

# *Shiur L'Yom Shishi<sup>1</sup>*

*[Friday's Study]*

READINGS:      ***Torah Metzora:***                      **Leviticus 15:1-33**  
                      ***Haftarah:***                                        **Malachi 4:1-24**  
                      ***B'rit Chadasha:***                              **Galatians 6:7-10**

*He is to wash his clothes and make mikveh in water ....*

*[Leviticus 15:11]*

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Today's Meditation is Psalm 119:145-152;

This Week's Amidah Prayer Focus is Petition No. 2, *T'shuvah* *[Starting Over]*

***Vayedaber Adonai el-Moshe v'el-Aharon l'emor*** – Then the Holy One spoke to Moshe and Aharon, saying ... ***Daberu el-B'nei Yisra'el v'amartem aleihem*** – speak to B'nei Yisrael and say to them ... ***ish ish ki yihyeh zav mibesaro*** - a man, when a man has a flowing/gushing/outpouring from his flesh .... **Leviticus 15:1-2.**

Our Bridegroom-King is calling us to join Him for a very frank discussion about the dangers and pitfalls, flesh triggers and hormone baths, that He knows we will encounter as we try to implement His '*Be Holy as I am Holy*' initiative. He knows that the kind of undivided passion, loyalty, and focus the 'Kingdom of Priests/Holy Nation' mandate calls for can easily be compromised or even forgotten when 'stuff happens' that affects either of the following 'portals of distraction': [1] our physical bodies, [2] our minds/pseudo-intellects, [3] our emotions and sentiments, [4] our appetites, urges, drives, and desires, [5] our group/tribe identifications, [6] our interpersonal relationships, and [7] our self-image/illusion of power, goodness, worth, 'rights', and/or grandeur. He knows that *tumah*, once received and embraced at any level, is progressive – opening the door to a slippery slope of ever-increasing danger. The Holy One knows where *tumah* can lead if it enters our lives unnoticed or if it is permitted to establish any kind of foothold. He knows the dangerous nature of the spirits that *tumah* attracts, consorts with, and ultimately seeks to utilize as a base of operation. So, the Holy One has drawn us close to Him, filled the Tabernacle with His Presence, and is using that platform to teach us things the world, its institutions, education systems, and its disciplines of science, medicine, and philosophy, will never tell us. In our last few weeks at Sinai, in the context of ultimate closeness between Heaven and earth, He is pouring out wise and intimate counsel about how to navigate through the dangerous minefield of *tumah*. The result is the '*Kedusha Discourse*' – the download regarding what it means to 'be holy', and stay uncompromisingly engaged with Him personally, with His Ways, His Words, and His Grand Plan of Redemption and Restoration, when

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distractions inevitably come calling. The Holy One wants to talk about what His calling to carry the Kingdom cargo of *kedusha* [holiness] and *tahorah* [*i.e.* wholeness; true tone redemptive focus] means in relation to some very personal and private matters and situations of earth-life. He is anxious to take our relationship with Him far beyond the theoretical and theological. He is anxious to take us beyond a *I-have-God-in-a-box* belief system to a passionate, purposeful, joyful, fruitful, selfless, holy lifestyle. He knows that in order to get us where He wants us to go, and to set us truly free, He is going to have to get intensely and embarrassingly practical. He is not nervous. He is not apologetic. He is not willing to sweep the real issues we need to face under the rug. He will not relent until we are fully engaged and united with Him and His Ways on a full 24/7/365 basis, cooperating with and modeling His Plan for ‘*how-to-be-human beautifully*’ in every facet of human life. The theme of *Sefer Vayikra* is, after all, His Call to us to surrender to His *Ultimate Extreme Bridal Makeover Protocol*.

The Holy One knows, however, that in order to get us where He wants us to go, His Extreme Bridal Makeover protocols are going to have to get intense. He wants to talk about what His call to *become holy as He is holy* means in relation to some of the most private issues of human life. Alas, we still have a long way to go. He is therefore about to initiate a very frank discussion with us – a discussion that at first might make us a bit uncomfortable. He is not willing to let us sweep any of the real issues we need to face while on this planet under the rug. He will not relent until we are fully engaged and united with Him and His Ways on a full 24/7/365 basis. He knows they are going to have to be embarrassingly practical. He is, however, not one bit nervous. Nor is He apologetic. He knows that the protocols He is about to lay out for us are exactly what we need, individually and as a nation, if we are going to fulfill our assigned purpose on earth. Since for Him failure is not an option, well ... ready or not, here His most intense protocols of Kedusha come! I can almost hear Him saying: “I can make you beautiful and holy as I am beautiful as holy - *do you trust Me?*” Well ... do we? *Are we mature enough to handle this level of intimacy?* Take a deep breath, dear one. Look into Heaven, and say with as much conviction as you can muster “I do not know if I am ready, but I am willing – and I owe You everything – so *let’s do this!*”

### ***It’s a Long, Long Road***

Our aliyah begins with the now familiar signal of Divine Speech: ***Vayadaber Adonai*** – *i.e.* “*Then the Holy One spoke ....*” **Leviticus 15:1[a]**. That is our cue that what we are about to read is not a ‘law of Moses’; it is the very wisdom of the Holy One. It is the product of the brilliance of our Creator’s Mind and the goodness of His Heart. What we are about to receive from on High is not a list of do’s and don’ts from a detached prophet who seems to have forgotten what it is

like to be human; it is the loving instruction of a wise and caring Mentor Who knows and cares about each of us – and what is and healthy and nurturing for us – far better than we will ever know or care about ourselves.

### ***Getting Embarrassingly Personal***

The Holy One is about to wade off into what the world today considers the ultimate “touchy” subject. He cares enough about us to embarrass us a little. He knows it will be good for us – and for the planet – in the long run. He knows that if the Avrahamic Covenant is to bear fruit the way He designed it we who represent Him in the world are going to need to submit our *sexuality* to both His glorious plan and His close supervision. The stakes – for us and for the world – are too high for His people to let something as potentially dangerous as sexuality run amuck and become animalistic.

