

Shiur L'Yom Chamishi¹

[Thursday's Study]

READINGS: **Torah Tazria:** Leviticus 13:29-46
Haftarah: II Kings 5:8-14
B'rit Chadasha: Matthew 8:4

If a man or a woman has a mark/spot/blemish come forth on the head or in the beard ...
[Leviticus 13:29]

Today's Tazria Meditation is Psalm 119:105-112;

This Week's Amidah prayer is Petition No. 1, Da'at [Intimate Knowledge/Understanding]

V'ish o ishah ki-yihyeh vo naga b'rosh o v'zakan – *If a man or woman has a mark/spot/blemish come forth on the head or in the beard ... v'ra'ah ha-kohen et-ha-nega* – *the priest is to inspect the mark/spot/blemish ... Exodus 13:29-30a.*

We humans have a lot of issues to deal with. We have to work, eat, hydrate, ambulate, find shelter, interact with others, and pursue life, liberty, and happiness the best we can. We have to navigate our way through all kinds of tense personal, emotional, family and social confrontations – hopefully without blowing up, melting down, breaking things, inflicting serious damage on society, or causing ecosystem mayhem. And, of course, as men, women and children of the Avrahamic Covenant we also have to try to maintain a good relationship with our Creator and represent Him responsibly in all the times, seasons, places, spaces and spheres of Creation that He has put in our care - while keeping a close watch out for unclean creatures and spirits, not to mention serpents, scorpions, fleas, ticks, predators, and pathogens.

In the midst of it all, *life happens* – and sometimes it *leaves a mark*. A spot.. A blemish. A scar. What is a person to do? We would rather no one ever see them. We would rather pretend they don't exist. The last thing we want to do is *talk to anyone about them* – much less have anyone inspect and/or poke around on them. But what if life leaves marks on our face, or scalp – where we can't cover them up? What if they won't go away. What if people stare – or worse, are repulsed and quickly look away?

Where do these 'spots and wrinkles' come from anyway? Why do they have to happen to US? Sometimes stress is the culprit; or an insect bite. Sometimes we are on the wrong end of trauma – be it of natural, negligent, accidental, or violent source. Sometimes, deep inside our 'flesh', in the unseen realm, our immune

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system gets overwhelmed and loses a battle with an environmental or internal micro-enemy. Sometimes it is brought on by an invasive bacteria; other times by a virus – or perhaps, heaven forbid, by a parasite! Sometimes it results from a dietary deficiency; other times it is just too much – or not enough - time in the sun.

Whatever the cause, it is inevitable, it seems that a season of life unfolds where marks, spots, blotches, sores, and/or blemishes appear on the scalp or face. Swelling erupts around a hair follicle. But what do they mean? What are they trying to tell us – and how, if at all, is such a mark to be looked at and/or treated differently than a *se'it* [i.e. a rising, swelling, or puffiness]; a *sapachat* [i.e. a spreading sore]; a *baheret* [i.e. an area of sunkenness, indentation, or cratering]; a *sh'chin* [i.e. a boil/infected hair follicle], or a *mich'vat* [i.e. a burn mark] on any other part of our body?

Ugh! Off to see the *kohen* – and part-time spiritual dermatologist – we go! Is all this really necessary?

***It is Not a Matter of Health Care;
It is a Matter of Trust!***

Being in covenant with the Creator of the Universe is a wonderful privilege – one that should never be taken lightly. His Presence is intoxicating. His Majesty is breathtaking. His Touch is transforming. His Words are empowering. His Spirit is invigorating. His Ways are inspiring. His Patient, Gentle, Ever-faithful Lovingkindness is humbling. His *shalom* is calming, refreshing, and healing. Who in their right mind would not want to know Him, delight in Him, walk with Him, talk with Him, learn from Him how to love the world's most unlovable people, places, and seasons like Him? Who would not want to stand in awe of Him, bow the knee to Him, cast all one's crowns before Him, and lay down one's life to serve Him, worship Him, and – if and to the extent He allows it - co-regent with Him?

