

EMC SHALOM INTERNACIONAL

PARASHAH 28 METSORAH | VA'YIKRA (LEVITICUS) 14:1 – 15:33

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Aliyot of the Torah:

1. 14:1-12
2. 14:13-20
3. 14:21-32
4. 14:33-53
5. 14:54 – 15:15
6. 15:16-28
7. 15:29-33
8. Maftir: 15:31-33

Haftarah: Melajim Bet/2 Kings 7:3-20

The Apostolic Writings: Matityahu/Matthew 13:1-15:39

Metzora¹ means “he who has tzaraat”

First Aliyah 14:1-12

14:2-3 “This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest: and the priest shall go forth out of the camp; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper.” –The first step in order to know if the **tzaraat** has been removed, the individual affected with tzaraat, was to be examined by the Kohen in order to confirm that he was clean. Tzaraat is a typology of sin and as such, only a miracle by Yahweh could heal that person.

In this time and age, the ministers and pastors ordained by Elohim are the ones who protect and take care of the flock ministering all the members of the kehilah. They tend to the spiritual health of the members and make sure

that no plagues are upon them by exhorting them to be obedient, to have a good understanding of the Scriptures, and to excel in love and fellowship with one another. That is the unity that Mashiaj wishes for us (**Yohanan/John 17; Tehilim/Psalm 133**).

In passing, as a reminder, we must never forget the passage of Miryam, Moshe's sister.

14:4 “Then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop: and the priest shall command that one of the birds be killed in an earthen vessel over running water: as for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water: and he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field. .” –This ritual was part of the purification. There is no purification without sacrifice (and without shedding of blood is no remission of sins). Nowadays, without the Bet Hamikdash (Temple) or the Mishkan (Tabernacle) or the Levitical priesthood (**Kehunah**), our sacrifices are still valid by dying to our egos and allowing Yeshua to govern our lives. Rab Shaul said: “I beseech you therefore, brethren, by the mercies of Yahweh, that ye present your bodies a living sacrifice, holy, acceptable unto Yahweh, which is your reasonable service (**Romanyim/Romans 12:1**).” Our sweet savor offerings consist of personal devotionals,

¹ מְצָרָע participle for צָרָע H6879 which means to be affected with the plague of **tzaraat** (leprosy). (Note of translator).

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prayers, commitment to the **kehilah** in service as well as with financial support, constant study of the Scriptures, and a wholehearted interest in the wellbeing of the **kehilah** where we serve making intercession for the needs of others while participating actively in “**tzedakah**” (justice, charity). All of the above needs to be full of love and obedience.

On the other hand, we see that Yeshua was not against the ritual ordinance because it is a commandment of the Torah, He also ordered that the mitzvah was obeyed. It is important to remark that once the miracle of purification was completed, it had to be made known (to the Kohen). “And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: and they lifted up their voices, and said, ‘Yeshua, Master, have mercy on us’. And when he saw them, he said unto them, ‘Go shew yourselves unto the priests’. And it came to pass, that, as they went, they were cleansed (**Hilel/Luke 7:12-14**).” They were talking with Him from far off, He just sent His Word and they were cleansed. “O YAHWEH my Elohim, I cried unto thee, and thou hast healed me. O YAHWEH, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit. (**Tehilim/Psalm 30:2-3**).”; “For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it (**Yeshayahu/Isaiah 55:10-11**).”

14:10 “And on the eighth day he shall take two he lambs without blemish, and one ewe

lamb of the first year without blemish, and three tenth deals of fine flour for a meat offering, mingled with oil, and one log of oil.” –As we have seen in previous parashot, number eight (8) is a symbol of a new beginning (**shemini**, the eighth day). In this case, anyone diagnosed with **tzaraat** had to present (at the end of the purification process) the sacrifices which opened a gate to a new life. In like manner, we have the opportunity to a new life when we are cleansed of our own **tzaraat**, through the **tevilah** and the purification that we can only receive through the perfect sacrifice of the Lamb of Elohim that takes away the **tzaraat** of the world. “Therefore if any man be in Mashiaj, he is a new creature: old things are passed away; behold, all things are become new (**Korintyim Bet/2 Corinthians 5:17**).”

Second Aliyah 14:13-20

14:14 “And the priest shall take some of the blood of the trespass offering, and the priest shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.” –The blood of the sacrifice applied to the offender served the purpose of purifying and sanctifying the person. The blood was applied to three specific places with very specific spiritual meanings:

1. **The tip of the right ear.** this is an allusion to what we hear. It is written: “I will hear what Elohim Yahweh will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly (**Tehilim/Psalm 85:8**).” Rab Shaul also warned us: “For the time will come when they will not endure sound doctrine; but after their

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own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables (**Timoteos Bet/2 Timothy 4:3**).” Be careful what you listen to.

