

RaYBaSH's Torah Thoughts  
Parashah #28 Metzora: "The Leper"  
Vayikra / Leviticus 14:1-15:33  
By: Rabbi Yehudah ben Shomeyr

Summary:

Chapter 14 deals with the ritual response and restoration of one and home that has been afflicted with Tzara'atz (Leprosy).

*I will put the plague of tzaraat in a house (14:34)*

**So is it when leprous plagues come upon man: First they come upon his house. If he repents, it requires only the removal [of affected stones]; if not, it requires tearing down the entire house. Then the plagues come upon one's clothes. If he repents, they require washing; if not, they require burning. Then the plagues come upon his body. If he repents, he undergoes purification; if not, "He shall dwell alone." -- Midrash Rabbah**

Chapter 15 talks about any and all forms of bodily discharge ranging from sexual to those that occur with injury and illness.

Commentary:

14:1-32 The Purification of one who had been afflicted with Tzara'atz is like Yom Kippur and the inauguration of the Kohanim combined.

The Kohen goes outside the camp to where the former leper is. Yeshua Kohen Ha Gadol and Messiah comes to meet us when we are at when we have been infected with sin and have made Teshuvah.

2 birds, one slaughtered and one set free. Kind of like the 2 goats on Yom Kippur. One represents Yeshua's atoning cleansing sacrifice and the other represents our new found freedom.

Birds represent a poor mans offering. It shows when Tzara'ats infects a person, we are all equally decimated, and we are all spiritually bankrupt. We are all on the same footing in YHWH's Eyes. In other words there is no favoritism.

Birds also represent our tongue and spirit; free, restless, darting here and there with practically unrestrainable squawking!

**“Because the plague of *tzaraat* comes in punishment for evil talk, which is an act of chatter, therefore birds are needed for his purification, because these chatter continuously with a twittering sound.” -- Rashi; Talmud**

The Cedar represents how our tongues can destroy like a forest fire.

**James 3:5-6 “Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.”**

**“Because he has exalted himself like a cedar... he should humble himself like a grass.” -- Midrash Tanchuma**

We got in this mess by the spoken word and one will be delivered by the spoken word.

**Proverbs 18:21 “Death and life [are] in the power of the tongue: and they that love it shall eat the fruit thereof.”**

The Crimson thread symbolizes our sin.

**Isa. 1:18** “Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.”

The Crimson thread is like our cry for attention, mercy and deliverance; like Rahab’s scarlet cord was put out the window to signal to the Israelites to spare her life because she spared the lives of the two spies.

**Joshua 2:18** “Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father’s household, home unto thee.”

The Hyssop was and aromatic cleansing instrument of atonement. The Aroma of the Hyssop is like the incense burned in the Tabernacle and like the incense of our prayers.

Hyssop was used to apply the blood of the Pesach lamb on the door post during the Exodus.

It was used at the execution of Yeshua to relieve his thirst.

**John 19:29** “Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.”

Cedar and the Hyssop are aromatic to cover up symbolically the smell of rot of sin and death.

Cedar is an absorbent to receive the water and the blood. Our souls need to receive the blood of Yeshua and the water of the Word (Eph. 5:26) so we will not commit LaShone Hara (Evil tongue) again.

All of the four elements (except for fire, this is used as a last resort) is used for the purification ritual of Tzara’atz. Because when one has Tzara’atz one has the

potential to infect all around them; themselves, others, clothes, homes, etc. And sometimes it can only be purged by fire.

Birds represent air for they fly. They also represent earth and water for this is what they were created from. The Hyssop and the Crimson thread also represent the earth from which they were made.

All these things are put together and waved similar to the lulav and etrog (palm branches) on Sukkot (Feast of Tabernacles).

Water in the earthen vessel symbolizes how we are washed by the water of the Word as sited above, and we can be defiled or cleansed by words, cursed or blessed.

The blood of the bird represents the blood the Messiah shed for us. The blood of the bird was shed over the water. Blood and water flowed from Yeshua Himself.

