unclean spirits came out and entered into the pigs – they were about **two thousand** – and the herd rushed down the steep place into the sea, and drowned in the sea.

Mar 5:14 And those who fed the pigs fled, and reported it in the city and in the country. And they went out to see what had taken place.

Mar 5:15 So they came to יהושע, and saw the **demon-possessed one, him who had the legion**,

- sitting, and
- dressed, and

- in his right mind. And they were afraid.

After the encounter with Yahusha, the demoniac man was set free. He had peace; sound mind; and was clothed. He no longer dwelled among the tombs; he no longer was without clothing; he no longer was tormented; no longer cutting himself; and no longer did he cry out day and night. Amazing changes happen when a person receives Yahusha and is delivered from the slavery of this world; and/or unclean spirit possessions or oppressions.

Mar 5:16 And those who saw it related to them what was done to the demon-possessed one, and about the pigs.

Mar 5:17 And they began to plead with Him to leave their borders.

Mar 5:18 And as He was entering into the boat, he who had been demon-possessed begged Him that he might be with Him.

Mar 5:19 And יהושע did not allow him, but said to him, “Go home to your friends, and report to them what the Master has done for you, and how He had compassion on you.”

Mar 5:20 And he left and began to proclaim in Dekapolis all that יהושע had done for him, and all marvelled.

The man that was set-free of demon possession went and proclaimed the Good News of Yahusha! He was a powerful witness of Yahusha’s compassion. We serve a compassionate Elohim; His desire is that none perish. No one is too ‘far gone’ that can’t be redeemed by faith in Yahusha.

Yahusha Heals a Woman and Jairus's Daughter

Mar 5:21 And when יהושע had passed over again by boat to the other side, a large crowd assembled to Him, and He was by the sea.

Mar 5:22 And see, one of the rulers of the congregation came, Ya’ir by name. And when he saw Him, he fell at His feet,

Mar 5:23 and begged Him strongly, saying, “My little daughter lies at the point of death. Come, lay Your hands on her to heal her, and she shall live.”

Mar 5:24 And He went with him. And a large crowd was following Him, and they were thronging Him.

Mar 5:25 And a certain woman had a flow of blood for twelve years,

Mar 5:26 and had suffered much from many physicians, and spent all that she had and was no better, but rather became worse.

Mar 5:27 Having heard about יהושע, she came behind Him in the crowd and touched

His garment,

Mar 5:28 for she said, “If I only touch His garments, I shall be made well.”

Mar 5:29 And immediately the fountain of her blood was dried up, and she felt in her body that she was healed of the affliction.

Mar 5:30 And immediately יהושע, knowing in Himself that power had gone out of Him, turned around in the crowd and said, “Who touched My garments?”

Mar 5:31 And His taught ones said to Him, “You see the crowd is thronging You, and You say, ‘Who touched Me?’ ”

Mar 5:32 And He was looking around to see her who did this.

Mar 5:33 And the woman, fearing and trembling, knowing what was done to her, came and fell down before Him and spoke to Him all the truth.

Mar 5:34 **And He said to her, “Daughter, your belief has healed you. Go in peace, and be relieved from your affliction.”**

We see the ‘numerical marker’ of 12 with the woman with the issue of blood and later with Yair’s 12-year-old daughter. This numerical marker connects us to the 12 Tribes of Israel. The woman connects us to thinking about His bride being coalesced through the righteous line of Abraham, Isaac, and Jacob [Israel] leading to Yahusha, as head and healer of the one new man. The one new man is made up of the 12 tribes scattered abroad and those grafted in through Yahusha HaMashiach.

With Yahusha’s first coming, most all the tribes were already scattered; bleeding; crying out among the tombs and the mountains, and on their last breath. Without Yahusha having come, death would not have been conquered. The 12 tribes were at the ‘end of their rope’: and at the end of their hope.

With Yahusha, everything changed! There was life; there was joy; there was righteousness; there was peace; there was love; and there was hope; then and now! Praise Yah!

