

Mishpachah Beit Midrash

An Introduction to the Parashat HaShavuah
(Weekly Torah Portion)

Understanding the Torah From a Thematic Perspective

Tazria
(Conceived)



By Tony Robinson

—The Family House of Study— Examining the Parashat HaShavuah by Thematic Analysis

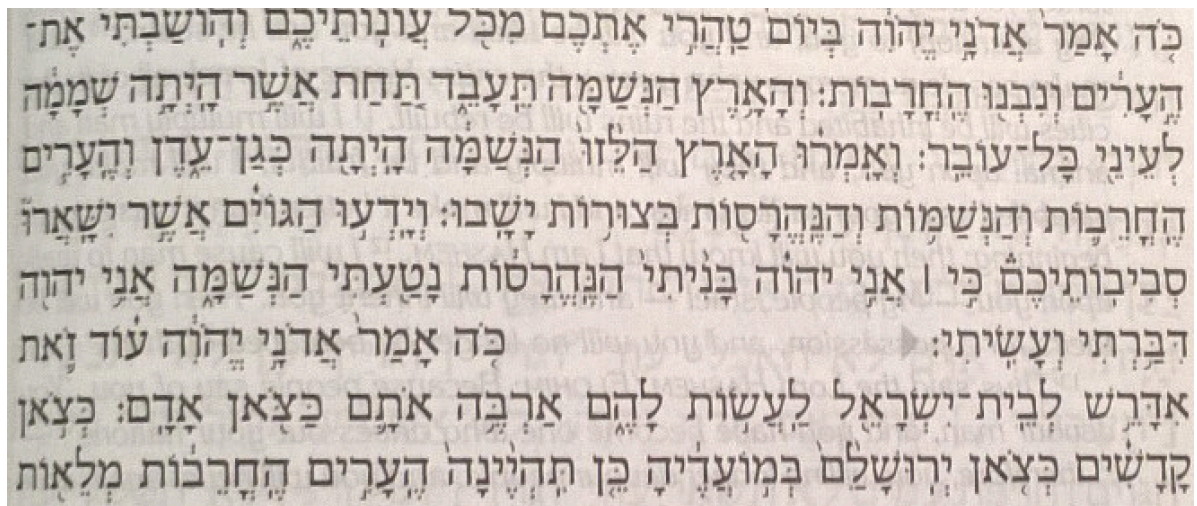
Welcome to Mishpachah Beit Midrash, the Family House of Study. Each Shabbat¹ we gather in our home and study the Scriptures, specifically the Torah.² It's a fun time of receiving revelation from the Ruach HaKodesh³. Everyone joins in—adults and children—as we follow the Parashat HaShavuah⁴ schedule. We devote ourselves to studying the Torah because the Torah is the foundation for all of Scripture. Therefore, a thorough understanding of the Torah will help us more fully understand the rest of the Tanakh⁵ and the Brit Chadasha.⁶ Furthermore, as Yeshua stated Himself, the Torah teaches about Him. So we study the Torah in order to be drawn closer to Yeshua, the goal of the Torah.

As believers in the Messiah we have discovered the richness of the wisdom of the sages of Israel. These men, who devoted themselves to the study of the Torah, have left us a rich heritage. Part of that heritage is a unique method of learning and interpreting the Scriptures. It's called thematic analysis. In thematic analysis we search for the underlying theme/topic of each passage of Scripture. By studying Scriptures related by a common theme, line upon line and precept upon precept, the Scriptures open up to us in a unique manner that is clearly inspired by the Ruach HaKodesh. Passages that seemed obscure begin to make sense, and numerous levels of wisdom and understanding unfold before us.