If He our God, and we are His People, and if He is our Bridegroom, and we are His Bride – well, let’s just say if those things are true He has a very deeply vested interest in knowing about, defining, and being intimately involved in every aspect of our sexuality. If we are to become holy as He is holy, sexuality is one of the most critical areas in which we need to surrender our thoughts, our perspectives, our sense of identity, our behavior, and our reactions to His inspection, instruction, and training/discipline protocols. So whether in our particular case sexuality presents itself in the form of maleness or femaleness, masculinity or femininity, the Holy One knows that if sexuality not to become a bloody weapon through which we distract, seduce, and inflict pain upon each other and ourselves, it needs to be submitted fully to His Lordship.

### ***Getting Real – and Getting Free!***

The Holy One is not a prude. He designed *cherubim*, *serafim*, and angels to be asexual; but He made human beings to reproduce, and thereby fill and take dominion over the earth. He intentionally designed us to function differently than angels in many areas, including sexuality. He programmed us to have the capacity to have, among many other kinds of thoughts, desires, appetites, dreams, and opportunities, those of a sexual nature. He is the One Who told Adam and Chava to *be fruitful and multiply*, and He is the One Who promised Avraham descendants as numerous *as the sands of the sea and the stars in the Heavens*. Do you think He did not know what Adam and Chava’s multiplication was going to involve? Did you think He was a little fuzzy on how those descendants He promised to Avraham and Sarah were going to come about?

But what was/is human sexuality supposed to look like? How are the ambassadors and emissaries of the Holy One’s Kingdom supposed to think about, talk about, approach, deal with, and participate in, things of a sexual nature? Let’s talk about

it, shall we?

***A Little Lower Than the Angels –  
But A Whole Lot Higher Than The Animals***

When the Holy One breathed a Divine *neshama* into Adam [Genesis 2:7] humanity was elevated to a state far higher in every way than animals. With the inbreathing of the *neshama*, the fact that ‘birds do it; bees do it’ lost any relevance to human sexuality. We are not animals. We are not supposed to behave like them. We are not to be driven to and fro by biological urges and appetites. The Holy One has designed us to function at a far higher and wiser level than animals in every respect and facet of life. We are not to approach sexuality like a bunch of camels, horses, pigs, cows, or rabbits.

The Holy One knows, however, that every country to which His People will ever travel has devolved into a toxic state of pathological misunderstanding and perverse misuse of the capacity for sexuality He designed. That is why He sends us there – not to punish us, but to change the atmosphere.

The Holy One knows our every thought before we think it. He does not turn off the brain scan in disgust or shame when our thoughts wander to the realm of sexuality. There is no aspect of life He did not create, does not understand, and does not consider an essential component of relationship with Him. He does not get embarrassed at the way the various systems of our bodies - which He of course created - function. The Holy One cares – and has given us loving instructions - about everything that makes us who we are.

He cares – so He has given us loving instructions about our *thought life*. He cares and has given us loving instructions about our how we should engage in *conversations*. He cares and has given us loving instructions about what we *sh'ma* and *lo sh'ma*. He cares and has given us loving instructions about what we eat and choose not to eat, what we wear and choose not to wear, what we do to our physical bodies and choose not do to our physical bodies, and what we touch and choose not to touch.

Our Bridegroom-King cares about aspect of our lives, you see. And He knows that we will never be able to fulfill the great potential He has designed into us until each and every aspect and element of our lives is submitted to His Lordship and engaged in walking out the instructions He has given concerning those things. As Yeshua said:

***If/as/when and to the extent you love Me you will keep***  
*[i.e. highly value and therefore guard, treasure,  
and carefully and lovingly watch over the performance of]*

*My “**commands**” [i.e. Torot - instructions for living].*

The Holy One knows every thought we think before we think it, every word we will ever speak before we speak it, and every deed we will ever do before we do it. **Psalm 139.** And, knowing all this, He chose us as His special treasure people and His Kingdom ambassadors – and loves us enough to give us instructions even as to what seem to us to be the most “mundane” – as well as the most embarrassing - of subjects.

### ***Looking Back to the Garden - and Forward to the Kingdom***

Think back to the Garden of Eden. When the Holy One brought Chava to Adam, and they walked and worked in the Garden of Eden ‘*naked but not ashamed*’, how did their masculinity and femininity play out in a way that honored the Holy One, each other, and Creation? Before the Fall, what kind of non-animal-like self-control and wisdom regarding sexuality did the Holy One empower mankind to walk in? How did those two perfectly formed, beautiful, and completely naked human beings keep from getting distracted from their assigned responsibility of *abad-ing* and *shamar-ing* the Garden and taking dominion over the creatures in it? How did they keep from getting obsessed by their own – and each other’s sexuality? How did they keep from getting selfish, out-of-control, brutish, and animal-like? They had something better than sex to occupy their thoughts and their time. They walked and talked with the Creator of the Universe in real time. And that is always going to be the secret to ‘getting sexuality right’.

The serpent, of course, has a different perspective. He has been telling the world for centuries that the realm of sexuality is *his realm*. His propaganda game is strong. He has made sexuality his greatest tool of bondage. He knows he can use it to destroy lives, marriages, families, societies, and nations. He has used humankind’s capacity for sexuality to enslave not only men and women but little boys and little girls. The serpent has. Indeed, become the ultimate human trafficker. And he has no shortage of fools ready to become paying customers. Especially in the spring of the year [which is of course, people in the Northern Hemisphere study parsha *Metzora*] the serpent spreads his wares. He tells everyone who will listen that this beautiful season of new life the Holy One has made – which is supposed to be the *season of our freedom* - is really just a time of ‘letting nature take its course’. He peddles fertility rituals. He invites us to Mardi Gras-style Crewe’s of carnality. He whispers suggestions of lusty, narcissistic romance. It is nonsense, of course – just like bunnies laying eggs. But it has been extremely effective. He basks in it.

The days of the serpent’s reign over human sexuality - and springtime – are, however, numbered. The Bridegroom-King’s campaign to redeem and purify the

realm of sexuality person by person, household by household, family by family and bloodline by bloodline, is officially ON. Awaken! Activate! Engage! There is good news! There is freedom! The Holy One is pointing the way! And we are supposed to model His Ways – including His plan for sexuality - to the world!

