

# Torah Studies – Statutes #439-440

## Statute Summary:

*Statute 439: We are not to eat the fat of animals.*

*Statute 440: Animal fat of clean animals may be used for other purposes even when the animal died without a proper butchering.*

**Leviticus 7:23-25** “Speak unto the children of Israel, saying, Ye shall eat no manner of **fat**, of ox, or of sheep, or of goat. And the fat of the beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it. For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto Yahweh, even the soul that eateth it shall be **cut off** from His people.”

## Key Word Study:

Key Word	Strong's Number	Hebrew Word	Meaning
FAT	2459	cheleb	<i>be fat; fat, grease, marrow (or figuratively; hence the richest or choice part)</i>
CUT OFF	3772	kâraṯh	<i>to destroy or consume, be confederate, fail, perish</i>

## Bible Study on Fat:

Leviticus 3:17 “It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood.”

What does fat signify in the Bible?

- **Easton's Bible Dictionary** - Fat  
(Heb. *heleb*) denotes the richest part of the animal, or the fattest of the flock, in the account of Abel's sacrifice (Genesis 4:4). It sometimes denotes the best of any production (Genesis 45:18 ; Numbers 18:12; Psalms 81:16; 147:47).

The fat attached to the vital organs is the best part of the animal; as such, it belongs to God, and human consumption of this fine delicacy amounts to theft from Yahweh.

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**Leviticus 3:14-16** *And he shall offer thereof his offering, even an offering made by fire unto Yahweh; the fat that covereth the inwards, **and all the fat that is upon the inwards**, And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away. And the priest shall burn them upon the altar: it is the food of the offering made by fire for a sweet savour: **all the fat is Yahweh's**.*

That verse does “plainly” say that all the fat is Yahweh’s. But look at how it prefaces it; it describes the fat that covers the inwards, which includes a deposit known as “perirenal fat” in modern biology, and “the fat above the kidneys” in classical biology. And the fatty mass surrounding the liver (the caul). In other words, the “visceral fat” (chest-cavity fat) as it is now called is all specifically mentioned; but not mentioned is the “subcutaneous” (under-skin) and intra-muscular fat. All of the fat you will find in ground chuck will be intra-muscular fat. So is the fatty layer that often accompanies shanks and certain steaks.

As you read through all of the Old Testament prohibitions against eating the fat, you will never find a mention of intramuscular fat or subcutaneous fat being prohibited or reserved for God. But rather every time that “ALL the fat is mine” or a similar statement is made, it has been prefaced with or followed by a definition of “ALL the fat”. For example:

- **Leviticus 7:3-4** *And he shall offer of it **all the fat thereof**; the rump, and the fat that covereth the inwards, And the two kidneys, and the fat that is on them, which is by the flanks, and the caul that is above the liver, with the kidneys, **it shall he take away**:*

And in the next verse, “All his fat” goes undefined, but the verse after connects us back to the previous sacrifice:

- **Leviticus 4:19** *And he shall take **all his fat from him**, and burn it upon the altar. And he shall do with the bullock **as he did with the bullock for a sin offering, so shall he do with this**:*

How was the fat handled on that sacrifice?

- **Leviticus 4:9** *And the two kidneys [of the bullock for the sin offering], and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, **it shall he take away**,*

Again, only visceral fat is mentioned. And that is consistent throughout the Bible. But what does all of it MEAN? We know WHICH fat God reserved for Himself, but we still don’t know WHY!

- **Leviticus 7:22-25** *And Yahweh spake unto Moses, saying, Speak unto the children of Israel, saying, **Ye shall eat no manner of fat, of ox, or of sheep, or of goat**. And the fat of the beast that dieth of itself, and the fat of that which is torn with beasts, **may be used in any other use**: but ye shall in no wise eat of it. For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto Yahweh, even the soul that eateth it shall be cut off from his people.*

That is one of the key verses on this subject; what exactly does that tell us? It tells us that God is very serious about us not eating the fat, that is clear. And the other verses make it clear that He is speaking of visceral fat.

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It also tells us that unlike, say, pork, the fat is not unclean; because it “may be used in any other use”. Other uses for fat include soap, grease, candles, waterproofing, and quite a few other things.

