

T^[h]urah (Torah/instruction) **Portions, Haftarah & the Good News** מצורע “Matsura” Leper[»]

T ^[h] urah (Torah / Instruction)	Haftarah	Good-News
U’yaqra (Leviticus) 14:1-15:33	Malakiym Bet (2 Kings) 7:3-20	Luke 9:51-10:42

Understanding the Elements of the Purification Procedure

The White Color of the Matsura—In all afflictions of tsra’at^[h] (Leprous), the color white is prominent. It determines whether or not a skin infliction is indeed tsra’at^[h].

Or if the raw [healthy or living] flesh changes and turns white again, he shall come to the priest (Leviticus 13:16).

- Lev. 13:16 Or if the raw flesh turn again, and be changed unto white, he shall come unto the priest; What color is raw flesh? Red

The Hebrew words translated as *raw* flesh

- **2416.** חַי **chay**, *khah’-ee*; from 2421; alive; hence, raw (flesh); fresh (plant, water, year), strong; also (as noun, especially in the feminine singular and masculine plural) life (or living thing), whether literally or figuratively:—+ age, alive, appetite, (wild) beast, company, congregation, life(-time), live(-ly), living (creature, thing), maintenance, + merry, multitude, + (be) old, quick, raw, running, springing, troop.
- **1320.** בָּשָׂר **basar**, *baw-sawr’*; from 1319; flesh (from its freshness); by extension, body, person; also (by euphem.) the pudenda of a man:—body, (fat, lean) flesh(-ed), kin, (man-)kind, + nakedness, self, skin.
 - 1319. בָּשָׂר **basar**, *baw-sar’*; a primitive root; properly, to be fresh, i.e. full (rosy, (figuratively) cheerful); to announce (glad news):—messenger, preach, publish, shew forth, (bear, bring, carry, preach, good, tell good) tidings.

In most English versions are easily translated as living flesh because the word translated raw is actually the Hebrew word for living/life, chai (חַי). In Leviticus 13:16 *live* flesh is contrasted with *white* flesh—white due to tsra’at^[h].

We know that the white flesh of tsra’at^[h] is a picture of death. Therefore, in discussions dealing with tsra’at^[h], white is the color of death! Remember the analogy Aharan^(Aaron) made when he saw Miriyam’s *white* flesh:

- Num. 12:9 And the anger of Yahuah was kindled against them; and he departed.
Num. 12:10 And the cloud departed from off the tabernacle; and, behold, Miriyam *became* leprous, *white* as snow: and Aharan^(Aaron) looked upon Miriyam, and, behold, *she was* leprous.
Num. 12:11 And Aharan^(Aaron) said unto Mushah^(Moses), Alas, my sovereign, I beseech you, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.

Num. 12:12 Let her not be as one dead, of whom the flesh is half consumed when he comes out of his mother's womb.

Note that Aharan ^(Aaron) likens the Matura as to one who is **born dead**. This will be important later. For the lack of blood, that causes the whiteness of death. Therefore, we should associate the color red with life. See Leviticus 17:11 which states, “that *the life of the flesh is in the blood!*”

Read Leviticus 14:1-7 concerning the cleansing of the Matura.

- Lev. 14:1 And Yahuah spoke unto Mushah ^(Moses), saying,
Lev. 14:2 This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest:
Lev. 14:3 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;
Lev. 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:
Lev. 14:5 And the priest shall command that one of the birds be killed in an earthen vessel over running water:
Lev. 14:6 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 **תָּקַים הַיָּמִים**:
Lev. 14:7 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.

There is so much that has to be broken down in these verses. In these steps the Creator wants us to see a picture of redemption. Let's put this all together:

The two birds

- **6833**. צִפּוֹר **tsippowr**, *tsip-pore'*; or צִפּוֹר **tsippor**, *tsip-pore'*; from 6852; a little bird (as hopping):—bird, fowl, sparrow.

(2) Sparrows One will be killed, its blood will be drained into an earthen vessel over running water or “Living water”. There is a dual meaning behind this that will become apparent, when we play out this picture. The other bird has to be tied up with the cedar wood and the hyssop. Then the living bird is dipped into the earthen vessel, which the living water is flowing, also where the dead bird was killed.

Although there are two birds, they should be seen as one bird representing the Matura. The bird that is slaughtered represents the Matura who died. The bird that is given life represents the re-born Matura. Note how the living bird is dipped into the blood-water mixture and then released. Doesn't that seem similar to a child bursting forth from the womb of water and blood to experience life! What other process is pictured here regarding a commandment that we all fulfill once we're born again? This is the process for an immersion. Or baptism. After the death of the one bird symbolizing the death of the Matura, the living bird rises from the waters of immersion in newness of life!

Then sprinkle, (The living water and the blood) on the leper who is to be cleansed. Then set the living bird free. What does all this mean?

- **5137.** נָזַח **nazah**, *naw-zaw'*; a primitive root; to spirt, i.e. besprinkle (especially in expiation):—sprinkle. Etymology dictionary states to move sporadically, or shaking from fear]. In this example, shaking from the fear of death.

1. What other procedure in the T^[h]urah ^(Torah/instruction) is related to this purification procedure of the Matsura? Read Numbers 19:1-13. Compare Numbers 19:1-13 with Leviticus 14:1-7. Note the following connections.
 - Both procedures involve the color red (scarlet material).
 - Both procedures involve usage of cedar wood, scarlet, hyssop and crimson thread.
 - Both procedures are done to purify someone so they can draw near to Yahuah's Mishkan.
 - Both procedures involve sprinkling water on a person to purify them.
 - Both show in the seventh day, he is considered clean

As you can see, these two procedures are related. This procedure, involving the ashes of a red heifer, was performed on someone who had specifically come in contact with death!

