

מצרע / פרשת תזריע / Parshiot Tazria / Metzora

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32:1-32:52 MATSATI.COM / Rightly Dividing The Word of G-d

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Is the Spirit's home infected with sin?

השבועות הזה קוראים / This Week's Reading

תורה: Leviticus 9:1-11:47

הפטרה: 2 Samuel 6:1-7:17

הברית: Hebrews 7:1-19, 8:1-6

החדשה

10 This week's parsha, Parshiot Tazria and Metzora, is a double portion
which describes certain skin disorders called tzara'at that causes a person afflicted
to be impure (tamei) and unclean (tumah). It is interesting to note that tzara'at is
not only identified as leprosy as English translations of the Bible suggest because
15 our reading today from *Vayikra / Leviticus 14:33-15:33* indicate that tzara'at also
can afflict a person's cloths or home. According to the Torah, the priest was to
determine the medical condition of the person, clothing, or house that was
afflicted by tzara'at. If a white or pink patch appeared on a person's skin, or a
dark red/green patch appeared upon a person's clothing or in the wall of a house
they were to contact a priest for examination. If the priest suspected tzara'at but
20 was unsure the afflicted person, clothing, or home was infected, he/she/it was
isolated (quarantined) for seven days. After the seven days a second examination
occurred, if a second evaluation indicated that the spot had grown larger in size
the person, clothing, or home was declared impure. If a person was declared
impure they were subject to Metzora which says such a person is to dwell outside
25 the camp until the person is healed. The person with tzara'at is forced to leave all
three camps of Yisrael (i) the Mishkhan (tabernacle), (ii) the Levites, and (iii) all
the other Yisraelite camps. Such a person was to tear his/her clothing and cry out
to those who come near "Unclean, impure, stay away."

30 The tzara'at that occurs in a house or piece of clothing, if it is indeed
found to be afflicted by tzara'at, the stones and plaster of the afflicted wall is to be
torn out and placed in a location that is considered unclean. Tzara'at was
considered a disease that was regarded as a direct providential affliction against a
person, place, or thing. The tzara'at in a house as well as in a garment that grows
35 is a plague. The connection of the affliction to sin suggests that at such a house
sin reigns. The husband of a family should be aware and afraid of the first
appearance of sin in their family and put it away, whatever the sin may be because
if left unchecked G-d may cause the house to be afflicted with tzara'at. If the
tzara'at has infected the house, the infected part must be taken out immediately
40 for if that part were to remain the whole would eventually need to be torn down.
Isn't this an interesting spiritual picture of sin in our lives? According to the
scriptures, it would be better to be without a home than to live in a dwelling that
was infected. Can you imagine what it must be like for the Ruach HaKodesh (the

Holy Spirit) to dwell in us while there is reoccurring sin in our lives? Is the Spirit's home infected with sin? The tzara'at of sin ruins people, homes, and families. Similarly, sin is so interwoven with the human body that it must be taken down by death according to the Ketuvei Shelachim (Apostolic Writings) and all of scripture, this is why it is written that *the wages of sin is death but the gift of G-d is eternal life (Romans 6:25)*.

