

TORAH TEACHINGS



Understanding YAH's Likes and dislikes

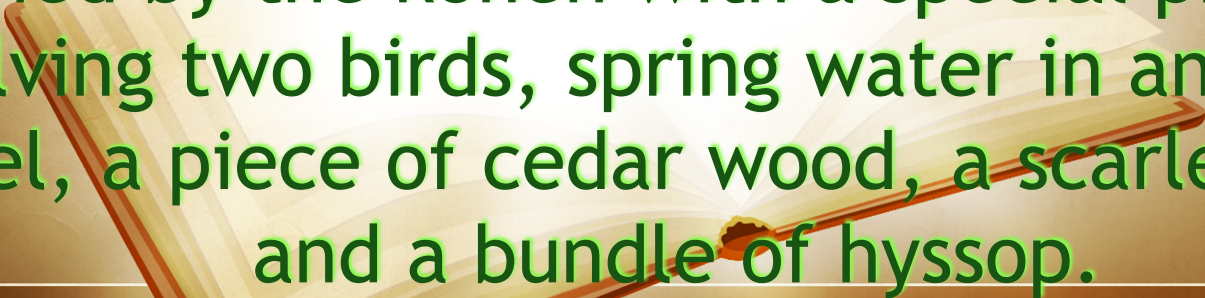
28 Metzora or M'tzora, (מְצֹרָע)
**— Hebrew for “one being
diseased,”**

Torah: Leviticus 14:1-15:33
Haftarah: 2 Kings 7:1-20

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

When the metzora (“leper”) heals, he or she is purified by the kohen with a special procedure involving two birds, spring water in an earthen vessel, a piece of cedar wood, a scarlet thread and a bundle of hyssop.



TOPICS IN THE PARSHA

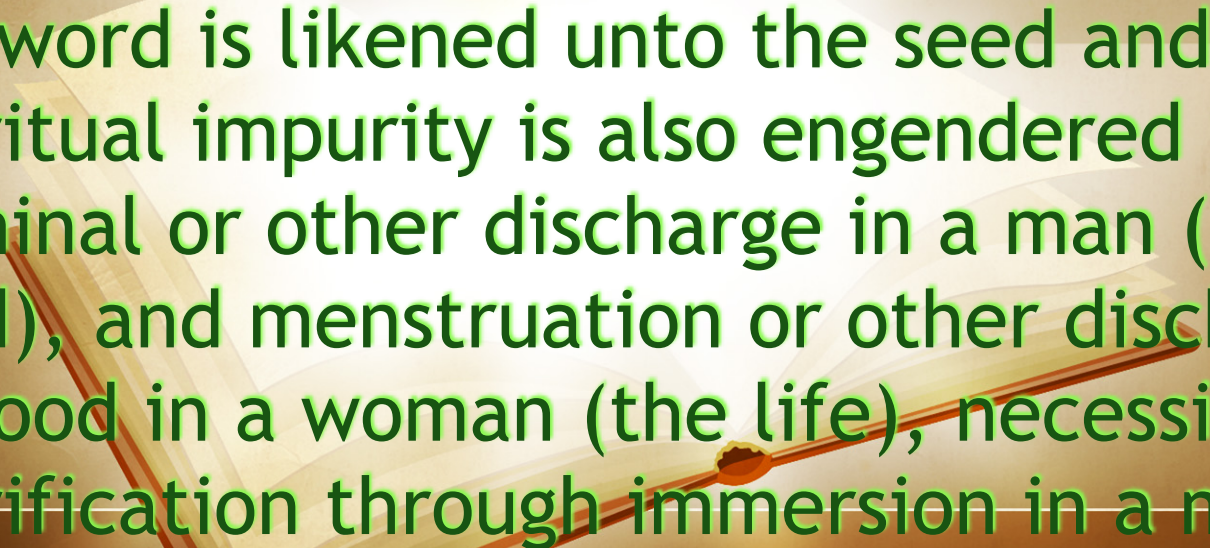
THIS WEEK TORAH PARASHAT

The interesting thing about the ritualistic cleansing and cure for metzora (the physical manifestation of a spiritual sickness) caused by an evil tongue is that it is the same ritual performed for the anointing the High Priest before his intercessory work for his brothers in Israel began. This teaches us that if we are to be true intercessors for one another we can have no evil thoughts or even negativity leading to negative words against our fellow man, if we are to be an apt intercessor and priest in messiah's Kingdom!