2. ***The thumb of the right hand***: This is an allusion to our actions. The right hand is a symbol of authority and power representing the actions we make consciously as children of Elohim. King David said: “Who shall ascend into the hill of YAHWEH? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully (**Tehilim/Psalm 24:3-4**).” Also, Yahweh hates the hands that shed innocent blood, cf. (**Mishle/Proverbs 6:16-19**). Be careful what you do.
3. ***The great toe of the right foot***: this is an allusion of our ways, how we conduct ourselves. Yeshua said: “Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it (**Matityahu/Matthew 7:13-14**).” Be careful where you go.

Third Aliyah 14:21-32

14:21 “And if he be poor, and cannot get so much; then he shall take one lamb for a trespass offering to be waved, to make an atonement for him, and one tenth deal of fine flour mingled with oil for a meat offering, and a log of oil.” –Being poor does not mean you cannot present a sacrifice onto

Yahweh. There was a specific provision so that the poor could present their offerings. This indicates that it is not our social position, or our titles, or our resources what makes the difference with Yahweh but our hearts. As King David put it: “For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of YAHWEH are a broken spirit: a broken and a contrite heart, O YAHWEH, thou wilt not despise (**Tehilim/Psalm 51:16-17**).”

Fourth Aliyah 14:33-53

14:34 “When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession.”

–In this verse, we find that Yahweh Himself puts the ***tzaraat*** as a mark on a house. This is a judgement on that particular house. Every family head must enforce that his family or those that live with him, even if they are not family, be in complete obedience to the Torah so that no judgement or accursedness comes to his house for their disobedience and sin.

14:45 “And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry them forth out of the city into an unclean place.” –Destruction is definitely part of the plan of Elohim’s judgement. The essence is life for those who obey and death for those who disobey. This is a shadow picture of the end-time judgement of Elohim. This is a principle that has been in effect since the Garden of Eden for the transgressors: “***thou shalt surely die***.”

Fifth Aliyah 14:54-15:15

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15:2 “Speak unto the children of Yisrael, and say unto them, ‘When any man hath a running issue out of his flesh, because of his issue he is unclean’.” –The Hebrew word for “*running issue*” or “*flux*” is “*zôv*” זֹבַח H2101 from H2100 (“*zûv*” זָוַח; to flow freely (as water), that is, (specifically) to have a (sexual) flux); a seminal or menstrual flux (זִבְהָה; *savah*, feminine). This means that any kind of flux, in a man or a woman, is a source of uncleanness. The word “*unclean*”, that is “*tame*” טָמֵא H2931) means foul in a religious sense: defiled, + infamous, polluted (-tion), ceremonially unclean. As we can see, the uncleanness is not in the person as such but in the running issue as we shall see.

15:4 “Every bed, whereon he lieth that hath the issue, is unclean: and everything, whereon he sitteth, shall be unclean.” –The flux made the bed unclean. And the bed made the person lying in it unclean. The flux and the pollution triggered a series of alerts of uncleanness that could expose many. We may also think that all of these requirements were meant as a principle of sanitary, hygiene, or health care established by Yahweh. At that time, millions of people did not have a health care system as we know it today. The people depended on He who had declared to be the healer of His people. “And said, ‘If thou wilt diligently hearken to the voice of YAHWEH thy Elohim, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am YAHWEH that healeth thee’ (Shemot/Exodus 15:26).”; “For I will restore health unto thee, and I will heal thee of

thy wounds, saith the LORD (Yirmiyahu/Jeremiah 30:17).” All things considered, when we meditate deeply into this matter, the people of Yahweh does not need any doctors. Some people may think this is insane but this what the Scriptures prove.

15:5 “And whosoever toucheth his bed shall wash his clothes, and bathe himself in water, and be unclean until the even.” –Any who was in contact with the bed was unclean. Therefore, his polluted clothes had to be washed, that is, make tevilah, and the pollution was removed with the new day after sundown. We may infer that the word that was mistranslated as “*baptism*” is in fact totally related to the ceremony and rituals of purification. So, we understand that the immersions or the rituals of purification were a common and constant practice for the people of Yahweh, only that it has been utterly misunderstood. When we find in Efesym 4:5 “*one baptism*” this by no means is intended to be understood that we must “*baptize*” only once, otherwise, an evident contradiction with Ivrim 6:2 appears. This passage refers, in a very natural and certain way, to the doctrine of *baptisms* and *ritual purifications*. The phrase is in plural when referring to “baptism”. “*Of the doctrine of baptisms...*”

15:13 “And when he that hath an issue is cleansed of his issue; then he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean.” –Seven days were required for the purification ritual for the state of *tame*. Number seven (7) is a symbol of perfection which suggests that not even the slightest detail was to be overlooked; it had to be done perfectly including washing the clothes and the tevilah in order to be clean.

