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## Parashah #28 M'tzora – infected one



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- Lev 14:1-15:33
- 2Ki 7:3-20
- Mat 23:16-24:2, 30-31

**M'tzora** means "*infected one.*"

## Uayyiqra (Leviticus) 14:1-15:33

### Uayyiqra (Leviticus) Chapter 14

#### Cleansing from Skin Diseases (Matthew 8:1–4 ; Mark 1:40–45 ; Luke 5:12–16)

<sup>1</sup>Then אֱלֹהִים said to Moshe, <sup>2</sup>"This is the law for the one afflicted with a skin disease on the day of his cleansing, when he is brought to the priest. <sup>3</sup>The priest is to go outside the camp to examine him, and if the skin disease of the afflicted person has healed, <sup>4</sup>the priest shall order that two live clean birds, cedar wood, scarlet yarn, and hyssop be brought for the one to be cleansed.

<sup>5</sup>Then the priest shall command that one of the birds be slaughtered over fresh water in a clay pot. <sup>6</sup>And he is to take the live bird together with the cedar wood, scarlet yarn, and hyssop, and dip them into the blood of the bird that was slaughtered over the fresh water. <sup>7</sup>Seven times he shall sprinkle



the one to be cleansed of the skin disease. Then he shall pronounce him clean and release the live bird into the open field.

<sup>8</sup> The one being cleansed must wash his clothes, shave off all his hair, and bathe with water; then he will be ceremonially clean. Afterward, he may enter the camp, but he must remain outside his tent for seven days. <sup>9</sup> On the seventh day he must shave off all his hair—*his head, his beard, his eyebrows, and the rest of his hair*. He must wash his clothes and bathe himself with water, and he will be clean.

<sup>10</sup> On the eighth day he is to bring two unblemished male lambs, an unblemished ewe lamb a year old, a *grain offering* of three-tenths of an ephah of fine flour mixed with olive oil, and one log of olive oil. <sup>11</sup> The priest who performs the cleansing shall present the one to be cleansed, together with these offerings, before אֱלֹהִים at the entrance to the Tent of Appointment.

<sup>12</sup> Then the priest is to take one of the male lambs and present it as a *guilt offering*, along with the log of olive oil; and he must wave them as a *wave offering* before אֱלֹהִים – YAHUAH. <sup>13</sup> Then he is to slaughter the lamb in the sanctuary area where the *sin offering* and *burnt offering* are slaughtered. Like the *sin offering*, the *guilt offering* belongs to the priest; it is most set apart.



<sup>14</sup> The priest is to take some of the blood from the *guilt offering* and put it on the right earlobe of the one to be cleansed, on the thumb of his right hand, and on the big toe of his right foot.

<sup>15</sup> Then the priest shall take some of the log of olive oil, pour it into his left palm, <sup>16</sup> dip his right forefinger into the oil in his left palm, and sprinkle some of the oil with his finger seven times before אָהֲרֹן – YAHUAH. <sup>17</sup> And the priest is to put some of the oil remaining in his palm on the right earlobe of the one to be cleansed, on the thumb of his right hand, and on the big toe of his right foot, on top of the blood of the *guilt offering*.

<sup>18</sup> The rest of the oil in his palm, the priest is to put on the head of the one to be cleansed, to make atonement for him before אָהֲרֹן – YAHUAH. <sup>19</sup> Then the priest is to sacrifice the *sin offering* and make atonement for the one to be cleansed from his uncleanness. After that, the priest shall slaughter the *burnt offering* <sup>20</sup> and offer it on the altar, with the *grain offering*, to make atonement for him, and he will be clean.

<sup>21</sup> If, however, the person is poor and cannot afford these offerings, he is to take one male lamb as a *guilt offering* to be waved to make atonement for him, along with a tenth of an ephah of fine flour mixed with olive oil for a *grain offering*, a log of olive oil, <sup>22</sup> and two turtledoves or two young pigeons, whichever he can afford, one to be a *sin offering* and the other a *burnt offering*.