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

The word is likened unto the seed and life and thus ritual impurity is also engendered through a seminal or other discharge in a man (i.e. the seed), and menstruation or other discharge of blood in a woman (the life), necessitating purification through immersion in a mikvah.



Laws for Cleansing Lepers

Lev 14:1 And יהוה spoke to Mosheh, saying,

Lev 14:2 “This shall be the Torah of the leper for the day of his cleansing: He shall be brought to the priest,

Lev 14:3 and the priest shall go out of the camp, and the priest shall look and see, if the leprosy is healed in the leper,

Lev 14:4 then the priest shall command, and he shall take for him who is to be cleansed two live and clean birds, and cedar wood, and scarlet, and hyssop.

Lev 14:5 “And the priest shall command, and he shall slay one of the birds in an earthen vessel over running water.

Lev 14:6 “Let him take the live bird and the cedar wood and the scarlet and the hyssop, and dip them and the live bird in the blood of the bird that was slain over the running water.

Lev 14:7 “And he shall sprinkle it seven times on him who is to be cleansed from the leprosy, and shall pronounce him clean, and shall let the live bird loose in the open field.

Lev 14:8 “And he who is to be cleansed shall wash his garments, and shall shave off all his hair and wash himself in water, and shall be clean. Then after that he comes into the camp, but shall stay outside his tent seven days.

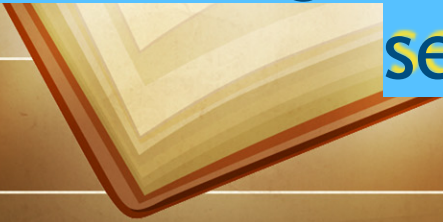
Lev 14:9 “And on the seventh day it shall be that he shaves all the hair off his head and his beard and his eyebrows, even all his hair he shaves off. And he shall wash his garments and wash his body in water, and shall be clean.

Lev 14:10 “And on the eighth day he takes two male lambs, perfect ones, and one ewe lamb a year old, a perfect one, and three-tenths of an ĕphah of fine flour mixed with oil as a grain offering, and one log of oil.

Lev 14:11 “And the priest who is cleansing shall present the man who is to be cleansed, with these offerings, before יהוה, at the door of the Tent of Appointment.

Lev 14:12 “And the priest shall take one male lamb and bring it as a guilt offering, and the log of oil, and wave them as a wave offering before יהוה.

Lev 14:13 “And he shall slay the lamb in the place where he slays the sin offering and the ascending offering, in a set-apart place. For the guilt offering, like the sin offering, belongs to the priest. It is most set-apart.



Lev 14:14 “And the priest shall take some of the blood of the guilt offering, and the priest shall put it on the tip of the right ear of him who is to be cleansed, and on the thumb of his right hand, and on the big toe of his right foot.

Lev 14:15 “And the priest shall take some of the log of oil, and pour it into the palm of his own left hand.

Lev 14:16 “And the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle some of the oil with his finger seven times before

יהוה.

Lev 14:17 “And of the rest of the oil in his hand, the priest puts some on the tip of the right ear of him who is to be cleansed, and on the thumb of his right hand, and on the big toe of his right foot, on the blood of the guilt offering.


Lev 14:18 “And the rest of the oil that is in the priest’s hand he puts on the head of him who is to be cleansed. And the priest shall make atonement for him before יהוה.

Lev 14:19 “And the priest shall make the sin offering, and make atonement for him who is to be cleansed from his uncleanness. Then afterwards he slays the ascending offering.

Lev 14:20 “And the priest shall offer the ascending offering and the grain offering on the slaughter-place. And the priest shall make atonement for him, and he shall be clean.

