

# Parasha 28: Metzora (Afflicted One)

## Vayikra/Leviticus 14:1 – 15:33

\*All Scripture References from The Orthodox Jewish Bible- Referred to as OJB- unless otherwise noted

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Welcome to this week's second very special Torah Study! It is the next of our special double parashot/portions. We are reading and studying both of these together. The studies for this week will be our twenty-seventh & twenty-eight parashot/portions. They are ***Tazria- She Conceives & Metzora- Afflicted One***. As a reminder, next week's Torah studies will be a Double Portion also. May our Abba YHWH bless you mightily as you read and study with us!

In our previous parasha, 'Tazria', we were introduced to the 'manifestation of a special skin disorder' known as 'tzara'at'. (**tzaw-rah-aht**) This is not to be confused with the 'medical skin disease' most commonly referred to as 'leprosy' or by its 'medical name... Hanson's Disease'. **THE TWO ARE NOT THE SAME!** If we are to understand what YHWH is showing us, both here in the TaNaKh/Hebrew Scriptures as well as the 'Messianic Writings/Kethuvim HaNotzrim/Writings of the Nazarenes', then we must 'make that distinction'. Tzara'at is **A SUPERNATURAL MANIFESTATION OF JUDGMENT UPON THE OUTER SKIN THAT ORIGINATES FROM AN INNER CAUSE**. As a result, deliverance is not by being 'healed', but by being 'cleansed'. The 'root word of tzara'at' is from the Hebrew word 'tz'ra... meaning to project outward'. This 'supernatural manifestation' is most closely associated with the sin of 'lashon hara or the evil tongue'. The most noted reference to this sin and 'act of YHWH's judgment', is found in Numbers chapter 12. Moshe's sister, Miryam, engaged in this sin with her brother Aharon, while being 'supposedly alone' in their tent. Miryam 'incited Aharon' into this sin by using their 'common disdain' for their brother Moshe's choice of a wife. This only provided the 'door for Miryam's real issue to surface... her prideful bitterness' toward her brother. The 'impetus' for their meeting was 'rooted in jealousy'. **MIRYAM KNEW BETTER!** She was considered to be a 'neviah/prophetess'. While indulging in this 'sinful use of the tongue', YHWH 'interrupted their conversation' and called all three out to the Ohel Moed/Tent of Meeting. After confronting Miryam and Aharon YHWH left. Immediately, Miryam was found to be with 'tzara'at'. The skin of her body was covered with a whitish film. It was only after Aharon begged Moshe to 'plead with YHWH' on Miryam's behalf, that YHWH 'showed mercy'. Yet, she was still 'separated from the camp of Yisrael' for a week. It is important to realize, while Miryam was 'separated from the camp', **THE ENTIRE CAMP OF YISRAEL DID NOT MOVE EITHER!** Beloved, sin not only affects us, it affects the whole Body of Mashiach. (**I Corinthians 12:26**)

As we saw last week, 'the kohanim/priests', the sons of Aharon played a prominent role in how this 'skin affliction was handled'. We see this role continued in our present parasha. However, it must be pointed out, their role was **NOT** to 'directly act' in any way as to resolve the issue themselves. There were no 'incantations, occult healing arts' or anything even remotely associated with the 'practices of the pagan priest's' from the Canaanite nations around them. The 'kohanim/priests' were there mainly as the source of 'discerning what the manifestation of the skin eruption' might be. It is through their 'discernment', that we are again brought to examine the concepts of 'clean and unclean'. These terms have nothing to do with 'physical hygiene, morality

or ethics' as most Christian commentaries suggest. These terms identify a 'state of being' and as a result, have everything to do with YHWH's holiness/set apartness! There must be a proper 'reverence and respect' for YHWH's 'Sh'khinyah/Manifest Presence' if Yisrael was to 'karob/draw near to the Mishkan/Tabernacle and LIVE! Thus, we learn that Torah, in both of our parashot/portions, introduces us to the 'two kingdoms' existing in the 'realm of spirit'. Each 'kingdom' has a 'realm within them' known as 'life and death'. Whenever we 'touch life', we touch the 'Kingdom of YHWH'. Whenever we 'touch death', we touch the 'kingdom of darkness'. This is the 'domain of Hasatan'. **(May his memory be blotted out forever)**

Last week, we learned about these 'kingdoms and their realms'. This week we will learn more clearly the 'process necessary to be restored to the status of life' when we have 'intentionally or unintentionally touched the realm of death'. To be 'unclean or tamei' in Hebrew, **DOES NOT** necessarily mean we have sinned. The sin associated with being 'tamei/unclean' is when a person 'attempts to enter the Sh'khinyah/Manifest Presence of YHWH at the Mishkan/Tabernacle in this state or condition'. The 'purity' of YHWH's holiness/set apartness will consume anything where death manifests itself'. Therefore, to be 'tahor/clean' is of the utmost necessity when 'encountering YHWH's pure Sh'khinyah/Manifest Presence'. Therefore, the 'kohanim/priests' were charged with 'teaching the children of Yisrael' to learn to make the 'distinction between the holy and the profane'; what is 'tahor/clean' and what is 'tamei/unclean'. Now, let's move into this week's parasha and see how YHWH 'instructs the Metzora/Afflicted One' to be dealt with.