The Holy One is so good, so kind, and so gracious it makes us giddy. We do not serve Him grudgingly, out of fear of reprisal. We serve Him with exceeding joy, motivated by intense love. He is the farthest thing from a cruel taskmaster anyone will ever see. To those who know Him, His Torah is therefore not a burdensome system of laws by any means. It is instead wonderful, wise, and gentle. The loving instructions for life it contains are a delight – indeed a treasure – to us. No one in their right mind would seek to avoid or escape – much less complain about or resist - the least of them. They offer a beautiful Divinely illuminated pathway of life, health and peace. The wise man runs to embrace them. With the Psalmist we cry out:

***Open my eyes, O Holy One – that I may see wondrous things in your Torah.
I am a stranger in the earth; do not hide Your Mitzvot from me!***

My soul breaks with longing for Your Mishpatim at all times!
[Psalm 119: 18 – 20]

Pure Light – and sheer delight – *that* is His Torah. Each parsha emanates from the twin fountains of His Great Wisdom and His Great Love. It imposes no burden on him who *sh'mas*; it instead opens to such a one the doors to true freedom. It contains no curse for him who *sh'mar* and *asahs*; it instead catches such a one up in an ocean of blessings. Every syllable – indeed every single Hebrew letter – of Torah unwraps a *precious gift* that the Holy One has in mind for mankind. Every word unleashes wave after wave of Divine Energy into our souls. Every narrative is about us, and our children, and our children's children, forever. Every aliyah unveils a secret strategy of *tikkun*. Every *mitzvah* provides a salve for the healing of some aspect of Creation. See **Psalm 19:7-11**.

In His precious Torah the Holy One empowers all persons who enter Covenant with Him to become *people of ever-increasing beauty and purity*. Torah is His protocol for the Ultimate Divine Bridal Make-Over through which He intends to transform ordinary human beings like us from a motley crew of self-centered slaves and shrews to a fitting help-meet for Himself – a Bride without spot, wrinkle, blemish, or any such thing. **Psalm 119:9, 11, 97-105**. We can – and should – therefore embrace Sefer Vayikra's Ultimate Extreme Bridal Makeover protocols with confidence that they are intended for, and will invariably result in, our good.

***Problems Involving the Head [Hebrew, rosh]
and the Hair [Hebrew, se'ar]***

Today the focus of the makeover protocols turns from our skin to our *head* [Hebrew, *rosh*] – and our *hair* [Hebrew *se'ar*]. Heads. Hair. Everybody has both. So what's the big deal?

Torah is not a science book or a medical journal; it is instead a book of spiritual inspiration, empowerment, and instruction. There is, therefore, both a literal, *p'shat* level purpose and a spiritual, *sod* [deeper mystery] level to every instruction He gives in this Book. With regard to our King's instructions regarding the head and hair, consider what writers of the apostolic Scriptures have to say. Shaul told the Corinthians: "... ***Understand - the head [Hebrew, rosh] of every man is Messiah, the head of a wife is her husband, and the head of Messiah is God.***" I Corinthians 11:3. And, of course, two 'gospel' writers describe Yeshua as declaring to His talmidim: ***the very hairs [Hebrew, se'arim] of your head [Hebrew, rosh] are all numbered.*** Matthew 10:36; Luke 12:37.

The Holy One will address four situations in today's aliyah. With regard to each, first we need to understand *the natural processes* involved; then, perhaps we can

begin to grasp, and marvel at, the *stunning spiritual* implications.

The first situation the Holy One will address in today's aliyah is what a *kohen* is to do when someone presents to him with a cluster of scaly lesions on his or her 'head', or in any of the areas where *facial hair* usually grows – i.e. the eyebrows, eyelids, cheeks, upper and lower lip, jawline, neck, inside nostrils, in the ear, etc. **Leviticus 13:29-37**. The key the *kohen* is to look for in such cases is the point at which [a] the lesion cluster stops growing/spreading and [b] a healthy, normal-looking hair is emerging from a follicle within the area affected by the lesions.