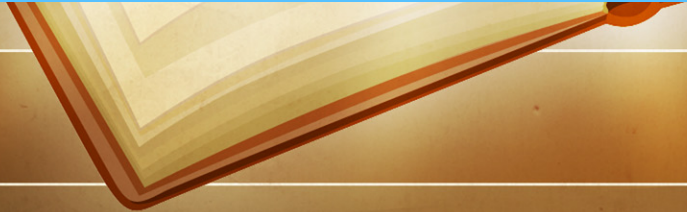
Lev 14:21 “But if he is poor and is unable to afford it, then he shall take one male lamb as a guilt offering to be waved, to make atonement for him, and one-tenth of an ĕphah of fine flour mixed with oil as a grain offering, and a log of oil,

Lev 14:22 and two turtledoves or two young pigeons, such as he is able to afford, and one shall be a sin offering and the other an ascending offering.



Lev 14:23 “And he shall bring them to the priest on the eighth day for his cleansing, to the door of the Tent of Appointment, before יהוה.

Lev 14:24 “And the priest shall take the lamb of the guilt offering and the log of oil, and the priest shall wave them as a wave offering before יהוה.




Lev 14:25 “And he shall slay the lamb of the guilt offering, and the priest shall take some of the blood of the guilt offering and put it on the tip of the right ear of him who is to be cleansed, and on the thumb of his right hand, and on the big toe of his right foot.

Lev 14:26 “Then the priest pours some of the oil into the palm of his own left hand.

Lev 14:27 “And the priest shall sprinkle with his right finger some of the oil that is in his left hand seven times before יהוה.

Lev 14:28 “And the priest shall put some of the oil that is in his hand on the tip of the right ear of him who is to be cleansed, and on the thumb of the right hand, and on the big toe of his right foot, on the place of the blood of the guilt offering.

Lev 14:29 “And the rest of the oil that is in the priest’s hand he puts on the head of him who is to be cleansed, to make atonement for him before יהוה.

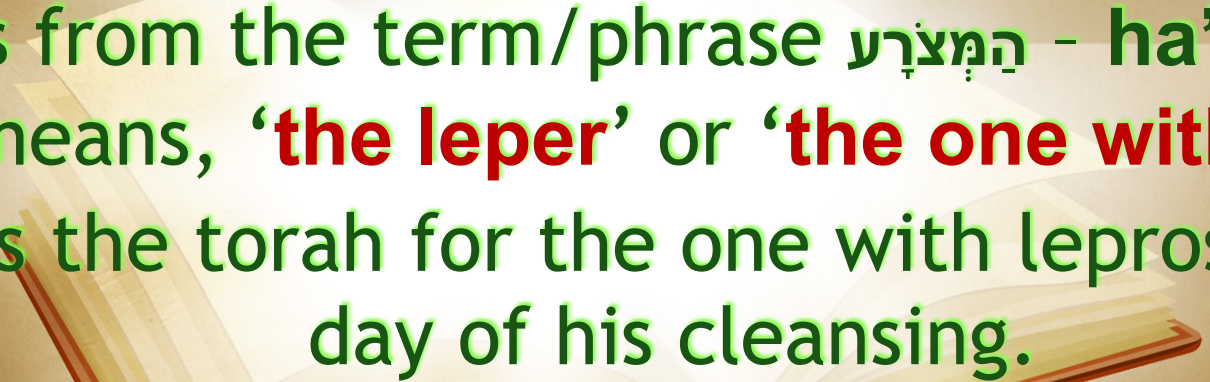


Lev 14:30 “And he shall prepare one of the turtledoves or young pigeons, such as he is able to afford,