## Restoring The Metzora/Afflicted One

It is a fact today, because of the 'redemptive work' of Mashiach Yeshua, our 'status as tahor/clean' and tamei/unclean is directly related to our redemptive relationship with YHWH through His Son.' However, to totally discount what we can learn from YHWH's 'revelation of holiness/set apartness' provided through the sefer/book of Vayikra/Leviticus is foolish at best. This is the error of the 'church of Christendom's theology', who has discounted most everything 'left of Matthew'. However, to conclude that there is 'no correlation' between certain 'chronic diseases' and our violation of YHWH's 'Torah instructions' is dangerously unwise. We need only look over into the 'Messianic Writings/Kethuvim HaNotzrim/Writings of the Nazarenes' and see the possibility that YHWH may still 'respond with judgment' upon those who 'violate His holiness'. We cited this in our previous parasha 'Tazria' concerning the death of 'Chananyah/Ananias and Shappira/Sapphira' in the sefer/book of Ma'asim/Acts chapter 5. This husband and wife 'lied to the assembly of Mashiach' gathered in Yerushalayim/Jerusalem concerning the 'price on some land they sold'. Though they 'lied to the assembly', Kefa/Peter said they had in fact **LIED TO YHWH 'their Elohim/Mighty One'**. **(Ma'asim/Acts 5:4)** As a result, 'Chananyah/Ananias and Shappira/Sapphira' both died! Though 'some' of the actual mechanics for restoring the 'Metzora/Afflicted One' may have changed from the TaNaKh (**Hebrew Scriptures**) to the 'Final ReNewed Covenant' (**Matthew-Revelation**) provided through our Adon/Lord Yeshua's redemptive work, there are 'insights' we may still ' glean by studying ' YHWH's instructions here in Vayikra/Leviticus. We must 'keep in mind' that the point YHWH is desirous for us to understand about His 'instructions in this sefer/book' is, how to 'karob/draw near' to Him and His 'Sh'khinyah/Manifest Presence' and LIVE!

*And Hashem [YHWH] spoke unto Moshe, saying,  
This shall be the torat hametzora [instruction of the afflicted one] in the yom [day] of his  
tohorah [cleansing]: he shall be brought unto the kohen [priest];*

*And the kohen [priest] shall go forth outside the machaneh [camp]; and the kohen [priest] shall examine, and, hinei [behold], if the nega [plague of] tzara'at be healed in the afflicted person,*

*Then shall the kohen [priest] command to take for him that is to be cleansed two birds alive and tehorot (clean ones), and cedar wood, and scarlet thread, and hyssop;*

*And the kohen [priest] shall command that one of the birds be shachat [slaughtered kosher] in a clay vessel over mayim chayyim (running water);*

*As for the living bird, he shall take it, and the cedar wood, and the scarlet thread, and the hyssop, and shall dip them and the living bird in the dahm [blood] of the bird that was killed (shachat/slaughtered kosher) over the mayim chayyim (running water);*

*And he shall sprinkle upon him that is to be made tahor [clean] from the tzara'at seven times, and shall pronounce him tahor [clean], and shall release the living bird into the open field.*

*And he that is to be made tahor [clean] shall wash his clothes, and shave off all his hair, and wash himself in mayim [water], that he may be tahor [clean]; and after that he shall come into the machaneh [camp], and shall wait outside of his ohel [tent] seven days.” (Vayikra/Leviticus 14:1-8 OJB- definitions mine)*

In the above passage, we have listed for us YHWH's 'instruction' as to how to go about the 'cleansing process' to restore the 'Metzora/Afflicted One' who has 'recovered from tzara'at'. It has to do with:

- 1) Two birds: One to be put to death... the other to be set free
- 2) Cedar wood
- 3) Scarlet thread
- 4) Hyssop
- 5) A clay vessel with fresh water

Once the Metzora/Afflicted One 'has been identified' as having 'possibly recovered from tzara'at', **THEN** the 'kohen/priest' goes to meet him 'outside the camp'. Upon examining him and 'discerning that the tzara'at' has indeed been removed, then the 'Metzora/Afflicted One' brings 'two clean birds to the kohen/priest'. One of the birds is 'put to death' and the blood is 'mixed in a clay vessel with the fresh water'. This is a 'picture of our Mashiach Yeshua' as YHWH 'manifest in the flesh'. He was 'put to death on the tree outside' Yerushalayim/Jerusalem for our sins. The 'kohen/priest' sprinkles the Metzora/Afflicted One 'seven-times for complete cleansing'.

Then, he takes the 'living bird' along with the 'cedar wood, scarlet thread, hyssop and dips the living bird into the mixture of bloody water (**tying the cedar wood and scarlet thread to the bird**) and sets it free'. This is a 'picture of our Mashiach Yeshua **taking away our sins**'. Afterward, the 'kohen/priest' pronounces the 'Metzora/Afflicted One to be clean'. This one must 'wash his clothes, shave off all his hair and wash himself in water'. Then, he may 'go into the camp' of Yisrael, but he is 'not allowed to enter it for seven days'.