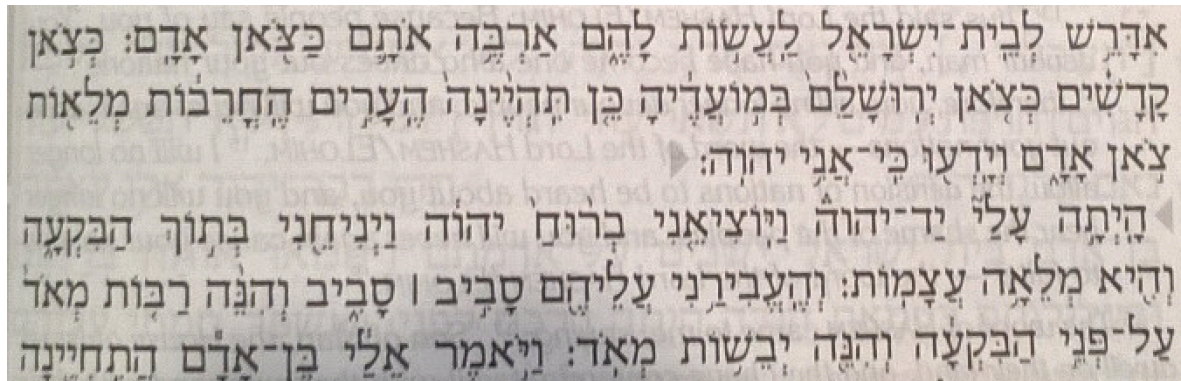
Thematic analysis of Scripture is based on the following premises. 1) Moses wrote the Torah as five *separate* books as the Ruach HaKodesh inspired him. 2) Since Adonai had him separate those words into five separate books, we surmise that each book has a unique message or theme. 3) Within each book, the words are written with two paragraph-like divisions⁷ interrupting the flow of the words. 4) Since Adonai commanded Moshe to separate the individual books into smaller paragraph-like sections or *Parshiot*, we surmise that each Parsha was written as a separate unit because each of those Parshiot is trying to convey a unique thought, theme, concept or understanding. Therefore, since Adonai inspired these divisions, we think they are **VERY** important. We use these God-breathed divisions as the basis of our thematic analysis of Scripture. Once you begin to interpret the Scriptures thematically, you will immediately **SEE** that Adonai wrote His words in a manner consistent with the intent that they be interpreted thematically.

Here is an example of what the Parsha divisions look like ...

ס—Parsha Stumah (plural, stumot)—A paragraph-like break inspired by the Ruach HaKodesh, still preserved on kosher Torah Scrolls, where there are at least nine blank spaces between a word and the next word, all on the same line of text.



פ—Parsha P'tuchah (plural, p'tuchot)—A paragraph-like break inspired by the Ruach HaKodesh, still preserved on kosher Torah Scrolls, where there are blank spaces extending to the end of a line of text and the subsequent text does not begin until the next line. (Hebrew is read from right to left)



—Parashat HaShavuah—

תַּזְרִיָּע

Tazria

(Conceived)

Vayikra 12:1 -13:59

(Leviticus 12:1 - 13:59)

This Week's Parshiot

- 1 Leviticus 12:1- 8 ם
- 2 Leviticus 13:1- 8 ם
- 3 Leviticus 13:9-17 ם
- 4 Leviticus 13:18-23 ם
- 5 Leviticus 13:24-28 ם
- 6 Leviticus 13:29-37 ם
- 7 Leviticus 13:38-39 ם
- 8 Leviticus 13:40-46 ם
- 9 Leviticus 13:47-59 ם

Tazria/Metzora Part 1

[Leviticus 12-15](#)

Introduction—Normally, this commentary is divided into four separate sections, each section dealing with a different aspect of the sidra (Torah portion). Due to the importance of the subject matter at hand, and because of the many misconceptions surrounding these chapters, I am going to change the format in two ways.

1. I won't divide the teaching into the four sections you are accustomed to seeing. Instead, I will proceed *topically*, covering basic definitions and introducing numerous concepts that will help your overall understanding of these sidras. I want to lay a

foundation of understanding so that in the end, we can come to sound conclusions concerning the literal meaning of these sidras and their Messianic significance.