**John 19:34 “But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.”**

Questions:

- How do you put out a fire? With water and earth.
- What is Tzara'atz? LaShone Hara, the Evil Tongue. It is a physical manifestation of a spiritual malady.
- What is LaShone Hara likened too? FIRE!

If the Tzara'atz of clothes or leather or such was too bad and couldn't be cured the contaminated article was burned in the fire. Fight fire with fire.

See how this all fits together?

The ritual of the purification from Tzara'atz was an 8 day process which indicated in Hebrew numerology a rebirth, a new beginning. For being cured / healed of Tzara'atz was like returning from the dead.

Fire is used in the final sacrifice on the 8<sup>th</sup> day.

Then the person delivered from Tzara'atz was sprinkled with the water and the blood from the bird, hyssop, thread and cedar. Then the 2<sup>nd</sup> bird was set free in an open field. Next the person washed their clothes, shaved all their bodily hair, and then was immersed in a mikvah (baptized themselves). The shaving and the mikvah was symbolic of the rebirth; for we are born of water and come our naked and (usually) hairless.

They had to spend 7 days (representing completion) outside the camp and then the 8<sup>th</sup> day was the new beginning, the rebirth, the reentrance into the community. Two male lambs, 1 female lamb, or 1 male lamb and 2 doves, flour and oil were sacrificed. And like the anointing of the Kohen blood and oil was applied to the right ear lobe, the right thumb, and the right big toe of the one that had been delivered from Tzara'atz.

The right ear represents rededication of the 5 senses to YHWH and the Torah. The thumb is one thing that separates us from animals and symbolized the dedicating of our hands for the service of YHWH and His people. The right big toe represents our balanced walk with YHWH in His Torah. For one cannot walk or balance themselves properly without a big toe. This symbolizes the rededication of our walk with YHWH and his way of Torah.

The Talmud calls Messiah, "The Leper Messiah" based on Isaiah 53. Indeed the cure for LaShone Hara is the Living Manifestation of the Torah, Yeshua the Messiah.

**Matthew 10:8 "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."**

Cleansing the Leper, the one afflicted with Tzara'atz is one of the signs of the Good News of the Malkut Shamayim (Kingdom of Heaven).

14:33-47

LaShone Hara is a form of idolatry and selfish pride. Hasatan in Ha Shamayim (Satan in Heaven) was selfish, prideful and worshipped himself. He spoke LaShone Hara against YHWH and contaminated those angels around him. And just like the Maccabees cleansing the Temple, tearing down idols and the

contaminated altar and stones and taking them to an unclean place so too the tov malekim (good angels) removed hasatan and his cohorts from the Heavenly Temple.

So when we speak LaShone Hara we contaminate very thing around us and WE MUST be removed, excommunicated so we can not contaminate further, so we can collect ourselves so we can think about and repent of what we have said and the ruin we have caused by our words. The 7 days out side the camp is like a child being sent to their room or “naughty corner” to have time alone to reflect on what they did.

Sometimes the damage we cause is so bad, we’ve gone too far and no matter what how much purging, scraping, cleansing and carrying away of the rubble that we do, everything around us must be destroyed and burned. Just as hasatan and his hosts will one day be cast into the Lake of Fire, and just as the earth that he (and we) have contaminated will be purged with fire and renewed because a cleansing with water, a flood just can’t fix it anymore.

14:48-57

If a house and or garments is salvageable it is purified the same way a person that had Tzara’atz is. The cycle of contamination that emerges is self, garments, dwellings then finally other people. The negative spiritual residue of our sin whether blatant or secret leaves a negative spiritual energy others can in time sense, and at first it’s personal, then it actually rubs of on what we handle and where we go, then finally if not nipped in the bud it can effect others around us in a negative way.

This is why people and places creep us out, because we sense the negative evil energy that surrounds them.

**Num. 32:23 “But if ye will not do so, behold, ye have sinned against the LORD: and be sure your sin will find you out.”**

Lev. 15:1-33 Deals with the body discharges of all kinds and the purification thereof.