The 'two birds' are a part of the 'process necessary to identify' the Metzora/Afflicted One with his 'uncleanness and his need of being restored to the status of being tahor/clean'. The 'cedar wood' is a picture of 'pride'. The 'cedar is the tallest of trees' with the 'deepest of roots'. Pride is at the 'root of all sin', but especially this 'sin of lashon hara/the evil tongue'. It's about 'putting another down' in order that we may be 'lifted up'. The 'cure for pride' is in 'embracing the principle of the execution stake and humbling one's self'. The 'scarlet thread' is a 'picture of the blood for kapparah/atonement/covering'. This of course is pointing to the 'full redemption' to come in the 'day of Mashiach's offering Himself on the physical execution stake'. The 'hyssop' used to

*'sprinkle the blood speaks of humility', because 'hyssop' grows close to the ground. The 'living water' speaks of the 'restoration of status', having passed from 'death to life'. The 'shaving of the hair' speaks of 'new birth'. The 'skin restored' to that of a babe 'innocent and pure'.*

## Restored To The Community

I think it a good idea, to maybe emphasize the need for the *'separation'* of the person upon whom *'tzara'at'* has been found. This *'separation'* comes both *'during the process'* where *'teshuvah/repentance'* is being *'worked out, and prior to the one cleansed of tzara'at being restored to the community'*. In the book of Mishle/Proverbs we read,

***"A perverse ish [man] soweth madon (strife, dissension), and a whisperer SEPARATETH close friends." (Mishle/Proverbs 16:28 OJB- emphasis/definition mine)***

**And**

***"He that covereth a peysha (transgression/rebellion) seeketh love; but he that repeateth a matter SEPARATETH the best of friends." (Mishle/Proverbs 17:9 OJB- emphasis/definition mine)***

So, we see the effect of the sin associated with *'lashon hara or the evil tongue'* works to bring *'separation in the community of YHWH's people'*. Therefore, *'one of the disciplines'* YHWH requires to bring the *'afflicted one with tzara'at to teshuvah/repentance'* is, they themselves are to be *'separated from the community'* for a period of time. What their *'sin has caused'*, they too *'must experience'*, in order that the *'root of pride and bitterness'* be reached and *'cut off'*. There in the *'silence and solemnity'* of YHWH's imposed *'separation'*, the *'Metzora/Afflicted One has time to reflect'* on what their sin has done. YHWH, by His HaRuach HaKodesh/The Spirit of His Holiness, has time to *'convict and convince the Metzora/Afflicted One of the terrible consequences'* of what their words have done. Strife and discord are an *'open door to the enemy of our soul'* to work all manner of evil among the household of faith. **(Ya'akob/James 3:16)** Now, for just a moment with the above in mind, think about the *'separation of the house of Yosef-Ephraim'* has/is presently enduring. Has YHWH indeed *'imposed separation'* upon His *'house of outcast Yisraelites'* **(Yeshayahu/Isaiah 11:12)** to bring us *'back to our senses'*? By so doing, is He *'preparing us for the day when we will be restored to the house'* of our elder-brother Yehudah/Judah and ultimately to the *'unity of the Whole House of Yisrael'*?

The *'korban'* brought to obtain *'forgiveness/atonement/covering'* for this *'avon/iniquity'* is an *'asham or guilt offering'*. The *'asham korban'* is especially given as a *'trespass offering'* when a *'person has wronged another intentionally'*. The person's *'economic status'* is considered when it comes to being able to *'complete the restoration process'*. The Torah allows for *'minchah/grain'* to be substituted as a *'korban'*, along with *'doves or pigeons'* if a person cannot afford a *'lamb'*. Before the actual *'korban'* is offered, the *'Metzora/Afflicted One'*, who has now been declared *'tahor/clean'* does two things. First, he must *'shave off all the hair on his body'*. This is a *'picture'* of being *'born again'*, passing from the *'realm of death to the realm of life'*. It is also an *'inducement of humility to counteract what the sinfulness of pride produced in him personally, and within the community of Yisrael'*. There are *'three areas'* that must be shaved:

- 1) The head- **pride and arrogance**
- 2) The beard (**hiding the mouth/lips**)- **gossip/slander**
- 3) The eyebrows- **jealousy**

Second, he must 'wash/immerse himself in water'. This is known as a 'mikvah or washing in living waters'. It is for a 'change in status of the Metzora/Afflicted One'. Once he was 'tamei/unclean' under the 'affliction of the realm of death and the kingdom of darkness'. Now, he is being 'restored to be tahor/clean and to the realm of life in the Kingdom of YHWH'. The water 'separates the two kingdoms and realms'. The use of the 'mikvah' may still be a 'strategic part' of our 'walking before' YHWH in purity. Those of us from a 'church background' only understand 'water' as it is 'associated with baptism' at conversion. It is an 'intrical part of our conversion process' and pretty much relegated to that place. However, in the 'Hebraic mindset', the use of a 'mikvah' carries qualities we may experience when needed or desired. Sin has a 'physical residue' and even when we don't 'commit a sin', walking in this fallen world where the 'realm of death' is very prevalent has a way of causing that 'residue to attach itself' to our flesh. Using a 'mikvah' will help us 'maintain a personal spirit of holiness' as we walk before YHWH on a daily basis. We see our Adon/Lord Yeshua 'washing the feet' of His talmidim/disciples. Brother Judah employs the use of the 'washing of hands' before eating. Both 'uses of water' are really a sort of 'mini-mikvah/immersion'. We haven't time here to do an in-depth look at the use of a 'mikvah/immersion'. You are encouraged to study this out on your own.

The term 'born again' is a very 'Hebraic principle'. The whole 'process of shaving the hair' from the entire body and 'washing in water' is a picture of this. The Metzora/Afflicted One is 'changing status'. Once having been 'separated from the community', he is now being 'restored to the community' as though for the first time... **AGAIN**. Once having become 'tamei/unclean', he is now made 'tahor/clean'. He had become affected by the 'realm of death', associated with the 'kingdom of darkness'. He is now being 'restored to the Kingdom of YHWH and the realm of life'. Just as 'water' is associated with 'physical birth' (**water in the womb**), so 'water' is also a part of the 'spiritual process' too.

