

מִצְרָע

M'TZORA - PERSON AFFLICTED WITH TZARA'OT



TORAH – VAYIKRA (LEVITICUS) 14:1 - 15:33

THOUGH CHAPTER 13 DEALS WITH UNCLEANLINESS;
CHAPTER 14 DEALS WITH BEING CLEANSED AND RESTORED.

HALLELUJAH!

Vayikra (Leviticus) 13

55 The cohen (priest) is to examine it after the stain has been washed, and if he sees that the stain has not changed color, then, even though the stain has not spread, it is unclean; you are to burn it up completely- it is rotten, no matter whether the spot is on the outside or on the inside.

Mark 9

43 If your hand makes you sin, cut it off! Better that you should be maimed but obtain eternal life, rather than keep both hands and go to Gei-Hinnom (valley of Hinnom), to unquenchable fire!

* *Gei-Hinnom (valley of Hinnom)* – Located south of (the Old City of) Yerushalayim; where the city's rubbish was burned;

Complete Jewish Bible

Vayikra (Leviticus) 14:1-14**1 ADONAI said to Moshe,****2 "This is to be the law concerning the person afflicted with tzara'at on the day of his purification. He is to be brought to the cohen (priest),****Luke 4***24 Yes!" He said, "I tell you that no prophet is accepted in his home town.**27 Also there were many people with tzara'at (^{nau} lepers) in Isra'el during the time of the prophet Elisha; but not one of them was healed, only Na'aman the Syrian. "***Mark 6:4-6***4 But Yeshua said to them. "The only place people don't respect a prophet is in his home town, among his own relatives, and in his own house." 5 So He could do no miracles there (Nazareth), other than lay His hands on a few sick people and heal them. 6 He was amazed at their lack of trust. Then He went through the surrounding towns and villages, teaching.*How were people afflicted with tzara'at (^{nau} leprosy) healed?**3 and the cohen (priest) is to go outside the camp and examine him there. If he sees that the tzara'at sores have been healed in the afflicted person,***"the cohen (priest) is to go outside the camp"*

This is also a beautiful picture of the Savior leaving the glories of heaven and coming into this dark world where sinful man lay hopeless, helpless, and banished from the presence of G-d.

*What the Bible Teaches***Messianic Jews (Heb) 13:10-13***10 We have an altar from which those who serve in the Tent are not permitted to eat.**11 For the cohen hagadol brings the blood of animals into the Holiest Place as a sin offering, but their bodies are burned outside the camp. 12 So too Yeshua suffered death outside the gate, in order to make the people holy through His own blood. 13 Therefore, let us go out to Him who is outside the camp and share His disgrace.*

Where was Yeshua when He touched the leper? Ref: Matthew 8:1-3.

What was the difference between Yeshua and the High Priest in verse 3 above?

How did the leper know he was healed?

4 then the cohen (priest) will order that two living clean birds be taken for the one to be purified, along with cedar-wood, scarlet yarn and hyssop leaves. 5 The cohen (priest) is to order one of the birds slaughtered in a clay pot over running water.

What could be the significance of a bird in a clay pot? Ref: John 1:14; 2 Corinthians 4:7
Also, running water? Ref: John 7:39-39. Hyssop? Ref: Psalm 51:9(7).

“along with cedar-wood, scarlet yarn and hyssop leaves”

Yesha'yahu (Isaiah) 2

13(a) *for all cedars of the L'vanon that are high and lifted up, ...*

M'lakhim Alef (1 Kings) 5

13 (a) *He could discuss trees, from the cedar in the L'vanon to the hyssop growing out of the wall;*

“Said Rabbi Isaac bar Tavlai: What is the significance of cedar wood and hyssop... for the leper? They say to him: you were proud like the cedar and the Holy One, Blessed be He, humbled you like this hyssop that is crushed by everyone.” *Midrash Hagadol, Metzora 14*

Why does G-d give us all these examples in the cleansing of the leper? Re: Hyssop – Five of the 12 x's hyssop is mentioned in the Bible are in this chapter!

6 As for the live bird, he is to take it with the cedar-wood, scarlet yarn and hyssop and dip them and the living bird in the blood of the bird slaughtered over running water, 7 and sprinkle the person to be purified from the tzara'at seven times. Next he is to set the live bird free in an open field.

Why dip the live bird in the dead bird's blood? Why seven times?

8 He who is to be purified must wash his clothes, shave off all his hair and bathe himself in water. Then he will be clean; and after that, he may enter the camp; but he must live outside his tent for seven days. 9 On the seventh day he is to shave all the hair off his head, also his beard and eyebrows- he must shave off all his hair; and he is to wash his clothes and bathe his body in water; and he will be clean.

Why wash when the priest had already pronounced him clean? Hint: think of his cleansing positionally versus practicality.

10 "On the eighth day he is to take two male lambs without defect, one female lamb in its first year without defect and six-and-a-half quarts of fine flour for a grain offering, mixed with olive oil, and two-thirds of a pint of olive oil. 11 The cohen (priest) purifying him is to place the person being purified with these items before ADONAI at the entrance to the tent of meeting. 12 The cohen is to take one of the male lambs and offer it as a guilt offering with the two-thirds-pint of olive oil, then wave them as a wave offering before ADONAI.

13 He is to slaughter the male lamb at the place in the sanctuary for slaughtering sin offerings and burnt offerings, because the guilt offering belongs to the cohen (priest), just like the sin offering; it is especially holy.

What can the cleansed man now do that he was not able to do before?

14 The cohen is to take some of the blood of the guilt offering and put it on the tip of the right ear of the person being purified, on the thumb of his right hand and on the big toe of his right foot.

Vayikra (Leviticus) 8:22-24

22 Then the other ram was presented, the ram of consecration; Aharon and his sons laid their hands on the head of the ram. 23 After it had been slaughtered, Moshe took some of its blood and put it on the tip of Aharon's right ear, on the thumb of his right hand, and on the big toe of his right foot. 24 Next Aharon's sons were brought, and Moshe put some of the blood on the tips of their right ears, on the thumbs of their right hands, and on the big toes of their right feet; then Moshe splashed the blood on all sides of the altar.

The cleansed leper is now having the same ceremony applied to him as to the high priest and his sons. What could this possibly mean?