

Torah: Vayikra (Leviticus) 14:1 – 15:33
Haftarah: Mal'akhi (Malachi) 3:4-24
B'rit Hadashah: Luke 1:13-17; 76-80

	<i>Yr. 1 12:1-13:39</i>	<i>Yr. 2 14:1-32</i>	<i>Yr. 3 14:33-15:33</i>
1	12:1 – 4	14:1-5	14:33-38
2	12:5 – 8	14:6-9	14:39-47
3	13:1 – 5	14:10-12	14:48-53
4	13:6 – 17	14:13-15	14:54-15:7
5	13:18 – 23	14:16-20	15:8-15
6	13:24 – 28	14:21-25	15:16-28
7	13:29 – 39	14:26-32	15:29-33

and HaShem spoke to Moshe saying: this shall be the law for the person afflicted with tzara'at in the day of his cleansing and he shall be brought to the priest	<i>va'yedaber ADONÁI el-Moshé le'mor zot tiheyeh torot ham'tzora' b'yom taharato ve'huva' el-ha'kohen</i>	וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: זֹאת תִּהְיֶה תוֹרַת הַמְצֻרָע בְּיוֹם טְהָרָתוֹ וְהוּבָא אֶל-הַכֹּהֵן:
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This week we read more about ritual purity and the role of the priests regarding maladies of the skin and the home: an affliction call *tzara'at* (מצרע). Our reading focuses on the purification process for an afflicted person.

In the Haftarah, the prophet *Mal'akhi* tells the people of Israel that they have sinned, but that if they repent/return to HaShem, he will return to them. He also foretells of the coming of “*Eliyahu*” before “the day of HaShem, the great and the awesome.” In Jewish tradition, a place is set for *Eliyahu* at the seder table in expectation of his coming.

Aliyah Highlights

- Le. 14:1-5** Priestly visitation, observation and confirmation of healing begins the process of purification. The same materials used for purification from contact with the dead (Nu. 19:6, Ps. 51:9). The blood of the slaughtered bird not caught in the clay pot would flow to the earth in “living water” (*mayim khayim* – מַיִם חַיִּים). (See Jer. 2:13)
- Le. 14:6-9** The live bird is set free in the open field. The rites associated with reentering the camp are very similar to the ordination of the priesthood (Ch. 8).
- Le. 14:10-12** On the eighth day after the purification process, sacrifices are made.
- Le. 14:13-15** Again, these rites compare with those for the ordination of the priesthood (Le. 8:23-24, Ex. 29:20).
- Le. 14:16-20** Slaughter of the sin offering was to restore good standing before HaShem, the burnt offering reflected the renewed/restored state of worship and HaShem’s acceptance.
- Le. 14:21-25** Accommodation for the poor is provided. Blood from the guilt offering is applied to the extremities of the person being purified.
- Le. 14:26-32** Oil is applied to the extremities of the person being purified. The sin and burnt offerings / grain offering are offered.

Food for Thought

What, exactly, is “sin” (*khata* – חַטָּא)? The root meaning of the word is not “religious.” It simply means to miss a mark or a way (Judg. 20:16, Pr. 19:2, 8:36). Perhaps a better question is, “what, exactly, is the mark/destination?” In the creation story, we’re told that man was created in the image of God, Therefore

every human being is worthy of honor and respect, because God is worthy of honor and respect. That is the mark. The rest of the bible describes this. For example, the Ten Words outline how to honor and respect your creator, and how to love and respect other humans. Yeshua summarizes this (Mark 12:29-31) as loving HaShem (De. 6:4-5) and loving others – including yourself (Le. 19:18). In its first mention (Ge. 4:7), sin is described as a powerful external force that leverages our God-given desire toward selfishness at the expense of others. Mistreating others is mistreating God (Ps. 51:6, 1Sa. 26:21).

Other concepts help us understand how we miss this mark (sin!). Transgression (*pe-sha'* – פֶּשַׁע) is to break trust (Ge. 31:36, 2Ki. 1:1, Amos 1). Iniquity (*a-von* – עֲוֹן) is crookedness, wickedness (Ge. 4:13, Jer. 3:21, Job 33:27).

Daily Devotional questions for reflection and application

1. (14:13) Much attention to detail is given in regard to this ritual. What does this tell you about who God is? (Mat 21:1-17, Amo 3:6-7, Acts 2:23, Rev 13:8)
2. (14:35) Are you aware of what appears to be sin in your life? Are you dealing with it on your own, or have you brought it to Yeshua, your High Priest for determination? (Jam 3:6, Mat 15:18, Mat 12:36-37, Luk 12:3, Psa 120:2, Rom 12:19, Mat 18:7, Psa 34:5, 2Pe 3:14)
3. (14:54) There are many different manifestations and intensities of this “affliction” that were to be distinguished, yet a “black and white” determination was to be made. Do you classify sin this way? (Gal 5:19-21, 1Co 6:9-10, Rom 6:23, Rom 7:24, Joh 1:29, Joh 5:28-29, 2Co 5:16-19)
4. (15:16) Thought (heart) and action (hand) are a reflection of each other. Are you washed clean in all the different areas of your life? (Psa 24:3-4, Psa 51:1-4, 1Co 6:11, Eph 5:25-27, Joh 13:4-10, Mat 12:25, Mat 12:30)