



## Understanding the Parsha

Leviticus 14:1-15:33

We will Learn how to

- 1) interpret the main theme (subject) of a Parsha (weekly reading from the Torah),
- 2) make thematic connections to that Parsha (study the Scriptures related by a common theme [subject], line upon line and precept upon precept)
- 3) learn how to gain greater understanding of the Parsha we are looking at through its thematic connections to other portions of Scripture.

**Tazria/Metzora Part 2** (Part 1 last week) You may wish to study this in two sittings due to the length.  
Leviticus 12-15

**The purpose of these studies is so that you will learn to understand that the goal of the Torah's instruction is to teach us about Messiah, His mission and the reason for His mission. And to learn The Sign of the Messiah, so you to know how to see him in the Torah.**

### Introduction

Last week we studied some important teachings in Leviticus 11-15. This week we will discover how those teachings will help us understand the great work of salvation Yeshua has gotten for us. In order to see this, we need to understand that the main reason for the instruction of the Torah is to teach us about the work of the Messiah.

Most New Covenant believers do not understand that the main reason of the Torah is to reveal the Messiah to us. According to every source in the New Covenant Scriptures, the Torah was and still is the main source for the teaching of the Messiah.

### **Yeshua's words to the two disciples traveling on the road to Emmaus:**

27And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself...44 Then He said to them, "These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me." 45And He opened their understanding, that they might comprehend the Scriptures (Luke 24:27, 44-45, emphasis mine).

Luke says that Yeshua taught them concerning Himself from the Torah (Law of Moses), the prophets and the Psalms (writings). The fact that He used the Torah to teach about Himself is amazing when you consider that the Torah of Moses (first five books) never even mentions the word Messiah!

46For if you believed Moses, you would believe Me; for he wrote about Me John 5:46.

39You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me John 5:39

Yeshua boldly says that the Torah of Moses was written to tell us about Him! His statement lines up with Psalm 40, which says that the Scriptures are written about the Messiah.

6Sacrifice and offering You did not desire; My ears You have opened. Burnt offering and sin offering You did not require. 7Then I said, "Behold, I come; In the scroll of the book it is written of me. 8I delight to do Your will, O my God, And Your law is within my heart (Psalm 40:6-8.)"

### **What did the New Covenant writers use for the gospel?**

1 Paul, a bondservant of Jesus Christ, called to be an apostle, separated to the gospel of God 2which He promised before through His prophets in the Holy Scriptures... Romans 1:1-2

1 Therefore, since a promise remains of entering His rest, let us fear lest any of you seem to have come short of it. 2For indeed the gospel was preached to us as well as to them; but the word which they heard did not profit them, not being mixed with faith in those who heard it. Hebrews 4:1-2.

There are many more Scriptures that clearly show we should believe Yeshua is the Messiah, not because of the testimony of the New Covenant Scriptures, but because **the Torah, Prophets and Writings tell us so!** The New Covenant Scriptures are essentially a commentary confirming the message of the Torah! The Torah is the foundation upon which to build!

Last week, we learned that the Torah teaches the theme of Life and Death. This theme is the main one the Torah uses to show to us the person and work of the Messiah. In order to prove this, let's first see how Yeshua says the same thing about himself. Then, in the next section, we'll go to the Torah and prove beyond a shadow of a doubt that it teaches this very clearly.

**Now, put on your thinking caps. What one word beautifully expresses both concepts of Life and Death?**



R \_\_\_\_\_ ! That's right.

Resurrection

Resurrection, or life from the dead, is the **main sign** the Torah uses to reveal the person and work of the Messiah!