And finally it is interesting to note that God only mentions the fat of oxen, sheep, and goat; it does not mention chicken fat or fish fat. And on the issue of fat they are completely ignored elsewhere as well. This world, and the things in it, are made after the pattern of heavenly things. **Hebrews 8:5** indicates this, although admittedly this is not really the context it was in. But we know that we are fashioned in the pattern of God; made in his image, to look just like him. But the world around us is all a part of a master pattern; from what the animals represent to how they are made, it is all part of a big picture. And particularly those things that God makes an issue of such as the fat and the blood being reserved for Himself have a deeper symbolic meaning.

Biologically, the fat is used by the body to store excess energy in good times for hard times; let us make an analogy; fat is the “money” your body needs to survive. When there is a temporary excess of money coming in, on payday or harvest season, you will first spend that money on this week’s grocery bill, and then you will store the surplus in a bank. Then in the downtime between your next payday you will draw on that reserve. If you have a well-paying job or low expenses, then you will continue to have an excess every month and save that money back for your retirement, children, and grandchildren.

And that is, in a nutshell, what fat is designed to do. When you take in more carbohydrates (starches and sugars primarily) than your body will use between now and the next meal, the excess is primarily stored as fat; the fat is deposited in various parts of your body and when you fast (voluntarily or involuntarily) these fat cells are broken down and used for energy. And now we have enough groundwork laid, I can tell you what fat MEANS, and WHY God chose it for Himself.

- **Genesis 45:18** *And take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.*

Fat is considered by many cultures, particularly those in the middle east, to be a delicacy. And as we saw, only the visceral fat is prohibited. Here God promises that they will eat the fat of the land. There is also a dual meaning because here the fat (the same Hebrew word is used as elsewhere in Leviticus) is pictured as a blessing of plenty of food and good land. Because the fat is one of the end products of metabolism in the body, God uses it to represent the end product of working a good productive land – in that sense, the fat would also represent the bottles of wine and oil, the barns full of hay and the bins full of grain for the next year.

- **Numbers 18:12** *All the best <same word “fat”> of the oil, and all the best <fat> of the wine, and of the wheat, the firstfruits of them which they shall offer unto Yahweh, them have I given thee.*

Here God uses the same word translated as fat in a metaphoric sense to mean the “best” portion of something. Obviously wine is entirely fat free, so it has no fat in the literal sense. And here God was giving the “best” – the “fat” of the land to the sons of Levi. And now comes the fascinating part:

- **Numbers 18:20-21** *And Yahweh spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part and thine inheritance among the children of Israel. And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation.*

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Later on in the same chapter, after going through all the things God had given to the tribe of Levi, He sums it up in the word “tenth” – the tithes! It is the TITHE that the “fat” represents! There is another, even stronger proof of this, in **Ezekiel 34:3** *Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock.*

This was a parable meant to condemn bad ministry who was concerned with fleecing the flock and not with shepherding it and keeping sin out of it. And as part of the condemnation, He accuses them of being clothed with the wool – not a sin, obviously – and of eating the fat (which as long as it wasn’t the visceral fat wasn’t a sin either). But the fat is represented again as the TITHES and money which was fleeced from the “sheep” in God’s “flock”.

So here is the conclusion: as God blesses a righteous person or nation, they accumulate excess; called in the Bible “increase”. As a healthy body grows on good food, it accumulates a healthy excess which it stores back called “fat”. As a righteous person saves back this “increase”, God requires that a tenth be saved back as tithes and given to Him. The rest of your increase you are free to enjoy the fruits of however you see fit.

**Numbers 18:17** *...burn their fat for an offering made by fire, for a sweet savour unto Yahweh.*

God required the Levitical priesthood to burn on the altar all visceral fat; this was God’s portion, his “tithes” of the animal. The rest (in most cases) they were free to enjoy themselves. The fat that was removed was a lump portion of energy which the animal, thanks to God’s blessing, had been able to save up and which God took as His tithes of that animal.

The fat pictures God’s blessing of an animal and a people; most of that fat and that blessing is ours to keep, but the visceral fat is representative of God’s portion, and eating that is stealing from God (**Malachi 3:8**), and whoever eats it will be cut off from Israel (**Leviticus 7:25**). Pretty simple really.

So don’t think twice about that 2% fat in your hamburger; enjoy it as the blessing of God that it is. And the moral of the story? Don’t ever accept that God will ask you to do something that can’t be done perfectly.