<sup>23</sup> On the *eighth day* he is to bring them for his cleansing to the priest at the entrance to the Tent of Appointment before אֲלֹהִים – YAHUAH. <sup>24</sup> The priest shall take the lamb for the *guilt offering*, along with the log of olive oil, and wave them as a *wave offering* before אֲלֹהִים.

<sup>25</sup> And after he slaughters the lamb for the *guilt offering*, the priest is to take some of the blood of the *guilt offering* and put it on the right earlobe of the one to be cleansed, on the thumb of his right hand, and on the big toe of his right foot. <sup>26</sup> Then the priest is to pour some of the oil into his left palm <sup>27</sup> and sprinkle with his right forefinger some of the oil in his left palm seven times before אֲלֹהִים – YAHUAH. <sup>28</sup> The priest shall also put some of the oil in his palm on the right earlobe of the one to be cleansed, on the thumb of his right hand, and on the big toe of his right foot—on the same places as the blood of the *guilt offering*.

<sup>29</sup> The rest of the oil in his palm, the priest is to put on the head of the one to be cleansed, to make atonement for him before אֲלֹהִים – YAHUAH. <sup>30</sup> Then he must sacrifice the turtledoves or young pigeons, whichever he can afford, <sup>31</sup> one as a *sin offering* and the other as a *burnt offering*, together with the *grain offering*. In this way the priest will make atonement before אֲלֹהִים for the one to be cleansed.



<sup>32</sup> This is the law for someone who has a skin disease and cannot afford the cost of his cleansing.”

### **Signs of Home Contamination**

<sup>33</sup> Then אֱלֹהִים said to Moshe and Aharon, <sup>34</sup> “When you enter the land of Kena’an, which I am giving you as your possession, and I put a contamination of mildew into a house in that land, <sup>35</sup> the owner of the house shall come and tell the priest, ‘Something like mildew has appeared in my house.’

<sup>36</sup> The priest must order that the house be cleared before he enters it to examine the mildew, so that nothing in the house will become unclean. After this, the priest shall go in to inspect the house.

<sup>37</sup> He is to examine the house, and if the mildew on the walls consists of green or red depressions that appear to be beneath the surface of the wall, <sup>38</sup> the priest shall go outside the doorway of the house and close it up for seven days.

<sup>39</sup> On the seventh day the priest is to return and inspect the house. If the mildew has spread on the walls, <sup>40</sup> he must order that the contaminated stones be pulled out and thrown into an unclean place outside the city. <sup>41</sup> And he shall have the inside of the house scraped completely and the plaster that is scraped off dumped into an unclean place outside the city.



<sup>42</sup> So different stones must be obtained to replace the contaminated ones, as well as additional mortar to replaster the house.

<sup>43</sup> If the mildew reappears in the house after the stones have been torn out and the house has been scraped and replastered, <sup>44</sup> the priest must come and inspect it.

If the mildew has spread in the house, it is a destructive mildew; the house is unclean. <sup>45</sup> It must be torn down with its stones, its timbers, and all its plaster, and taken outside the city to an unclean place. <sup>46</sup> Anyone who enters the house during any of the days that it is closed up will be unclean until evening. <sup>47</sup> And anyone who sleeps in the house or eats in it must wash his clothes.

### **Cleansing a Home**

<sup>48</sup> If, however, the priest comes and inspects it, and the mildew has not spread after the house has been replastered, he shall pronounce the house clean, because the mildew is gone.

<sup>49</sup> He is to take two birds, cedar wood, scarlet yarn, and hyssop to ***purify the house***; <sup>50</sup> and he shall slaughter one of the birds over fresh water in a clay pot.

<sup>51</sup> Then he shall take the cedar wood, the hyssop, the scarlet yarn, and the live bird, dip them in the blood of the slaughtered



bird and the fresh water, and sprinkle the house seven times.