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I would like to share with the community (*kehilot*) of **EMC SHALOM INTERNACIONAL**, a commentary by the teacher Liliana Hunter. “In the previous portion we learned that the Torah teaches that not all (animals) that the Eternal Father created was for us to eat, even if they were apt for other peoples of the earth to eat. We must bear in mind that Yahweh expects His people to be holy, that is, separated, different. The problems to understand this concept, especially in the Christian frame of mind, have to do with the defective and unfortunate interpretation that the translators of the Bible made of the words “**tame**” and “**tahor**”. As seen in our Bibles, these words seem to mean “clean or unclean” –*limpio* y *sucio* in Spanish. Our idea of clean and unclean is directly connected to the possibility that what is unclean can somehow become clean. For instance, the swine, which the Father considers “unclean” and since today it is adequately fed and washed, it is now clean. But when we understand the actual meaning of **TAME** and **TAHOR** in the Hebrew language, the perspective changes. **TAME** and **TAHOR** are two different conditions in the presence of the Holy One of Yisrael. Everything that is **TAHOR** represents the nature of Yahweh: love, kindness, mercy, and holiness. **TAME** – translated as unclean- is what is not acceptable nor approved by the Father and, if we practice them, we come short of the image of Yahweh: death, sin, hatred, wickedness. These actions do not represent Yahweh. Even according to the current understanding of clean and unclean that we have been taught, it is easy to understand that if we tried to “clean” hatred, “hatred” would never be acceptable in the sight of the Father. Would it? Being able to correctly understand these concepts would allow us to comprehend the commandments in the entire Bible knowing that Yahweh is the same

yesterday, and today, and forever. His character does not change. Therefore, Yeshua, the Word of Yahweh made flesh (in the likeness of a man) cannot change and it is logical to assert that He certainly did not try to change what is **tame** into **tahor**. If Yahweh has commanded us to lead **tahor** or holy and pure lives acceptable onto Him, how come is it even possible to think that Yeshua came to allow us to lead tame, filthy lives that are unacceptable onto Yahweh?

Sixth Aliyah 15:16-28

15:16 “And if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even.” –While the previous verses dealt with other kinds of bodily running issues, this verse specifies what kind of emission it is: emission of semen. The purification was then different; it was required that the man to make *tevilah* in order to be clean.

15:18 “The woman also with whom man shall lie with seed of copulation, they shall both bathe themselves in water, and be unclean until the even.” –In this case the procedure is the same as in the previous verse.

15:19 “And if a woman have an issue, and her issue in her flesh be blood, she shall be put apart seven days: and whosoever toucheth her shall be unclean until the even.” –The previous verses dealt mainly with men’s bodily fluids. Here, the focus is on women’s bodily fluids. Menstruation makes a woman ceremonially unclean and whoever touched her was also ritually unclean. The

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Hebrew word used here is “**nidah**” נִדָּה H5079 means properly rejection; by implication impurity, especially personal (menstruation) or moral (idolatry, incest): put apart, removed (woman), separation, set apart, unclean, uncleanness, thing with filthiness). See attachment to the previous Parashah Tazria (No-27).

15:24 “And if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean.” –If a man touched a woman in state of nidah, he would be unclean for the same number of days as her.

15:25 “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.” –If a woman had any sickness or hormonal disorder out of the ordinary, she was also considered unclean. That was the case of the woman with the issue of blood who Yeshua healed. (**Matityahu/Matthew 9:20**).

Seventh Aliyah 15:29-33

15:31 “Thus shall ye separate the children of Yisrael from their uncleanness; that they die not in their uncleanness, when they defile my tabernacle that is among them.” – The warning was clear. The fluxes were produced by microorganisms dying in the body of the individuals. The contact with death produced the uncleanness. Yahweh Holiness does not allow for anything impure in his Holy

Habitations. That is why Yahweh urges the people to be responsible regarding this.