The second situation addressed will be what a *kohen* is supposed to do when a man or woman presents to him with an indented or necrotic '*bright spot*' [Hebrew *baheret*] anywhere on the flesh of his or her body. **Leviticus 13:38-39**. The key the *kohen* is to look for in such cases is for the color of the spot to return to a dull white [normal skin color for a Caucasian] instead of the bright white hue that indicates the involvement of an abnormal micro-biological process.

The third situation the Holy One will address will be the situation of hair loss/baldness **Leviticus 13:40-44**. The key the *kohen* in this instance is to look for in such a presentation is blotchy redness. Mere hair loss is not indicative of a spiritual problem; for red blotches to appear on the bald areas, however, is problematic indeed, indicating active *tzara'at*.

The fourth and final situation the Holy One will address in this aliyah will be the responsibilities of a person who has failed all the healing protocols to the point that he or she is constantly oozing *tumah* [i.e. *toxic unwholesome discharges*], and has to be sent outside the camp. **Leviticus 13:45-46**.

What is a Kohen to Do When Faced With Such Unpleasant Things?

The *kohen's* responsibilities in relation to these three situations are: 1. to first *make himself available to*, and then *offer his time and full attention to*, the individual who presents himself or herself with the problem – not considering himself too busy or too important to deal with such menial things; 2. not to jump to conclusions/assume the worst regarding the cause, extent, diagnosis, or prognosis of the individual's condition; 3. not to assign blame or condemnation for the condition; 4. to stay focused on, and trust in, the protocols given by the Holy One for evaluation, healing, and restoration – continuing to envision and work toward those objectives; 5. to be *willing to become tamei himself* in order to serve the one who has come to him in the intimate way the Holy One's protocols direct; 6. to thoroughly and gently inspect unsightly and/or odorous sores, lesions, and wounds without showing revulsion, distaste, or disgust; 7. to stay calm, keep up with the

days, and steadfastly adhere to the Holy One's assigned protocols - even if they do not seem to be making any difference - until healing comes; and 8. Not to allow himself to get emotionally involved, sympathetic, or sentimental to the extent that he fails or refuses to do what the Holy One says is necessary for the good of both the affected person and the community at large.

This requires the patient endurance – and steadfast loyalty - of the *kohanim*. But now, let us get a little more specific.

First Question: Are You Right in the Head?

We have discussed that ultimately and spiritually, the head [Hebrew *rosh*] of each man is Messiah, and the head [Hebrew *rosh*] of each woman is her husband. **I Corinthians 11:3**. So, the real question is going to turn out to be 'is everything good and right with and between you and your head [*rosh*]?' Men, are you in right standing and healthy, intimate fellowship with Messiah? Women, are you in right standing and healthy, intimate fellowship with your husband?

What are the signs of these things? The first sign of a healthy 'headship' is the absence of growing *scale* - i.e. active and growing anger, offense, complaint, areas of woundedness, guardedness, unforgiveness, hardness of heart, etc. The second sign of a healthy headship is vibrant, growing, healthy 'hair' [Hebrew, *sear*].

In regard to our relationship to Messiah, Holy Writ makes it clear that we are to be 'in' Messiah; are to be 'sanctified' in Messiah; are to be 'wise' in Messiah; are to be 'crucified with' Messiah; and are to be 'a new creation' in Messiah as to whom old things – i.e. the things of the 'old man' and flesh nature - have passed away. Likewise, we are enjoined to be *one* [Hebrew *echad*, in functional unity] *with all other talmidim* in Messiah; to be *seated in Heavenly Places with* Messiah; to be *consoled/comforted in* Messiah; to be *kind, tenderhearted, and forgiving toward one another in* Messiah; to be *possessing and accessing the mind of* Messiah; to be *rejoicing in* Messiah; to be *giving thanks in* Messiah; to be *exhibiting the covenant faithfulness and love of* Messiah; to be *strong in the grace of* Messiah; to be *living Godly in* Messiah; to be *exhibiting good conduct in* Messiah; and to be *walking in the shalom of* Messiah.