***The Most Radical Campaign of All:  
The Forceful Advance of the Kingdom on the Battlefield of Sexuality***

The Holy One has a plan to make human sexuality pure, and good, and healthy again – as it was in the Garden before the Fall. And you and I, dear reader, are about to be charged with establishing and securing a beachhead. We are about to be enlisted in the Kingdom’s Campaign to take back human sexuality from the perverse human trafficking scheme of the adversary.

The Holy One knows, you see, that as a result of the serpent’s successful campaign of propaganda the world around us is perversely – and seemingly hopelessly - obsessed with and about sexuality. He knows the realms of entertainment, and media, and art, and politics, and education have all been infiltrated by twisted images and interpretations of the gift of reproductive capacity the He gave to man as an essential element of His Grand Redemptive Plan for Creation. He knows that from the womb to the grave our eyes and ears, our hearts and minds, and our souls will be absolutely bombarded with perverse nonsense about sexuality. But He is undaunted. He has a plan to redeem mankind from this curse. He thinks He can fix this mess – and He intends to use us, His People, to do it. He thinks He actually thinks He, as the Great Shepherd, can lead us through the sickening maze of perversion, fantasy, hype, and idolatry the world has built around sexual expression to the freedom of *tahor sexuality*, where ‘the marriage bed is undefiled’. **Hebrews 13:4**. He thinks that by speaking to His People gently yet plainly about sexuality in His Beautiful, empowering, Bridegroom-King’s Voice, He can actually break through the lies of the serpent, overcome the corrupted appetites of our flesh, and replace the confusion of the world about that subject with clarity and truth. He who has ears to *sh’ma*, let him *sh’ma*!

The kind of relationship the Holy One is interested in cultivating with you is not a casual relationship, but a very intimate one – a relationship so deep that no subject is “off-limits”. He does not deserve to be, and is not content to be, pushed off into a little “religious corner” of your life. No matter what you are doing, The Holy One is there – and has loving instructions [*i.e.* Hebrew *torot* (plural of *torah*) – teachings, instructions, like those of a father or wise and loving mentor]. The Holy One wants to be Lord of our physical houses, our clothing, and even our bodily fluids and secretions, as well as our “worship” and “ministry”. Indeed, the truth is that *if we do not let the Holy One be Lord of our thoughts, our attitudes, our words, our*



*clothing, our houses, and our bodily functions, He is not really Lord of any part of us*

So ... have you submitted your sexuality to His inspection and instruction, dear one? Or are you letting the world, the romance novel, the television, the internet, social media, or the conversations in the locker room at the gym define your thoughts about and approach to sexuality? Have you dared to look at yourself and your sexuality through Your Creator and Covenant Partner's eyes? Have you broken the mind-control bondage of the serpent over your thoughts, desires and behaviors in relation to sexuality? Are you ready?

### ***Male and Female Created He Us***

For those of you who are still with me, why don't we start with a short refresher on 'the basics' of human sexuality and reproduction, from a Hebraic perspective. The first thing the Holy One said to man was '*be fruitful and multiply*'. The most prominent part of the covenant the Holy One made with Avram was the promise that he would be enabled to produce offspring. Human reproduction has thus always been right at the heart of God-man relationships. ***Male and female created He them ....***

The Holy One wonderfully designed and empowered mankind – male and female - - to fulfill the prophetic pronouncement of Genesis 1:28 to be fruitful and multiply. The Holy One has instructed us that the process of conception should take place *through the marriage and union of a man and a woman. Genesis 2:24-25*. If the Holy One's instructions regarding sexuality are respected and followed, there is absolutely no sin, absolutely no shame, and absolutely no "dirtiness" in this union. **Genesis 2:25; see also Hebrews 13:4.**

### ***The Power to Generate New Life – The Torah of Shikavat-zera***

The Holy One created different aspects of Creation to reproduce in different ways. Grasses reproduce in a certain way. Trees reproduce in another. Different kinds of animals reproduce in a multitude of different ways. But all human beings that the Holy One created – of whatever race or tongue – reproduce the exact same way. The Holy One designed all human reproduction to be effectuated by something that in Hebrew is called *shikavat-zera*. This phrase means seed that is latent, full of potential, but dormant.

Each time a male discharges *shikavat-zera* there is a new hope that the Holy One's prophetic pronouncement ***Be fruitful, and multiply!*** will be fulfilled and a new human being in the image of the Holy One – a new source of *light for the nations* - - will be formed. It is this introduction of human reproductive fluid – *shikavat-zera* - into the world about which today's Torah speaks to us. Though *shikavat-zera*

contains the essence of man – and is powerfully creative – it takes more than just its release to reproduce life. *Shikavat-zera* is only one half of the puzzle. If it issues forth from the man in *any context but one* it will bear no fruit. What is worse, the life-reproducing cells of *shikavat-zera* start to die almost immediately upon leaving the man's body, putting the life force which the Holy One programmed into that *shikavat-zera* in danger of being forever snuffed out. The realms of life and death therefore meet each time *shikavat-zera* is released. The portal between the two realms opens. Either life will be the result – or death. A danger zone has been encountered - and the Serpent lies in wait for you at the crossroads. That is why Torah tells us that everything *touched by shikavat-zera* immediately becomes *tamei*.

### ***The Partnering of Man with Woman - and With the Holy One!***

In the Garden the Holy One ordained that it was not good that man should 'be alone'. He therefore took a part of Adam, reconfigured it, and gave it back to him in a form we know as 'female'. Adam called this reconfigured part of himself 'Chava'.

As the man is fearfully and wonderfully made, so is the woman. As the man has been given organs capable, once the man reaches 'puberty', of producing *shichavat-zera* – a fluid containing the male life-force of reproduction, so has the woman been given organs which are, once she reaches puberty, capable of producing another form of *zera* – the '*her seed*' which is mentioned by the Holy One in Genesis 3:16. This latter form of *zera*, produced deep within the female body, represents the female life force of reproduction. This latter form of *zera* is, however, only produced by the female's organs once a month.

For a new human life to be formed out of the union of a man and a woman the male-life force of reproduction must be released into the reproductive organs of the woman, which are in her 'private area', and must while still alive and strong come in contact with and unite at a cellular level with the female life-force of reproduction. The uniting of the two seeds, inside the body of the woman, is called *conception*. It does not happen every time. There is nothing automatic about it. It requires a miracle of the Holy One.