2. I am going to combine Parashat Tazria and Parashat Metzora as one teaching with two parts. The first lesson will primarily concentrate on the Pashat or literal meaning of these two sidras. The second lesson will reveal their Messianic significance.

If you have recently joined Mishpachah Beit Midrash and/or are new to thematic analysis, then the next two lessons will be an excellent primer on thematic analysis. We will uncover numerous themes by comparing and contrasting Scriptures. So let's get started.

Objectives—Learn how to 1) interpret the main theme of a Parsha, 2) make thematic connections to that Parsha and 3) learn how to gain greater understanding of the Parsha under consideration through its thematic connections to other portions of Scripture.

Basic Definitions

- I. ***Clean and Unclean***—There are two Hebrew words used throughout these two sidras that are variously translated as clean/pure or unclean/contaminated/impure. These English words do not convey the true meaning of the original Hebrew. In fact, there are no English equivalents! Some translations use the word ritually clean or ritually unclean. These two words are closer to the mark.
 - A. Unclean—The Hebrew word translated unclean—beginning in Leviticus chapter eleven—is tamei (טָמֵא).
 - B. Clean—The Hebrew word translated clean is tahor (טָהוֹר).

If you are beginning to learn your Hebraic roots, I believe it is important for you to begin to develop a basic Hebrew vocabulary. Tazria/Metzora is a good place to start learning Hebrew words. In this study we will use tamei (ritually unclean) and tahor (ritually clean) to avoid confusion. I will give you a thematic definition of what it means to be ritually clean or unclean below.

- II. ***Leper***—This word totally misses the mark. The Hebrew word erroneously translated as *leper* has nothing to do with the modern-day disease, leprosy.
 - A. Leprosy is also known as Hansen's Disease. Hansen's disease is a severe nerve disorder where a person loses his ability to sense the physical world! Hence, a person who has leprosy can actually rub the skin off of their body over time because of repeated abrasion against surfaces. The lack of feeling makes the person unaware that they are causing damage to themselves.
 - B. The Hebrew word translated *leper* is metzora (מְצֹרָע). The metzora (leper) was one who had any one of *several skin disorders*. In cases where one of these various skin disorders rendered one tamei, it was given the term tzara'at (צָרָעַת), which has been erroneously translated as leprosy. It is understandable that translators try to find English equivalents; however, some words and concepts cannot be properly translated into every language. When that is the case, it's best to just transliterate the word into the new language and try to understand it in its original language, time and culture.

C. Textual proof that the metzora was not a leper—as in Hanson’s Disease—can be gleaned from the following facts.

1. Houses and clothing could be affected with tzara’at. Obviously, Hanson’s Disease could not affect a house, which has no nervous system.
2. If the metzora’s body was completely covered with tzara’at, then he was pronounced tahor (clean).

Therefore, we can conclude that the metzora, a person afflicted with tzara’at, was in no way suffering from Hanson’s Disease (leprosy). Below, we will uncover other information that will further confirm that tzara’at was not leprosy.

The Scriptural Consequences of Being Tamei (Ritually Unclean) and Tahor (Ritually Clean)

I. In previous sidras we learned many valuable truths.

A. In Parashat Vayikra, we learned that the book of Leviticus would focus on how Israel—each individual—could develop relationship with Adonai through the service of the Mishkan. We mustn't lose sight of the core issue, which is, *how can a sinful man draw near to a Holy God?* Again, **THE CORE ISSUE** taught by Leviticus is how one may *draw near to Adonai*. We already know that Israel HAD TO APPROACH ADONAI THROUGH BLOOD SACRIFICE. The Hebrew word for *offering* is corban (קָרְבָּן).⁸

The root for the word offering/corban is קָרַב, which means *coming near!* That's right. Normally when we think of an offering, we think of the word sacrifice. Sacrifice has the connotation of giving up something of value. But this IS NOT the primary theme of an offering as presented in the Scriptures. As its root denotes, an offering is not about giving up something of value. An offering is about drawing nigh to Adonai!