Mar 5:35 As He was speaking, they came from the ruler of the congregation’s house, saying to him, “Your daughter is dead. Why trouble the Teacher any further?”

Mar 5:36 But having heard the word that was spoken, יהושע said to the ruler of the congregation, **“Do not be afraid – only believe.”**

Yahusha didn't want Yair, the ruler, to believe the report of men; but believe in Him, the Way, the Truth, and the Life. Faith must silence and block out the naysayers; for this reason, Yahusha only allows Peter, James, and John to follow with Him.

All the mockers are put outside. He only allows the father and the mother; and Peter, James, and John to enter. Yahusha takes the child by the hand and tells her to 'arise.' And she does and it is noted she is 12 years old. He asked that they keep this to themselves and give the girl food to eat.

Mar 5:37 And He allowed no one to follow Him except Kěpha, and Ya'aqob, and Yoḥanan the brother of Ya'aqob.

Mar 5:38 So they came to the house of the ruler of the congregation, and saw a commotion, and much weeping and lamenting.

Mar 5:39 And coming in He said to them, "Why make this commotion and weep? The child has not died, but is sleeping."

Mar 5:40 And they were laughing at Him. And when He had put them all out, He took the father and the mother of the child, and those who were with Him, and went in where the child was lying.

Mar 5:41 And taking the child by the hand He said to her, "Talitha, qumi," which is translated, "Little girl, I say to you, arise."

Mar 5:42 And immediately the girl rose up and was walking, for she was twelve years old. And they were completely astonished.

Mar 5:43 But He ordered them many times that no one should know it, and said that she should be given *food* to eat.

Luke 2:21-24

Luk 2:21 And when **eight days** were completed for Him to be circumcised, **His Name was called יהושע**, the Name given by the messenger before He was **conceived in the womb**.

Strong's conceived defined: *sullambanō sool-lam-ban'-o*

From G4862 and G2983; to *clasp*, that is, *seize (arrest, capture)*; specifically to *conceive* (literally or figuratively); by implication to *aid*: - catch, conceive, help, take.

Yahusha was born during the final days of ‘the Book of the Law’ administered by the Aaronic Levitical Priesthood. Yahusha came to usher in the New Covenant. The Book of the Law had served its purpose as a tutor until Yahusha would come. Joseph & Miriam, followed the processes rendered by the Book of the Law to stay in obedience; however, we also see that being set apart to YHWH was first initiated under the Book of the Covenant, the ‘Law of YHWH.’ Today, in Him, we are set-apart by the blood of the Lamb and we are circumcised of heart under our High Priest and King, after the order of Melchizedek.

Yahusha Presented at the Temple

Luk 2:22 And when the days of her cleansing according to the Torah of Mosheh were completed, they brought Him to Yerushalayim to present Him to יהוה –

Luk 2:23 as it has been written in the Torah of יהוה, **“Every male who opens the womb shall be called set-apart to יהוה”** Exo 13:2, Exo 13:12, Exo 13:15.

Luk 2:24 and to give an offering according to what is said in the Torah of יהוה, **“A pair of turtledoves or two young pigeons.”** Lev 5:11, Lev 12:8.

Luke 5:12-16

Yahusha Cleanses a Leper

Luk 5:12 And it came to be when He was in a certain city, that see, a man covered with leprosy saw יהושע. And he fell on his face and begged Him, saying, **“Master, if You desire, You are able to cleanse me.”**

This leprosy man exhibited strong faith. With all his heart, mind, soul, and strength, while being covered in leprosy for all to see; fell on his face and begged Yahusha with undoubting faith, that Yahusha was able to cleanse him.

Without physically touching Yahusha, this leprosy man touched Him through His faith. It is our faith in Yahusha that touches His power! It is our faith that His anointed presence fills the room. It is our faith as small as a mustard seed that moves mountains. It is our faith in Him.

Luk 5:13 And He stretched out His hand and touched him, saying, **“I desire it. Be cleansed.”** And immediately the leprosy left him.

