

## PARSHA METZORA (LEPROUS ONE) **LEV 14**

This portion is extremely rich in “Passover”, “Messianic” and “Heavenly” type imagery, this is just what I see in the scriptures, don’t take my word for it, discover it yourself! (I could be wrong) Last parsha we read about identifying “tzara`at” this week is about its handling and purification, it seems that “tzara`at” is a physical manifestation of a spiritual fault, just as after Adam and Chavah sinned, they had to go “outside” the garden...

*Lev 14:1-9 YHWH said to Moshe, "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, and the cohen 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, then the cohen will order that two living clean birds be taken for the one to be purified, along with cedar-wood, scarlet yarn and hyssop leaves. The cohen is to order one of the birds slaughtered in a clay pot over running water. 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, 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. 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. 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.*

- In **v2-4** “On the day of his purification” then “If his sores have been healed” you are then instructed to offer two birds for cleansing, Yeshua instructed a man to do the same thing...

*Mat 8:2-4 Then a man afflicted with tzara`at came, kneeled down in front of him and said, "Sir, if you are willing, you can make me clean." Yeshua reached out his hand, touched him and said, "I am willing! Be cleansed!" And at once he was cleansed from his tzara`at. Then Yeshua said to him, "See that you tell no one; but as a testimony to the people, go and let the cohen examine you, and offer the sacrifice that Moshe commanded."*

Also many years after Sha’ul (Paul), when being accused of teaching against the Torah, went to the Temple to make a sacrifice as evidence of himself UPHOLDING THE TORAH AND SACRIFICES! (See **Acts 21:21-26**) Also in Ezekiel’s Temple there are sacrifices being done, this “Levitical” system was given on Mt. Sinai with the Torah (**Lev 7:38**)! It will be in place until “Heaven and Earth pass away” (**Mat 5:17-18**) You would have to throw out the entire Torah to say that the Levitical system is abolished. That being said, this system is only a shadow of the perfect heavenly priest hood of Malki-Tzedek that we have in Yeshua the Messiah. (**Heb 9:11**)

- In **v4-6** It seems to me that there is a picture of Yeshua the Messiah in the purification process... You have “cedar-wood, scarlet yarn, hyssop and the blood slaughtered over running water”
- **Cedar wood** is the one of the main materials used in the Temple (**1Ki 5:6**), it was also the ceiling and post holding up the ceiling of the Temple (**1Ki 6:9**), Yeshua “rebuilt” the Temple in three days, speaking of his own body (**John 2:19-21**)
- **Scarlet** represents sin (**Rev 17:3-4**) Yeshua made our scarlet sin as white as snow (**Isa 1:18**) Before his death Yeshua received his crown of thorns and a scarlet robe (**Mat 27:28**)
- **Hyssop** was used to put the blood of the Lamb on our doorpost (**Exo 12:22**) And in the Psalms...

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**Psa 51:7 (51:9)** Sprinkle me with **hyssop**, and I will be clean; wash me, and I will be whiter than snow.

- **Blood and Water** seems to be Yeshua's sacrifice as well, water for cleansing, blood for atonement...

**John 19:34** However, one of the soldiers stabbed his side with a spear, and at once **blood and water** flowed out.

**1Jn 5:5-8** Who does overcome the world if not the person who believes that Yeshua is the Son of Elohim? He is the one who came by means of **water and blood**, Yeshua the Messiah — not with water only, but with the **water** and the **blood**. And the Spirit bears witness, because the Spirit is the truth. There are three witnesses —the Spirit, the **water** and the **blood** — and these three are in agreement.

Also Yeshua is the Living Water (Running Water) see **John 7:38 & Rev 7:17**

**Zechariah 13:1** "In that day a fountain shall be opened for the house of David and for the inhabitants of Jerusalem, for sin and for uncleanness.

Paul uses all of these analogies in Hebrews as the acceptance of Torah...