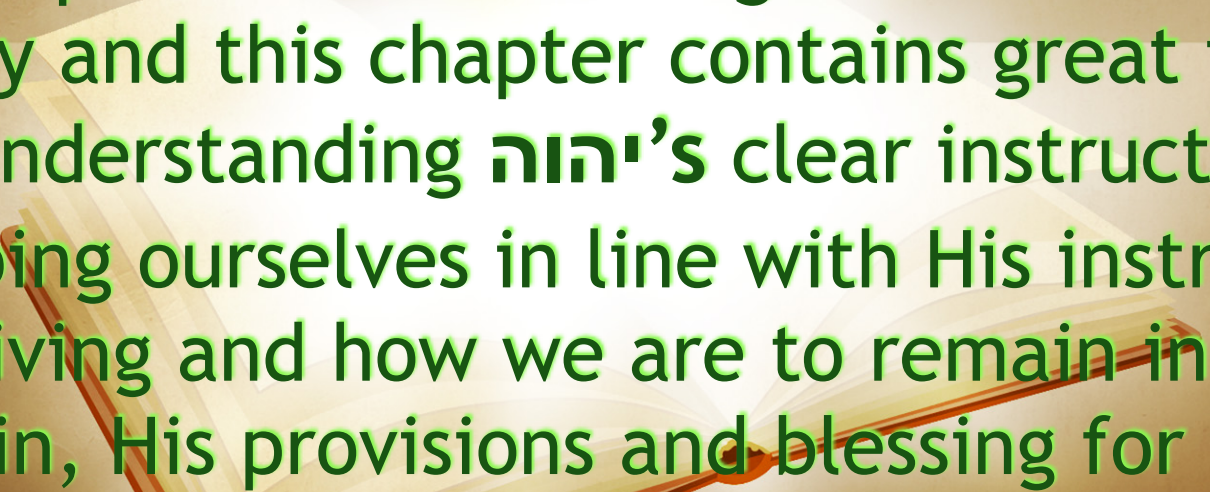
Lev 14:31 that which he is able to afford, the one as a sin offering and the other as an ascending offering, with the grain offering. And the priest shall make atonement for him who is to be cleansed before יהוה.

Lev 14:32 “This is the Torah for one who had an infection of leprosy, who is unable to afford for his cleansing.”

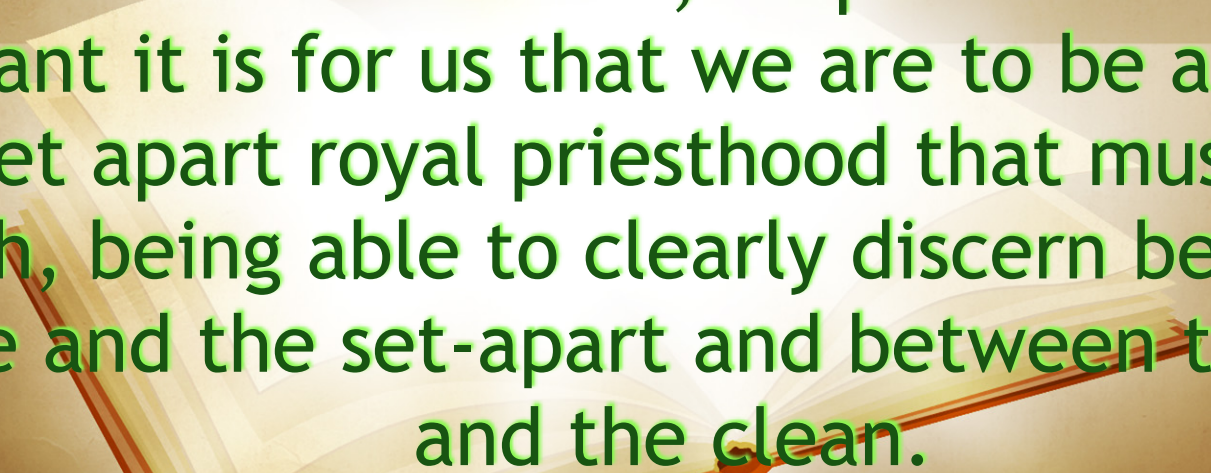
This week's Torah portion is called "Metzora" which comes from the term/phrase הַמְצֹרָע - ha'metsora, which means, '**the leper**' or '**the one with leprosy**'. This is the torah for the one with leprosy for the day of his cleansing.



This torah portion continues with the theme of leprosy and highlights the clear instructions for the proper process of cleansing an infected one from leprosy and this chapter contains great insight for us, in understanding **יהוה's** clear instructions for us, in keeping ourselves in line with His instructions for daily living and how we are to remain in, and walk in, His provisions and blessing for life.