**Psalms 63:5** *My soul shall be satisfied as with marrow [same word: “fat”] and fatness; and my mouth shall praise thee with joyful lips:*

## Torah Studies – Statutes #441-449

### Statute Summary:

*Statute 441: Human life is to be valued above animal life. If an ox, which you own, gores a person to death, you are to put the ox to death. (The ox is the most expensive animal which a believer might own in Bible times, but the principle applies to all animals which we own).*

*Statute 442: You may not eat the flesh of the executed animal which killed a person.*

*Statute 443: If you see that your ox (or an animal you own) acts aggressively towards people, in a way which demonstrates that the animal might harm someone, you are to take preventative steps to ensure that the animal will not harm a person (unjustly).*

*Statute 444: If your animal has demonstrated aggressive tendencies and the animal eventually kills someone, before God you are as guilty of murder as if you had killed the person with your own hand.*

*Statute 445: If your animal has demonstrated aggressive tendencies and the animal eventually hurts or maims someone, appropriate financial compensation is to be made to the injured party and the offending animal is to be killed.*

*Statute 446: When someone digs or uncovers a pit, he must afterwards cover it to insure everyone's safety.*

*Statute 447: If the digger of the pit fails to properly secure it and another person's ox (or animal) falls into it, whoever dug or uncovered the pit must pay the value of the dead animal to its owner. Dealing with the animal's carcass is also the responsibility of the careless pit-digger.*

*Statute 448: If one person's ox (or a clean, farm animal) kills another person's ox, the owner of the first ox must sell it and divide the sale money with the slain ox's owner. They are also to butcher and divide the carcass of the slain ox between them.*

*Statute 449: But if a person's ox demonstrated aggression prior to killing another person's ox, the owner of the killer ox must give all of the sale money to the slain ox's owner.*

**Exodus 21:28-36** “If an ox **gore** a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be **quit**. But if the ox **were wont to push with his horn** in **time past**, and it hath been **testified** to his owner, and he hath not **kept him in**, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death...”

## Torah Studies – Statutes #441-449 (continued)

...If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him. Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him. If the ox shall push a manservant or a maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned. And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein; The owner of the pit shall make it good, and give money unto the owner of them; and the dead beast shall be his. And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead [ox] also they shall divide. Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own."

### Key Word Study:

Key Word	Strong's Number	Hebrew Word	Meaning
GORE	5055	nâgach	to <i>but</i> with the horns; figuratively to <i>war</i> against: - gore, push (down, -ing)
QUIT	5355	nâqîy	<i>innocent</i> : - blameless, clean, clear, exempted, free, guiltless, innocent, quit
WERE WONT TO PUSH...	5056	naggâch	<i>butting</i> , that is, <i>vicious</i> : - used (wont) to push
TIME PAST	8543	t <sup>e</sup> môl	<i>ago</i> , that is, a (short or long) <i>time since</i> ; especially <i>yesterday</i>
TESTIFIED	5749	ûd	to <i>duplicate</i> or <i>repeat</i> , admonish, charge, testify, give warning, witness
KEPT HIM IN	8104	shâmar	to <i>hedge</i> about (as with thorns), that is, <i>guard</i>

### **Further Understanding:**

Verse Exodus 21:28. ***If an ox gore a man*** — It is more likely that a *bull* is here intended, as the word signifies *both*, see Exodus 22:1; and the Septuagint translate the שׁוֹר *shor* of the original by ταυρος, *a bull*. Mischief of this kind was provided against by most nations. For example, the Romans *twisted hay about the horns* of their dangerous cattle, that people seeing it might avoid them;

## Torah Studies – Statutes #441-449 (*continued*)

hence that saying of Horace. Sat., lib. i., sat. 4, ver. 34: *Faenum habet in cornu, longe fuge*. "He has hay on his horns; fly for life!"

*That the owner of the beast should pay for what damages he committed, or deliver him to the person injured.* Exodus 22:1.

***His flesh shall not be eaten*** — Murder is a detestable thing, whether committed by man or beast. This is clearly demonstrated in this set of statutes, which doesn't allow dangerous animals to harm - and punishes the owner of the dangerous beast. Because murder is evil, even a clean animal which slays a human is to be destroyed and even its flesh is to be destroyed, rather than eaten.