**Heb 9:19** After Moshe had proclaimed every command of the Torah to all the people, he took the **blood** of the calves with some **water** and used **scarlet** wool and **hyssop** to sprinkle both the scroll itself and all the people;

So this purification process seems to be the accepting covenant <sup>(all symbols together)</sup> for cleansing <sup>(hyssop)</sup> blood/water <sup>(Yeshua)</sup> from the sin <sup>(Scarlet)</sup> upon ourselves <sup>(the temple cedar or perhaps the doorposts)</sup> Thus cleansing a person of tzara`at!

Also in **v9** you had to shave all your hair/beard, which was for mourning or humiliation in Hebraic culture (see **Isa 7:20, Isa 15:2, Jer 48:37, Amo 8:10, Mic 1:16**) So you also had to humble yourself to be cleansed, David speaks of this in the Psalms...

**Psa 51:16** For You do not desire sacrifice, or else I would give it; You do not delight in burnt offering. The sacrifices of Elohim are a broken spirit, a broken and a contrite heart -- These, O Elohim, You will not despise.

**1 Peter 5:6** Therefore humble yourselves under the mighty hand of Elohim, that He may exalt you in due time,

(\*Two Messiah picture below from Ardelle Brodey, Living Waters Fellowship [www.yourlivingwaters.com](http://www.yourlivingwaters.com))

This ritual seems very odd and mysterious. It seems to be very Messianic in its meaning. The bird that must die represents the death of the fleshly attitude of the leper. The earthen vessel represents the human body (**2Cor 4:7**) and the fact that Yeshua's blood was shed in an earthen vessel. Most likely scarlet is actually wool yarn that came from a lamb, dyed red. This lamb....I mean scarlet yarn was used to tie the hyssop (symbol from the Passover and Yeshua's crucifixion) on to the cedar (tree/cross). The living bird was dipped in the blood of the 1st bird over the running water or living water The living bird, covered with blood is let loose in the open field. This is a picture of the leper having died to himself and walking in newness of life.

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Also The two birds represent the two comings of Yeshua. First He came and walked among “clay vessels” into whom He poured out His Word (living water). Then His “blood” was shed to make a way for His second coming as King. The second bird is bloodied, but not injured....a picture of the resurrected Yeshua who still bears the scars that Thomas put his fingers into. His garments will be covered with blood when He returns to judge the earth:

***Isaiah 63:2** Why is Your apparel red, And Your garments like one who treads in the winepress?*

***Rev 19:11** Now I saw heaven opened, and behold, a white horse. And He who sat on him was called Faithful and True, and **in righteousness He judges and makes war**. His eyes were like a flame of fire, and on His head were many crowns. He had a name written that no one knew except Himself. **He was clothed with a robe dipped in blood**, and His name is called The Word of Elohim. And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses.*

Back to the parsha...

***Lev 14:10-20** "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. The cohen purifying him is to place the person being purified with these items before **YHWH** at the entrance to the tent of meeting. 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 **YHWH**. 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, just like the sin offering; it is especially holy. 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. Next, the cohen is to take some of the two-thirds-pint of olive oil and pour it into the palm of his own left hand, dip his right finger in the oil that is in his left hand and sprinkle from the oil with his finger seven times before **YHWH**. Then the cohen is to put some of the remaining oil in his hand on the tip of the right ear of the person being purified, on the thumb of his right hand, on the big toe of his right foot and on the blood of the guilt offering. Finally, the cohen is to put the rest of the oil in his hand on the head of the person being purified; and the cohen will make atonement for him before **YHWH**. The cohen is to offer the sin offering and make atonement for the person being purified because of his uncleanness; afterwards, he is to slaughter the burnt offering. The cohen is to offer the burnt offering and the grain offering on the altar; thus the cohen will make atonement for him; and he will be clean.*

- **v10-13** The “eighth day” represents the new heavens and the new earth, we will have the earth for 7,000 years, then it is destroyed and “New Jerusalem” or “Heaven” comes down which would be the eighth day (**Isa 65:17, Isa 66:22, & 2Pe 3:13**) This also lines up perfectly with circumcision on the eighth day, which is a picture of on the eighth or when we are in New Jerusalem we take of the cup of the New Covenant with Yeshua (**Luke 22:17-18**), then he will circumcise our hearts and write the Torah on our hearts (**Jer 31**).