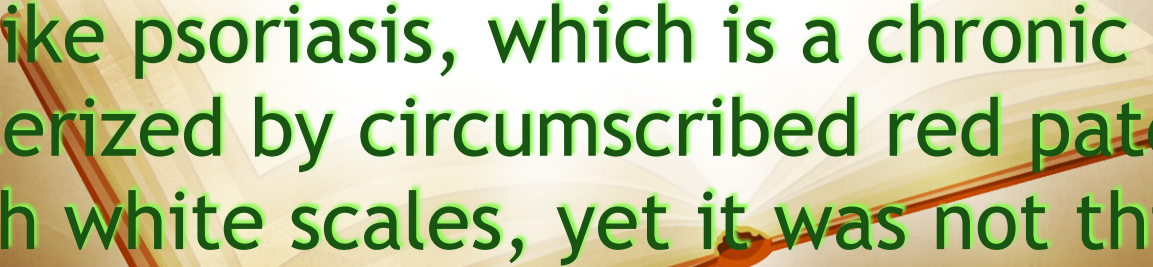
This **Chapter 14** carries great lessons and pictures for us, on how we are to be cleansed from all sin/lawlessness and therefore, helps us understand how important it is for us that we are to be a called out and set apart royal priesthood that must walk in Messiah, being able to clearly discern between the profane and the set-apart and between the unclean and the clean.

An illustration of an open book with a red bookmark, positioned diagonally across the lower half of the image. The book's pages are a light cream color, and the cover is a dark brown. The background is a textured, parchment-like surface in shades of tan and brown.

Verse 2 - In this verse, we see the words, “of his cleansing”, speaking of the one defiled of course, and this phrase, in the Hebrew, is the word - טְהָרַת - taharath which means, ‘his cleaning’; and the Hebrew root word for ‘cleansing’ is טָהַר tahorah (toh-or-aw’)- Strong’s H2893 which means, *‘purifying, cleansing, becomes clean, purification’* and comes from the primary root verb טָהַר taher (taw-hare’)- Strong’s H2891 which means, *‘to be clean or pure, pronounce clean, purge, become cleansed, brightness’*.

The Hebrew word that is translated as 'leprosy' or 'leprous infection' is צָרַעַת tsara'ath (tsaw-rah'-ath)- Strong's H6883 which means, 'leprosy, malignant skin disease in people; and in clothing or buildings - mildew or mould'.

This word is derived from the primitive root verb צָרַע tsara (tsaw-rah')- Strong's H6879 which means, '*to be struck with leprosy, to be leprous*'.



This form of infection comes out in physical manifestations and is not the same specific flesh-devouring disease that bears this name today (also known as Hansen's Disease after the man who identified its cause) but is a skin ailment that is more like psoriasis, which is a chronic skin disease characterized by circumscribed red patches covered with white scales, yet it was not this either.


The symptoms of leprosy were just like several normal, common occurrences, until they took on specific characteristics for which the priests had to watch, because they were signs of something deeper.

Leprosy would, in essence, bring about a discoloration of the skin and reflect the need for a cleansing, and, in one sense, it speaks to us of how sin 'darkens' us, so to speak, and how through the proper cleansing we are brought back to the 'bright' state in which we are to remain in and walk in as true children of light!

The one to be cleansed had to be brought to the priest, who would instruct the one being cleansed as to what he should do, to get rid of the impurity, or 'darkness', that has caused the blemish and how to correct the behavior that caused the 'appearance' of the leprosy. This is a clear picture of how we are to come to our High Priest, **יהושע** Messiah, and confess our sin, so that He can 'pronounce us clean' and then, we have the responsibility to listen to His clear instructions (Torah) as to how to walk right and turn away from the path that caused the sin, revealing true repentance.

As we look at the Hebrew word טָהוֹרָה tahorah (toh-or-aw')- Strong's H2893, we see a wonderful picture in this word alone that speaks of our need to come to Messiah who cleanses us from all sin.

Why I say this, is because when we look at the ancient symbols of these letters, we get a clearer picture of this very message of this Torah of cleansing contained in just one word!




This root word טָהָרָה tahorah - Strong's H2893 - read from right to left, are the letters: ט -tet; ה -hay; ר -resh; ה -hay, and when you see this word as written in the ancient pictograph script, we see the message clearly - let me show you:

The original pictograph of these letters (from right to left):



Tet - ט:




The original pictograph for this letter is , ‘**a container made of wicker or clay**’. Containers were a very important item among the nomadic Hebrews.

