

# Lev 12:1 to 13:28 Tazria She bears seed

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## Introduction

Tzur Yisrael Triennial Parasha [88](#) (#27.1) <sup>A</sup>

## Lev 12:1-8 Purification after child birth

<sup>1</sup> And YHVH spake unto Moses, saying, <sup>2</sup> Speak unto the children of Israel, saying, If a woman have conceived seed תִּזְרִיעַ <sup>taz-Ri-a'</sup> H2232, and born a man child: then she shall be unclean וְטִמְאָה <sup>ve-ta-me-'Ah</sup> [H2930] seven <sup>7</sup> days; according to the days of the separation נִדַּת <sup>nid-Dat</sup> [H5079] <sup>B</sup> for her infirmity דְּוָתָהּ <sup>de-vo-Tah</sup> <sup>C</sup> shall she be unclean וְטִמְאָה <sup>tir-Ma</sup> [H2930] <sup>D</sup> <sup>3</sup> And in the eighth <sup>8th</sup> day the flesh of his foreskin עֲרֻלָּתוֹ <sup>a-re-la-To</sup> shall be circumcised מוֹל <sup>yim-Mol</sup> <sup>4</sup> And she shall then continue in the blood of her purifying טְהָרָה <sup>to-ho-Rah</sup> <sup>E</sup> three and thirty <sup>33</sup> days;

<sup>A</sup> <http://www.ahavta.org/Commentary%20Y-2/Y2-33.htm>

<sup>B</sup> Word-Study-H2100-zob-flow-issue-H2101-zub-seminal-menstrual-H5074-Nadad-wander-**H5079**-niddah-separation, article #[167](#).

<sup>C</sup> **H1738** only found here. A primitive root; to be sick (as if in menstruation): - infirmity. LXX hekousios \* <sup>G1596</sup>

<sup>D</sup> The basic premise of all the false religions and humanistic philosophies of the world is that man is innately good and that any evil attributes he may possess are largely due to his evil environment .

**Psa 51:5** Behold, I was shapen in iniquity; *avon* <sup>H5771</sup> and in sin *chet* <sup>H2399</sup> did my mother conceive *yacham* <sup>H3179</sup> me.

<sup>E</sup> **H2893 tohorah** <sup>KJC:14</sup> cleansing: Lev 13:7, 35, 14:2, 23, 32, 15:13; Num 6:9, Eze 43:23; Eze 44:26 (cleansed). Purifying / purification: Lev 12:4-5; 1Ch 23:28; 2Ch 30:19, Neh 12:45

<sup>F</sup> she shall touch no hallowed **שְׂדֵה** <sup>Ko-desh</sup> thing, nor come into the sanctuary, until the days of her purifying be fulfilled. <sup>5</sup> But if she bear a maid child, then she shall be unclean two <sup>2</sup> weeks <sup>[14 days]</sup>, as in her separation: and she shall continue in the blood of her purifying threescore and six <sup>66</sup> days.

*Her offerings for her purifying*

<sup>6</sup> And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering <sup>H2403</sup>, unto the door <sup>H6607</sup> <sup>G</sup> of the tabernacle of the congregation, unto the priest: <sup>[Luk 2:22]</sup> <sup>7</sup> Who shall offer it before YHVH, and make an atonement for her; and she shall be cleansed from the issue of her blood. This *is* the law for her that hath born a male or a female. <sup>H</sup> <sup>8</sup> And if she be not able to bring a lamb, then she shall bring two <sup>2</sup> turtles, or two <sup>2</sup> young pigeons; <sup>1</sup> the one for the burnt offering, and the other for a sin offering: and the priest shall make an atonement for her, and she shall be clean.