## The Blood And The Oil

*“And the kohen [priest] shall take some of the dahm [blood] of the asham (trespass offering), and the kohen [priest] shall put it upon the lobe of the right ear of him that is to be made tahor [clean], and upon the thumb of his right hand, and upon the bohen [toe] of his right foot; And the kohen [priest] shall take some of the log of shemen [oil], and pour it into the palm of his own left hand; And the kohen [priest] shall dip his right forefinger in the shemen [oil] that is in his left hand,*

*and shall sprinkle of the shemen [oil] with his forefinger seven times before Hashem [YHWH];*

*And of the rest of the shemen [oil] that is in his hand shall the kohen [priest] put upon the lobe of the right ear of him that is to be made tahor [clean], and upon the thumb of his right hand, and upon the bohen [toe] of his right foot, upon the dahm [blood] of the asham (trespass offering);*

*And the remnant of the shemen [oil] that is in the kohen's [priest's] hand he shall pour upon the head of him that is to be made tahor [clean]; and the kohen [priest] shall make kapporah [atonement/covering] for him before Hashem [YHWH].*

*And the kohen [priest] shall offer the chattat (sin offering), and make kapporah [atonement/covering] for him that is to be made tahor [clean] from his tumah (uncleanness); and afterward he shall slaughter (shachat) the olah (burnt/ascending offering);*

*And the kohen [priest] shall offer the olah (burnt/ascending offering) and the Minchah [grain offering] upon the Mizbe'ach [Altar]; and the kohen [priest] shall make kapporah [atonement/covering] for him, and he shall be tahor [clean]. (Wayikra/Leviticus 14:14-20*

*OJB- definitions mine)*

The 'Metzora/Afflicted One' who is about to be 'restored to the Yisraelite community', must go through a particular 'process' in order to do so. Notice the 'similarity between' what is happening here and the 'process the kohanim/priests, the sons of Aharon' go through in being 'anointed' to serve in their office. **(Vayikra/Leviticus 8:24)** The first thing is, the 'offering of a lamb' as an 'asham/guilt korban'. Some of the 'blood from the korban' was to be applied to the 'right ear lobe, the right forefinger of the hand' and the big toe of the right foot'. Then, this was followed by the 'oil being poured into the left hand of the kohen/priest'. He would dip his 'right forefinger into the oil and sprinkle it' before YHWH. This was followed by a 'little more of the oil being applied to the same areas where the blood' had just previously been placed. **\*\*[Note- the 'left', hebraically, is a picture of 'judgment'. The 'right', a picture of 'mercies and strength'. The left hand of the priest takes the blood and oil, a picture of our Adon/Lord Yeshua 'bearing the judgment' of the Metzora/Afflicted One. The blood and oil are then applied to the 'right ear, hand and foot' bringing restoration through YHWH's mercies]**

Did you notice which came first? The 'blood' which was for 'atonement/covering'. Then, came the 'oil'. The blood 'sanctified the ear, finger and foot' which speaks of 'hearing, working and going'. All 'three areas' had been affected by the 'sinful condition' which 'lashon harah/the evil tongue' had brought about. Then, the 'oil', which speaks of 'consecration', was applied to the same 'three body parts'. Thus, 'signifying that the Metzora/Afflicted One' should be careful to 'shomer/guard' these areas from 'future defilement'. Finally, the 'Metzora/Afflicted One' was being 'anointed afresh' by YHWH through His HaRuach HaKodesh/The Spirit of His Holiness to resume his place and purpose in the local Yisraelite community'. **THERE IS ALWAYS MERCY IN ALL OF YHWH'S JUDGMENTS.** They are meant to **TURN US BACK** to Himself, through obedience to His Torah, His 'Ancient Paths'. **(Yirmeyahu/Jeremiah 6:16)** When that happens, He can 'restore us, prepare and put us back into His will' among His people.

## The Correlation Between The Mashiach And The Metzora/Afflicted One

In the 'Jewish Traditional Writings/Talmud' there is a 'distinct correlation' drawn between the 'Mashiach' when He comes and those 'afflicted with tzara'at'. In fact, Yeshayahu/Isaiah chapter 53 was once viewed as a 'Messianic precursor that identified' the One who would be the 'Mashiach'! We know Rebbe Yeshua **IS** this Mashiach! It is the 'unfortunate rending' by the 'church of Christendom' of Master Yeshua, known as 'Jesus' in most of those circles, from His 'true Hebraic/Torah setting'. This is what has 'muddied the waters'. It has made it 'appear' that He is 'either Torahless' or He came to 'destroy the Torah'. None of which is true. **(Mattityahu/Matthew 5:17-19)** Thus, there is some ground upon which rabbinic Judaism's 'antagonism against the church of Christendom's' presentation of Master Yeshua as a 'Torahless Messiah' may be somewhat understood. **\*\*[Although their judgments are incorrect. His true Yisraelite heritage is that He is Jewish and NEVER taught against the Torah]** However, it is the church of Christendom that has unwittingly set Him at odds against the Torah. In D'varim/Deuteronomy chapter 13, the Torah clearly instructs that any navi/prophet who comes among the people of Yisrael and 'seeks to lead them away from Torah'. Even if 'what they prophesy comes to pass', they are to be 'marked as a navi sheker/false prophet'! The church of Christendom is guilty of this very thing by twisting the 'Messianic Writings' **(Matthew-Revelation)** to insinuate He did.