## Torah Studies – Statutes #450-455

### Statute Summary:

*Statute 450: When a someone has an injury causing his blood or bodily fluid to be exposed, he is unclean. We must take great care to ensure that our bodily fluids do not come in contact with other people, or with the fabrics or surfaces which others will touch.*

*Statute 451: To protect from disease-infection, if a person comes in contact with another person's bodily fluids, he or she must wash himself and his clothes. He or she is unclean until the end of the day (evening).*

*Statute 452: If a clay vessel comes in contact with a person's bodily fluids, it must be broken, for it cannot be properly cleaned.*

*Statute 453: When a woman has her monthly menstruation cycle, she is to take extreme care to protect others from coming into contact with her blood. Leakage and blood contamination must be prevented.*

*Statute 454: The term of this contamination threat is 7 days, for a wound or a normal menstrual cycle, but if the issuance of blood or bodily fluid continues for longer than normal, contamination prevention must continue for as long as there is an issuance of blood.*

*Statute 455: If a man has sexual intercourse with his wife during her menstruation, he must cleanse himself. He is unclean for as long as the woman with the issuance of blood, due to his contact.*

**Leviticus 15:2-13** "Speak unto the children of Israel, and say unto them, When any man hath **a running issue** out of his flesh, because of his issue he is **unclean**. And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it is his uncleanness. Every bed, whereon he lieth that hath the issue, is unclean: and every thing, whereon he sitteth, shall be unclean. And whosoever toucheth his bed shall wash his clothes, and bathe himself in water, and be unclean until the even. And he that sitteth on any thing whereon he sat that hath the issue shall wash his clothes, and bathe himself in water, and be unclean until the even. And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe himself in water, and be unclean until the even. And if he that hath the issue spit upon him that is clean; then he shall wash his clothes, and bathe himself in water, and be unclean until the even..."



## Torah Studies – Statutes #450-455 (*continued*)

“...And what saddle soever he rideth upon that hath the issue shall be unclean. And whosoever toucheth any thing that was under him shall be unclean until the even: and he that beareth any of those things shall wash his clothes, and bathe himself in water, and be unclean until the even. And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and bathe himself in water, and be unclean until the even. And the vessel of earth, that he toucheth which hath the issue, shall be broken: and every vessel of wood shall be rinsed in water. And when he that hath an issue is cleansed of his issue; then he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean.

**Leviticus 15:19-28** “And if a woman have an **issue**, and her issue in her flesh be blood, she shall be put apart seven days: and whosoever **toucheth** her shall be **unclean** until the even. And every thing that she lieth upon **in her separation** shall be unclean: every thing also that she sitteth upon shall be unclean. And whosoever toucheth her bed shall wash his clothes, and bathe himself in water, and be unclean until the even. And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe himself in water, and be unclean until the even. And if it be on her bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even. And if any man lie with her at all, and her **flowers** be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean. And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she shall be unclean... But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.”

## Torah Studies – Statutes #450-455 (*continued*)

### Key Word Study:

Key Word	Strong's Number	Hebrew Word	Meaning
A RUNNING ISSUE	2100	zûb	to <i>flow</i> freely (as water), that is, (specifically) to <i>have</i> a (sexual) <i>flux</i> ; have a (running) issue
UNCLEAN	2930	ṭâmê'	to <i>be foul</i> , especially in a ceremonial or moral sense ( <i>contaminated</i> ): - defile (self), pollute

Key Word	Strong's Number	Hebrew Word	Meaning
ISSUE	2100	zûb	to <i>flow</i> freely (as water), that is, (specifically) to <i>have</i> a (sexual) <i>flux</i> ; have a (running) issue
TOUCHETH	5060	nâga'	properly to <i>touch</i> , that is, <i>lay the hand upon</i>
UNCLEAN	2930	ṭâmê'	to <i>be foul</i> , especially in a ceremonial or moral sense ( <i>contaminated</i> ): - defile (self), pollute
IN HER SEPARATION	5079	niddâh	<i>rejection</i> ; by implication <i>impurity</i> , especially personal (menstruation), menstruous (woman), put apart
FLOWERS	5079	niddâh	<i>rejection</i> ; by implication <i>impurity</i> , especially personal (menstruation)

### What's the big deal with blood?

Leviticus 17:10-14 tells us that the life is in the blood. Pagans and satanists know this well, which is why they ritualistically practice drinking blood, in order to gain (demonic) energy and increased life-force (which is demonic power). But consuming blood is evil. Even touching someone else's blood is to be avoided.