### ***The God of Second, Third, Fourth, Etc. Chances***

The Holy One has so programmed the body of the human female that if no conception occurs within a limited 'window of opportunity' in time, the unfertilized egg produced by a woman's body once each month quickly begins losing its life-creating ability and "dies". The Holy One then causes the woman's body to pour out large quantities of blood into her uterus flushing out both the unfertilized egg and the outer lining of the uterus that did not bear fruit. The



resulting flow of blood and tissue out of the woman usually takes place over a three-to-seven-day period. The process, commonly called menstruation, is designed by the Creator to cleanse the woman's body of the "dead" matter and simultaneously prepare her for the next opportunity to conceive, thereby renewing her capacity to fulfill the Divine prophecy and plan.

### ***Why Does the Holy One Say a Niddah is Tamei?***

Just as everything the *shikavat-zera* of a man touches becomes *tamei*, so everything the female's ovum touches becomes *tamei*. In both cases – the spilling of *shichavat-zera* and the issuance of blood from a niddah - the realms of life and death have collided. A doorway has been opened between the two. Important issues hang in the balance. From a spiritual standpoint, life cannot proceed as 'business as usual'. A heightened state of alert and awareness is required. Hence Torah tells us clearly:

***V'ishah ki-tiheyeh zavah dam***

*When a woman has a flow of blood*

***yihyeh zovah bivsarah***

*that issues forth from her body.*

***shiv'at yamim tiheyeh v'nidatah***

*For seven days she is to be tamei because of her menstruation,*

***v'chol ha-nogea bah yit'ma ad ha-arev***

*and anyone touching her shall be tamei until evening.*

***V'chol asher tish'kav alav b'nidatah yit'ma***

*As long as she is in her menstrual state, what she lies upon becomes tamei,*

***v'chol asher-teshev alav yit'ma***

*and anyone sitting on it likewise becomes tamei.*

**[Leviticus 15:19-20]**

The fact that a woman has a monthly flow of blood and tissue (that she is a *niddah*, menstruating woman), does not mean she has sinned or is in any way "unclean" in any moral sense. It does however mean that *something worthy of note has happened -- that the Holy One has begun the process of renewing her capability of producing life in another cycle of the moon*. Since the Holy One has begun this wonderful thing, renewing His promise and prophecy for the woman and her God-ordained husband again, a special "acknowledgment" period for acknowledgment of the Holy One's grace and renewing is prescribed by Torah. This special acknowledgement period begins with the first sign of blood and tissue from the woman. From that point she is to count off [like *counting the omer*] seven days. During this period she is "*tamei*" - whether she is physically bleeding or not.

What does exactly does this kind of *tumah* [i.e. *tamei*/conflicted/compromised status]

mean? As we have discussed in previous studies, most English Bibles translate the Hebrew words *tumah* and *tamei* as ‘uncleanness’ or ‘unclean’, respectively. That is unfortunate. The wisdom that the Holy One is imparting in the Kedusha Discourse is not that human beings who experience a *tamei* event [examples, a *tazria*, a *niddah*, etc.] thereby become “dirty”, “sinful”, distasteful to Him, or – Heaven forbid! - in danger of eternal damnation. It simply merely means that they have entered a danger zone of another kind - a state of *spiritual transition* involving the opening of a door to even more dangerous levels/types of *tumah*. This makes getting out of one’s routine, and paying extremely close attention to, and following, the Holy One’s instructions, very, very important to the person’s spiritual well-being. It is a status requiring enhanced physical, emotional, and spiritual security, and calling for the exercise of extreme vigilance. “Business as usual” is not a good option. Major issues hang in the balance. The *tamei* person is in a spiritual “*danger zone*”, or *portal of death* – a place where the spiritual dimensions of light and darkness are overlapping each other, and where spiritual worlds we cannot see with natural eyes are bumping into each other.

How a human being responds/reacts when entering or encountering such a portal is very important. Depending on how the human being navigates at the point of intersection, you see, the portal *may* lead the human away from the Holy One, the way it did with Chava in the Garden of Eden, or it may bring the human closer than ever to the Holy One, the way the Holy One intends. Indeed, every challenge presented by an encounter with *tumah* is actually *a fantastic opportunity in disguise*. We just need to know what our ‘triggers’ are; and what protocols our King has designed for us follow to navigate through the danger zone, overcome the *tumah* insult, and advance the Kingdom agenda past another milestone.

### ***No Guilt, No Shame; Just Called to a Special Level of Separation***

The fact that Torah tells us a woman in *niddah* is *tamei* does not mean that she is in any way inferior. *Tamei* status simply means that something potentially wonderful is happening within her – if she will just approach the situation according to the Holy One’s instructions as opposed to heeding the counsel of the Serpent or responding to the fickle demands of her own flesh. The Holy One is performing a miracle of grace in her, and is very, very close to her.

*Tamei* status does mean that ‘Tabernacle participation’ is suspended for her. But as unnecessary and superfluous, as with any person who is *tamei*. But there is even more of a sanctification - a setting apart - for her than for other *tamei* persons. She is, during this seven-day period, not to be touched intimately at any level; for her husband to engage in intimate contact of any nature with her during this period would be totally inappropriate and insensitive to what The Holy One is doing in

her. Think about it – *the niddah’s capacity to produce life is being renewed by her Maker*. She is exclusively His, not her husband’s, during this period of time. For her husband to interfere and inject himself into the process would be to dishonor the Holy One, and show disrespect both for his wife and for the Holy One. This of course requires both the participation and cooperation of the *niddah’s* husband. *Niddah* status is therefore a monthly test of whether the Holy One is or is not Lord of the home and of the marriage relationship.

### ***Why All the Fuss? What’s the Big Deal?***

Our secular world says that *niddah* is an inconvenience and bother, and that it should not affect a woman’s life – or that of her husband – at all. It is not *celebrated* by our society but *hated*. It is the subject of crude jokes. The philosophy of the world appears to be “this too shall pass” – deal with it as best you can, and *by all means don’t let it slow you down or cramp your style*.