### Table Summary

V	Category	Sacrifice Type	Sacrifice Content
6	<b>1) With a lamb</b>	Burnt Offering	Lamb
		Sin Offering	a young pigeon or Turtledove
7	<sup>6</sup> ..., unto the priest: <sup>7</sup> Who shall offer it before YHV, and <u>make an atonement for her; and she shall be cleansed</u> from the issue <i>maqor</i> <sup>H4726</sup> of her blood. <b>This <i>is</i> the law <i>Torah</i> <sup>H8451</sup> for her that hath born a male or a female.</b>		
8a	<b>2) No lamb</b>	Burnt Offering	One of the turtledoves or one of the pigeons
		Sin Offering	The other turtledove or the other pigeon

<sup>F</sup> Is this relevant, Yeshua's ministry ended when he was 33?

<sup>G</sup> See Sin-lieth-at-the-Door-Gen-4-7, article #[777](#).

<sup>H</sup> The total period of two levels of impurity, after childbirth, are forty days for a boy (33 + 7 Lev 12:3-4) 40 and eighty days for a girl child (2 weeks + 66 days Lev 12:5) 80 . We see this as likely relating to the curse from the time of Eve, not from any individual sin of a mother related to childbirth, as some commentators suggest. All explanations in both our Christian and Jewish commentaries seem totally inadequate to show a reason for this difference. Source Ahavta

<sup>I</sup> **Luk 2:21-24**

<sup>21</sup> And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb. <sup>22</sup> And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present <sup>G3936</sup> him to the Lord; <sup>23</sup> (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord; <sup>24</sup> And to offer a sacrifice according to that which is said in the law of the Lord, A **pair of turtledoves**, or two young **pigeons**.)

- See Word-Study-G3936-paristeemi-stood-present, article #[605](#).
- With Y'shua, Mary had a little lamb, so she was not in violation of Torah Lev 12:2, Lev 12:6-8; It doesn't exactly say what she brought, it says that she did either of the poor sacrifice or the non-poor sacrifice, the quote from Lev 12:6-8, leaves out the lamb.

8b	...and the priest shall <u>make an atonement for her, and she shall be clean</u>
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## Lev 13:1-28 Laws About Leprosy

*Rules for Skin Diseases, Mildew - The laws whereby the priest is to be guided in discerning the leprosy.*

<sup>1</sup> And YHVH spake unto Moses and Aaron, saying, <sup>2</sup> When a man shall have **in the skin** of his flesh a rising, a scab, or bright spot, and it be in the skin of his flesh *like* the plague לִנְגַע *le-Ne-ga'* of leprosy צָרַעַת *tza-Ra-'at* H6883 J; then he shall be brought unto Aaron the priest, or unto one of his sons the priests:<sup>K</sup> <sup>3</sup> And the priest shall look on the plague in the skin of the flesh: and *when* the hair in the plague is turned white, and the plague in sight *be* deeper than the skin of his flesh, it *is* a plague of leprosy: and the priest shall look on him, and pronounce him unclean וְטִמְאָה *ve-tim-Me* אֹתוֹ *o-To*.

<sup>4</sup> If the bright spot *be* white in the skin of his flesh, and in sight *be* not deeper than the skin, and the hair thereof be not turned white; then the priest shall shut up *him that hath* the plague seven <sup>7</sup> days: <sup>5</sup> And the priest shall look on him the seventh <sup>7th</sup> day: and, behold, *if* the plague in his sight be at a stay, *and* the plague spread not in the skin; then the priest shall shut him up seven <sup>7</sup> days more: <sup>6</sup> And the priest shall look on him again the seventh <sup>7th</sup> day: and, behold, *if* the plague *be* somewhat dark, *and* the plague spread not in the skin, the priest shall pronounce him clean: it *is but* a scab מִסְפַּחַת *mis-Pa-chat*: and he shall wash his clothes, and be clean. <sup>7</sup> But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again: <sup>8</sup> And *if* the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean: it *is* a leprosy.<sup>L</sup>