Of course, the Truth is, Rebbe Yeshua **NEVER** discounted or sought to 'destroy the Torah'. This is why it is so important for us, as the 'returning house of Yosef-Ephraim, to hold the line of Truth'

of our Master Yeshua. **HE IS THE TRUE MASHIACH OF YISRAEL!** The day is coming when our 'elder brother' Yehudah's/Judah's eyes 'will be opened' to their Mashiach, even as ours' have been to the Torah. Their 'partial blindness' (**Romans 11**) will be 'removed and they will be able to see Him'. Even as Ephraim's 'partial blindness is being removed' and now we are 'able to see the importance and necessity of the Torah'. As Yehudah/Judah has been 'faithful to keep the Torah', giving us 'something to return to'; even so, 'we must return the favor'. We too must continue to 'hold our Rebbe Yeshua as Yisrael's True and promised Mashiach'. We have the 'honor of keeping the Mashiach/Messiah vital and viable for the Whole House of Yisrael', especially for our 'elder brother Yehudah/Judah'.

Woe to those who have 'sold' our blessed Master out. They have 'bought the lies of the spirit of anti-mashiach' denying He is YHWH 'manifest in the flesh'. There is **NO OTHER WAY** into the **KINGDOM OF THE RESTORED HOUSE OF YISRAEL** than through He alone! **HE IS THE DOOR. (Yochanon/John 10:7)** All other ways (including 'ritual conversion' to rabbinic Judaism) and those who peddle them... **ARE LIARS! (Yochanon Alef/1 John 2:22-23; 5:12)**

In the Besorot/Gospels of the 'Messianic Writings/Kethuvim HaNotzrim/Writings of the Nazarenes', Yeshua the Mashiach is presented many times dealing with those who are 'afflicted with tzara'at'. This is because, those writers 'understood the correlation' between the One who would come as the 'Mashiach' and those 'afflicted with tzara'at'. One of the most 'obvious connections' along this line is found in the Besorah/Gospel of Mattityahu/Matthew. This Besorah/Gospel was written especially to the 'house of Yehudah/Judah'.

*"And when Rebbe, Melech HaMoshiach [Teacher, King, The Messiah] came down from the mountain, many multitudes followed him.*

*And an ish M'tzora (wrongly translated in most biblical translations as 'leper'- it is rightly given here in Hebrew in the OJB as an 'afflicted man') there was one who approached him and fell down before Rebbe, Melech HaMoshiach [Teacher, King, The Messiah], saying, Adoneinu [our Master], if you choose, you can make me tahor (clean).*

*And, having stretched out his hand, Rebbe, Melech HaMoshiach [Teacher, King The Messiah] touched him, saying, I am willing. Be made tahor [clean].*

*And Rebbe, Melech HaMoshiach [Teacher, King, The Messiah] says to him, See that you tell no one, but go and show yourself to the kohen [priest] and offer the korban [asham/guilt korban as described in our present Torah parasha] about which Moshe [Moses] gave mitzvah [commandment] as an edut [witness/testimony] to them." (Mattityahu/Matthew 8:1-4 OJB-comments/definitions mine)*

Now, if you, as any Jewish person would in Master Yeshua's day, were familiar with the Torah, then you 'would recognize' what was happening here. This man who was 'afflicted with tzara'at' came to our Master... Why? **BECAUSE IT WAS A KNOWN FACT IN THAT DAY, ONE OF THE WAYS TO RECOGNIZE THE MASHIACH/MESSIAH OF YISRAEL WHEN HE CAME, WOULD BE HIS RELATION TO THOSE WHO WERE AFFLICTED WITH TZARA'AT.** If Rebbe Yeshua **WAS TRULY THE MASHIACH/MESSIAH**, then He could make this 'Metzora/Afflicted One' **TAHOR/CLEAN.**

What was Rebbe Yeshua's response? **HE ACCEPTED THE MAN'S PLEA FOR HELP.** Then, he went a step further. **He TOUCHED** the 'Metzora/Afflicted One'. How could He do that? If a person **TOUCHED** a 'Metzora/Afflicted One' he would then himself become 'tamei/unclean'! Well again, we need to **KNOW OUR TORAH** and do a little more investigation.

In the Besorah/Gospel of Luke chapter 5:12-14 we have the 'sister passage' to the one we are considering here in Mattityahu/Matthew. It is there we will find a 'very interesting insight'. It is one that a 'physician', such as Luke, would highlight. This 'Metzora/Afflicted One' was **NOT** your 'typical afflicted one with tzara'at'. Luke says that he was **FULL OF TZARA'AT**. Now, the Torah explains what may 'seem like a conundrum'. A person with a 'little tzara'at' was to be considered 'tamei/unclean'. However, a person who was **COVERED WITH TZARA'AT** was considered to be **TAHOR/CLEAN!** (**Vayikra/Leviticus 13:13**)

Here was a man in whom the 'tzara'at' had gone its **FULL LENGTH**. It was in **FULL MANIFESTATION** and this posed a 'very unique condition for the Metzora/Afflicted One'. While the person was considered 'tahor/clean', he still bore the 'outward testimony of an inward condition'. It's just that at present, the 'affliction' had run its 'complete course'. He was no longer considered 'tamei/unclean' by the Torah. Yet, all who 'looked upon him' **KNEW THE TRUTH**. He had **FAILED TO DEAL WITH** the 'inner condition' causing the 'affliction to project outward' to his flesh. 'Tahor/Clean' though he may be now, he would most likely **NOT** be able to be fully accepted 'back into the community' without some reservation. Further, though **TECHNICALLY** 'tahor/clean' at the moment, the 'tzara'at' could breakout again. (**Vayikra/Leviticus 13:14-15**) If that happened, then the 'kohen/priest' must be called back. He must 'examine' the 'Metzora/Afflicted One' again. If the examination revealed 'raw flesh had begun to erupt with swelling and redness', then the 'Metzora/Afflicted One' must be pronounced 'tamei/unclean' again!