With regard to women and their husbands, Holy Writ tells us that proper relationship is evidenced by women 'submitting' [meaning to fall in order under, and follow after, as a soldier falls in order under and follows a military commander] to their husbands as unto the Holy One, even as husbands are to love their wives even as Messiah loves His called out ones – without any bitterness, nurturing and cherishing and constantly bringing cleansing to them through immersing them in the words and stories of Torah. See also I Peter 1:3, where married women are

admonished to be submissive to their husbands even if/when the husband is not sh'ma-ing the Holy One – in faith that the husband may be won ‘by the conduct of the wife’. If either the husband or the wife is not engaging with the other in the prescribed manner, ‘headship’ problems will ultimately manifest and require intervention. It is not a matter of who is to blame, who is right, who is wrong, or why it happened. Those are non-starter, non-Torah, non-Kingdom issues. They do not call for taking sides, or an emotional or sympathetic response. They call for wisdom, prudence, patience, and the eye, heart, counsel, touch, firm hand, and steadfast faithfulness of a redeemer. It is a simple matter of what the Holy One says is necessary for there to be a healing and restoration.

Second Question: How Are Your Antennae Working?

As stated above, the Hebrew word our English Bibles translate as ‘hair’ is *se’ar*². This noun is etymologically derived from a verb root meaning to *shudder, quiver, or vibrate* – particularly *in response to stimuli*. The patches of hair that the Holy One has caused to grow on our bodies is not designed primarily for warmth. Neither is it primarily for adornment. The hair that our Creator has given us is designed to function for us the way antennae function for insects. Everywhere on our body our hair grows it functions as our ‘feeler’, or antennae. It is very sensitive to external stimuli. In the natural realm, our hair senses heat, moisture, wind, touch, and even danger. It therefore constitutes our body’s first line of reception for those and many other sensations. When our hair receives an external stimulus it reacts with a sensation. The hair then conducts the sensation it has received to our hair follicles, and into the surrounding skin. The skin then conducts the sensation we received through our hair to the closest nearby nerve endings. The affected nerve endings then conduct the sensation to our brains for further processing.

Today’s aliyah is primarily about the effect of prolonged exposure to the *tamei* realm upon our hair, and more specifically, upon the effect of persistent or high doses of the toxicity of *tumah* upon the follicles and skin out of which our hair grows. Our hair is an *organ of spiritual as well as physical discernment*. Not only does it react to wind, heat, moisture, touch, and physical danger; it is also programmed to react very differently to the presence of that which is *kadosh* [i.e. that which is holy; surrendered to the will, plan, and purposes of the Creator] than it does to that which is *chol* [i.e. common, profane] and to respond differently to that which is *tahor* than it does to that which is *tamei*. I call it the ‘*pleasant tingle*’ phenomenon and the ‘*unpleasant crawl*’ phenomenon. Think of how a cat’s hair stands on end when in an agitated state, or how a dog’s hair reacts to a perceived threat, and you will get the picture.

² *Se’ar* is *sin, ayin, resh*. Strong’s Hebrew word # 8181, it is pronounced *seh-ahr*’.

If we know how to *sh'ma* the Bridegroom-King's Voice; if we allow our Bridegroom-King to train us in responsiveness and discernment; and if we do not damage or cover up our hair's receptors, our hair follicles will always alert us when we are in the flow of the Holy One's retinue. They will alert us when we are entering an area or dealing with a person, stepping into a conversation, or approaching a situation in which unclean spirits are engaged in doing what they do – which is to play with human emotions, re-open old wounds, offenses, and prejudices, stir up unhealthy fleshly human appetites, urges and desires, and dump toxic forms of *tumah* all over our minds, souls, bodies, conversations, and relationships.