<sup>9</sup> When the plague of leprosy **is in a man**, then he shall be brought unto the priest; <sup>10</sup> And the priest shall see *him*: and, behold, *if* the rising *be* white in the skin, and it have turned the hair white, and *there be* quick raw flesh in the rising; <sup>11</sup> It *is* an old leprosy נוֹשֶׁנֶת *no-She-net* צָרַעַת *tza-Ra-'at* in the skin of his flesh, and the priest shall pronounce him unclean, and shall **not** shut him up יִסְגְּרוּ *yas-gi-Ren-nu*: for he *is* unclean. <sup>12</sup> And if a leprosy break out abroad in the skin, and the leprosy cover אֶת all the skin of *him that hath* the plague from his head even to his foot, wheresoever the priest looketh;

in the בְּעוֹר *hatz-tza-Ra-'at* And if a leprosy הַצָּרַעַת *tif-Rach* abroad תִּפְרַח *pa-Ro-ach* break out פָּרוּחַ *ve'im* If וְאִם-<sup>12</sup> of [him that hath] הַנְּגַע *or* all the skin עוֹר *-kol* all כָּל- *et'* אֶת, and the leprosy הַצָּרַעַת *hatz-tza-Ra-'at* הַצָּרַעַת *ve-chis-se-Tah* cover וְכִסְתָּהּ *ba'or* skin even to his רַגְלָיו *-ve-'ad* even וְעַד- *me-ro-Sho* from his head מֵרֵאשׁוֹ *han-Ne-ga* the plague *hak-ko-Hen* wheresoever the priest הַכֹּהֵן *ei-Nei'* affliction עֵינָי *mar-'Eh* apparently מֵרֵאשׁוֹ *le-chol* far לְכָל- *rag-Lav* foot

<sup>J</sup> See Marriage-License-and-Ahavta-Commentary-on-Parasha-Tazria-Lev-12, article #???.

<sup>K</sup> **Mat 8:2-4** <sup>2</sup> And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. <sup>3</sup> And Jesus put forth *his* hand, and touched him, saying, **I will; be thou clean.** And immediately his leprosy was cleansed. <sup>4</sup> And Jesus saith unto him, **See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.**

<sup>L</sup> See Word-Study-H6879-tsara-H6884-tsaraath-G3015-lepros-leper, article #883.

<sup>13</sup> Then the priest shall consider: and, behold, *if* the leprosy have covered all his flesh, he shall pronounce *him* clean *that hath* the plague: it is all turned white: he *is* clean. <sup>14</sup> But when raw flesh appeareth in him, he shall be unclean. <sup>15</sup> And the priest shall see the raw flesh, and pronounce him to be unclean: *for* the raw flesh *is* unclean: it *is* a leprosy. <sup>16</sup> Or if the raw flesh turn again, and be changed unto white, he shall come unto the priest; <sup>17</sup> And the priest shall see him: and, behold, *if* the plague be turned into white; then the priest shall pronounce *him* clean *that hath* the plague: he *is* clean. <sup>18</sup> The flesh also, in which, *even* in the skin thereof, was a boil, and is healed, <sup>19</sup> And in the place of the boil there be a white rising, or a bright spot, white, and somewhat reddish <sup>H125</sup>, and it be shewed to the priest; <sup>20</sup> And if, when the priest seeth it, behold, it *be* in sight lower than the skin, and the hair thereof be turned white; the priest shall pronounce him unclean: it *is* a plague of leprosy broken out of the boil. <sup>21</sup> But if the priest look on it, and, behold, *there be* no white hairs therein, and *if it be* not lower than the skin, but *be* somewhat dark; then the priest shall shut him up seven <sup>7</sup> days: <sup>22</sup> And if it spread much abroad in the skin, then the priest shall pronounce him unclean: it *is* a plague נֶגַע' <sup>Ne-ga'</sup>. <sup>23</sup> But if the bright spot stay in his place, *and* spread not, it *is* a burning boil; and the priest shall pronounce him clean. <sup>24</sup> Or if there be *any* flesh, in the skin whereof *there is* a hot burning, and the quick *flesh* that burneth have a white bright spot, somewhat reddish, or white; <sup>25</sup> Then the priest shall look upon it: and, behold, *if* the hair in the bright spot be turned white, and it *be in* sight deeper than the skin; it *is* a leprosy broken out of the burning: wherefore the priest shall pronounce him unclean: it *is* the plague of leprosy. <sup>26</sup> But if the priest look on it, and, behold, *there be* no white hair in the bright spot, and it *be* no lower than the *other* skin, but *be* somewhat dark; then the priest shall shut him up seven <sup>7</sup> days: <sup>27</sup> And the priest shall look upon him the seventh <sup>7th</sup> day: *and* if it be spread much abroad in the skin, then the priest shall pronounce him unclean: it *is* the plague of leprosy. <sup>28</sup> And if the bright spot stay in his place, *and* spread not in the skin, but it *be* somewhat dark; it *is* a rising of the burning, and the priest shall pronounce him clean: for it *is* an inflammation צֶרֶבֶת <sup>tza-Re-vet</sup> of the burning הַמִּכּוֹה <sup>ham-mich-Vah</sup>.