They were used for storing grains and other items. Wicker baskets were used as nets for catching fish. The meanings of this letter are ‘**basket, contain, store and clay**’.


Hey -ה:



The original pictograph for this letter is , a man standing with his arms raised out. The meaning of the letter is '**behold, look, breath, sigh and reveal or revelation**' from the idea of revealing a great sight by pointing it out.


It also carries for us the meaning of surrender as we lift up our hands and submit to **יהוה** as we lift our hands in praise, declaring His authority under which we humbly submit!

Resh - ר:

The Ancient picture for this letter is , 'the head of a man'. This letter has the meanings of 'head or man' as well as 'chief, top, beginning or first'.

Hey -ה:




The original pictograph for this letter is , a man standing with his arms raised out. The meaning of the letter is '**behold, look, breath, sigh and reveal or revelation**' from the idea of revealing a great sight by pointing it out.

It also carries for us the meaning of surrender as we lift up our hands and submit to **יהוה** as we lift our hands in praise, declaring His authority under which we humbly submit!

Now, in terms of the cleansing process, we see the following message, through this pictograph lettering of טהרה - tahorah:



We, as **'CLAY BASKETS'** come and surrender and
'RAISE OUR HANDS' in acknowledgement and
confess our sins/lawlessness before our **'HEAD'** and
High Priest, **יהושע** Messiah, and put our lives in the
hands of Him who **'LIFTS US UP'** from the miry clay
and makes us clean and purifies us from all
unrighteousness!



Qorintiyim Bět/2 Corinthians 4:7 “And we have this treasure in earthen vessels, so that the excellence of the power might be of Elohim, and not of us”

Yirmeyahu/Jeremiah 18:6 “O house of Yisra’ěl, am I not able to do with you as this potter?” declares יהוה.
“Look, as the clay is in the hand of the potter, so are you in My hand, O house of Yisra’ěl!”

Iyob/Job 10:9 “Remember, please, that You have made me like clay. And would You turn me into dust again?”


Haftarah: 2 Kings 7:1-20



Ben-hadad's Siege of Samaria

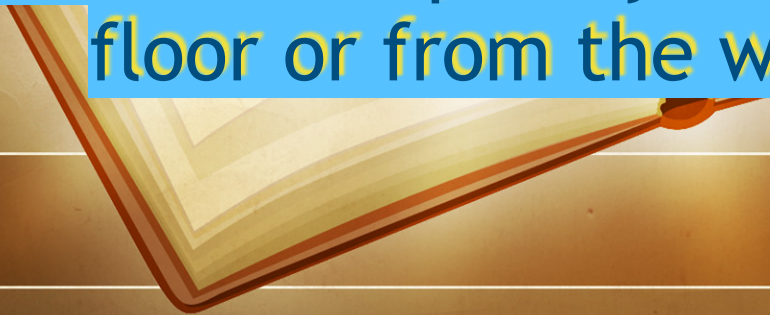
2Ki 6:24 And after this it came to be that Ben-Hadad the sovereign of Aram mustered all his army, and went up and besieged Shomeron.

2Ki 6:25 And there was a great scarcity of food in Shomeron. And see, they besieged it until a donkey's head went at eighty pieces of silver, and one-fourth of a kab of dove droppings for five pieces of silver.



2Ki 6:26 And it came to be, as the sovereign of Yisra'ěl was passing by on the wall, a woman cried out to him, saying, “Help, my master, O sovereign!”

2Ki 6:27 And he said, “If יהוה does not help you, where do I find help for you? From the threshing floor or from the winepress?”



2Ki 6:28 And the sovereign said to her, “What is troubling you?” And she answered, “This woman said to me, ‘Give your son and let us eat him today, and tomorrow we eat my son.’”

2Ki 6:29 “So we cooked my son, and ate him. And I said to her on the next day, ‘Give your son and let us eat him.’ But she has hidden her son.”

2Ki 6:30 And it came to be, when the sovereign heard the words of the woman, that he tore his garments. And as he passed by on the wall, the people looked and saw the sackcloth on his body, underneath.

2Ki 6:31 And he said, “Elohim do so to me and more also, if the head of Elisha son of Shaphat remains on him today.”