This 'Metzora/Afflicted One' knew the 'process'. He knew, that while he was 'presently in a condition' where he 'might be considered tahor/clean', that could change at any moment. **PRIDE IS AT THE ROOT OF ALL SIN**. The 'tzara'at' was revealed by the 'red puffiness' breaking out on the flesh. That 'puffiness was a clear indicator that pride was hidden within the heart'. The 'tzara'at' was YHWH's way of 'projecting' what was 'hidden to a place of clear recognition' on the skin of the body. This 'Metzora/Afflicted One', while being considered 'tahor/clean' presently, knew it was a 'precarious situation' at best. **HE WANTED MORE. HE WANTED TOTAL CLEANSING!** If Rebbe Yeshua was the Mashiach, then He alone could give that to Him.

Please note how this 'afflicted one' approached the Master. He 'fell down' before Him. In Mark's account, the 'Metzora/Afflicted One' is said to have come 'kneeling down' before Rebbe Yeshua. (**Mark 1:40**) This shows the 'Metzora/Afflicted One' had come to realize what 'pride' had brought upon him. He 'came in humility, kneeling down and crying out' to Rebbe Yeshua. Our blessed Master's response was clear. He saw this 'afflicted one's' heart and gave him his request. We are told in Luke's account, how pronounced the effect of Rebbe Yeshua's ministry was.

***"And having stretched out his hand, Rebbe, Melech HaMoshiach [Teacher, King, the Messiah] touched him, saying, I am willing. Be made tahor [clean]. And, ofen ort (immediately), the leprosy/tzara'at [even the OJB is not consistent in their transliteration here] departed from him."*** (Luke 5:13 OJB- *comments/definitions mine*)

Rebbe Yeshua, then charged the 'Metzora/Afflicted One' who was made clean to go to the 'kohanim/priests'. **Why? TO OBEY THE VERY COMMAND WE HAVE BEEN READING ABOUT IN OUR TORAH PARASHA!** Did Rebbe Yeshua keep the Torah? This proves that He did! This was to be done first for the 'Metzora/Afflicted One' so he could obtain the 'certificate of cleansing' he needed to 'rejoin the community'. But it was also 'to testify to the leadership of the day'... **THE SIGN OF THE MASHIACH WAS BEING WITNESSED!**



It had been almost 700 years since a person who was a *'Metzora/Afflicted One'* had been cleansed by another in Yisrael. Not since *'Na'aman'*, the captain of the Syrian army, in the days of the navi/prophet Elisha had one been *'cleansed of tzara'at'*. (**M'lakhim Bais/II Kings 5**) The *'cleansing of a Metzora/Afflicted One'* was one of the **FOUR SIGNS** the Pharisees of our Master's day and even later, rabbinic Judaism after the destruction of the Heikhal/Temple knew that would **IDENTIFY THE COMING MASHIACH**. Rebbe Yeshua fulfilled them all!

- 1) Healing of one born blind (**Yochanon 9:1-7**)
- 2) Healing of one born mute (**Mattityahu/Matthew 9:32**)
- 3) Raising of one dead after four days (**Yochanon/John 11**)
- 4) Cleansing of one afflicted with tzara'at (**Mattityahu/Matthew 8; Mark 1:40-42; Luke 5**)

As we close, let me say, the idea of *'tzara'at and the Metzora/Afflicted One'* may seem foreign to us. The concepts Torah teaches regarding *'tahor/clean and tamei/unclean'* as it relates to *'tzara'at'*, should still be studied and internalized. We are still dealing with the *'two realms of life and death and their respective kingdoms'*. Pride, which is the *'root of this affliction'*, is still a problem for all of us. **TORAH DEFINES THESE PARAMETERS FOR US**. Also, as the end grows ever nearer, YHWH is *'culminating His eternal purpose'*. There will be greater and more pronounced *'manifestations of His Sh'khinyah/Manifest Presence'* made to and through His people. Especially to those who are *'walking in step'* with Him in the *'restoration of the Whole House of Yisrael'*. It will take *'pure hands and a clean heart'* to live in those days. If we truly want the *'Presence of YHWH our Mighty One'*, then we must be *'prepared to handle it'*. The Torah gives us just the instruction we need.

## An Important Insight From The Hebrew

Regarding the subject of the *'manifestation of tzara'at'* and the lack of such in our day, let us consider the following. The word for *'plague'* in Hebrew is spelled [נגף- ayin-gimel-nun... read right to left]. It is pronounced... *'nega- (neh-gaw)*. It means *'a plague, blow, an infliction, stripe, stroke or wound'*. This word in Hebrew is used to describe this *'manifestation of tzara'at as a plague'*. (**Vayikra/Leviticus 13:2-6; 9; 12-13; 17; 20; 22; 25... etc.**)

Here is the interesting point. In Hebrew, the word for *'touch'* is spelled exactly the same as *'plague'*: [נגף- ayin-gimel-nun: read right to left] The *'root'* is the same. However, by *'adjusting the vowels'* it is pronounced... *'naga- 'naw-gaw'*. This causes the word to mean, *'to touch, draw near, be intimate, strike with violence, to smite or plague'*. When YHWH commanded Yisrael to put the blood of the Pesach lamb on the *'door post and lintel of the doorway'* of their houses in Mitzrayim/Egypt on Pesach/Passover, the word used is *'touch/naga'!* (**Shemot/Exodus 12:22-23**) With this understanding, let us look at Yeshayahu/Isaiah 53 where it describes the *'coming of Mashiach and His suffering'*.