## Ahavta on Leprosy Leviticus 13

*Tzaraat* (tza-ra-at) is commonly translated “leprosy.”

Leprosy is Hansen’s Disease. It is a popular mistaken idea that, with this disease, people’s fingers and toes rot and fall off. Actually, this is a disease of the nervous system, where people lose feeling. As a result of being unable to feel, people unknowingly sustain burns, animal bites, and other injuries. In poor southeast Asian countries and South Pacific islands, where this disease is prevalent, rats may bite off fingers or toes while one sleeps.

The quarantine for *tzaraat* is not consistent with disease prevention methods. One stricken with *tzaraat* is not considered unclean when the malady covers the entire body, but is unclean when the body begins to heal ( Lev 13:13). When a house is stricken (Lev 14:26), the items inside are not quarantined. If a newlywed is stricken during a Festival, he is not quarantined until the Festival is over!

The word *tzora* (singular form of *tzaraat*) is a contraction of **tozia ra, one who spreads slander** (Arachin 15b). *Tzaraat* was a physical manifestation of a spiritual problem, a disciplinary punishment. Until the slanderer

learned to overcome slandering, he was quarantined from society, having to shout “Unclean!” to anyone coming within hearing range. One stricken with *tzaraat* is called a *metzora*.<sup>M</sup>

Biblical cases of *tzaraat* indicate slander and anger preceding the malady...Num 12:1-15, 2Ch 26:16-21, Psa 15:1-3.

Arachin 15b

Resh Lakish said: What is the meaning of: This shall be the law of the leper? <sup>16</sup>

<sup>FN 16</sup> Lev. XIV, 2. It is a play on the word: *mezora*’ (a leper) was *mozi-shem-ra*’, a slanderer before. The ‘law’ for a slanderer is that he become a leper.

## Haftorah

### 2Ki 4:42-5:19 He satisfies a hundred men with twenty loaves <sup>N</sup>

<sup>42</sup> And there came a man from Baalshalisha, and brought the man of God bread of the firstfruits, twenty loaves of barley, and full ears of corn in the husk thereof. And he said, Give unto the people, that they may eat. <sup>43</sup> And his servitor said, What, should I set this before an hundred men? He said again, Give the people, that they may eat: for thus saith the LORD, They shall eat, and shall leave thereof.

<sup>44</sup> So he set it before them, and they did eat, and left thereof, according to the word of the LORD.

2Ki 5:1-19

*Naaman, by the report of a captive maid, is sent to Samaria to be cured of leprosy*

<sup>1</sup> Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him the LORD had given deliverance unto Syria: he was also a mighty man in valor, but he was a leper. <sup>2</sup> And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. <sup>3</sup> And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy. <sup>4</sup> And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel. <sup>5</sup> And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. <sup>6</sup> And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy. <sup>7</sup> And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me.