B. We also learned that one of the primary functions of the Mishkan was to be a perpetuation of the experience of the revelation on Mount Sinai. That’s right. The purpose of the Mishkan is to provide a place where the major events of the revelation at Mount Sinai can continue with all generations. Consider the following thematic connections.

<i>A Thematic Comparison of the Revelations on the Mountain and in the Mishkan</i>	
On the Mountain	In the Mishkan
A cloud covers the mountain	A cloud covers the Mishkan
The Shekhinah covers the mountain	The Shekhinah covers the Mishkan
Moses must wait until called to enter the cloud (Exodus 40:35)	Moses must wait until called to enter the Mishkan (Leviticus 1:1)
Adonai calls Moses using the verb <i>Vayikra</i>	Adonai calls Moses using the verb <i>Vayikra</i>
There is limited access to the mountain	There is limited access to the Mishkan, especially the Holy of Holies
Adonai gives commandments to Israel	Adonai gives commandments to Israel

Concerning the limited access to the mountain (Exodus 19-24), we noted that only Moses, Aaron and his sons, the elders of Israel and Joshua were allowed to go onto the mountain. Furthermore, only Moses was allowed to go into the cloud. We learned the general theme that Adonai is not easily approached. There are numerous barriers instituted to keep us from Him unless we have the proper covering. As Parashat Vayikra (Leviticus 1-5) demonstrated, the average person could approach Adonai's Shekhinah because of the presence of the Mishkan. There was, however, still limited access since only the priests could actually enter the tent. Nonetheless, through substitutionary blood sacrifice, the *average Israelite* could draw nigh to Adonai at the Mishkan, which he couldn't do at Mount Sinai.

- II. With that as an introduction, we will now discover the consequences/ramifications of being tamei (ritually unclean) and tahor (ritually clean).
- A. Read [Leviticus 12:4](#). During the time of a woman's impurity after childbirth, what two things could she not do?⁹ Read [Leviticus 13:46](#). During the time that a metzora ("leper") is tamei, where must he dwell?¹⁰ Notice that separation of the metzora outside the camp of Israel precludes his entry into the Mishkan! Read [Leviticus 15:30-31](#). According to verse 31, what is the effect of the priest's atonement for one who is tamei?¹¹ According to verse 31, why is it imperative that Am Yisrael be separated from their state of being tamei?¹² What effect does ritual uncleanness have on the Mishkan, which is where Adonai dwells?¹³ From these examples we can see that a person's ritual cleanliness, or lack thereof, has a direct bearing on whether or not they may enter the Mishkan! This is the issue. The phrase *enter the Mishkan*, is an equivalent expression for *draw nigh to Adonai*, because the Mishkan is where He dwelled, between the cherubim, over the ark, in the Holy of Holies. Thus, we see that one must be tahor in order to draw nigh to Adonai. But why is this?
- B. In the book of Exodus, we learned that Adonai was about to "make Himself known" as YHVH. One aspect of this revelation concerns *His Holiness* and inapproachability by man. In every sidra we saw teachings concerning the difficulty of drawing near to Adonai. Therefore, as we begin to see the Holiness of Adonai, by default, the sinfulness of man will also be seen. His Holiness is absolute and infinite in purity. Now, read [Leviticus 11:44-45](#). Although this verse is dealing with kosher requirements, the core issue is not making yourself tamei through what you eat. What two concepts that we've just studied are thematically linked in this passage?¹⁴ The Torah teaches us that Adonai is Holy; therefore, if we want to draw near to Him, we must be holy. Our actions will determine whether or not we will be tahor or tamei. Obviously, when we are tahor, we will meet the required prerequisite of personal holiness. However, if we are tamei, then the Mishkan is *OFF LIMITS!* This is taught throughout the Torah. Read [Exodus 3:5](#). Why was Moses told not to draw nigh to Adonai?¹⁵

The Thematic Significance of Becoming Tamei

- I. We have seen that Am Yisrael was commanded to walk in holiness. This holiness would ensure that they did not become tamei, thus enabling them to come into the Mishkan for worship. The instructions given in Leviticus 11-15 concern every sphere of life. Through these instructions, Adonai has demonstrated what makes one tamei. Note all of the different ways one could become tamei.