<sup>52</sup> And he shall cleanse the house with the bird's blood, the fresh water, the live bird, the cedar wood, the hyssop, and the scarlet yarn.

<sup>53</sup> Finally, he is to release the live bird into the open fields outside the city. In this way he will make atonement for the house, and it will be clean.

<sup>54</sup> This is the law for any infectious skin disease, for a scaly outbreak, <sup>55</sup> for mildew in clothing or in a house, <sup>56</sup> and for a swelling, rash, or spot, <sup>57</sup> to determine when something is clean or unclean. This is the law regarding skin diseases and mildew. ”

## Uayyiqra (Leviticus) Chapter 15

### The Uncleanness of Men (Deuteronomy 23:9–14)

<sup>1</sup>And אַחֲרָיִם said to Moshe and Aharon, <sup>2</sup>“Say to the Yasharalites, ‘When any man has a bodily discharge, the discharge is unclean. <sup>3</sup>This uncleanness is from his discharge, whether his body allows the discharge to flow or blocks it. So his discharge will bring about uncleanness.

<sup>4</sup> Any bed on which the man with the discharge lies will be unclean, and any furniture on which he sits will be unclean.

<sup>5</sup> Anyone who touches his bed must wash his clothes and bathe



with water, and he will be unclean until evening. <sup>6</sup> Whoever sits on furniture on which the man with the discharge was sitting must wash his clothes and bathe with water, and he will be unclean until evening.

<sup>7</sup> Whoever touches the body of the man with a discharge must wash his clothes and bathe with water, and he will be unclean until evening. <sup>8</sup> If the man with the discharge spits on one who is clean, that person must wash his clothes and bathe with water, and he will be unclean until evening.

<sup>9</sup> Any saddle on which the man with the discharge rides will be unclean. <sup>10</sup> Whoever touches anything that was under him will be unclean until evening, and whoever carries such things must wash his clothes and bathe with water, and he will be unclean until evening.

<sup>11</sup> If the man with the discharge touches anyone without first rinsing his hands with water, the one who was touched must wash his clothes and bathe with water, and he will be unclean until evening. <sup>12</sup> Any clay pot that the man with the discharge touches must be broken, and any wooden utensil must be rinsed with water.

## **The Cleansing of Men**

<sup>13</sup> When the man has been cleansed from his discharge, he must count off seven days for his cleansing, wash his clothes,



and bathe himself in fresh water, and he shall be clean. <sup>14</sup> On the *eighth day* he is to take two turtledoves or two young pigeons, come before אֱלֹהִים at the entrance to the Tent of Appointment, and give them to the priest. <sup>15</sup> The priest is to sacrifice them, one as a *sin offering* and the other as a *burnt offering*. In this way the priest will make atonement for the man before אֱלֹהִים because of his discharge.

<sup>16</sup>When a man has an emission of semen, he must bathe his whole body with water, and he will be unclean until evening.

<sup>17</sup> Any clothing or leather on which there is an emission of semen must be washed with water, and it will remain unclean until evening. <sup>18</sup> If a man lies with a woman and there is an emission of semen, both must bathe with water, and they will remain unclean until evening.

### **The Uncleanness of Women**

<sup>19</sup> When a woman has a discharge consisting of blood from her body, she will be unclean due to her menstruation for seven days, and anyone who touches her will be unclean until evening. <sup>20</sup> Anything on which she lies or sits during her menstruation will be unclean, <sup>21</sup> and anyone who touches her bed must wash his clothes and bathe with water, and he will be unclean until evening.



<sup>22</sup>Whoever touches any furniture on which she was sitting must wash his clothes and bathe with water, and he will be unclean until evening. <sup>23</sup>And whether it is a bed or furniture on which she was sitting, whoever touches it will be unclean until evening.