The Holy One’s perspective seems to be altogether different. The Holy One wants boys and girls, men and women, to know *who they are* and *why they were created male or female*, and to *trust Him and His creative design* of their bodies and bodily processes. He wants to interact with them most intimately not through public religious services, but ***through the natural processes He has designed into human life***. By acknowledging the Holy One as Lord of these things and marveling at His goodness and creativity in connection with even the most mundane things of life, perhaps we can finally enter into realms of spiritual knowledge and experience that transcend “religion” and which go to the essence of the relationship with the Holy One for which we were created.

### ***The Emission of Zuv – and Its Deeper, Covenant-Impacting Implications***

The first subject related to human sexuality that the Holy One addresses in parsha Metzora involves the emission of abnormal bodily fluids – in Hebrew, *zuvim* - from a man’s sexual organ. Remember what I said about the Holy One getting ‘embarrassingly personal’? Gird up your loins, dear ones, and let’s see what the Holy One is trying to teach us.

Human bodily fluids are designed to remain within the body. Any time there is an escape or emission of bodily fluids the Holy One wants the potential for *tumah* to be considered and dealt with. When the source of the discharge of bodily fluids is an organ essential to reproduction – in other words, an organ designed by the Holy One to play a couple of key roles in the fulfillment of the Avrahamic Covenant – the need for any *tumah* to be discerned and dealt with is especially important. And when something abnormal and toxic comes spewing out of the portal from which

the seed of life is designed to issue – well, we need some instruction from our Creator on what to do. Hence the Holy One tells us plainly that an abnormal emission from the male organ of reproduction renders the man tamei [Leviticus 15:1] and necessitates some significant changes in the status quo.

What kind of emission is the Holy One talking about here? He is not talking about the expulsion of urine. That is a normal part of every person's daily life. It does not involve *tumah*, and therefore it does not need to be addressed. He is also not talking, in these verses, of seminal fluid; that carries its own aspects of *tumah*, it turns out, but all that will be discussed in detail in the aliyah we will study tomorrow. The kind of emission the Holy One is talking in the first part of Leviticus 16 is an abnormality. It is a warning sign that *something is very wrong inside the man's* reproductive organs. What exactly is wrong? This particular kind of an abnormality is almost always associated and flowing from a sexually-transmitted disease. Such a discharge does not merely affect the man from whom it issues forth. It has a high level of contagion attached to it. The *tumah* of *zuvim* *therefore* attaches to the bed upon which an affected man lies, to any object upon which he sits or rides, and anyone who comes into physical contact with either the man, his bed, any of his bodily fluids, or his seat.

Note that the contagion to clothing, bedding, objects, and those who touch them is the lower level just immerse in water, wash your garment, and become-*tahor-again-at-evening* situation. Leviticus 15:4-11. But note that the man with the discharge has a much longer period of *tumah* – until he has been free of the discharge for a full seven days.

*And when he who has a zuv is cleansed of his gushing,  
then he shall count for himself seven days for his tahar-ing,  
wash his clothes, and bathe his body in running water; then he will be tahor.  
On the eighth day he is to take for himself two turtledoves or two young pigeons,  
and come before the Holy One at the door of the tabernacle of meeting,  
and entrust them to the kohen.  
Then the kohen is to approach with them,  
the one as a chata'at and the other as an olah.  
In this manner the kohen is to make atonement for him before the Holy One  
because of his discharge.*

[Leviticus 15:12-15]

How did all this start? It always starts in the realm of *thought*. As the Psalmist said:

*Blessed is the man ... [whose] delight is in the Torah of the Holy One;  
and in/upon/about His Torah He meditates day and night.  
He will be like a tree planted by rivers of living water,  
which brings forth its fruit in season.  
His leaf also will never wither, and everything he does will prosper.*

[Psalm 1:1, 3]

Shaul of Tarsus put it this way: *Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.* Philippians 4:8. Shaul then told his friends at Thessalonica: *This is the will of God, your sanctification [i.e. your being made holy as He is holy] that you should abstain from fornication; that each of you should know how to possess his own vessel in sanctification and honor not in passion of lust, like the Gentiles who do not know God.* I Thessalonians 2:3-5. And Shaul got even more specific with his young charge Timotheus, instructing him: *Be a vessel unto honor, sanctified, and meet for the master's use, and prepared unto every good work. Flee also youthful lusts: but follow righteousness, faithfulness to covenant, and shalom, with them that call on the Holy One out of a pure heart.* II Timothy 2:21[b]-22.

Let's commit to do sexuality the Holy One's way – or not at all. Let's understand that the way our cultures and entertainment moguls think of, model, and promote sexuality is profane, destructive, and dangerous. There never has been and there never will be anything *tov* [i.e. good, delightful, beautiful, productive of good, delight, and beauty] about a man or a woman, a boy or a girl, exercising the gift of sexuality outside the realm of the Holy One's holy and beautiful plan. Males of the human species especially need to understand, therefore, that sexual activity – for kingdom purposes or for selfish purposes – always starts with [a] the operation of the *mind* and [b] the wandering of the *eyes*. Men tend to respond to visual stimuli. Once their eyes have seen something or someone that activates the baser instincts, men have choices to make. They can choose to let their minds seize upon what their eyes have seen, and let fleshly urges engage, and then let their thoughts wander to places they should not go and situations that can only lead to *tumah*. OR they can resist the temptation. Yes, they can. Yes, YOU can. You just have to discipline yourself to say 'no' to the wandering of both the eye and the mind. Letting our eyes wander into toxic, impure, animalistic ways will always yield *tumah* in one form or another. Toxic, impure thoughts about and/or attitudes toward sexuality, if not displaced immediately with pure, holy, Kingdom, covenant-consistent thoughts, always fuel toxic, impure desires. Toxic, impure desires fuel toxic, impure advances. Toxic, impure advances often lead to toxic, impure contact. And once the ball starts rolling downhill, the Holy One, His Great Redemptive Plan, and the glorious destiny He has planned for the people engaged in the toxic, impure contact, get forgotten. At that point the serpent takes over the wheel, and drives the process toward the edge of the cliff at breakneck speed, chuckling gleefully all the way. Toxic, impure discharges are often the *least harmful* of the tragic results that can flow from the runaway train of sexuality gone berserk. And what does a toxic discharge signify? It signifies a train wreck. It testifies that an organ – and a precious gift – that was designed to bring life into a covenant home,

in proper season, in order to fulfill the ‘seed’ promise of the Avrahamic covenant, has been allowed instead to become a vessel for spreading the *tamei* realm of fragmentation, soul-ties, conflict, separation, perversion, and destruction into every relationship and interaction the Holy One planned for redemption and the release of His glory. Even yet, the Holy One is merciful. Even yet His thoughts and instructions are only about the man’s redemption and restoration. He does not judge the man for his depravity of thought or behavior. He sets forth instead a protocol for healing, for cleansing, and for a restoration of wholeness.