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ויקרא 14:33-42

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר: כִּי תֵבֹאוּ אֶל־³³ אֶרֶץ כְּנָעַן אֲשֶׁר אֲנִי נֹתֵן לָכֶם לְאֶחְזָה וְנִתְּתִי נֹגַע צֹרְעַת³⁴ בְּבַיִת אֶרֶץ אֶחְזָתְכֶם: וּבֹא אֲשֶׁר־לוֹ הַבַּיִת וְהִגִּיד לַכֹּהֵן לֵאמֹר כִּנְגַע נִרְאָה לִי בַּבַּיִת: וְצִוָּה הַכֹּהֵן וּפָנּוּ אֶת־הַבַּיִת בְּטָרִם וַיָּבֹא הַכֹּהֵן לִרְאוֹת אֶת־הַנֹּגַע וְלֹא יִטְמָא כָּל־אֲשֶׁר בַּבַּיִת וְאַחֲרַי כֵּן יָבֹא הַכֹּהֵן לִרְאוֹת אֶת־הַבַּיִת: וְרָאָה אֶת־הַנֹּגַע וְהִנֵּה הַנֹּגַע בְּקִירֵת הַבַּיִת שֶׁקְעוּרוֹת יִרְקַקְתָּ אוֹ אֲדָמְדָמָת וּמְרֵאִיתָן שֶׁפֶל מִן־הַקִּיר: וַיֵּצֵא הַכֹּהֵן מִן־הַבַּיִת אֶל־פֶּתַח הַבַּיִת וְהִסְגִּיר אֶת־הַבַּיִת שִׁבְעַת יָמִים: וְשָׁב הַכֹּהֵן בְּיוֹם הַשְּׂבִיעִי וְרָאָה וְהִנֵּה פֶשֶׁה הַנֹּגַע בְּקִירֵת הַבַּיִת: וְצִוָּה הַכֹּהֵן וְחִלְצוּ אֶת־הָאֲבָנִים אֲשֶׁר בָּהֶן הַנֹּגַע וְהִשְׁלִיכוּ אֹתָהֶן אֶל־מַחוּץ לְעִיר אֶל־מְקוֹם טָמֵא: וְאֶת־הַבַּיִת יִקְצַע מִבַּיִת סָבִיב וְשִׁפְכוּ אֶת־הָעֹפֶר אֲשֶׁר הִקְצוּ אֶל־מַחוּץ לְעִיר אֶל־מְקוֹם טָמֵא: וְלָקְחוּ אֲבָנִים אַחֲרוֹת וְהִבְיִאוּ אֶל־פֶּתַח הָאֲבָנִים וְעָפַר אַחַר יָקַח וְטָח אֶת־הַבַּיִת: וְאִם־יָשׁוּב הַנֹּגַע וּפָרַח בַּבַּיִת אַחַר

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Tzara'at is essentially a spiritual disease, an affliction that the Lord used to help lead his people to repentance. The *Talmud Bavli in Erachin 15b and 16a*, the rabbis list seven causes for tzara'at: (i) murder, (ii) adultery, (iii) pride, (iv) theft, (v) stinginess, (vi) a vain oath, and (vii) lashon hara (evil speech). The Jewish sages made a connection between sin and the unclean condition known as tzara'at. Also, interestingly, Yeshua said something that draws a parallel to what we find here in this week's reading in *Matthew 18:3-11*.

Matthew 18:3-11

18:3 and said, 'Truly I say to you, unless you are converted and become like children, you will not enter the kingdom of heaven. 18:4 'Whoever then humbles himself as this child, he is the greatest in the kingdom of heaven. 18:5 'And whoever receives one such child in My name receives

Vayikra / Leviticus 14:33-42

14:33 The Lord further spoke to Moses and to Aaron, saying: 14:34 'When you enter the land of Canaan, which I give you for a possession, and I put a mark of leprosy on a house in the land of your possession, 14:35 then the one who owns the house shall come and tell the priest, saying, 'Something like a mark of leprosy has become visible to me in the house.' 14:36 'The priest shall then command that they empty the house before the priest goes in to look at the mark, so that everything in the house need not become unclean; and afterward the priest shall go in to look at the house. 14:37 'So he shall look at the mark, and if the mark on the walls of the house has greenish or reddish depressions and appears deeper than the surface, 14:38 then the priest shall come out of the house, to the doorway, and quarantine the house for seven days. 14:39 'The priest shall return on the seventh day and make an inspection. If the mark has indeed spread in the walls of the house, 14:40 then the priest shall order them to tear out the stones with the mark in them and throw them away at an unclean place outside the city. 14:41 'He shall have the house scraped all around inside, and they shall dump the plaster that they scrape off at an unclean place outside the city. 14:42 'Then they shall take other stones and replace those stones, and he shall take other plaster and replaster the house. (NASB)

70 *Me; 18:6 but whoever causes one of these little ones who believe in Me to
stumble, it would be better for him to have a heavy millstone hung around
his neck, and to be drowned in the depth of the sea. 18:7 'Woe to the
world because of its stumbling blocks! For it is inevitable that stumbling
75 blocks come; but woe to that man through whom the stumbling block
comes! 18:8 'If your hand or your foot causes you to stumble, cut it off
and throw it from you; it is better for you to enter life crippled or lame,
than to have two hands or two feet and be cast into the eternal fire. 18:9
'If your eye causes you to stumble, pluck it out and throw it from you. It is
80 better for you to enter life with one eye, than to have two eyes and be cast
into the fiery hell. 18:10 'See that you do not despise one of these little
ones, for I say to you that their angels in heaven continually see the face of
My Father who is in heaven. 18:11 ['For the Son of Man has come to
save that which was lost.] (NASB)*