Third Question: What if Our Head and/or Hair are 'Not Right'

In today's aliyah, the Holy One tells us:

***If a man or woman has a lesion on the head or the beard,
The kohen is to examine the sore;
and if it [i.e. the lesion] appears deeper than the skin,
and there is thin yellow hair [Hebrew se'ar tzahov daq] in it,
then tamei is the kohen.***

***It is a neteq [i.e. a pulling away; cutting off form of] tzara'at of the head or beard.
[Leviticus 13:29-30]***

The *tamei* realm almost always comes with noticeable warning signs. With animals the sign is failure to chew the cud and part the hoof. With aquatic creatures the sign is failure to have both fins and scales. With *neteq tzara'at* – the result of *tumah* overload on the skin in areas with hair coverage - the sign is the presence of both a *depression in the skin at the site of the lesion* and a *thin yellow* - in this case, obviously unnatural looking and unhealthy - *hair*. The presence of either sign is evidence of a *tumah* insult; when both signs are present at the same time, it means the *tumah* is so established in the person that their status transcends the level of *tamei* and has instead reached the advanced, far more toxic, stage of *tzara'at*. Our English Bibles call this condition 'leprosy' – but as we have discussed previously, this is not the condition that western civilization's writers and moviemakers have romanticized where fingers, toes, and faces fall off. *Tzara'at* is not a physically contagious disease. It is not spread by physical contact or bodily fluids. It is instead a spiritual condition. It is spread by negative words, toxic attitudes, arrogant opinions, fleshly lusts, and the obsessive behaviors and over-reaction patterns that flow from and are intimately associated with each.

If upon intimate inspection the *kohen* - and of course, at this stage of the studies the reader should see Messiah as the ultimate *kohen* to whom we offer ourselves for inspection - sees only the sign of a depression, while the hair in the affected area remains its normal color and appearance, the presence of a depression in the skin just means we are placed on a state of special alert. The *kohen* commits to leave

the camp secretly and come visit us twice more, in love and compassion. As our aliyah tells us:

*If when the kohen examines [Heb. ra'ah] the scaly sore,
it does not appear deeper than the skin, and there is no black hair in it,
then the kohen is to sagar [i.e. close up; enwrap] the one [or sore] for seven days.
And on the seventh day the kohen is to examine the sore;
and indeed if the scale has not spread [Heb. pasah – to go out from one place to another]
and there is no yellow hair in it, and the scale does not appear deeper than the skin,
he is to shave himself, but the area of the scale he is not to shave.
And the kohen is to sagar [i.e. close up; enwrap] the one [or sore] for another seven days.
On the seventh day the kohen is to examine the scale;
and if the scale has not spread over the skin, and does not appear deeper than the skin,
then tahor [i.e. clean/whole] is the kohen!
He [i.e. the affected individual] is to wash his clothes and he will be tahor.
But if the scale should at all spread over the skin after his cleansing,
then the priest is to examine him; and indeed if the scale has spread over the skin,
the priest need not seek for yellow hair. Tamei is he!
But if the scale appears to be at a standstill,
and there is black hair grown up in it, the scale has healed.
Tahor is he – the kohen.
[Leviticus 13:31-37]*

With the Holy One the goal – and the promise of the Covenant – is always that if we will join Him in the protocols of healing, He will restore us to wholeness in the proper time. The objective is never punishment. The goal is never suffering. The end in mind is always restoration. He is not to insult or humiliate us; He is actively engaging in our healing, our wellness, and wholeness. He is beautifying us – infusing us with life, health, and shalom. He is preparing us to be a fitting co-regent, who will represent His Wholeness and function in all the organs of spiritual discernment with which He equipped us.