- A. One could become tamei by eating certain animals and touching the carcasses of certain animals—[Leviticus 11:1-47](#).
 - B. One could become tamei by contact with a corpse—[Numbers 5:2](#).
 - C. One could become tamei during childbirth—[Leviticus 12:1-8](#).
 - D. One could become tamei because of certain bodily discharges—[Leviticus 15:1-33](#).
 - E. One could become tamei by contracting certain skin diseases—[Leviticus 13:1-59](#).
- II. Although the five circumstances (leading to a state of ritual impurity) mentioned above seem unrelated, we can find a common theme that links all of them together through the principles of *contrast and comparison* that we've learned to use in thematic analysis.
- A. What quality of the carcasses seems to convey ritual uncleanness?¹⁶ What are the eating habits of the kosher animals?¹⁷ What are the eating habits of many of the non-kosher animals?¹⁸ Name some ways carnivores obtain their food?¹⁹
 - B. Knowing that one can become tamei by touching a dead body, what theme relates ritual impurity caused by touching animal carcasses and corpses?²⁰
 - C. Read [Leviticus 17:11](#). According to this verse, what is the source of life in a living creature?²¹ What happens during childbirth that involves blood?²² Therefore, we can conclude that during childbirth the mother loses life or the life force when she loses blood. How is this fact thematically related to the discussions above concerning death?²³
 - D. The bodily discharges of Leviticus 15 concern seminal emissions and the menstrual cycle. What is the normal function of semen?²⁴ Why do women have a menstrual cycle?²⁵ How are these facts thematically related to the discussion we've had thus far concerning why one becomes tamei under certain circumstances?²⁶ Therefore, we see that even the emissions from a man or woman are connected with the issues of loss of LIFE, or those forces tending toward DEATH.
 - E. We will discuss how tzara'at is thematically linked with these other circumstances later in the study.
- III. Allusions to the Garden of Eden—Thus far we have learned two important facts concerning ritual uncleanness.
- Ritual uncleanness prevents access to the presence of Adonai.
 - Ritual uncleanness is linked to death.

Thematically, we can draw some parallels to the story of the fall of man in the garden. In fact, I would go so far as to say that 1) these two facts we've discovered are clearly taught in the account of the fall of man and 2) the fall of man into sin provides the foundation for understanding the laws of ritual purity/impurity!

- A. Concerning Life and Death—Earlier we saw that the essence of ritual purity involves issues of **LIFE** and **DEATH**. In fact, this powerful theme will become one of the primary themes for the rest of the Torah! The theme of life and death was illustrated first in [Genesis 3](#). What were the names of the two trees in the garden?²⁷ According to [Genesis 2:17](#); and [3:2](#), what would happen if Adam and Chava (Eve) ate fruit from the Tree of the Knowledge of Good and Evil?²⁸ According to [Genesis 3:22](#), what should happen if Adam and Chava ate fruit from the Tree of Life?²⁹ Did Adam and Chava experience physical death (as in the cessation of physical life) **ON THE DAY** they sinned?³⁰ How then did they experience death **ON THE DAY** that they ate fruit from the forbidden tree?³¹ As you can see, death is separation from Adonai, the source of life.

But more importantly, they were banished from the place where Adonai dwelled! Furthermore, they were cut off from the source of life. How does this analysis thematically relate to becoming ritually impure?³² As you can see, the teaching concerning ritual cleanliness goes back as far as the garden! Thematic analysis helps you see it.