Have you departed from the Holy One’s glorious plan for your sexuality? If so, please take that departure seriously. But you do not have an accuser in the Holy One. The issue to the Holy One - and to the Redeemed Community - is not how badly you have behaved, or how much damage you have done. The issue to the Holy One and the Redeemed Community is what you will do from this point forward. Will you let the Holy One train you to control your thoughts – and set a guard over your eyes? Will you let the Holy One train you to keep your contacts with other people pure – thinking of others as daughters or sons of the Most High, with destinies far too great to be polluted by animalistic sexual activities with you or anyone else? Will you let Him train you to look upon and think of all males of the species as brothers and all females of the species as little sisters? Will you, in the power and purity of the Ruach HaQodesh, start to take responsibility not only for your own purity and wholeness, but for the purity and wholeness of everyone with whom you come in contact? If you will co-labor with the Holy One in this regard, He can make you *tahor* – no matter what you have done before.

***Whatever You Do, Whether in Word or in Deed, Do it in  
the Character and Attributes of and for the Sake of the Lord Yeshua,  
Expressing Thanksgiving to God the Father In the Course Of It.***  
[Colossians 3:17]

The verse quoted above – Colossians 3:17 – applies to all aspects of life, including expressions and activities of sexuality. If the Holy One is to be honored, if His Covenant advanced, and if His Kingdom expanded, there is to be no seduction. There is to be no fornication. There is to be no exploitation of ours or another human being’s organs or capacity for sexuality for a personal agenda of either pleasure or power. There are to be no ‘one-night stands’. There is not even to be any self-indulgent exploration. To the Holy One, kicking the sexual desire train into gear is not a game in which His People can participate. He offers them something much better, much more fulfilling, more delightful – and more healthy. He wants us to know – and let the world know – that sexuality is not child’s play. It has consequences. It sends forth destructive shock waves. It establishes baselines and expectations. It always revs up the appetite for

something more, something darker, something more novel, something more indulgent, and something more dangerous. It comes with strong emotions. It generates spiritual soul ties. It is not adult entertainment. Outside of a lifetime commitment made beforehand and formalized in such a way that breaking it has serious consequences, there is to be no testing of what feels good or pleases one's self or one's mate and what doesn't. If the Holy One is truly to be honored, and His Covenant and His Plan of Redemption for the world is to be truly respected, outside the context of an established marriage the people of the Holy One are to have no involvement in anything that even smacks of sexuality. We are not to do anything – or watch anything, or listen to or read or wear or take off anything – that will kick-start either our own fleshly curiosity about or appetite for sexual expression or that of any other human being. For us to do so would be to defraud at multiple levels. First, it would defraud the Holy One, who gave us the precious gift of sexuality for Covenant and Kingdom purposes, not satisfaction of curiosity or pursuit of a personal pleasure agenda. Secondly, to do so would defraud ourselves – i.e. our true identity as sons and/or daughters of the Kingdom. Once the 'cat' of sexuality is out of the bag, it can never be put back in. We were designed for one kind of sexual expression – the holy, Covenant-advancing, God-honoring kind. To the Holy One, to our mate or future mate, and to the child[Ren] we are supposed to bring into the world, we are to devote 100% of our sexuality - as we devote to them 100% of every other aspect of our lives.

There is absolutely no shame or “dirtiness” in the union of a husband and a wife [Genesis 2:25; see also Hebrews 13:4]. But there is indeed shame – and great potential harm - in any other form or context of sexual expression.

### ***L'Chayim – To Life!***

Every time a man expels *shikavat-zera*, that fluid contains the potential to create life – or something else. It is only through *shikavat-zara* that the Holy One has ordained that a man is to cause his unique strands of DNA, and thereby his unique identity and the purpose for which his bloodline was established in the world, to continue to live in and impact the earth for another generation. What results each time a man expels *shikavat-zera* will be one of two things. It will either be joyful fulfillment of the Holy One's Covenantal instruction to 'multiply, or it will be an irrelevant and selfish waste of both the precious fluid and the man's seed of life. Hence, the Holy One says:

***If/when/anytime a man expels seed-carrying fluid [Hebrew shikavat-zera],  
he is to wash all his body in water, and he remains tamei until evening.  
And any garment and any leather on which there is shikavat-zera,  
it is to be washed with water, and it remains tamei until evening.  
Also, when a woman lies with a man, and there is shikavat-zera,  
Both are to make mikveh in water, and they will both remain tamei until evening.***



[Leviticus 15:16-18]

The release of *shikavat-zara* is never to be taken lightly. Every time it happens, the man's life force – the most precious gift he has received from the Holy One - has been released. What will – or could have – come of it? This should cause the man – and the woman he was with – to reconsider why they are alive. Why does the Holy One continue to give them breath and strength? Why does He still believe they can co-labor with Him in the Grand Redemptive Plan for mankind and Creation? Why does he allow the honor of carrying forth their bloodline and DNA into another generation? How and in what context and circumstances does He envision them doing so? How can they do so most effectively, efficiently, and honorably?

Each time a release of *shikavat-zara* occurs, therefore, it is important for the participants to take some time away from normal activities and social interactions. This is not a time for 'business as usual'. It is a time to pray, to meditate, and to seek clarity and focus regarding where life is supposed to go from here. It requires some *time* – until the next sundown. It requires some *water*, hopefully both physical and spiritual – *i.e.* what Scripture calls *the washing of water by the word*]. And it requires some recommitment to the Holy One, His Covenant, His Ways, and His Wonderful Plan.