**Read John 2:13-21. What were the Jews asking for?**

A S \_\_\_\_\_.

sign

**What sign did Yeshua say He would give them as the basis of His authority?**

He would die (destroy this T \_\_\_\_\_ (of His  
body) and be raised to l \_\_\_\_\_ on the third day.

temple

life

**Read Mark 8:27-31. After Peter confessed that Yeshua was the Messiah, what did Yeshua prophesy must happen?**

He would d \_\_\_\_\_ and be r \_\_\_\_\_ again on the third day.

die

raised

**Read Romans 1:1-4. According to verse four, what happened to show, that He was the Son of God, the Messiah?**

His r \_\_\_\_\_ from the dead.

resurrection

From Yeshua's own words we learn that His resurrection from the dead is the sign that proves that He is the promised Messiah. His resurrection brings together the powerful theme of Life and Death! It is this theme of The Resurrection that is the sign of the Messiah also given throughout the Torah! If we want to see the Messiah in the Torah, we need to look for the theme of Life from the Dead, or Resurrection! Remember, Yeshua came to fulfill the Torah. The Torah must agree with everything He taught. In Yeshua's own words, the sign that proves He is the Messiah involves two things:

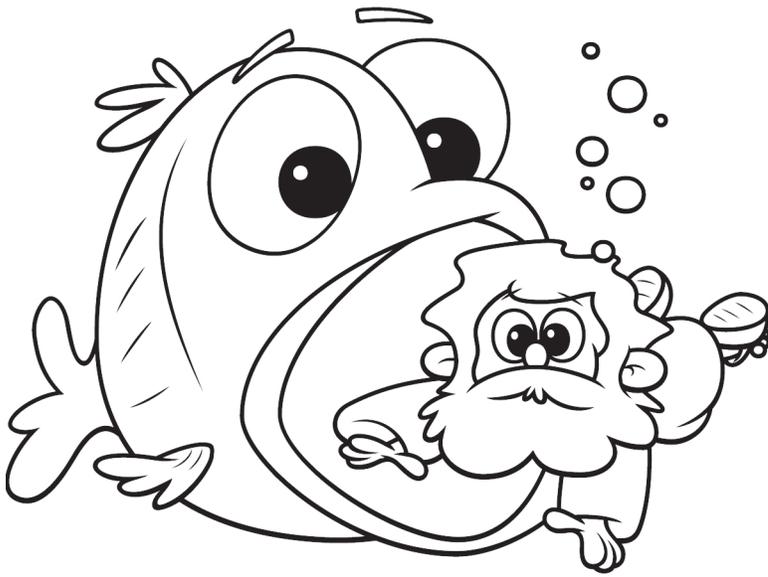
- **Resurrection** — This word teaches the general theme of Life and Death in the sense of Life from the Dead!
- **Three** — The number Three teaches us about the Messiah.

There are four levels of understanding in the Scriptures. The deepest level is Sod, which means hidden. Sod level interpretations often involve numbers. Adonai uses numbers to teach us incredible spiritual truths. The number three is the most important number in the Scriptures concerning the Messiah. Let's see how the Torah teaches us about our Messiah Yeshua.

### **The Sign of the Messiah—The Resurrection and the Life**

As you read the Torah, anytime you see 1) **pictures of resurrection**, 2) **pictures of renewed life** because of deliverance from impending death and 3) **pictures of victory and renewed life** as a result of death, you can know the Torah is about to give us a teaching concerning the Messiah. These are themes of The Resurrection and the Life, and they are especially strengthened when the number three is present also in some way. Together, the theme of The Resurrection and the Life and the number Three make up **The Sign of the Messiah!**





The first LIVING things (plants, grass, etc.) were created on day THREE! The principle of life coming from a state where there is no life is seen here.

The Torah's picture of the RESURRECTION of the Messiah is found in the Holy Days. The Holy Day that is a shadow of Yeshua's RESURRECTION is the THIRD Holy Day, the Day of the Omer Wave Offering (Leviticus 23)! The offering of the barley sheaves on the day after the Sabbath that occurs during the week of unleavened bread is a prophetic picture of the resurrection of the Messiah.

Jonah, who was in the belly of a great fish, should have been dead. But on the THIRD day he came forth ALIVE! Truly, death was swallowed in victory!

The Akeida (binding of Isaac) found in Genesis 22—Abraham was supposed to offer Isaac as an olah (whole burnt offering). Although Adonai prevented him from actually sacrificing Isaac on the THIRD day, the manner in which the Torah tells the story hints that Isaac died and was RESURRECTED. That's why Hebrews 11:17-19 records that Abraham received Isaac from the dead through RESURRECTION figuratively!