- B. Concerning Ritual Uncleanness and Death—Through the story of the fall of man, we can clearly see why ritual uncleanness is related to death. Now, here's another thematic connection that will drive the point even closer to the mark. What commandment did Adam and Chava break?³³ How is this thematically related to clean and unclean food?³⁴ Do you see it? Do you realize that the very first sin that plunged mankind into darkness concerned a dietary restriction, no different than those listed in Leviticus 11? Do you see the importance of just taking Adonai at His word? If He says certain animals are tamei, should we not just trust Him even though we may not understand the reasons why?
- C. Lastly, in Genesis 3, Adonai punished the woman by stating that she would give birth in pain. Therefore, we should automatically connect birth with the process of death that occurred in the garden.

In summary, one becomes tamei, or ritually impure, by sinning (e.g., disobeying the commandments), or by coming into contact with death, or by some form of the loss of life. When one is tamei they cannot come into Adonai's holy presence. That is absolutely forbidden. You can only approach Adonai when you are tahor (ritually clean).

The Source of Tzara'at?

- I. It is very important that we understand why and how someone could become a metzora by having tzara'at. We also need to understand its meaning. What was the meaning behind this affliction? What was its purpose? In the following paragraphs we will try to discover what the Scriptures teach concerning the source and significance of tzara'at by comparing and contrasting information gleaned from passages discussing it.
 - A. The Source of Tzara'at— Read the following stories concerning individuals who were struck with tzara'at: [Numbers 12:9-16](#), [II Chronicles 26:16-21](#) and [II Kings 5:1-27](#). What was the source of tzara'at in each story?³⁵ Note, in the stories concerning Miriam and King Uzziah, the source is supernatural, not natural. Adonai caused it to happen.
 - B. In the King James Version of the Scriptures, the term used for plague in Genesis 12:17 and Exodus 11:1 is the Hebrew term, *nega* (נֶגַע). Clearly, these contexts demand that we see the *plague* as coming from Adonai. Interestingly enough, the same Hebrew term is used throughout Leviticus 13-14! This connection strengthens the notion that tzara'at was sent from Adonai.
 - C. Do you see a thematic connection between all three of these stories as to the reason **WHY** Adonai smote these people with tzara'at?³⁶ As an aside, let me show you why thematic analysis is so important and why you need to search the Scriptures for similar stories or similar word usages, comparing and contrasting as you go. I'm sure you may have heard that Miriam was stricken with tzara'at because *she spoke against Moses*. However, was there a deeper issue? Even though the Scripture does say that Miriam spoke *against Moses*, by thematically comparing three separate stories dealing with the same issue (tzara'at), we see that the Torah is trying to teach us that tzara'at was inflicted upon those

who rejected and/or questioned Adonai's anointed! This point is driven home by the clear thematic connections between the stories.

In summary, we've seen that tzara'at is an affliction visited upon a person by Adonai. Secondly, we see that tzara'at may be connected with rejection of the Divine authority of the priest and prophet.