## Torah Studies – Statutes #450-455 (continued)

Cleaning up blood without leaving a trace is challenging due to its ability to stain fabrics, penetrate porous materials, and adhere to surfaces. Even if a surface looks clean, invisible traces of blood can remain, posing serious health risks. Blood cleanup isn't just about appearance – it's about safety. Improper handling can expose you and others to dangerous bloodborne pathogens. Whether you're dealing with a minor accident at a daycare or handling an injury as a first responder, using the right techniques and products is crucial. Proper blood cleanup requires specialized knowledge, procedures and precautions to ensure a truly safe and clean environment.

Being exposed to someone else's blood can be dangerous because of potential bloodborne pathogens like HIV, MRSA, and hepatitis. If the blood is not completely sanitized, the bacteria that is left behind can create lingering odors and has the potential to infect current and future occupants.

Why is Yahweh concerned about people coming into contact with blood on beds, chairs, and household furniture? Consider these videos: <https://www.youtube.com/watch?v=ltBrCJC5BNl>  
<https://www.youtube.com/watch?v=7oy3M-KDqtI>

How to Clean Up Blood from Hard Surfaces (according to Aftermath, a specialist company in trauma cleaning and biohazard removal) See video:

<https://www.probloodborne.com/training/california-tattoo/video/body-fluid-cleanup-tattoo>

- **Equip.** Equip yourself with the protective materials: medical grade gloves are essential, and you may want to consider a gown and protective eyewear in case of any splashing.
- **Remove.** If there is debris in the area where you are cleaning up the blood, begin by using a brush and dustpan or tongs/forceps to remove all shards or debris that could break through your protective wear.
- **Clean Once.** Mop up the blood spill with durable cloth towels. Then use a registered disinfectant product with a broad spectrum kill claim. Note that this disinfectant will not properly disinfect if the surface is still covered in blood. (Use 1 part household bleach to 9 parts water to kill all blood-borne pathogens.)
- **Clean Twice.** Pour most of the registered disinfectant product with a broad spectrum kill claim onto the area of the spill and let it soak for ten minutes. Once this time has elapsed, you should work from the outside toward the center while scrubbing the area with clean, durable cloth towels.
- **Clean Thrice.** Now, dampen some more cloth towels and treat the area of the blood spill once more.
- **Dispose.** Dispose of towels and other contaminants into a biohazard bag. Double bag and securely tie up garbage bags and discard.

## • Torah Studies – Statutes #450-455 (*continued*)

- **Decontaminate.** Use the registered disinfectant product with a broad spectrum kill claim to decontaminate any reusable equipment. After you've allowed the registered disinfectant product to soak for 10 minutes, proceed to scrub the equipment and wash it off with fresh water.
- **Check.** Do a last check of your body for any contamination.
- **Wash Hands.** Thoroughly wash your hands and arms with warm water and disinfectant soap. After a vigorous washing, you may even want to consider using disinfectant wipes as a secondary measure.

This process is for cleaning up small blood spills on hard surfaces. For larger spills or contaminated areas there are many reasons why hiring a professional blood cleanup company is a good idea.

### **Messiah's demonstration of Torah-obedience**

We must always remember the primary foundation of Torah-obedience is LOVE – love for *Yahweh* and love for our fellow man. In these Statutes about having no-contact with blood, and in understanding a bit more of why *Yahweh* was so serious about no contact with blood, it might be tempting to feel repulsed by anyone who is bleeding...

Avoiding, ostracizing and shunning “contaminated bleeders” was a common response in *Yahshua's* day. In fact, this attitude and behavior was deemed as “righteous” and “Torah-keeping”... But where is the love for the sufferer in treating them like “lepers”?

While it is a vital health Statute that we protect one-another from blood contact, it is also Torah-obedient to treat sufferers with love and mercy. Consider how *Yahshua* obeyed Torah, in all things, for He was without sin, yet He let a bleeding woman touch Him:

- Luke 8:43-48 - “Now there was a woman who had been suffering from hemorrhages for twelve years; and though she had spent all she had on physicians, no one could cure her. She came up behind *Yahshua* and touched the fringe of His clothes, and immediately her hemorrhage stopped. Then *Yahshua* asked, ‘Who touched Me?’ When all denied it, Peter said, ‘Master, the crowds surround you and press in on You.’ But *Yahshua* said, ‘Someone touched Me; for I noticed that power had gone out from Me.’ When the woman saw that she could not remain hidden, she came trembling; and falling down before Him, she declared in the presence of all the people why she had touched Him, and how she had been immediately healed. He said to her, ‘Daughter, your faith has made you well; go in peace.’”

