

Drash on Metzora (Leviticus 14:1-15:33)

Ahavat Yeshua DC Service

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Parashat [Metzora](#) (מְצֹרָה) is the fifth parashat of the third book of the Torah, *Vayikra*, which means *and He called*, while *Leviticus*, which is shortened from the complete Greek title, implies *book (or law) of the Levites*. The title of the parashat was derived from the ninth distinctive word which means *person afflicted with tzara'at*. That last word is Hebrew, often translated as *leprosy*, which according to Wikipedia:

is a term used in the [Bible](#) to describe various [ritually impure](#) disfigurative conditions of the human skin, [\[2\]](#) clothing, [\[3\]](#) and houses. [\[4\]](#) Skin tzaraath generally involves patches that are white and contain unusually colored hair. [\[1\]](#) Clothing and house tzaraath consists of a reddish or greenish discoloration. [\[5\]](#)

I apologize for quoting Wikipedia, but, aside from Strong's Greek, which only reports *rough scaly patches*, the Strong's Hebrew, BDB, Gesenius, and Vines dictionaries do not get into these details at all. We can surmise the Oral Tradition *did* get into these details, and the Wikipedia article's introduction is quite concise.

Continuing from the previous parashat dealing with ritual impurity, this parashat specifically addresses cleansing those that incur skin disease, the genital discharges of men, and menstruation, as well as addressing houses that incur an eruptive plague by either cleansing or destroying them.

Yah-a-mod, Elaine bat Benjamin Moshe. Elaine will read for us Leviticus chapter 15, verse 31 in Hebrew and the English from the Complete Jewish Bible:

³¹ In this way you will separate the people of Isra'el from their uncleanness, so that they will not die in a state of uncleanness for defiling my tabernacle which is there with them.

Thank you, my bride.

Herein is the concept of ritual purity summarized by the Torah in one verse—do not defile the tabernacle with ritual uncleanness, or suffer death (apparently supernaturally as did Aaron's two sons). The Pharisees noted well this verse in concluding ritual purity did not apply solely to the Levites (as the Sadducees believed), but to all Israel, though perhaps not to the God-fearers within the community. Ritual purity is a vast gold mine for *all* legalists, not just Pharisees, but Yeshua apparently considered it majoring in the minors. In Matthew chapter 23 verse 23 [CJB], Yeshua said:

“Woe to you hypocritical Torah-teachers and P'rushim! You pay your tithes of mint, dill and cumin; but you have neglected the weightier matters of the Torah – justice, mercy, trust. These are the things you should have attended to – without neglecting the others!

Note ritual purity was not mentioned as one of the weightier matters of the Torah.

The Torah verse Elaine read stipulates defiling the tabernacle. In an extension of applicability not disputed by anyone (especially Yeshua), the Temple superseded the Tabernacle as pertains to the commands of The Torah, even though the Pentateuch says nothing about a temple. However, without a tabernacle or temple, it seems there is nothing to defile and so it is unclear if ritual uncleanness can even occur, let alone still require remediation, let alone be remediated though animal sacrifices performed by priests in a tabernacle or temple that no longer exists. It is true we Believers constitute, both personally and corporately, temples of the Holy Spirit *and* are priests of the Kingdom of Yeshua, but I've never heard any teaching about how we should perform Levitical sacrificial rituals to complete the purification of such afflictions in other people or houses.

Of course, there *was* a temple with animal sacrifices available when Yeshua was born, grew to manhood, and trained disciples. We do not know of any time when Yeshua needed to wash after incurring apparent ritual uncleanness in order to "fulfill all righteousness" as He said to His cousin John in Matthew chapter three verse fifteen regarding His baptism. This suggests the idea of a need for Messiah to not have even appeared to have sinned in order to qualify as being without sin. This idea is also supported by Matthew chapter 17 verses 24-27 [NKJV]:

²⁴ When they had come to Capernaum, those who received the temple tax came to Peter and said, "Does your Teacher not pay the temple tax?"

²⁵ He said, "Yes."

And when he had come into the house, Jesus anticipated him, saying, "What do you think, Simon? From whom do the kings of the earth take customs or taxes, from their sons or from strangers?"

²⁶ Peter said to Him, "From strangers."

Jesus said to him, "Then the sons are free. ²⁷ Nevertheless, lest we offend them, go to the sea, cast in a hook, and take the fish that comes up first. And when you have opened its mouth, you will find a piece of money; take that and give it to them for Me and you."