Men if we are serious about being Natsari Jews, if we are serious about being Torah Observant. If we say we believe the Torah, that every commandment is true, applies and is relevant for today, we need to practice what we preach then. We need to find away to fulfill the Mitzvah of a Mikvah. After we perform the mitzvah of sex with our wife we must seek out a mikvah.

A Mikvah is not just for a woman after her period of Niddah. If you cannot use or do not have a Jewish Mikvah in your community seek out a clean private body of water or stream in your area to take a mikvah. If both are impossible because of location or weather then you can take a shower or immerse yourself in your bath tub, SEPARATE from your regular bath or shower time. After all, G-d understands and in instances like these He understands our intentions and is overjoyed when we look for ways to honor Him by keeping His commandments.

To fulfill the commandment of taking a mikvah to the best of ones ability you must fill the tub up, then when almost full open the drain while keeping the water running. This is because a mikvah needs to be Mayim Chaim (Living Waters) in other words it must be flowing; even ancient mikvah's that were built in Israel were built to be as such.

This begs the question; are we looking for ways to fulfill commandments or excuses not to keep them? No one said a Torah Observant life would be easy or simple. Yeshua said that we would be hated (Matt.10:22; 24:9).

Shabbat Shalom and Shavuah Tov!

-- Rabbi Yehudah

RaYBaSH's Haftarah Hashings  
Parashah #28 Metzora: "The Leper"  
2 Kings 7:3-17  
By: Rabbi Yehudah ben Shomeyr

**2 Kings 7:3-17** And there were four leprous men at the entering in of the gate: and they said one to another, Why sit we here until we die? If we say, We will enter into the city, then the famine is in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die. And they rose up in the twilight, to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, there was no man there. For the LORD had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us. Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life. And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid it; and came again, and entered into another tent, and carried thence also, and went and hid it. Then they said one to another, We do not well: this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may go and tell the king's household. So they came and called unto the porter of the city: and they told them, saying, We came to the camp of the Syrians, and, behold, there was no man there, neither voice of man, but horses tied, and asses tied, and the tents as they were. And he called the porters; and they told it to the king's house within. And the king arose in the night, and said unto his servants, I will now shew you what the Syrians have done to us. They know that we be hungry; therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city. And one of his servants answered and said, Let some take, I pray thee, five of the horses that remain, which are left in the city, (behold, they are as all the multitude of Israel that are left in it: behold, I say, they are even as all the multitude of the Israelites that are consumed:) and let us send and see. They took therefore two chariot horses; and the king sent after the host of the Syrians, saying, Go and see. And they went after them unto Jordan: and, lo, all the way was full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king. And the people went out, and spoiled the tents of the Syrians. So a measure of fine flour was sold for a shekel, and two measures of barley for a shekel, according to the word of the LORD. And the king appointed the lord on whose hand he leaned to have the charge of the gate: and the people trode upon him in the gate, and he died, as the man of God had said, who spake when the king came down to him.

The Torah Portion mainly deals with the ritual response and restoration of a person or objects that have Tza'arets (leprosy) and discusses various types of bodily

discharges. We must keep in mind that the Leviticus is like an employee manual for the Kohanim (Priests). They were not only religious leaders, but medical doctors as well.

In our Haftarah portion we see four leprosy men who were in a “damned if you do, damned if you don’t” kind of situation and decided to choose the “lesser of two evils.” They could die either of starvation in the Israelite city currently under siege, or they could surrender to the Armenians and if they die there, they would most likely die with a full belly and the death there would be swift unlike one who would die of a slow and painful starvation.

Little did the lepers know that G-d scared the Armenians away and G-d was going to use them to find the left behind booty and report this to the Israelites in the city.

This is to show that even in sin (leprosy is said to be caused by the sin of gossip and slander) and in an unclean state (leprosy) that G-d can still use you and this use may lead to your repentance and restoration.

It doesn’t say in the text, but I suspect that the four lepers upon seeing what G-d had done for Israel and how they were an integral part of it that it caused praise that led to repentance that led to restoration and salvation.

I lay myself bare when I say this, yet I have nothing to hide. I can testify to G-d’s mercy at times when things weren’t quite right between G-d and I, and I had a speaking engagement and despite my sin G-d used me anyhow to touch the people which caused me to thank G-d, break down and repent.