Ah, but what if something happens to or in us, and despite what He is doing in us we are still not ready at the end of fourteen days? Today's aliyah tells us that as well:

*But if the kohen examines the scaly sore,
and indeed it does not appear deeper than the skin, and there is no black hair in it,
then the kohen is sagar the one [or perhaps the sore] seven days.
And on the seventh day the kohen is to again examine the sore;
and if the scale has not spread, and there is no yellow hair in it,
and the scale does not appear deeper than the skin,
he [i.e. the affected individual] is to shall shave himself, but the area with scale he is not to shave.
And the kohen is then to isolate the one who has the scale another seven days.
On the seventh day the kohen is again to examine the area of scale;
And if the scale has not spread over the skin, and does not appear deeper than the skin,
Tamei is he – the kohen.*

*The person is to wash his clothes, and tahor will he be.
However, if the scale should at all spread over the skin after his cleansing,
then the kohen is to examine him; and if the scale has indeed spread over the skin,
the kohen need not seek for yellow hair. He is tamei.
If the growth of the scale reaches the point of a standstill, however,
and there is black hair grown up in it, the scale has healed.
Tahor is he - the kohen.*

***Fourth Question: What is the Last Resort, If the Affected Person
Will Not Cooperate or Respond; Dealing Responsibly With
the ‘Hard to Receive’ Who ‘Stubbornly Cling to Their Tumah’?***

The Holy One knows that *tamei* spirits and *tzara’at* have to have a bed of active *tumah* to survive. As soon as there is no active fountain of *tumah* flow with which to wreak havoc, the unclean spirit will quickly flee for ‘greener pastures’. The Holy One wants to make us all ‘no fly’ zones for uncleanness and unclean spirits. He therefore offers us all a way to ‘pull the rug’ out from under the *tzara’at* and the unclean spirits that are drawn like flies to the areas where our flesh has embraced *tumah*. The Holy One is fully cognizant, however, that not everyone who contracts *tzara’at* through extended contact with *tumah* and/or with *tamei* spirits will respond to His prescribed restorative processes. He knows that some of us will choose another way. He knows some will simply ignore all the warning signs. He knows others will choose the path of self-righteousness and refuse to go to the *kohen*. They will swallow the serpent’s lie that they can handle high levels of insults from and infiltration by *tumah* alone hook, line, and sinker. If any one of those is the person’s choice, the Holy One is still merciful. He offers one last, far more drastic, form of treatment. Our aliyah today thus concludes as follows:

*Now the metzora on whom the sore remains [i.e. the one with an active, toxic tzara’at process in place after all the other protocols have been exhausted; i.e. the unresponsive one; the leper],
his clothes are to be torn and his head is to be left uncovered;
and he is to cover his mustache, and cry, ‘Tamei! Tamei!’ [i.e. Unclean! Unclean!]
He is tamei. All the days he has the sore he remains tamei.
As long as he is tamei, he is to dwell alone; his dwelling is to be outside the camp.*

Please note, however, that there is hope – and expectation of healing and restoration – even for the ‘hard to receive’ person who will not respond to the loving call of the Bridegroom-King to come to the Garden Pathway and be healed. Even for such a person. The Holy One declares that the *tzara’at* that person has embraced does not have to be a permanent condition. But once he has become toxic to everyone around him, the person is required to overcome his negativity, renounce his self-righteousness, discard his pride, and humbly surrender to the Holy One’s healing Hand.

Please note also that it is the affected person himself – not someone else – that is

always to cry ‘Unclean! Unclean!’ It is not our job to judge or label the *metzora* or any other person. The cry ‘Unclean! Unclean!’ is a cry of the broken and contrite heart – and is a necessary component of the level of extreme of humility that is necessary for healing, and taking responsibility for the messes one has himself created. As Yeshua of Natzret put it: ***Blessed are the poor in spirit, for theirs is the Kingdom of Heaven. Matthew 5:3.***

Why does a person with longstanding *tzara’at* have to move outside the camp of the Redeemed? Because this particular level of *tumah* only comes from embracing *tumah* in substantial, unabated doses over a long period of time – and then resisting the Holy One’s loving calls to and protocols for healing. Until a person who has chosen such a path is willing to acknowledge, make *t’shuvah* concerning, and voluntarily abandon these levels of attitude and behavior, any contact he or she might have with the rest of the Redeemed Community would be adverse and toxic beyond imagination. They therefore leave the Holy One no choice but to quarantine them for the sake of the Covenant and the greater purposes of the Grand Redemptive Plan. At all times, however, restoration is the objective. And at all times, the key to restoration lies in the *metzora*’s own hands – and his or her relationship with the Holy One.