So here you are on the eighth day, standing at the gates to the Temple and to be cleansed you have to offer, **1** Unleavened grain offering. **2** Olive oil. **3** Covered with the blood of the Lamb... or

- 1.** Yourself or all Israel (wheat) (**Mat 3:12, Mat Ch13, & 1 Cor 13:36-38**)

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2. Ruach HaKodesh (Olive Oil) (**Zech 4, Mat 25, Rev 4:5, & Rev 5:6**)
3. Covered in Yeshua (Blood of the Lamb) (No explanation needed!)

- **v14-20** now the blood and oil (Yeshua and the Ruach) is a **Seal** on the right ear lobe, thumb and toe, then sprinkled on the altar **seven times**. Just as the 144 thousands or all Israel is **sealed** (**Rev 7:3-4 & Rev 9:4**) from the seven bowls/shofars/plagues (**Rev 8:2, Rev 15:1, Rev 15:7-8, & Rev 16:1**)

So all that to say that just as the cohen must declare someone who is unclean and “outside” the camp, clean and able to come back in, so will our heavenly cohen gadol declare us (sprinkled with the blood of Yeshua and the Ruach) fit for coming into the kingdom!

Now back to the parsha...

**Lev 14:21-32** *"If he is poor, so that he can't afford to do otherwise, he is to take one male lamb as a guilt offering to be waved, to make atonement for him; two quarts of fine flour mixed with olive oil for a grain offering; two-thirds of a pint of olive oil; and two doves or two young pigeons, such as he can afford, the one for a sin offering and the other for a burnt offering. On the eighth day, he will bring them to the cohen for his purification, to the entrance of the tent of meeting before **YHWH**. The cohen is to take the lamb of the guilt offering and the two-thirds of a pint of olive oil and wave them as a wave offering before **YHWH**. He is to slaughter the lamb of the guilt offering; and 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. The cohen is to take some of the olive oil and pour it into the palm of his own left hand, and sprinkle with his right hand some of the oil that is in his left hand seven times before **YHWH**. The cohen is to put some of the oil in his hand on the tip of the right ear of the person being purified, on the thumb of his right hand, on the big toe of his right foot — in the same place as the blood of the guilt offering. Finally, the cohen is to put the rest of the oil in his hand on the head of the person being purified, to make atonement for him before **YHWH**. He is to offer one of the doves or young pigeons, such as the person can afford, whatever his means suffice for — the one as a sin offering and the other as a burnt offering — with the grain offering; thus the cohen will make atonement before **YHWH** for the person being purified. Such is the law for the person who has tzara`at sores if he cannot afford the usual elements used for his purification."*

(Basically the same rules and results for the rich or poor)

**Lev 14:33-57** **YHWH** said to Moshe and Aharon, "When you have entered the land of Kena`an which I am giving you as a possession, and I put an infection of tzara`at in a house in the land that you possess, then the owner of the house is to come and tell the cohen, 'It seems to me that there may be an infection in the house.' The cohen is to order the house emptied before he goes in to inspect the infection, so that everything in the house won't be made unclean; afterwards, the cohen is to enter and inspect the house. He will examine the infection; and if he sees that the infection is in the walls of the house, with greenish or reddish depressions that seem to go in deeper than the surface of the wall, he is to go out of the house to its door and seal up the house for seven days. The cohen will come again on the seventh day and examine the house; if he sees that the infection has spread over its walls, he is to order them to remove the infected stones and throw them into some unclean place outside the city. Next, he is to have the inside of the house thoroughly scraped, and the scraped-off plaster is to be discarded outside the city in an unclean place. Finally, other stones must be set in the place of the first stones and other plaster used to replaster the house. If the infection returns and breaks out in the house after the stones have been removed and the house scraped and plastered; then the cohen is to enter and examine it. If he sees that the infection has spread in the house, it is a contagious tzara`at in the