Thus, it seems quite reasonable this principle applied as well to all apparent ritual impurity Yeshua would surely have been exposed to during his life, and that Yeshua fulfilled all righteousness by complying with the commands in today's parashat as needed, even though He was never actually ceremonially unclean. Yeshua's state of sinlessness was a state of purity not manifested since The Fall. Notice how this overcame the unclean state of those He contacted. His purity was more infectious than the infections of His patients, being both more powerful and faster-acting. Now consider: if we have been made like Him, then we, too, should be cleansing the impurities we come in contact with as opposed to becoming defiled by them.

John G. Lake, who received solid second-hand exposure to the Azusa Street Revival, testified of such personal experience in the year 1910 involving Bubonic Plague in South Africa. Even [Wikipedia acknowledges](#):

Through his [eleven year] African missionary work [beginning in 1908], Lake played a decisive role in the spread of [Pentecostalism in South Africa](#), the most successful southern African religious movement of the 20th century.

Hear now Lake's words of testimony as provided by [pentacostalthology.com](#) and allow The Spirit to speak to you regarding what He wants you to do with this information:

Now watch the action of the law of life.

Faith belongs to the law of life. Faith is the very opposite of fear. Faith has the opposite effect in spirit, and soul, and body.

Faith causes the spirit of man to become confident. It causes the mind of man to become restful, and positive.

A positive mind repels disease. Consequently, the emanation of the Spirit destroys disease germs.

And because we were in contact with the Spirit of life, I and a little Dutch fellow with me went out and buried many of the people who had died from the bubonic plague.

We went into the homes and carried them out, dug the graves and put them in. Sometimes we would put three or four in one grave.

We never took the disease. Why?

Because of the knowledge that the law of life in Christ Jesus protects us. That law was working.

Because of the fact that a man by that action of his will, puts himself purposely in contact with God, faith takes possession of his heart, and the condition of his nature is changed.

Instead of being fearful, he is full of faith. Instead of being absorbent and drawing everything to himself, his spirit repels sickness and disease.

The Spirit of Christ Jesus flows through the whole being , and emanates through the hands, the heart, and from every pore of the body.

During that great plague that I mentioned, they sent a government ship with supplies and corps of doctors. One of the doctors sent for me, and said, [quote]"What have you been using to protect yourself?

"Our corps has this preventative and that, which we use as protection, but we concluded that if a man could stay on the ground as you have and keep ministering to the sick and burying the dead, you must have a secret.

"What is it?"[unquote]

I answered, [quote]"Brother that is the 'law of the Spirit of life in Christ Jesus.' I believe that just as long as I keep my soul in contact with the living God so that His Spirit is flowing into my soul and body, that no germ will ever attach itself to me, for the Spirit of God will kill it." [unquote]

He asked, [quote]"Don't you think that you had better use our preventatives?"[unquote]

I replied, [quote]"No, but doctor I think that you would like to experiment with me.

"If you will go over to one of these dead people and take the foam that comes out of their lungs after death, then put it under the microscope you will see masses of living germs.

"You will find they are alive until a reasonable time after a man is dead. You can fill my hand with them and I will keep it under the microscope, and instead of these germs remaining alive, they will die instantly." [unquote]

They tried it and found it was true. They questioned, [quote]"What is that?" [unquote] I replied, [quote]"That is 'the law of the Spirit of life in Christ Jesus.' When a man's spirit and a man's body are filled with the blessed presence of God, it oozes out of the pores of your flesh and kills the germs." [unquote]

Suppose on the other hand, my soul had been under the law of death, and I were in fear and darkness? The very opposite would have been the result. The result would have been that my body would have absorbed the germs, these would have generated disease and I would have died.

You who are sick, put yourself in contact with God's law of life. Read His Word with the view of enlightening your heart so that you will be able to look up with more confidence and believe Him.

Pray that the Spirit of God will come into your soul, take possession of your body, and its power will make you well.

That is the exercise of the law of the Spirit of life in Christ Jesus.

So judge Lake's testimony with The Spirit's help and apply it as you are led. Live not under the law of sin and death. Walk in Yeshua's ritual purity always and be ever ready to cleanse the lepers as needed.

The next parashat is out of the weekly cycle for Pesach and spans Exodus chapter 12 verses 1 through 14.