Questions For Today’ Study

1. Let us explore the Hebraic concept of “hair”. What is the purpose for which the Holy One designed us to have patches of hair on various parts of our bodies? What functions is the hair supposed to serve?
2. What are the two ‘signs’ of active *tumah* and/or *tzara’at* in the hair follicles and surrounding skin?
3. In today’s haftarah Na'aman, the Aramean God-fearer who has *tzara’at*, finally arrives at the residence of Elishahu. A foreign general who has inflicted much pain upon the Hebrew people, he has himself been afflicted by - and wants to be healed of – *tzara’at*. Here is how the story is recorded in Holy Writ:

*Then Na'aman went with his horses and chariot,
and he stood at the door of Elishahu's house.
And Elishahu sent a messenger to him, saying,
"Go and wash in the Jordan seven times,
and your flesh shall be restored to you, and you shall be clean."*

*But Na'aman became furious, and went away and said,
"Indeed, I said to myself, 'He will surely come out to me,
and stand and call on the name of the Holy One his God,
and wave his hand over the place, and heal the leprosy.'
Are not the Abanah and the Pharpar, the rivers of Damascus,
better than all the waters of Israel?"*

*Could I not wash in them and be clean?"
So he turned and went away in a rage.
And his servants came near and spoke to him, and said,
"My father, if the prophet had told you to do something great,
would you not have done it?
How much more then, when he says to you, 'Wash, and be clean'?"
So he went down and dipped seven times in the Jordan,
according to the saying of the man of God;
and his flesh was restored like the flesh of a little child, and he was **tahor**.
[II Kings 5:9-14]*

[A] Why did Elishahu the prophet not personally receive Na'aman into his home, or even go out to meet him?

[B] Of all the messages he could have sent to Na'aman, why do you think Elishahu sent instructions to 'wash himself' in the Jordan River? What did washing in the Yarden have to do with healing *tzara'at*?

[C] Why was Na'aman angry when he heard the instructions sent to him by Elishahu?

4. Our B'rit Chadasha reading for today is from Matthew 8:4. Yeshua has just declared, and proven, that He is 'willing' to heal the man with *tzara'at* who approached Him in an attitude of submission and worship. Today the Master tells the man what to do now that His flesh has been restored:

*And Yeshua to him, "See that you tell no one;
but go your way, show yourself to the kohen,
and draw near with the korban that Moshe instructed, as a testimony to them."
[Matthew 8:4]*

[A] Why did Yeshua instruct the man to 'tell no one' what had happened?

[B] Why did Yeshua instruct the man to show himself to the *kohen*?

[C] Imagine you are the kohen to whom this man presents himself. Write an imaginary 'journal entry' for the day this man presents himself to you, describing what you did, what you saw, and what you felt.

What was the kohen going to do?

[D] What 'gift' did the Holy One, in Torah, using Moshe as a scribe, instruct for a person who had been healed of *tzara'at*?

*May your garments be made spotless, as white as fine linen.
And may you be granted a place near Yeshua at the wedding banquet.*

The Rabbi's son

Meditation for Today's Study

Psalm 119:105-112 [NUN]

*Your word is a lamp to my feet and a light to my path.
I have sworn and confirmed that I will keep Your righteous judgments.*

*I am afflicted very much;
Revive me, Holy One, according to Your word.
Accept, I pray, the freewill offerings of my mouth, O Holy One,
and teach me Your judgments.
My life is continually in my hand, yet I do not forget Your Torah.*

*The wicked have laid a snare for me,
Yet I have not strayed from Your precepts.
Your testimonies I have taken as a heritage forever,
For they are the rejoicing of my heart.
I have inclined my heart to perform Your statutes forever, to the very end.*