Why was she trembling to be called out for touching Him, in her condition? People believed it was breaking Torah to have any physical contact with a bleeder! Their aversion for blood had extended into an aversion for people! But this is not what Heaven intends in these Statutes! We see this clearly in *Yahshua*!

## Torah Studies – Statutes #450-455 (continued)

### Two Connected Bible Stories Shed Light on this Statute:

The unnamed woman in this Gospel story is a woman who has suffered for 12 years from a certain kind of bleeding; it is often translated as “hemorrhaging.” She has visited many doctors and healers, and none of them has been able to heal her. It seems frenetic and like she is acting out in a last-ditch effort.

Her very presence in a large crowd would be frowned upon in this society because she is considered “unclean.” Her normal existence would often have been spent watching people skirt around her to avoid the possibility of contact. No brushing or touching or sharing friendly gestures on the path. She lived in isolation and would have been known for her uncleanness.

This story of the woman with the issue of blood is found in three of the Gospel texts. For a different angle to this story, let’s detour to Mark’s Gospel. In the Gospel of Mark, the writer gives us a richer understanding of Yahshua’s capacity to love by using a particular literary method and another precious story of healing. The method is what some scholars affectionately call a “Markan Sandwich.” The structure is: A1 – B – A2.

The larger story begins (“A1”) with Yahshua being abruptly greeted by a synagogue leader, Jairus, who falls at Yahshua’s feet imploring Him to heal his daughter who is at the point of death. In the “sandwich” story (“B”), a large crowd is gathering around Yahshua and is pressing in on many sides. From this large crowd, our woman enters the scene by touching the hem of Yahshua’s cloak. She is healed. Power leaves Yahshua. We’ll return to this.

Then we return to the original story (“A2”) as Yahshua is swept away to the home of Jairus and is told that his daughter has died. But, Yahshua tells the girl, “Talitha cumi,” which is Aramaic for “Little girl, get up!” Immediately, the girl raises from the dead, gets up and walks around.

There are some lovely things that weave these stories together and enhance the sandwiched story of our study. There are so many delightful connections between the two stories. Some are pointed out by biblical scholar Beverly Zink-Sawyer, who observes:

- Both victims of illness are female and ritually unclean, one as a result of death and one as a result of hemorrhage; both represent the significance of the number twelve in Jewish tradition (the twelve years of hemorrhage and the twelve-year-old girl); and both are regarded as “daughters” (the little girl being Jairus’s daughter and the woman who is addressed by Yahshua as “Daughter”). An act of touch restores both women to new life. (Beverly Zink-Sawyer, “Homiletical Perspective” in *Feasting on the Word: Preaching the Revised Common Lectionary*, Vol. 3, Year B, David Lyon Bartlett and Barbara Brown Taylor, eds., (Louisville: Westminster John Knox Press, 2009), p. 191.)

Immediately, we can notice the Biblical significance with the number 12 that has connections all over the place. For these women, one suffers 12 years of bleeding while the other is dead at 12 years of age. We also can see that these two feminine characters are unnamed by society, but then beautifully restored into Israel by Yahshua when He refers to both of them as “daughter.” A sweet, intimate naming that is so needed by both of these women. Another intimate moment is the act of touch seen in both stories.

## Torah Studies – Statutes #450-455 (*continued*)

Both the woman with the issuance of blood and the dead girl are unclean due to circumstances outside of their own control. They cannot help their uncleanness. They didn't choose to hemorrhage for 12 years, or be dead at the tender age of 12.

What we find in Yahshua's keeping of these Statutes is that – yes, we are to avoid blood; and death is something found only in the realm of sin, but while Yahweh asks us to do our due diligence to respect and protect life, all uncleanness cannot be avoided with human effort. In fact, we are all unclean without remedy, except we find mercy in Him. And we **do** find mercy in Yahweh – and cleansing and healing from our state of uncleanness!

And we, following His example, are not to stigmatize people for their state of uncleanness. We are to love them and prayerfully help them find healing in Yah. This unnamed woman, whose story the text brings to light, not only suffered from continuous bleeding for many years, but also that dirty, unclean feeling resulting from being stigmatized and isolated. Hers was a continual existence of pain and being cast out. Yahshua meets her in this space—or, rather, is met by her—and does the opposite of what is expected. Instead of being repulsed or disgusted by her, He responds with peace, love, acceptance and grace. He calls her daughter. He accepts her. And instead of repulsing and rejecting her, He heals her.