The other thing I want to note, where does scarlet wool come from? The lamb.

How does this fact support that the Matsura was the walking, living dead?

- Lepercy is a picture of death. Bamidbar ^(Numbers) 19 is talking about one who touches the dead.

What is the connection with sprinkling the blood in Bamidbar ^(Numbers) and the sprinkling in U'yaqra ^(Leviticus)?

- They are being brought back to life, i.e. being reborn.

Hopefully, you see the picture, the Matsura needs to be brought back to life!

Let's quickly review what we've went over these past two weeks. As you read each of these in context, you will see the big picture.

- One becomes tamei, or ritually impure, by sinning (e.g., disobeying the commandments), by coming into contact with death, or by some form of the loss of life.
- When one is tamei they cannot come into Yahuah's presence. You can only approach Yahuah when you are tahor (clean).
- tsra'at^[h] is an affliction visited upon a person by Yahuah.
- According to the T^[h]urah ^(Torah/instruction), the primary work of the Messiah is to bring Life where there is Death.
- During purification, the Matsura, who was a picture of death, is essentially reborn through resurrection.

Do you see what has been described? The T^[h]urrah ^(Torah/instruction) has used the instructions of the Matsura to teach us how sinners need to be born again! Let's see how these instructions form the basis for the ^{re}New Covenant's teaching about salvation and the work of the Messiah.

1. Yahusha uses the imagery we've presented to define a Matsura. read Matt. 8:22. You can see the living or walking dead. Do you see the connection between a Matsura and the dead who bury their dead? Who was Yahusha referring to as the dead who bury their dead? The ones not saved are likened to the dead. Yahusha uses the Matsura, the walking, living dead, to describe those who are physically alive, yet spiritually dead.

Read Matthew 23:27. How is Yahusha's statement connected to a Matsura? White wash is a picture of a leper, or a Matsura

2. Passages describe the unsaved as dead, yet they are living, Ephesians 2:1-5, Colossians 2:13, and I Timothy 5:1-6. The Matsura is a picture of spiritual death.

Now we can see that the Matsura teaches us a deeper lesson concerning those who are spiritually dead. How can one who is spiritually dead be brought into right standing with Yahuah?

- Read John 3:1-6, one must be born again. And how is one born again? By appropriating the forgiveness of sins secured through faith in the shed blood of Yahusha the Mashiyach!

This is the connection that links the work of the Mashiyach ^(Messiah) to the purification process of the Matsura. The Matsura, who was dead, was re-born through the purification procedure involving the birds. This is a picture of the work of the Mashiyach ^(Messiah) who takes us from death to life through the re-birth experience of Yahuchanan ^(John) 3:3.

Earlier we read

Read Hebrews 9:12-14. In verses 13-14, the efficacy of the blood of Yahusha is said to be foreshadowed not only by the blood of bulls and goats, but also by the ashes of the red heifer! These verses link Yahusha's death with the sacrifice of the red cow. Therefore, Yahusha's blood is also responsible for the cleansing of every unsaved "Matsura".

1. We've already seen the sign of the Messiah in the procedure with the birds. One bird dies, whereas the other is given life. We've said this was a picture of resurrection of the Matsura. Can you think of a New Covenant passage that teaches resurrection of those who are spiritually dead? Romans 6:1-5
2. The procedure with the birds also was a picture of immersion (water-baptism), which is the outward symbol of what the Mashiyach ^(Messiah) has done within our hearts according to Romans 6:1-5. (The immersion must be in living water, and you must be fully under the water, why? It is a picture of you being in the womb, like a woman being pregnant. Blood (You) water (Living).

3. Have you seen a picture of life coming from someone's side before? Yes Ahdam and Chauah. Ahdam was put to sleep or killed, for his bride. But gave life to his bride. We know that Adam was a type of Mashiyach^(Messiah). The Scriptures call him the first Ahdam, and Yahusha the second Ahdam.
4. Note that the purification procedure for cleansing of a Matsura (Uayiqra^(Leviticus) 14:1-7) and the purification procedure for someone who had touched a corpse (Bamidbar^(Numbers) 19:1-13) both involve sprinkling the purification water. Now let's look at a verse from Isaiah that had always seemed puzzling. We have connected this to the blood and water that flowed from the Mashiyach's^(Messiah's) side. Some may still doubt that this is the significance of the blood and water that flowed from His side. Read Yashayahu^(Isaiah) 52:13-15.

If you've studied verse fifteen before, did the language confuse you? Did you wonder what it meant by saying the Servant would sprinkle many nations? With your understanding of the significance of the cleansing of a Matsura (he's being re-born) through sprinkling and its Messianic significance.

6. Earlier we saw that the white color of tsra'at^[h] was an allusion to death. Furthermore, we saw that the color red was an allusion to life. What thematic connection does this have with the red heifer? What is the Messianic significance of the red heifer? The significance of the crimson wool/thread used in the purification of the Matsura is possibly similar to the significance of the red heifer. It's the color red, symbolic of life through the blood.
7. Can you think of the thematic connection between the purification procedure of the Matsura and the first Passover ceremony? We have already learned that our salvation is based on the Passover sacrifice of Yahusha, the Lamb of Alahiym.

When Yahuchanan^(John) the immerser wanted to know whether or not Yahusha was the Mashiyach^(Messiah), he sent his Talamdiym_(s)^(disciples) to Yahusha to ask Him if He was the One. Why did Yahusha tell Yahuchanan's^(John's) Talamdiym_(s)^(disciples) to tell him that "the blind see and the lame walk; the metsura's are cleansed and the deaf hear; the dead are raised up and the poor have the good news preached to them (Luke 7:22)?"