Shabbat Shalom and Shavuah Tov!

-- Rabbi Yehudah

RaYBaSH's Brit Chadashah Connections

Parashah #28 Metzora: "The Leper"

Matt. 9:20-26

By: Rabbi Yehudah ben Shomeyr

**Matt. 9:20-26** And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment: For she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land.

Our Torah Portion in Leviticus 15 speaks of various bodily discharges among them is the issue of blood.

**Lev. 15:25-33** 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. Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation. And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe himself in water, and be unclean until the even. But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean. And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation. And the priest shall offer the one for a sin offering, and the other for a burnt offering; and the priest shall make an atonement for her before the LORD for the issue of her uncleanness. Thus shall ye separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile my tabernacle that is among them. This is the law of him that hath an issue, and of him whose seed goeth from him, and is defiled therewith; And of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is unclean.

This passage is specifically speaking of a woman's menstrual flow and the woman in Matthew chapter nine obviously had a hemorrhage, yet this Torah passage is equally applicable to this situation.

When a woman had an issue of blood, she was separated from her husband and family until seven days after that last spot of blood was seen on the menstrual cloth. Then she would fulfill the Torah requirements of the prescribed offerings at the Temple, then take a mikvah and then she would be deemed clean and was able to resume conjugal activities with her husband. Why? Because G-d knew about blood born pathogens before we did.

The woman described in Matthew was in a perpetual state of uncleanness on account of her hemorrhage. Now we must remember being unclean is not as sin, it just simply meant you could not go to the Temple and Synagogue nor touch sacred objects. Being unclean is an inevitable state we all are in from time to time and the remedy for that is to bath in a mikvah (ritual baptism/immersion) at a mikvah pool or a nearby flowing stream. This is on top of a shower or bath.

Now she wouldn't have been stoned for making someone unclean, even though she technically wasn't suppose to be in public. However, her offence was when she touched the (hem) the sacred fringe or tzitzit of Rabbi Yeshua's tallit (Prayer Shawl).

The ritual fringe has white strings with one blue string and they are to remind us to keep all 613 Commandments of the Torah, and they are tied and wrapped in a special way so as it symbolically spells out the Ineffable Divine Name of G-d, YHWH. So in faith by grabbing onto the tzitzit said several things. One that she believed on the name of G-d for her healing and second, that she was saying she believed Rabbi Yeshua's teachings and wanted to be a disciple of his.

And Obviously being unclean didn't hinder Yeshua from performing a miracle.

Verses 22-23 hints that since He was on His way to the ruler of the synagogues house that "he obtained entry" (HRV). We can surmise by this statement that Yeshua may have stopped off by a mikvah pool and waited till evening when he would be considered clean from being touched by the woman with the issue of blood that he healed. Because the synagogue nassi (ruler) was there when Yeshua was touched by the woman so he knew Yeshua was unclean. Being a synagogue nassi and obviously torah observant, he most likely would have expected Yeshua to do this on his way to his house. Then again, it may not have mattered because the nassi learned his daughter died and so his house would have been ritually unclean at the moment anyway and wouldn't have mattered if Yeshua came in clean or unclean, because upon entry to the nassi's house He would have become

unclean anyway. Even if He did stop for a mikvah it didn't matter anyway because when a person is dead, they can't get "deader"!

Verse 24 could be taken as a hint that it was night and she was lying dead in her bed and it looked like she was sleeping. Sleep in Judaism is an idiom for death for the Rabbi's say that being asleep was a certain percentage of being dead.

Granted, I have no concrete proof for my interpretation about Yeshua stopping off by a mikvah prior to going to the Nassi's house, However, Knowing Yeshua was Messiah and sinless, fully Torah observant, I feel I can safely assume He may have taken a mikvah at this time in order to keep the Torah. For if Yeshua sinned, or broke the Torah as I John 3:4 says, then He couldn't in way be Messiah.

Shabbat Shalom and Shavuah Tov!

-- Rabbi Yehudah