The Thematic Significance of Tzara'at

- I. Now for the most important thematic revelation of this study. What is the significance of tzara'at? What did it stand for? What lessons does it teach us?
- A. Read [Numbers 12:9-16](#). In Numbers 12:12, how did Aaron characterize Miriam's affliction?³⁷ How did he characterize how she looked?³⁸
- B. Read [Numbers 5:2](#) and [Leviticus 13:46](#). Where was a metzora required to live?³⁹ What are the ramifications concerning social contact, especially with family members?⁴⁰ By living outside of the camp the metzora was cut off from the Mishkan. In other words, they were cut off from the source of all life! Remember Adam and Chava and the thematic connections we made earlier? Adam and Chava experienced **DEATH** the day they sinned. On that day they were kicked outside the camp (out of the garden), and separated from He who is the source of all life. They died, and so does the metzora when he can no longer draw nigh to Adonai, the source of life.
- C. Read [Leviticus 13:45-46](#). Note the five things a metzora must do. He must 1) tear his clothes, 2) uncover his head, 3) cover his upper lip, 4) cry out, "tamei, tamei" and 5) live in isolation. The first three actions were routinely performed by those who were mourning the **DEATH** of a loved one. Read [Leviticus 10:6-7](#), where Moses gives Aaron and his remaining sons instructions after the death of Nadav and Avihu. How are these instructions thematically related to our discussion of the metzora?⁴¹ Clearly, the tearing of clothes and uncovering of the head were normal methods of expressing grief over the **DEATH** of a loved one.
- D. Read [Ezekiel 24: 16-17](#). Adonai warned Ezekiel concerning the imminent death of his wife. He commands him not to "cover over your upper lip." Thus, it seems that covering of the upper lip was done to mourn the **DEAD**. The Stone Edition of the Artscroll Chumash states that mourners would pull a scarf or collar over their lips.⁴² Therefore, we see that covering of the upper lip served as a sign of mourning for the dead for the metzora.
- E. Read Leviticus 14:1-8. What is the subject matter at hand?⁴³ Now read [Numbers 19:1-13](#). What is the subject at hand?⁴⁴ Note the following thematic connections between the purification procedure for the metzora and the procedure for making the purification water.
- Both procedures require the use of crimson thread!
 - Both procedures require the use of hyssop!
 - Both procedures require the use of cedar wood!
 - Both procedures require the one being purified to be sprinkled with water!

- F. If you have studied with MBM for any length of time now, surely you know that these allusions are important thematic connections linking these two procedures. Here's the connection. The procedure for purification of a metzora is clearly thematically related to the procedure for purification of someone who has come into contact with a corpse (the realm of **DEATH**)!

The thematic connections in I A-F show that the metzora was essentially **THE WALKING, LIVING DEAD!** That's right. The thematic connections clearly paint this picture. If we want to see what death is like, then we look to the metzora, who was totally cut off from the presence of Adonai in the Mishkan as well as all human relationships. Walking about in a perpetual state of mourning, for the death of what? **FOR THEIR OWN DEATH!** How tragic. Now we can see how the metzora was related to all the other forms of ritual uncleanness. They are all related by **DEATH, SIN and DEATH.** However, next week we will see how these teachings concerning what is ritually clean and unclean provide the basis for some of the most powerful teaching concerning the work of the Messiah! I can't wait!!!

If you would like to explore more information about connections between the Torah portion and the Haftarah reading, then go to the *Haftarah Connections* link on our website under *The Weekly Torah Portion*. You will be able to download a document that will show you numerous Scriptures from the Haftarah reading so that you can determine how they are thematically connected to the Torah portion. The answers are provided as endnotes. This is an excellent exercise to help you begin thinking thematically.

Fun For the Whole Family!

Okay, time to show what you've learned. Word searches and crossword puzzles are available for you to test your understanding. The word search for adults (and older children) consists of 20-30 words taken from this week's sidra (portion). Some of the words may be common Hebrew words or English phrases. The crossword puzzle for adults (and older children) may also contain common Hebrew words or English phrases. There is also a **word search for the little guys!** And of course, the answer key is provided for the crossword puzzle.

Adult and children's crossword puzzles and word searches are available on Restoration of Torah's website: www.restorationoftorah.org. Click on the link entitled, *The Weekly Torah Portion Crossword Puzzles and Word Searches*.

Shabbat Shalom!

¹ Shabbat is Hebrew for Sabbath.

² In its most limited form, the Torah comprises the first five books of Moses.

³ Holy Spirit.

⁴ The Parashat HaShavuah, or weekly Parashat, are the weekly readings from the Torah. Each week, beginning on the Shabbat, we read specific selections from the Torah, such that we complete the entire Torah each year.