Conclusions

We may conclude that **tzaraat** (plague of leprosy) represents sin and the leper, the sinner. The Kohen is a typology of Mashiaj and the ritual of purification represents the way Mashiaj washes and cleanses us from sin. Let us see some enlightening details of how the atonement of Yahweh works:

- The command to kill one of the birds in an earthen vessel over running water is a shadow picture of the sacrifice of Yahweh made flesh who had to offer Himself through the eternal Ruaj HaKodesh (Spirit). (**Ivrim/Hebrews 9:14**).
- The second bird typifies His resurrection for it was sprinkled with blood, washed in water and let go alive.
- In the purification ritual, the individual was sprinkled with blood. Through emunah (faith) we are affected by the power of resurrection and we are transformed.
- He who is being purified will make tevilah exactly as we do when we come to Mashiaj. Then he shall be clean.
- The blood touches and cleanses what was wrong: what he hears, what he does, where he goes creating the responsibility not to go back to such condition again.
- Finally, he was anointed with oil, which is the power of the Ruaj HaKodesh to help him not to sin with his eyes, with his hand, or with his actions.

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This wonderful act of purification summarizes what happens when we come to Yahweh seeking for forgiveness and with the desire to return to the kingdom He has prepared for us.

In this parashah, we find the commandments one-hundred seventy-third to the one-hundred eighty-third:

173. Precept that the purification of tzaraat must be done with certain specific elements. **Vayikra 14:2.**
174. Precept for the individual who had tzaraat (**metzarah**) to shave all the body on the seventh day of the purification. **Vayikra 14:9.**
175. Precept to make immersion in a mikveh in the state of uncleanness. **Vayikra 14:9.**
176. Precept for an individual affected with tzaraat (**metzarah**) to present an offering at the end of the purification. **Vayikra 14:10.**
177. Precept to declare a house affected by the plague of tzaraat as unclean. **Vayikra 14:35.**
178. Precept that a man with an emission from his sexual organ ("**zavah**" זָבַח) is unclean. **Vayikra 15:2-3.**
179. Precept for a man who have an emission from his sexual organ ("**zôv**" זֹוֹב) to bring an offering after he is clean. **Vayikra 15:2-3.**
180. Precept that a man with **zov** is unclean. **Vayikra 15:16.**
181. Precept for a woman with menstrual flux (זָבַח; **savah**) is unclean. **Vayikra 15:19.**
182. Precept for a woman with an issue of **savah** (זָבַח; **savah**) is unclean. **Vayikra 15:25.**

183. Precept for a woman with an issue of **savah** (זָבַח; **savah**) to present an offering after she is clean. **Vayikra 15:28-29.**

End of the Parasha

IMPORTANT NOTICE: Most of the commentaries in this parashah are by Dr, Katriel Blad, a man of Yahweh, who has been gifted with great wisdom and insight concerning the concepts of the Mishkan and the related offerings. We are grateful to be able to use his wisdom and we honor his sapience.

The commentaries are in accordance with the established doctrine of EMC SHALOM INTERNACIONAL as a ministry of the Hebrew Roots. The four pillars we adhere to and put forward in preaching –The Only Gospel- is the same message the first emissaries preached with one purpose: The Restoration of the Kingdom of Yisrael. **Maaseh Shelujim/Acts 1:6** and to address the diaspora of the House of Yisrael as written in **Yaaqov/James 1:1; Kefa Alef/1 Peter 1:1**. "ALL THE LOST HOUSE OF EFRAYIM." Rab Shaul (Apostle Paul), the emissary to the Gentiles, was well aware that the main focus of his preaching was the dispersed twelve tribes of Yisrael known as "the lost sheep of the House of Yisrael" (Mello Ha Goyim), "the just among the nations." This is fulfillment of that same promise made of YAHWEH unto our fathers unto which promise our **twelve tribes**, instantly serving YAHWEH day and night, hope to come. For which hope's

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sake, king Agrippa, I am accused of the Jews **(Maaseh Shelujim/Acts 26:6-7).**"

PS: This document is discussed on a weekly basis in our internet classes every Shabbat from 09:00 a.m. to 12:00 m. at www.gotomeeting.com Access ID for the EMC SHALOM INTERNACIONAL is 668-634-365.

It is our wish that this material can further bless you and your loved ones in the comprehension of the Scriptures at a higher level. Leaving behind today's subjective and almost mystic message and pressing for the mark towards an objective message characterized by a better linguistic and idiomatic clarity set in the correct cultural context. Thus allowing us to have a solid interpretation of the biblical texts.

All believers in the Elohim of the Bible have a common denominator and a single desire. And it is to establish a "revival" so powerful that it brings the presence of the King of kings and establishes his Kingdom once and for all; but the only thing that will bring this to the congregation of the saints of Yisrael is "THE BIBLE HISTORY" to return to the foundation and initial form of the Hebrew FAITH. And this document, as well as the Torah class of each Shabbat is exactly that; to know the spiritual history of a "YISRAEL" people and to live as if we were the continuation and conclusion of this beautiful love story.

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