#### Chapter Outline

- 1-7 Elisha multiplies the widow's oil
- 8-17 He obtains a son for the good Shunammite
- 18-37 He restores her son when dead
- 38-41 At Gilgal he heals the deadly pottage
- 42-44 He satisfies a hundred men with twenty loaves

<sup>M</sup> Leviticus 13 is concerned with the diagnosis and discipline of the *metzora* – the one who is stricken for slander. Leviticus 14 deals with the healing and return of the *niddah* – the quarantined slanderer, who repents. *metzora* is the name of the parasha for Lev 14:1-15:33, (and for the Triennial it's Lev 14, #28.1)

<sup>N</sup> Context 2Ki 4:38-41:Elisha Purifies the Deadly Stew

<sup>8</sup> And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel. <sup>9</sup> So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. <sup>10</sup> And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. <sup>11</sup> But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and strike his hand over the place, and recover the leper. <sup>12</sup> Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage. <sup>13</sup> And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean? <sup>14</sup> Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

*He refusing Naaman's gifts grants him some of the earth*

<sup>15</sup> And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that there is no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant. <sup>16</sup> But he said, As the LORD liveth, before whom I stand, I will receive none. And he urged him to take it; but he refused. <sup>17</sup> And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the LORD. <sup>18</sup> In this thing the LORD pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the LORD pardon thy servant in this thing. <sup>19</sup> And he said unto him, Go in peace. So he departed from him a little way. <sup>o</sup>

## Isa 66:7-14 Rejoice with Jerusalem <sup>P</sup>

<sup>7</sup> Before she travailed, she brought forth; before her pain came, she was delivered of a man child. <sup>8</sup> Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? *or* shall a nation be born at once? for as soon as Zion travailed, she brought forth her children. <sup>9</sup> Shall I bring to the birth, and not cause to bring forth? saith YHVH: shall I cause to bring forth, and shut *the womb*? saith thy God. <sup>10</sup> Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn

<sup>o</sup> **Standalone Aleph Tav next verse. 2Ki 5:20** But Gehazi, גֵּיחָזִי *gei-cha-Zi*, the servant נַעַר *na-'Ar* of Elisha אֵלִישָׁע *'e-li-Sha'* the man אִישׁ *'ish-* of God, הָאֱלֹהִים *ha-'E-lo-Him* said, וַיֹּאמֶר *vai-Yo-mer* Behold, הִנֵּה *hin-Neh* my master אֲדֹנָי *'a-do-Ni*, hath spared חֲשַׁךְ *cha-Sach* אֶת־ *'et-* Naaman נַעֲמָן *na-'a-Man* this הַזֶּה *haz-Zeh*, Syrian, הָאֲרָמִי *ha-'a-ram-Mi* in not receiving <sup>H4480</sup> מִקַּחַת *mik-Ka-chat* at his hands <sup>H4480</sup> מִיָּדוֹ *mi-ya-Do* at his hands אֵת *'et* that which אֲשֶׁר־ *'a-Sher-* he brought: הֲבִיא *he-Vi*; but, כִּי *ki-* אִם־ *'im-* as <sup>H0</sup> the LORD יְהוָה *Yah-weh* liveth, חַי־ *chai-* I will run רָצַתִּי *Ratz-ti* after אַחֲרָיו *'a-cha-Rav*, him, and take וְלִקְחֹתִי *ve-la-kach-Ti* somewhat מֵאוֹמָה *me-'U-mah* of <sup>H4480</sup> <sup>H854</sup> him.