Luk 5:14 And He ordered him to say it to no one, **“But go and show yourself to the**

priest, [Lev 13:49](#), [Lev 14:2](#) and make an offering for your cleansing, as a witness to them, as Mosheh commanded.”

Yahusha was born in the days under the Book of the Law. Therefore, being obedient to the Law of Moses, Yahusha directs the man healed of leprosy to go and show himself to the priest and make an offering for his cleansing, which would serve as a witness to them. Yahusha had not ushered in the New Covenant at this point.

Luk 5:15 And the news about Him was spreading even more. And large crowds were coming together to hear, and to be healed by Him of their sicknesses.

Luk 5:16 But He was *often* withdrawing Himself to lonely places and praying.

Luke 7:18-23

In Luke 7, Yahusha repeatedly shows His authority over sickness and He raises the only son of a widow back to life. Some of John the Immerser’s taught ones go and share all that has happened with John while in prison. John sends a few of his taught ones back to Yahusha asking if ‘He was the Coming One.’

Before Yahusha sends his message back to John the Immerser and probably to demonstrate His great love for John, we see Yahusha do many, many miracles within the same hour and fulfills prophesies written in Isaiah.

Messengers from John the Baptist

Luk 7:18 And the taught ones of Yoḥanan reported to him about all this.

Luk 7:19 And Yoḥanan, calling two of his taught ones near, sent to יהושע, saying, **“Are You the Coming One, or should we look for another?”**

Luk 7:20 And coming to Him, the men said, **“Yoḥanan the Immerser has sent us to You, saying, ‘Are You the Coming One, or should we look for another?’ ”**

Luk 7:21 **And in the same hour He healed many of diseases, and afflictions, and wicked spirits. And He gave sight to many blind ones.**

Luk 7:22 And יהושע answering, said to them, **“Go, report to Yoḥanan what you have seen and heard: **blind receive sight, lame do walk, lepers are cleansed, deaf do hear, [Isa 35:5-6](#) dead are raised, the Good News is brought to the poor. [Isa 61:1](#).**”**

Luk 7:23 **“And blessed is he who shall not stumble in Me.”**

Romans 6

Teaching Commentary [in brown] excerpt from Romans 6 by Matthew Nolan

T4 Roman's Series: <https://www.torahtribes.com/teaching/702/>

What does 'under the law'/'hupo nomon' really mean? Traditional approaches to the text have resulted in doctrine that is not consistent with the context of the whole of Scripture. If we reject Yahusha's inauguration of the New Covenant, we bind ourselves to the curses that are contained in the Book of the Law. Grace cannot be divorced from its inception point, national covenant blessing.

Dead to Sin, Alive to YHWH

Rom 6:1 What, then, shall we say? Shall we continue in sin, to let favor increase?

Rom 6:2 Let it not be! How shall we who **died to sin^a** still live in it? **Footnote: ^aSee Rom 8:13, Col 3:3, 1Pe 2:24.**

Remember Romans 5.20? 'But where sin increased, grace abounded all the more.' Paul's question here in 6:1 is prompted by what he'd already laid out earlier in the letter.

The question may arise in some twisted minds that if YHWH's chên/charis/grace is present in its zenith; then maybe we can live in, to some degree or another SIN!

Grace Heb: chên, Gk: charis. Heb related words: gedulah, chalaq, chesed, tov, racham, ratson.

It's a point that's clear if we spend time understanding the framework of 'Chen, Chesed and Charis – Grace!'

Noah found it, but it was יהוה who ratified it into the BoC – covenants of promise with Abraham. **Grace cannot be divorced from its inception point of national covenant blessing to which Paul is speaking!**

Romans 4:16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all.

The BoC [Book of the Covenant] is faith, it's the definition of grace, grace so the promises given to Abraham can be given to all, not just to the Jews coming out from the BoL [Book of the Law], but to those in the nations who have the faith of Abraham and have crossed over from paganism and idolatry.