***"Surely, he hath borne our sufferings, and nasah (carried our) sorrows; yet we did esteem him stricken, smitten of G-d [Elohim/Mighty One], and afflicted."*** (Yeshayahu/Isaiah 53:4 OJB- *definitions/emphasis mine*)

The word *'stricken'* is the Hebrew word *'naga- [נגף- ayin-gimel-nun, read right to left]*, which we have looked at above! While it does mean *'to strike'*, it may also mean *'to touch'*. Hold that thought. Let's look now at Ivrim/Hebrews chapter four.

*“For we do not have a Kohen Gadol [High Priest] who is unable to SYMPATHIZE with our weaknesses, but one who has been tempted in every way as we are, yet without chet [sin].”  
(Ivrim/Hebrews 4:15 OJB- emphasis/definitions mine)*

It is apparent that the writer of Ivrim/Hebrews had in mind our above verse from Yeshayahu/Isaiah. The word in Greek for ‘sympathize is *sumpatheo*’. It means, ‘to have the same feeling for, to have compassion’. Literally, ‘to be **TOUCHED** with the feeling of another’. So, here is what this verse is expressing. Our Mashiach/Messiah Yeshua, while on the ‘physical execution stake’ was being ‘stricken with the feelings of our sufferings’. He was literally being **TOUCHED** with ‘the feelings of our sicknesses and weaknesses’. It is for this reason, since He too has been **TOUCHED**, having ‘borne these things to the physical execution stake’, **WE MAY NOW BE TOUCHED WITH THE POWER OF HIS ANOINTING AND BE HEALED!**

*“But he was pierced for our transgressions, he was bruised *mei’avonoteinu* (for our iniquities); the *musar* (chastisement) (that brought us *shalom* (Yeshayah 54:10) was upon him [Moshiach]; and at the cost of his (Moshiach’s) *chaburah* (stripes, lacerations) **WE ARE HEALED.**” (Yeshayahu/Isaiah 53:5 OJB- emphasis mine)*

Baruch HaShem YHWH! The depth to which our blessed Master ‘drank that cup of redemption’ on our behalf in the Garden that night. There, before He was arrested, and later on the ‘physical execution stake, His suffering for us’ is beyond our comprehension! **HE STOOD IN OUR PLACE. HE TOOK OUR PUNISHMENT!** Because of His ‘willingness to suffer for us, die, be buried and be raised out of deadness’, **WE MAY BE HEALED!** Therefore, we no longer bear the result of our ‘iniquity/tzara’at’. Because Master Yeshua was **TOUCHED** and His **TOUCH STILL DELIVERS** us today. Amein!

## The Touch Of The Master’s Hand

Having looked into the insights above, let us consider one last thing. We saw what happened when the ‘Metzora/Afflicted One with tzara’at’ stopped Rebbe Yeshua and asked Him for ‘cleansing’. We are told our blessed Master **TOUCHED** him and he was **IMMEDIATELY** ‘cleansed’. Here is the point I want us to see. If we get this, then it will help us understand ‘how to work’ with YHWH’s HaRuach HaKodesh/The Spirit of His Holiness when bringing Mashiach in the ‘manifestation of healing’ to those in need.

The word for ‘touch’ used in this passage from Mattityahu/Matthew 8:3 is the Greek word ‘*haptomai*’. It means ‘to attach oneself, to touch’. Here is the important part. The word ‘*haptomai*’ is in the ‘reflexive sense’ of the Greek verb ‘*hapto*’. It means ‘to touch’, specifically to **SET ON FIRE, TO KINDLE A FLAME!** In Hebrew the phrase ‘finger of Elohim/The Mighty One’ is ‘*Etzba Elohim*’. This is what YHWH used to ‘write the Ten Words’ on the stone tablets when Moshe was on the mountain! (**Shemot/Exodus 31:18**) It was the **FIRE** ‘of His Glorious Presence’. When our Master ‘touched the Metzora/Afflicted One’ who was **FULL** ‘of tzara’at’, YHWH, the Father, ‘reached through Master Yeshua’s hand’ at the same time! (**Yochanon/John 14:10**) That ‘touch’ **RELEASED THE FIRE OF YHWH’S GLORY!** The ‘flame of YHWH was kindled’ upon this man’s body and **IMMEDIATELY** the ‘plague/touch of tzara’at’ was removed by the **FIERY TOUCH** of Mashiach’s hand!

I remember years ago, the testimony of a minister whose sister was in the ravages of a disease that was slowly taking her life. The doctors had given up and were just basically doing their best to keep her comfortable till she passed. This man had grabbed hold to the horns of the altar and was

crying out to YHWH for his sister's deliverance. As he did, he heard YHWH by His HaRuach HaKodesh/The Spirit of His Holiness say in his spirit, *'If you'll go, I'll go.'* He told Abba that his sister was two hours away. Again, he heard YHWH's voice in his spirit, *'If you'll go, I'll go.'* So, he packed up and made the drive.