<sup>P</sup> *Haftorah* for [http:// myhebrewbible.com/Parasha/68/t-rumah-exodus-25-1-to-26-37-number-19-1](http://myhebrewbible.com/Parasha/68/t-rumah-exodus-25-1-to-26-37-number-19-1), Isaiah 66:1-13.

for her: <sup>11</sup> That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory. <sup>12</sup> For thus saith YHVH, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon *her* sides, and be dandled upon *her* knees. <sup>13</sup> As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. <sup>14</sup> And when ye see *this*, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of YHVH shall be known toward his servants, and *his* indignation toward his enemies.

## Brit

### Mat 1:18-24 The Birth of Yeshua Messiah <sup>Q</sup>

<sup>18 R</sup> Now the birth of Yeshua Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. <sup>19</sup> Then Joseph her husband, being a just *man*, and not willing to make her a publick example <sup>G3856 G846</sup>, was minded to put her away privily <sup>G2977 S</sup>. <sup>20</sup> But while he thought on these things, behold, the angel of YHVH appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. <sup>21</sup> And she shall bring forth a son, and thou shalt call his name Yeshua: <sup>T</sup> for he shall save his people from their sins. <sup>22</sup> Now all this was done, that it might be fulfilled which was spoken of YHVH by the prophet <sup>U [Isa 7:13-16]</sup>, saying, <sup>23</sup> Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, <sup>V</sup> which being interpreted is, God with us. <sup>W 24</sup> Then Joseph being raised from sleep did as the angel of YHVH had bidden him, and took unto him his wife: <sup>25</sup> And knew her not till she had brought forth her firstborn son: and he called his name Yeshua.

### Joh 7:37-44 Rivers of Living Water <sup>X</sup>

<sup>37</sup> In the last day, that great *day* of the feast, Yeshua stood and cried, saying, **If any man thirst, let him come unto me, and drink.** <sup>38</sup> **He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.** <sup>39</sup> (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Yeshua was not yet glorified.)

*Division Among the People*

<sup>40</sup> Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. <sup>41</sup> Others said,

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<sup>Q</sup> Brit (1 of 2) for <http://myhebrewbible.com/Parasha/21/vaha-shem-paqad-genesis-21-1-to-34-number-4-4>. is the same Mat 1:18-24.

<sup>R</sup> RSTNE Footnote # 4388 Matthew is now finished with the genealogies of the past having made his point, and now switches to the future, further separating the two Josephs after making a net summation of the past in verse Mat 1:17. See "Matthew-1-the-geneology-of-Yshua-with-RSTNE-footnoes.doc". Source RSTNE: Restored Scripture True Name Edition

<sup>S</sup> In commercial redemption it's important to understand the differences between public and private.

<sup>T</sup> "Jesus" doesn't mean anything, but Yeshua means Yah's salvation.

<sup>U</sup> **Isa 7:13-16** <sup>13</sup> And he said, Hear ye now, O house of David; *Is it* a small thing for you to weary men, but will ye weary my God also? <sup>14</sup> Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. <sup>15</sup> Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. <sup>16</sup> For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

<sup>V</sup> See Lo-Amami-are-the-ones-who-need-Emanu-El, article #[511](#).

<sup>W</sup> See "Isaiah-7-RSTNE.pdf"

<sup>X</sup> Don't know why this is in the Brit, Ahavta has Luk 2:21-24 which makes more sense (see footnote above on the 2<sup>nd</sup> page)

This is the Christ. But some said, Shall Christ come out of Galilee? <sup>42</sup> Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? <sup>43</sup> So there was a division among the people because of him. <sup>44</sup> And some of them would have taken him; but no man laid hands on him.

## Appendix **ToDo: Review**

- Standalone-Aleph-Tav-and-Redeeming-the-First-Born-Num-18-15-16-and-Luk-2-23, article #802.
- Study of Number 18-16 et al on the subject of redeeming the first born.Doc (D:\SkyDrive\Articles\Backup\)
- Lev-12 2-8 and Luk-2 22-24.doc (D:\SkyDrive\Articles\Backup\)