Rom 6:3 Or do you not know that as many of us as were immersed into Messiah יהושע

were immersed into His death?

Rom 6:4 We were therefore buried with Him through immersion into death, that as Messiah was raised from the dead by the esteem of the Father, **so also we should walk in newness of life.**

We live amidst an eschatological tension.

Rom 6:5 For if we have come to be grown together in the likeness of His death, we shall be also of the resurrection,

Rom 6:6 knowing this, that our old man was impaled with Him, so that the body of sin might be rendered powerless, to serve sin no longer.

Matthew 8:22 Let the dead bury their dead.

2 Corinthians 5:17 Therefore if any man be in Messiah, he is a new creature old things are passed away; behold, all things are become new.

Ephesians 4:22 That you put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts.

Colossians 3:9 Lie not one to another, seeing that ye have put off the old man with his deeds.

An authentic walk always has a tension between the old man and the new, one foot in the grave with the first Adam and the other foot set on the kingdom with the second Adam.

2 Corinthians 4:16 Therefore we do not lose heart. Though our outward man is decaying, yet our inward man is renewed day by day.

Rom 6:7 For he who has died has been made right from sin.

Rom 6:8 And if we died with Messiah, we believe that we shall also live with Him,

Rom 6:9 knowing that Messiah, having been raised from the dead, dies no more – death no longer rules over Him.

Rom 6:10 For in that He died, He died to sin once for all; but in that He lives, He lives to Elohim.

Rom 6:11 So you also, reckon yourselves to be dead indeed to sin, but alive to Elohim in Messiah יְהוָה our Master [Kurios].

[11 so also ye, reckon yourselves to be dead indeed to the sin, and living to Elohim in Yahusha Messiah our Kurios/YHWH.]

The divine name יהוה – Kurios.

Rom 6:12 Therefore do not let sin reign in your mortal body, to obey it in its desires,

Rom 6:13 neither present your members as instruments of unrighteousness to sin, but present yourselves to Elohim as being alive from the dead, and your members as instruments of righteousness to Elohim.

Rom 6:14 For sin shall not rule over you,^b for you are not under the law but under favor. Footnote: ^b [Gen 4:7](#).

Slaves to Righteousness

Rom 6:15 What then? Shall we sin because we are not under Torah but under favor? Let it not be!

This isn't a proof text to assert that believers aren't 'under the law', with 'under the law' interpreted to mean the commandments found in the Torah or what's termed 'The Law of Moses'.

So, what does 'under the law' 'hupo nomon' really mean? Considering in the past few paragraphs of his letter Paul has instructed us not to live under sins dominion and John defines sin as violation of the Torah ;1 John 3:4, Everyone practicing sin also practices lawlessness—indeed, sin is lawlessness.

Is the traditional 'anti nomian' view literary and textually viable based upon the context of the letter and the context of 1st John 3.14. The answer is a resounding NO! We're forced to do more than a cursory and unscholarly read to find the true balance of Rom 6:15.

Two Points:

1. The sin master and the Torah are not one and the same. Romans 7:7 makes that clear, 'what shall we say then is the law sin? May it never be!'
2. The Torah isn't the agent of sin; the sin master is!

The three traditional views of what 'under the law' 'hupo nomon' means, then I'll give you a fourth!

1. Institutionalized Church view: the Torah or Law of Moses to be obeyed by people.
2. New Perspective of Paul view: the Torah's condemnation or penalties pronounced upon law breakers.
3. The Messianic view: legalism, the oral law or an inappropriate abuse of the Torah.
4. **The Melchizedek view**: not under 'the book of the law' – Galatians 3:10, Ephesians 2:12, and Exodus 19-24:11.

The ones ‘under the law’ haven’t realized Yahusha’s inauguration of the New Covenant and are still under the schoolmaster, the Book of the Law.

The ones ‘under grace’ have realized Yahusha’s inauguration of the New Covenant given as Torah (Hebrews 8:7) and have been released from the schoolmaster, the book of the law and established into the Torah through the BoC – the covenants of promise according to the promise of Abraham.