When he got there, the nurse let him in. **(His sister had a hospital bed placed in her home and a private nurse was there to attend her)** He made his way into his sister's room and stood silently by her bed. She was sleeping. He extended his hand to her head and began to pray. He *'demanded'* **(Yochanon/John 14:12-13)** the sickness to leave her and *'commanded'* death to go too in Yeshua's Name. He took a seat close to her bed. Suddenly, his sister woke up and sat up in the bed! She looked at her brother and asked when he had gotten there. He told her a little while ago. Then, his sister looked at him and said, *'John the most amazing thing just happened. While I was sleeping, I heard the Master. He touched me with His hand. He spoke to me and told the sickness and death to leave me. It wasn't time for me to go yet!'* Her brother looked at his sister and said, *'Sis, that was me. I said those words when I prayed over you.'* She looked at him and smiled, *'John, I know your voice. What I heard was not you. It was the voice of the Master. It was the most beautiful sound I have ever heard. Immediately, I woke up. I know I am healed. I know it in the depth of my heart.'* That's when he was reminded again of what YHWH had told him in his spirit before he made the trip... **'PLL GO, IF YOU'LL GO!'** This minister's sister was healed!

**BELOVED, IT IS OUR MASTER YESHUA WHO HEALS NOT US!** If we will believe when we pray for others, through the power of the *'anointing and gifts of YHWH through His HaRuach HaKodesh/The Spirit of His Holiness'*, then our Master Yeshua will *'extend His hand through us'*. His hand will *'kindle the fire'* of YHWH's *'anointing'*. Sickness will let go. Death will be driven out. **IT'S NOT US!** It's our trusting faithfulness in the promise of our Master Yeshua!

*"Truly, truly, I say to you, he who BELIEVES IN ME, the works that I do, he will do also; and GREATER WORKS [greater in 'quantity', not in 'quality'] than these he will do; because I go to the Father.*

*"Whatever you ask [Literally, TO DEMAND as something due. We don't demand of YHWH. We DO demand from Hasatan (may his memory be blotted out forever) [in the Name of Yeshua], HE WILL DO THE WORK THROUGH US], so that the Father may be glorified in the Son.*

*"If you ask [DEMAND] Me anything in My name, I WILL DO IT." (Yochanon/John 14:12-14 NASB emphasis/definitions/explanation mine)*

Beloved, we need the *'immersion of YHWH'* into His *'HaRuach HaKodesh/The Spirit of His Holiness'* today. There are many who have come into this *'restoration of the Whole House of Yisrael'* from within the *'church of Christendom'*. In many cases, their denomination may not believe in the *'manifestation of YHWH's power'* through His people. Then, there are those, like myself who did come out from churches who did believe and accept the *'manifestations of YHWH's power'*. **BOTH GROUPS NEED ADJUSTMENT!**

The *'former'* need to **LEAVE THE UNBELIEF OF THEIR DENOMINATIONS BEHIND.** They need to realize **THIS IS A NEW DAY! WE ARE YISRAEL!** The *'manifestation of YHWH's power'* **IS HIS WILL AND PURPOSE FOR ALL OF YISRAEL.** It has **ALWAYS** been YHWH's will to **MANIFEST HIMSELF IN AND THROUGH HIS PEOPLE YISRAEL BY HIS HARUACH HAKODESH/THE SPIRIT OF HIS HOLINESS.** The only reason the church has been allowed to have the *'manifestation of YHWH through His HaRuach*

*HaKodesh/The Spirit of His Holiness* is, much of the *'scattered house of Yosef-Ephraim'* **HAS BEEN IN THOSE CHURCHES!**

However, because Ephraim, as a whole, is in essence scattered outside of Yisrael, and is **NOT SUBMITTED** to YHWH and His Torah, you have a *'wide disparity of responses'*. Either the *'one group rejects the manifestation of YHWH through His 'HaRuach HaKodesh/The Spirit of His Holiness'*. While the *'other group has excess and error'*. The latter group needs to learn afresh *'how to submit themselves to the principle of the execution stake'*. To *'die to themselves'* (**their self-willed independent spirit**) and **WAIT ON YHWH** to clearly show His will in each given situation. **WE CAN DO NOTHING FROM WITHIN OURSELVES. POWER BELONGS TO THE MIGHTY ONE... YHWH! (Tehillim/Psalms 62:11) THIS POWER IS NOT A THING!** It is **MASHIACH HIMSELF**, *'manifesting in us'* by YHWH's HaRuach HaKodesh/The Spirit of His Holiness! (**Colossians 1:27; 1 Corinthians 1:24**) We need to learn *'how to work'* with YHWH and His HaRuach HaKodesh/The Spirit His of Holiness so that **HE ALONE** may be glorified in His Son working in us. Amein!

We need to experience His **MIGHTY HAND** *'reaching through us'* as we **TOUCH** the afflicted. **HIS TOUCH... MASHIACH IN US... WILL KINDLE THE FLAME OF YHWH'S PRESENCE AND DRIVE THE DARKNESS OF DISEASE AND DEATH OUT.** It is time to **BELIEVE YHWH (Yochanon/John 6:29- This is the work of YHWH... BELIEVE!)** and **STOP LIMITING THE HOLY ONE OF YISRAEL! (Tehillim/Psalms 78:41) Amein!**

We say the following blessing as we continue each week's study of Torah:

*Chazak u'Barukh...  
Strength and Blessing!*

**\*\*Click the link below to listen to the mp3 audio-reading of our parasha**

**[Parasha 28: Metzora](#)**