85 Do you think Yeshua had these scriptures on tzara'at in mind when he said that if
your hand or foot causes you to stumble, cut it off and throw it from you and if
your eye causes you to stumble, pluck it out and throw it from you? It is better
for you to enter life with one eye or one hand or foot than to be cast into hell with
90 both. Do you see the parallel here to our verses this week? If tzara'at is related to
sin, and upon discovery of the diseased clothing or diseased stones and plaster one
must dig out the disease and cast it away, Yeshua is saying here that that which is
causing you to sin, pluck it out and cast it away. Yeshua is using this as an
example of the problem of having spiritual leprosy (tzara'at) a disease that is
95 contractible and may be spread to others. Yeshua's parable says that it is possible
to cause others to stumble because of our diseased parts (our sinfulness). Like the
red and green streaks mentioned in *Vayikra / Leviticus*, spiritual leprosy today can
spread throughout our walls. The problem of spiritual leprosy is nothing to fool
around with and especially the problem of compromise, compromising with
100 tzara'at (sin) in any way will lead to disaster. Compromise leads to the danger of
being "removed" just as it says in the scriptures: "... he is to order that the
contaminated stones be torn out.." and then, "... they are to take other stones to
replace these." Consider that you or I are individual stones in the body of
Moshiach (Christ) that may be torn out and replaced by another. Now, can sin
cause us to lose our salvation? I don't believe the Scriptures suggest that,
however, we must take the necessary actions to run/flee from sin. There was a
story I heard once that illustrates this concept of fleeing from sin.

105 A country preacher decided to skip services one Sunday and head to the
hills to do some bear hunting. As he rounded the corner on a perilous twist
in the trail, he and a bear collided, sending him and his rifle tumbling
down the mountainside. Before he knew it, his rifle went one way and he
went the other, landing on a rock and breaking both legs. That was the
good news. The bad news was the ferocious bear charging at him from a
110 distance, and he couldn't move. "Oh, Lord," the preacher prayed, "I'm so
sorry for skipping services today to come out here and hunt. Please forgive
me and grant me just one wish ... please make a Christian out of that bear

115 that's coming at me. Please, Lord!" That very instant, the bear skidded to a
halt, fell to its knees, clasped its paws together and began to pray aloud
right at the preacher's feet. "Dear God, bless this food I am about to
receive ..." (The Author is Unkown)

120 That is a very humorous story of a very dangerous situation. Imagine for a
moment you are hiking on a trail in the mountains on a warm and sunny day
enjoying the beauty of G-d's creation. Suddenly you walk up upon a bear. Your
first instinct is what, to stand and face the danger or turn and run? If the bear
comes at you would you cut off your arm to give to him to prevent your whole
body from being eaten? The danger of sin and hell is so great that Yeshua said it
is better to be maimed than to be cast into hell whole. Our Scriptures today on
125 tzara'at bring to mind that sin is a disease requiring healing before we can come
before a Holy G-d. Slavery, bondage, and the controlling power of sin are
devastating just like the home that is devastated with tzara'at, but we can be set
free. Is your desire to be set free from the bondage of sin and come to know the
abundant life and great spiritual blessing that G-d has for you? If you would like
130 that today, come say the following prayer with me.

Heavenly Father,

135 I come humbly before you in prayer. I admit and confess that I have
sinned against you. I believe that you sent Yeshua the Messiah to die for me. I
believe that Yeshua's blood was poured out for me to make atonement for my
sins. I repent of my sins, they are more than I can list or even remember. Please
forgive me and have mercy on my soul. Today I turn away from my sins and
each day I will continue to turn from those things which cause me to sin. I will
140 remove the tzara'at that is in my house and in this body that causes me to be
impure, especially the sin that is in my heart. I also yield my heart to Yeshua and
accept Him as Lord over my life. I accept and receive Your love Lord, I desire
for you to direct my life in everything I do.

145 In Yeshua's name I pray. Amen.

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Be Blessed in Yeshua our Messiah!

הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:
155 Hallelujah for our Lord, our Teacher, our Rabbi,
"Yeshua" King Messiah forever and ever