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house; it is unclean. He must break down the house and take its stones, timber and plaster out of the city to an unclean place. Moreover, whoever enters the house at any time while it is sealed up will be unclean until evening. Whoever lies down or eats in the house must wash his clothes. If the cohen enters, examines and sees that the infection has not spread in the house since it was plastered; then he is to declare the house clean; because the infection is cured. "To purify the house, he is to take two birds, cedar-wood, scarlet yarn and hyssop leaves. He is to slaughter one of the birds in a clay pot over running water. He is to take the cedar-wood, the hyssop, the scarlet yarn and the live bird and dip them in the blood of the slaughtered bird and in the running water, and sprinkle the house seven times. He will purify the house with the blood of the bird, the running water, the live bird, the cedar-wood, the hyssop and the scarlet yarn. But he is to set the live bird free outside the city in an open field; thus will he make atonement for the house; and it will be clean. "Such is the law for all kinds of tzara`at sores, for a crusted area, for tzara`at in a garment, for a house, for a swelling, for a scab and for a bright spot, to determine when it is clean and when it is unclean. This is the law concerning tzara`at."

As individuals we are heads of our households, and are responsible for everything that goes on in our homes, we are living stones of a spiritual house ...

**1Pe 2:5** *you yourselves, as living stones, are being built into a spiritual house to be cohanim set apart for Elohim to offer spiritual sacrifices acceptable to him through Yeshua the Messiah.*

It seems to be that the uncleanliness of tzara`at can be a reflection of our heart or sin inside us, Miryam was stricken with tzara`at because of her sin (**Num 12:1-10**) Elisha's servant, Gehazi was stricken with tzara`at because of his greed (**2Ki 5:20-27**). Uzziah, a King of Israel was arrogant and burned incense before **YHWH** in the Temple, and broke out in tzara`at (**2Chr 26:16-20**). So because of our sin and the sin we allow to go on in our household, our homes can also show signs of sin or tzara`at.

So then in **v40-44**, all the stone and plaster infected (or sin) is removed, and replaced with new stones and plaster. It is a sobering thought that we could be some of the stones bringing tzara`at to that spiritual house. **YHWH** is in the process of restoring His holy house, His bride. There will be no uncleanness found there. Not one spot of tzara`at...

**Ephesians 5:5** *For this you know, that no fornicator, unclean person, nor covetous man, who is an idolater, has any inheritance in the kingdom of Messiah and YHWH.*

*If the sin/infection returns, the home is destroyed completely, Yeshua illustrates this...*

**Mat 12:43-45** *"When an unclean spirit comes out of a person, it travels through dry country seeking rest and does not find it. Then it says to itself, 'I will return to the house I left.' When it arrives, it finds the house standing empty, swept clean and put in order. Then it goes and takes with it seven other spirits more evil than itself, and they come and live there — so that in the end, the person is worse off than he was before. This is how it will be for this wicked generation."*

**Luke 11:20-26** *But if I drive out demons by the finger of Elohim, then the Kingdom of Elohim has come upon you! "When a strong man who is fully equipped for battle guards his own house, his possessions are secure. But when someone stronger attacks and defeats him, he carries off all the armor and weaponry on which the man was depending, and divides up the spoils. Those who are not with me are against me, and those who do not gather with me are scattering. "When an unclean spirit comes out of a person, it travels through dry*

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*country seeking rest. On finding none, it says, 'I will return to the house I left.' When it arrives, it finds the house swept clean and put in order. Then it goes and takes seven other spirits more evil than itself, and they come and live there — so that in the end the person is worse off than he was before."*

As cohen gadol of our household we need to guard what goes on in our homes, if **YHWH** shows you sin in the house, be quick to remove it, the adversary will always be trying to get in, don't compromise with him!

*Haf Torah Reading **2 Kings 7***

Brit Chadesha Reading **Luke 17:11-19**

Shabbat Shalom! Written by Jesse Himango, Tabernacle of David Ministries