### ***When Something Goes Wrong - The Tzavah***

Parsha *Metzora* also deals with the *tzavah* - a woman who has a flow of blood or discharge of tissue or fluid *outside or beyond the Torah-prescribed period of niddah*. This situation is different because the blood flow we are talking about with a *tzavah* is an *abnormal flow* of blood. Such a blood flow means that something is going on in the woman's body and/or spirit with potential life-threatening (for her life and for her ability to participate in creating life) consequences.

Torah tells us that the *tzavah* is *tamei* with the same restrictions of a *niddah* for the entire period of time the excessive bleeding or discharge is occurring, and for a seven-day period immediately following the cessation of bleeding or discharge (whenever that may be). On the eighth day after her abnormal flow of blood ceases, like the *niddah on the eighth day after her normal flow of blood and tissue begins*, the *tzavah* is to present to the Holy One (now, through Messiah Yeshua) her *korban olah* (approaching the altar to make a total dedication of body, soul and spirit) and her *korban chata't* (approaching the altar to be cleansed from sins, in order to begin her normal activities of life anew, without "baggage" from the past). This does not mean her *tzavah* condition was brought about by sin, but merely that she does not want to take the baggage of any past sins with her into her "new" (renewed) life. She like a virgin bride with no spot or wrinkle wants to wear a white gown into her

husband's bedchamber – which, of course, is symbolic of the Holy One's Heavenly *Mish'kan* – the place prepared for her.

### ***The Task of the Redeemed – Distinguishing Between things Tamei and things Tahor***

One final thing. The last verse of the parsha summarizes for the Holy Community in which the Manifest Presence of the Holy One physically dwells the basic principle of *separateness*. The Holy One says:

***You are to keep B'nei Yisrael separate*** (Hebrew *natzar*, set apart, like a Nazirite)  
***from things that will make them tamei,***  
***so that they will not die in a tamei state***  
***for defiling my dwelling place which is among them.”***

In the absence of the *Holy One's Manifest Presence* from our community (May that Presence return to us, and soon!) there is little danger of physical death whether or not the provisions of today's aliyah of Torah are honored or not. But that does not affect the continued applicability of *the torah of family purity* – which after all are *not about escaping death but are instead about honoring the Holy One, recognizing His wonderful grace and renewing, and respecting what He is doing in the beloved and precious women in our lives.*

Matters of family purity are not matters of “law” – they are matters *of the heart*. Do not approach them – or any other aspect of Torah – legalistically. Open your hearts to Him and listen for Him to speak to you of the spiritual realities these instructions of Torah are attempting to convey. And resolve to walk with the Holy One as His covenant partner through whatever processes and *mitzvot* He may lead you. Lean on Him. Learn from Him. He is calling you. He will show you what you need to do to make His Word meaningful and productive of good in your life, in your marriage, and in His Creation.

### ***Questions For Today's Study***

1. In verses 16-18 of the 15<sup>th</sup> chapter of Leviticus the Holy One discusses the flow of “*shikavat-zera*” [literally, “resting seed”, but referring to seminal fluid] as something that makes a man enter a period of *tamei*.

[A] What does Torah say the man from whom seminal fluid flows should do to become *tahor*?

[B] What is the woman involved to do to become *tahor*?

[C] Why do you think the Holy One wants people who engage in acts of sexual intimacy to take some “time out” and go on “spiritual high alert”? [Hint: Read Genesis 1:27-28 and 2:20-25]

2. Torah moves from discussing releases of seminal fluid from a man to a

woman's monthly flow of blood [verses 19-24 of chapter 15]. The Holy One created the female body and set in motion its processes. When a woman experiences her monthly flow of blood, it means that the potential new life she produced that month was not fertilized -- that no conception of life occurred, and that her body is being prepared for another opportunity to produce life. The process is mostly regarded as "inconvenient" in today's society, but leads to one of the most fascinating aspects of the lives of Torah-observant families -- the practice of "*niddah*"-- the setting apart of the woman for seven days after which she engages in a personal *mikveh* to signify a renewing of her life.

[A] What does Torah say the woman from whom menstrual blood flows should do to become *tahor* (to re-enter tabernacle ritual and communal activities)?

[B] Why do you think The Holy One wants women to take some "time out" each month?

3. Today's Torah aliyah also covers "*zuvim*" - things that 'gush' or 'flow' (or 'leak') out of the human bodies that the Holy One created in His own image. While some of the *zuvim* (emissions or secretions of bodily fluids) may indicate, to a medical professional, the presence of a disease process, the intent of the references to these *zubim* in the Torah is not medical. The Holy One is not prescribing medical treatment. He is reiterating that He is the creator of the body and its systems, and He is giving instructions designed to remind His people, who are now dwelling in the shadow of His Radiant Presence, that His relationship with them is much more personal and intimate than mere tabernacle ritual. People with *zuvim* were, for a day or for a week or for an extended period, not to engage in tabernacle ritual or communal activities. That did not, however, mean that they were, rejected by or cut off from the Holy One. To the contrary, they were to take some "time out", and focus on their relationship with the Holy One and His Torah. They were to be alone with Him. They were to deal directly with the Holy One. They had to consider, was God sovereign in their lives or not? Did they prefer tabernacle ritual, or communal activity for that matter, to doing His Will? Or was fulfilling His Will more important than religious or social activity? They had to answer the question -- do you love the Holy One your God with all your heart, with all your soul, and with all your strength?

*Zuvim*, necessitating "time out", and a *heightened state of spiritual alert/consciousness*, could range from the monthly menstrual flow of blood [for women], to discharges caused by urinary and reproductive tract infections and to sexuality [for men]. The Hebrew word is the same word used to describe what *Eretz Yisrael* does with milk and honey -- that is, it "gushes", or "flows", or "leaks". Stop and meditate, Beloved, on what "gushes", what "flows", and what "leaks" out of you! What spiritual *zubim* do you emit into the people around you?

Read Matthew 15:7-20; then stop and seek the face of the Holy One concerning your *zubim*!

[A] What physical things are made *tamei* by being touched by a person with a “*zuv*”?

[B] How does each become *tahor* (to re-enter tabernacle ritual and communal activities)?

[C] What does the person with a “*zuv*” do to become *tahor* (to re-enter tabernacle ritual and communal activities)?