⁵ Tanakh is the entirety of what is commonly called the Old Testament. It is a Hebrew acronym taken from the three major divisions of the Tanakh, the Torah, Prophets (Neviim) and Writings (Khetuvim).

⁶ Brit Chadasha is commonly known as the New Testament Scriptures.

⁷ This paragraph-like division is called a Parsha (Parshiot, plural).

⁸ This word, corban, is the Hebrew word for offering used extensively throughout Parashat Vayikra. For example, the word translated offering in Lev 1:2, 10; 3:1 (and many others) is the Hebrew word corban.

⁹ She cannot touch any sacred object, neither can she enter into the Mishkan (sanctuary).

¹⁰ Outside the camp.

¹¹ He separates them from their state of being tamei.

¹² So that they won't die!

¹³ It defiles the Mishkan.

¹⁴ Ritual cleanliness/uncleanliness and Adonai's Holiness.

¹⁵ Because the place he was standing on was **HOLY** ground.

¹⁶ The fact that the animals are DEAD. Their DEAD carcasses are the source of ritual impurity.

¹⁷ They are herbivores.

¹⁸ They are carnivores.

¹⁹ They either KILL their prey or they scavenge DEAD animals.

²⁰ Contact with **DEATH**.

²¹ Its **BLOOD**.

²² The mother typically loses a significant amount of blood during childbirth.

²³ Although loss of blood is not death per se, loss of blood is equivalent to losing life-force. This pushes us in the direction of death. As you know, if we lose too much blood, we will die.

²⁴ It carries the substance of **LIFE** for the male.

²⁵ When conception does not occur, the egg (the substance of **LIFE** from the woman) is flushed from the body, along with blood and other debris.

²⁶ These emissions represent the **LOSS OF POTENTIAL LIFE!** Each time a woman has a period, her body is flushing away what could have become another LIFE. The same is true with a man who has a seminal emission!

²⁷ The Tree of **LIFE** and the Tree of the Knowledge of Good and Evil.

²⁸ **ON THAT DAY** (the timing is important), they would experience **DEATH**.

²⁹ They would **LIVE** forever.

³⁰ No.

³¹ They were banished from the garden.

³² Adam and Chava sinned. A consequence of their sin was that they were put out of the garden, which is where Adonai and the Tree of Life dwelled. When a person becomes tamei they cannot come into the Mishkan/tabernacle, where Adonai dwells. The connection is clear and strong.

³³ They ate something that was forbidden to eat.

³⁴ The Tree of the Knowledge of Good and Evil was essentially tamei. The Tree of life was tahor (ritually pure).

³⁵ It was a punishment from Adonai.

³⁶ Yes, in all three examples the person struck with tzara'at challenged the authority of Adonai's anointed servant! Miriam challenged Moses' prophecy. King Uzziah tried to usurp a task that was only lawful for the priests. Elisha's servant Gehazi questions the authority of Elisha's decision not to take payment from Na'aman.

³⁷ He characterized her as **ONE WHO IS DEAD!**

³⁸ He said she looked like a (DEAD) stillborn baby.

³⁹ Completely outside of the camp of Israel!

⁴⁰ They were essentially cut off from ALL normal contact with even their family because they had to live outside of the camp of Israel.

⁴¹ Normally Aaron and his sons would have mourned the loss of Nadav and Avihu by 1) rending their clothes and 2) uncovering their head. These are the actions of the metzora. Therefore, it appears as if the metzora is being commanded to act like one who is mourning.

⁴² Scherman, Rabbi Nosson. *The Chumash*. Stone Edition, The Artscroll Series. Brooklyn: Mesorah Publications, Ltd., 2000, p. 617.

⁴³ The purification procedure for a metzora.

⁴⁴ Instructions for making the purification water that is to be sprinkled on anyone who has had contact with a **CORPSE**.