

*Shiur L'Yom Revi'i*¹

[Wednesday's Study]

READINGS: ***Torah Metzora:*** **Leviticus 15:1-15**
 Haftarah: **II Kings 7:17-18**
 B'rit Chadasha: **Romans 7:1**

He is to immerse his garment, and make mikveh ...

[Leviticus 15: 5, 6, 7, 8, 10, 11]

Today's Meditation is Iyov [Job] 3:1-2;

The Amidah prayer Focus for This Week is Petition No. 2, *T'shuvah* [Starting Over]

Vayadaber Adonai el-Moshe v'el-Aharon l'emor – And 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 ready to begin a very frank discussion with us. He wants to talk about what His call to *become kedoshim* [holy, set apart, standing alone, completely dedicated ones] as *He is kadosh* [holy, set apart, standing alone, completely dedicated] means in relation to some very private issues of life. He is anxious to take our relationship way 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. After all, the theme of *Sefer Vayikra* is the call to the *Ultimate Extreme Bridal Makeover Protocol*.

It's a Long, Long Road

We are in the process of becoming a fitting helpmeet for our Redeemer. But alas, we still have a long way to go. I can almost hear Him saying: "I can make you beautiful and holy even 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. Put your hand in His. Look into His Eyes, and say with as much conviction as you can muster "Okay - *let's do this!*"

Our aliyah begins with the now familiar signal of Divine Speech: ***Vayadaber***

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YHVH – i.e. “*And the Holy One spoke*” **Leviticus 15:1[a]**. It is not some ‘law of Moses’ we are about to read; it is the very wisdom of the Holy One. What we are about to study is not ‘law’ at all; 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.

Have you submitted your sexuality to His inspection and instruction, dear one? Or are you allowing human-traffickers running porn websites, profane ramblings thinly disguised as ‘music’, depraved celebrities, warped politicians, social media perverts, and locker room braggadocio define your thoughts about and approach to sexuality? Have you ever 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?

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 – including the area of sexuality. We are not to approach sexuality like a bunch of camels, horses, pigs, cows, or rabbits.

The Holy One knows, however, that His wise plan of sexual capacity and expression for the sake of the Covenant has been turned into something animalistic and sadistic by every culture under the sun. He knows that the precious gift that He gave man has all-too-often been considered fodder for narcissistic behavior and perverse jokes instead of an honorable estate to manage. He knows 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 does not look the other way when we, His Beloved, get undressed. He does not pretend it isn't so when we see another human being's beautiful form and begin to feel a twinge of physical attraction. He 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 one of us intimately. He knows us inside and out. He 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 ambassdors – 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 and frolicked in the Garden of Eden ‘*naked but not ashamed*’, how did their sexuality 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 trafficks in pheromones. He manipulates hormones. He invites the world to Mardi Gras-style Crewe’s of carnality. He inspires the design of clothing to blatantly direct the attention of the viewer’s eyes toward the wearer’s erogenous zones. He whispers suggestions of lusty romance and narcissistic dominance. He ruins relationships. He shipwrecks futures. It is all just a natural progression of the original deception of Chava in the Garden, of course – but it has proven itself as his most effective strategy of *shalom*-robbery and *simchah*-theft throughout history.

The days of the serpent’s reign over human sexuality - and springtime – are, however, numbered. The Holy One - the real expert on/inventer of human sexuality - intends to take the realm back. He intends to create a counter-culture to break the serpent’s dark spell and restore the original purpose and intended protocols of sexuality – as *He* designed them. He is going to make sexuality beautiful, healthy, *tov*, *kadosh*, and *tahor* again – instead of the ugly, dangerous, animalistic, selfish, *ra*, *chol*, and *tamei* perversion it has become while ‘*every man does what is right in his own eyes.*’ And He intends to use you, me, and the children we raise in kedusha-infused homes to carry the banner of this great reformation. So, 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, Beautiful Ones! Activate, Eternal Sparks of Holiness! Engage, Lovers of the Creator of the Universe! There is a *good fight* to win. There is good news to spread! There is *freedom to proclaim* – and a lifestyle of *wisdom, healing, wholeness, holiness, and shalom to model!*

The Holy One is calling those willing to put aside their preconceived notions of

sexuality and receive in their place His gift of a ‘*pure heart*’ and ‘*clean hands*’. He wants an ‘honor guard’ of holiness to arise in every corner of the world – a people who will meditate on His Torah and walk in His Ways instead of caving in to the lusts of their flesh or the self-absorbed cravings of the world’s human-trafficking hormone manipulations. All who has ears to *sh’ma*, let them *sh’ma*!

***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 ... are you ready to get *real* – and get *free*?

***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 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, to 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 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 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.** Shaul got even more specific with his young charge Timotheus, instructing him: *Be a vessel unto honour, 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.**

Dear ones, let's get this straight. Let's commit to do sexuality the Holy One's way – or not at all. There is nothing *tov* [i.e. good, delightful, beautiful, productive of good, delight, and beauty] about a man exercising the gift of sexuality outside the realm of the Holy One's holy and beautiful plan. Males of the human species 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 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 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, dear one? 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.

Be real, dear one - and become truly free!

Questions For Today's Study

1. What does the Holy One say a male with a *zuv* [i.e. an abnormal discharge] needs to do to be restored to a state of wholeness? What is the minimum number of days this process is to take?

2. Turning to the Haftarah reading for today, we see a man trampled to death in the gates of the city of Samaria, the ancient capital of the Northern Kingdom of Israel.

Now the king had appointed the officer on whose hand he leaned to have charge of the gate.

But the people trampled him in the gate, and he died, just as the man of God had said, who spoke when the king came down to him.

So it happened just as the man of God had spoken to the king, saying, "Two seahs of barley for a shekel, and a seah of fine flour for a shekel, shall be sold tomorrow about this time in the gate of Samaria

[II Kings 7:17-18]

[A] Who was trampled at the city gate?

[B] Why were people rushing out of the gate in such a hurry that they trampled him?

[C] What had this man previously said about the prophetic word that had come forth from Elishahu [i.e. Elisha] about the food supply in Samaria?

[D] Do you think this has anything to do with Shaul of Tarsus' instruction not to '*despise prophecies*' [see I Thessalonians 5:20]? Explain.

3. In Romans 7:1 Shaul speaks of the power and reach of the law:

Or do you not know, brethren (for I speak to those who know the law), that the law has dominion over a man as long as he lives?

[Romans 7:1]

[A] To what 'law' do you think Shaul is referring? Is it, more likely, in your mind::

1. the law of the Holy One?

2. the law of the flesh?

3. the law of the mind?

4. the law [i.e. customs, *halakah*] of the Pharisees and/or Sadducees of Shaul's day?

5. the law of Rome?

[B] What is the Greek word our English Bibles translate as 'dominion' in this verse? What is the actual meaning of that word?

*May you be made **tahor** from every emission – and omission and commission.
And may you take your approach to sexuality from this day forward
be a shining example to the world of how to do all things the Holy One's way.*

The Rabbi's son

Meditation for Today's Study

Job 3:1-2

***After this Iyov [a/k/a 'Job'] opened his mouth
and cursed the day of his birth.***

And Iyov spoke and said:

***May the day perish on which I was born,
and the night in which it was said, 'A male child is conceived.'***