2Ki 6:32 And Elisha was sitting in his house, and the elders were sitting with him. And the sovereign sent a man ahead of him, but before the messenger came to him, he said to the elders, "Do you see how this son of a murderer has sent someone to take away my head? Look, when the messenger comes, shut the door, and hold him fast at the door. Is not the sound of his master's feet behind him?"

2Ki 6:33 While he was still speaking with them, then see, the messenger came down to him, and he said, “Look, this evil is from יהוה, why should I wait for יהוה any longer?”



Elisha Promises Food

2Ki 7:1 And Elisha said, “Hear the word of יהוה.

Thus said יהוה, ‘About this time tomorrow a seah of fine flour for a sheqel, and two seahs of barley for a sheqel, at the gate of Shomeron.’ ”

2Ki 7:2 And an officer on whose hand the sovereign leaned answered the man of Elohim and said, “Look, if יהוה is making windows in the heavens, shall this word come true?” And he said, “Look, you are about to see it with your eyes, but not eat of it.”

The Syrians Flee

2Ki 7:3 And there were four leproous men at the entrance of the gate. And they said to each other, “Why are we sitting here until we are dead?


2Ki 7:4 “If we shall say, ‘Let us go into the city,’ the scarcity of food is in the city, and we shall die there. And if we sit here, we shall die. And now, come, let us surrender to the army of the Arameans. If they keep us alive, we live. And if they kill us, we shall die.”

2Ki 7:5 So at twilight they rose up to go to the camp of the Arameans. And when they had come to the outskirts of the Aramean camp, look, no one was there.

2Ki 7:6 For יהוה had caused the army of the Arameans to hear the noise of chariots and the noise of horses, the noise of a great army, and they said to each other, “Look, the sovereign of Yisra’ěl has hired against us the sovereigns of the Hittites and the sovereigns of the Mitsrians to come against us!”

2Ki 7:7 So they rose up and fled at twilight, and left the camp as it is - their tents, and their horses, and their donkeys - and they fled for their lives.

2Ki 7:8 And when these lepers came to the outskirts of the camp, they went into one tent and ate and drank, and took from there silver and gold and garments, and went and hid them. And they came back and went into another tent, and took from there and went and hid it.



2Ki 7:9 Then they said to each other, “We are not doing right. This day is a day of good news, and we are keeping silent. And if we wait until morning light, then evil shall come upon us. And now, come, let us go and inform the house of the sovereign.”

2Ki 7:10 And they came and called to the gatekeepers of the city, and informed them, saying, “We went to the camp of Aram, and look, there is not a man or a voice of man, only horses tied and donkeys tied, and the tents as they were.”

2Ki 7:11 And the gatekeepers called, and they informed the house of the sovereign inside.

2Ki 7:12 So the sovereign rose up in the night and said to his servants, “Let me now inform you what the Arameans have done to us. They know that we are starving, so they have 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 enter into the city.’ ”

2Ki 7:13 And one of his servants answered and said,
“Please, let some take five of the horses that are
left in the city. Look, they are like the entire crowd
of Yisra’ěl that are left in it, look, they are like the
entire crowd of Yisra’ěl left from those who are
consumed. So let us send and see.”

2Ki 7:14 They then took two chariots with horses.
And the sovereign sent them in the direction of the
camp of Aram, saying, “Go and see.”

2Ki 7:15 And they went after them to the Yardeñ. And look, all the way was littered with garments and weapons which the Arameans had thrown away in their haste. And the messengers returned and reported to the sovereign.

2Ki 7:16 Then the people went out and plundered the camp of Aram. So a seah of fine flour was for a sheqel, and two seahs of barley for a sheqel, according to the word of יהוה.

2Ki 7:17 And the sovereign had appointed the officer on whose hand he leaned to be in charge of the gate. But the people trampled him in the gate, and he died, as the man of Elohim had said, who spoke when the sovereign came down to him.

2Ki 7:18 And it came to be, as the man of Elohim had spoken to the sovereign, saying, “Two seahs of barley for a sheqel, and a seah of fine flour for a sheqel, at this time tomorrow in the gate of Shomeron,”