<sup>24</sup>If a man lies with her and her menstrual flow touches him, he will be unclean for seven days, and any bed on which he lies will become unclean.<sup>1</sup>

<sup>25</sup>When a woman has a discharge of her blood for many days at a time other than her menstrual period, or if it continues beyond her period, she will be unclean all the days of her unclean discharge, just as she is during the days of her menstruation.

<sup>26</sup>Any bed on which she lies or any furniture on which she sits during the days of her discharge will be unclean, like her bed during her menstrual period. <sup>27</sup>Anyone who touches these things will be unclean; he must wash his clothes and bathe with water, and he will be unclean until evening.

## **The Cleansing of Women**

<sup>28</sup>When a woman is cleansed of her discharge, she must count off seven days, and after that she will be ceremonially clean.

<sup>29</sup>On the *eighth day* she is to take two turtledoves or two young pigeons and bring them to the priest at the entrance to the Tent of Appointment. <sup>30</sup>The priest is to sacrifice one as a *sin offering*





there was not a man to be found. <sup>6</sup> For אַרַמֵּיִם had caused the Arameans to hear the sound of chariots, horses, and a great army, so that they said to one another, “Look, the king of Yashar’Al must have hired the kings of the Hittites and Mitsrites to attack us.”

<sup>7</sup> Thus the Arameans had arisen and fled at twilight, abandoning their tents and horses and donkeys. The camp was intact, and they had run for their lives.

<sup>8</sup> When the lepers reached the edge of the camp, they went into a tent to eat and drink. Then they carried off the silver, gold, and clothing, and went and hid them. On returning, they entered another tent, carried off some items from there, and hid them.

<sup>9</sup> Finally, they said to one another, “We are not doing what is right. Today is a day of good news. If we are silent and wait until morning light, our sin will overtake us. Now, therefore, let us go and tell the king’s household.”

<sup>10</sup> So they went and called out to the gatekeepers of the city, saying, “We went to the Aramean camp and no one was there—not a trace—only tethered horses and donkeys, and the tents were intact.”

<sup>11</sup> The gatekeepers shouted the news, and it was reported to the king’s household.



<sup>12</sup> So the king got up in the night and said to his servants, “Let me tell you what the Arameans have done to us. They know we are starving, so they have left the camp to hide in the field, thinking, ‘When they come out of the city, we will take them alive and enter the city.’”

<sup>13</sup> But one of his servants replied, “Please, have scouts take five of the horses that remain in the city. Their plight will be no worse than all the Yasharalites who are left here. You can see that all the Yasharalites here are doomed. So let us send them and find out.”

<sup>14</sup> Then the scouts took two chariots with horses, and the king sent them after the Aramean army, saying, “Go and see.” <sup>15</sup> And they tracked them as far as the Yarden, and indeed, the whole way was littered with the clothing and equipment the Arameans had thrown off in haste. So the scouts returned and told the king.

### **Elisha’s Prophecy Fulfilled**

<sup>16</sup> Then the people went out and plundered the camp of the Arameans. It was then that a seah of fine flour sold for a shekel, and two seahs of barley sold for a shekel, according to the word of אֵלִישָׁא.

<sup>17</sup> Now the king had appointed the officer on whose arm he leaned to be in charge of the gate, but the people trampled him



in the gateway, and he died, just as the man of Alahym had foretold when the king had come to him. <sup>18</sup> It happened just as the man of Alahym had told the king: “About this time tomorrow at the gate of Samaria, two seahs of barley will sell for a shekel, and a seah of fine flour will sell for a shekel.”

<sup>19</sup> And the officer had answered the man of Alahym, “Look, even if אֲנִי אֶמְצָא were to make windows in heaven, could this really happen?”

So Elisha had replied, “You will see it with your own eyes, but you will not eat any of it!”<sup>20</sup> And that is just what happened to him. The people trampled him in the gateway, and he died.