Clearly, we’re not subject to the Book of the Law’s condemnation, and that being under grace means being brought into BoC Torah by Yahusha, realizing the promises given to Abraham.

Paul doesn’t at all consider the Torah as a whole to be abolished or irrelevant; he recognizes the established ‘change of law’:

Hebrews 7:12 For the priesthood being changed, there is made of necessity a change also of the law. brought about by Yahusha’s priesthood and inauguration of the BoC; now we’re redeemed from the curse of the BoL. A shift in law has happened.

The BoL condemned us, because of infidelity toward יהוה, we’re no longer subject to its pronouncement of death upon all who transgress it. Likewise; we’re no longer subject to its conditional priesthood.

The authority of the BoL has been superseded by the authority of the BoC, both are Torah but the lesser serves the greater not vice versa!

Paul’s statements about the law can’t be interpreted as blanket statement about the Torah when a dichotomy is in view here. We’ve just not had the dichotomy revealed to us until these last days and; many still have the same veil untaken away in their reading of the old testament; which veil is done away in Messiah (2 Corinthians 3.14).

The Letter to the Romans as textual witness to Torah’s validity, but understand the dichotomy in view:

Romans 3:31 Do we then make void the law through faith? יהוה forbid: yea, we establish the law.

Romans 7:12 Wherefore the law is holy, and the commandment holy, and just, and good.

Romans 7:14 For we know that the law is spiritual.

Romans 7:22 For I delight in the law of Elohim after the inward man.

Romans 7:25 I thank Elohim through Yahusha Messiah our יהוה. So then with the mind I myself serve the law of Elohim; but with the flesh the law of sin.

Romans 8:4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Romans 8:7 Because the carnal mind is enmity against Elohim: for it is not subject to the law of Elohim, neither indeed can be. So then they that are in the flesh cannot please Elohim.

All in all, this law verse, in context, concerns people being freed from the Torah's-BoL's condemnation.

Torah and grace aren't at odds with one another, the letter is communicating the means by which the believer is no longer a slave to sin but instead alive to יהוה.

'Hup0 n0m0s' 'under law' meaning the condemnation of the BoL upon sinners; specifically; in contrast to Romans 8:1 where we find, 'therefore there is no condemnation for those who are in Messiah Yahusha'.

'Hup0 n0m0' means to be subject to the curses that are found in the BoL, (there are no curses-plural in the BoC). This is because of the failure to accomplish the BoL demands because of its innate ability to constrict the man yet strengthen the sin (awareness awakens rebellion).

Those who believe that 'under grace' and 'under law' as representing two different ages miss that fact that Abraham accepted the Promise and was justified according to grace whilst still being observant of BoC – law!

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Rom 6:16 Do you not know that to whom you present yourselves servants for obedience, **you are servants of the one whom you obey**, whether of sin to death, or of obedience to righteousness?

Rom 6:17 But thanks to Elohim that you were servants of sin, yet you obeyed from the heart that form of teaching to which you were entrusted.

Rom 6:18 And having been set free from sin, **you became servants of righteousness**.

Rom 6:19 I speak as a man, because of the weakness of your flesh. For even as you did present your members as servants of uncleanness, and of lawlessness resulting in lawlessness, **so now present your members as servants of righteousness resulting in set-apartness**.

Rom 6:20 For when you were servants of sin, you were free from righteousness.

Rom 6:21 **What fruit, therefore, were you having then, over which you are now ashamed? For the end thereof is death.**

Rom 6:22 But now, **having been set free from sin**, and having become servants of Elohim, you have your fruit resulting in set-apartness, and the end, everlasting life.

Rom 6:23 [For the wages of sin is death,](#)^c [but the favorable gift of Elohim is everlasting life in Messiah יהושע our Master.](#) [Footnote: ^cSee Rom. 8:13.](#)

For the wages of sin is death, but the favourable gift of Elohim is everlasting life in Messiah יהושע our Master.

Shabbat Shalom, Libby