4. In today’s aliyah the Holy One also discusses the effect of a flow of blood in a woman outside of her monthly menstrual flow. Read Matthew 9:18-22.

*While he told these things to them,  
behold, a ruler came and worshiped him, saying, "My daughter has just died,  
but come and lay your hand on her, and she will live."  
Yeshua got up and followed him, as did his talmidim.  
Behold, a woman who had an issue of blood for twelve years  
came behind him, and touched the tzitziyot of his garment;  
for she said within herself, "If I just touch his garment, I will be made well."  
But Yeshua, turning around and seeing her, said,  
**"Daughter, be glad! Your emunah has brought you wholeness."**  
And the woman was made whole from that hour.*

[A] Why did the woman want to touch Yeshua’s garment?

[B] What part of Yeshua’s garment did the woman touch? [Hint: See Malachi 4:2]

[C] Did the woman violate the Torah?

[D] What offering was the woman in the story required by Torah

5. Moving on into the 2<sup>nd</sup> Haftarah of the week [Malachi 3:3-24] we see that in verses 3-14 of Malachi 3, after calling upon Israel to “return” to the Holy One, the prophet Malachi poses a number of questions, then answers each of those questions from the Holy One’s perspective.

*... and He will sit as a refiner and purifier of silver,  
and he will purify the sons of Levi, and refine them as gold and silver;  
and they shall make korbanot to the Holy One in righteousness.  
Then the korbanot of Yehudah and Y’rushalayim will be pleasant to the Holy One,  
as in the days of old, and as in ancient years.*

***I will come near to you to judgment;  
and I will be a swift witness against the sorcerers,  
and against the adulterers, and against the perjurers, and against those who oppress  
the hireling in his wages, the widow, and the fatherless,  
and who deprive the foreigner of justice, and don't fear me," says the Holy One of Hosts.  
"For I, the Holy One, don't change; therefore you, sons of Ya`akov, are not consumed.  
From the days of your fathers you have turned aside from my ordinances,  
and have not sh`mar-ed [treasured them, considered them precious] **them.*****

*Return to me, and I will return to you” says the Holy One of Hosts.*

*“But you say, ‘How shall we return?’*

*Will a man rob God? Yet you rob Me!*

*But you say, ‘How have we robbed you?’ In tithes and korbanot.*

*You are cursed with the curse; for you rob me, even this whole nation.*

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*“Your words have been stout against me,” says the Holy One.*

*“Yet you say, ‘What have we spoken against you?’ You have said, ‘It is vain to serve God;’*

*and ‘What profit is it that we have kept his charge,*

*and that we have walked mournfully before the Holy One of Hosts?’*

[A] Write each of the questions the Holy One says are being asked by His people.

[B] What are the answers the Holy One gives to these questions?

6. The Holy One’s last prophet before the coming of Messiah then continues his message:

*Then those who feared the Holy One spoke one with another;*

*and the Holy One listened, and heard*

*and a book of memory was written before him,*

*for those who feared the Holy One, and who honored his name.*

*“They shall be mine,” says the Holy One of Hosts,*

*“my own possession in the day that I make, and I will spare them,*

*as a man spares his own son who serves him.”*

*Then you will return, and discern between the righteous and the wicked,*

*between him who serves God and him who doesn't serve him.*

[A] How would you describe what is going on in Malachi 3:16-18?

[B] What will be the distinction between the righteous [*Tzaddikim*] and the wicked [*rashaim*]? Between those who “serve” [lit. Bondservant, husbandman/steward, and/or worshipper] and those who don’t? [Hint: look ahead to Ch. 4, verses 1-3!]

[C] What is the first thing B’nei Yisrael is instructed to do to “return” to the Holy One in preparation for “the day of His Coming”? [Hint: look at ch. 4, verse 4!]

[D] When the faithful remnant of B’nei Yisrael does this first thing, what does the Holy One say He will send the prophet Elijah to do?

[E] If B’nei Yisrael does not respond to Elijah, what does the Holy One say He will do when He comes?

[F] Read Luke 1:17, Luke 3: 1-20, Matthew 21:23-32, Luke 7:24-35 and Matthew 11:7-15. How does what Yochanan the Immerser did relate to what Malachi said Elijah was to do?

[G] Whose death is recorded in today’s haftarah reading, and why is that death important?

7. In today’s verses from the B’rit Chadasha Shaul of Tarsus admonishes us:

*Do not be deceived, God is not mocked;*

*for whatever a man sows, that he will also reap. For he who sows to his flesh will of the flesh reap corruption [i.e., tamei status], but he who sows to the Spirit will of the Spirit reap everlasting life. And let us not grow weary while doing good, for in due season we shall reap if we do not lose heart. Therefore, as we have opportunity, let us do good to all, especially to those who are of the household of faith.*

[Galatians 6:7-10]

[A] What is Shaul referring to when he speaks of a man ‘reaping’ and ‘sowing’?

[B] What is Shaul referring to when he speaks of doing ‘good’? By what definition or standard are we to determine what ‘good’ we should do?

[C] Compare what Shaul says in verse 10, about doing ‘good’ *especially to those who are of the household of faith*, with what Yeshua taught about love of enemies in Matthew 5:43-48, in connection with which He said: “*Do not even pagans do that?*” How is what Shaul is teaching in Galatians 6:10 alike, and how is it different from, the Master’s teaching in Matthew 5:43-48. In connection with your answer, consult and meditate on John 13:34-35 and John 15:12-17.

*May we learn what it means for the Holy One to be Lord –  
in our homes, in our clothes, and even inside our bodies.*

### ***The Rabbi’s son***

### ***Meditation for Today’s Study***

Psalm 119:113-120 [SAMEKH]

*I hate double-minded men, but I love your Torah.  
You are my hiding place and my shield.  
I hope in your word. Depart from me, you evildoers, that I may keep the mitzvot of my God.  
Uphold me according to your word, that I may live.  
Let me not be ashamed of my hope. Hold me up, and I will be safe,  
and will have respect for your statutes continually.  
You reject all those who stray from your statutes, for their deceit is in vain.  
You put away all the wicked of the eretz like dross. Therefore I love your testimonies.  
My flesh trembles for fear of you. I am afraid of your judgments.*