**MattithYahu (Matthew) 23:16-24:2, 30-31**

### **Matthew (MattithYahu) Chapter 23**

<sup>16</sup> *Woe to you, blind guides!* You say, ‘If anyone swears by the temple, it means nothing; but if anyone swears by the gold of the temple, he is bound by his oath.’ <sup>17</sup> You blind fools! Which is greater: the gold, or the temple that makes it set apart? <sup>18</sup> And you say, ‘If anyone swears by the altar, it means nothing; but if anyone swears by the gift on it, he is bound by his oath.’ <sup>19</sup> You blind men! Which is greater: the gift, or the altar that makes it set apart? <sup>20</sup> So then, he who swears by the altar swears by it



and by everything on it. <sup>21</sup> And he who swears by the temple swears by it and by the One who dwells in it. <sup>22</sup> And he who swears by heaven swears by Alahym's throne and by the One who sits on it.

<sup>23</sup> *Woe to you, scribes and Pharisees, you hypocrites!* You pay tithes of mint, dill, and cumin. But you have disregarded the weightier matters of the law: justice, mercy, and faithfulness. You should have practiced the latter, without neglecting the former. <sup>24</sup> You blind guides! You strain out a gnat but swallow a camel.

<sup>25</sup> *Woe to you, scribes and Pharisees, you hypocrites!* You clean the outside of the cup and dish, but inside they are full of greed and self-indulgence. <sup>26</sup> Blind Pharisee! First clean the inside of the cup and dish, so that the outside may become clean as well.

<sup>27</sup> *Woe to you, scribes and Pharisees, you hypocrites!* You are like whitewashed tombs, which look beautiful on the outside but on the inside are full of dead men's bones and every kind of impurity. <sup>28</sup> In the same way, on the outside you appear to be righteous, but on the inside you are full of hypocrisy and wickedness.

<sup>29</sup> *Woe to you, scribes and Pharisees, you hypocrites!* You build tombs for the prophets and decorate the monuments of the



righteous. <sup>30</sup> And you say, 'If we had lived in the days of our fathers, we would not have been partners with them in shedding the blood of the prophets.' <sup>31</sup> So you testify against yourselves that you are the sons of those who murdered the prophets. <sup>32</sup> Fill up, then, the measure of the sin of your fathers. <sup>33</sup> You snakes! You brood of vipers! How will you escape the sentence of hell?<sup>34</sup> Because of this, I am sending you prophets and wise men and teachers. Some of them you will kill and impale, and others you will flog in your synagogues and persecute from town to town. <sup>35</sup> And so upon you will come all the righteous blood shed on earth, from the blood of righteous Hebel to the blood of Zeḳaryah, son of Bereḳyah, whom you murdered between the Dwelling Place and the slaughter-place. <sup>36</sup> Truly I tell you, all these things will come upon this generation.

### **Lament over Yarushalayim (Luke 13:31–35)**

<sup>37</sup> O Yarushalayim, Yarushalayim, who kills the prophets and stones those sent to her, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, but you were unwilling! <sup>38</sup> Look, your house is left to you desolate. <sup>39</sup> For I tell you that you will not see Me again until you say, '*Blessed is He who comes in the name of אֲדֹנָי.*' "



## Matthew (MattithYahu) Chapter 24

### Temple Destruction and Other Signs (Mark 13:1–8 ; Luke 21:5–9)

<sup>1</sup>As <sup>וְיֵשׁוּעַ</sup> left the temple and was walking away, His disciples came up to Him to point out its buildings.

<sup>2</sup>“Do you see all these things?” He replied. “Truly I tell you, not one stone here will be left on another; every one will be thrown down.”

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<sup>30</sup> At that time the sign of the Son of Adam will appear in heaven, and all the tribes of the earth will mourn. They will see the Son of Adam coming on the clouds of heaven with power and great glory. <sup>31</sup> And He will send out His angels with a loud trumpet call, and they will gather His elect from the four winds, from one end of the heavens to the other.

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