**The Two Messianic Figures, Joseph and Moses**—Without a doubt, the two people who teach us the most about the Messiah through their lives are Moses and Joseph. Joseph's life was overflowing with Messianic types and foreshadows, and the same of Moses' life. How do we know for sure that these two were types of the Messiah?

**A. Joseph**—While in jail (Genesis 40), Joseph interprets the dreams of two of Pharaoh's servants, the chief baker and butler. What two signs of the Messiah can you find that shows this story has Messianic importance?

The theme of l life and d death and the number † three.

In Joseph's interpretation of the dream, one of them is promised life in three days, while the other is promised death in three days. This is **the sign** that tells us Joseph's life is a foreshadowing of the Messiah. According to Isaiah 53, Yeshua was imprisoned as a criminal. **How does this fact thematically relate to Joseph's life?**

Joseph was also imprisoned as a C criminal.

**How is the fact that two criminals were executed with Yeshua thematically related to Joseph's experience in Genesis 40?**

Just as Joseph was imprisoned with two criminals, so too, Yeshua was e executed with two criminals.

**How is the fact that one criminal received life while the other received death thematically related to Yeshua's execution?**

During His execution, one criminal is promised eternal l life, while the other d dies in his sins!

**How was the baker executed in Genesis 40?** By being hanged on a † tree. Get the picture?

**How are the professions of the two criminals in Genesis 40 prophetic symbols of the work of the Messiah?**

One was a b baker and the other a c cup bearer. These are pictures of the b bread and the W wine, which Yeshua used to illustrate His redemption!

Now do you see that Joseph's life was a prophetic shadow of the work of the Messiah? And this was only one story from his life! But more importantly, remember the major clues that caused us to dig into this story for Messianic significance—**Life, Death** and the **number three!**

**Moses— Read Exodus 2:1-10.**

**What did Pharaoh's command concerning the birth of male babies?**

All male babies were to be thrown to their d death into the Nile river.

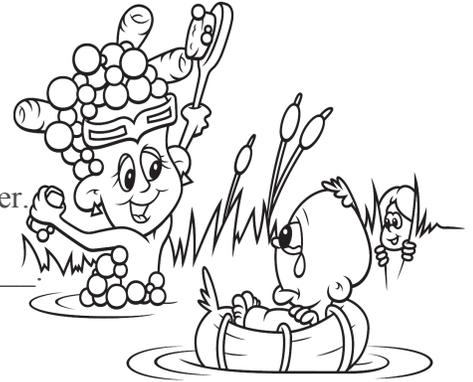
**What was supposed to happen to Moses?** He was supposed to S die

**How long did Moses' mother hide him?** † three months.

**By taking Moses out of the Nile River, what did the daughter of Pharaoh do?**

She took one who was supposed to die and gave him L LIFE.

The Torah has painted a picture of a child, Moses, who was supposed to die. His mother hid him for THREE months, then she obeyed Pharaoh's command by casting him into the water (in the basket). But Pharaoh's death sentence was cancelled when his daughter took Moses out of the river, and he was given LIFE! This story teaches us that Moses' life will be a shadow of the Messiah.



**Moses approached Pharaoh with three supernatural signs; 1) turning his staff into a serpent, 2) making his hand “leprous,” and 3) turning water into blood. Think of the sign of the Messiah and guess how all three of these signs are thematically related?**

All † three signs show that Moses had the power over life and death in his hand. He brought a dead object (the staff) to life as a serpent. Although his hand became “leprous” (a symbol of death), he was able to restore it (life). He took water (symbol of life) and turned it into blood (normally a symbol of life, but in this case it is death). Moses demonstrated the power of LIFE over DEATH!

**Resurrection and Life From the Dead**

Many other illustrations are used to teach us about the sign of the Messiah in the Torah. Let's look at some.

**Firstborn** — The meaning of the firstborn was given at the Passover! **What great event occurred at the Passover that thematically relates the firstborn with Life and Death?**

During the Passover, the firstborn of Israel were preserved a alive, while the firstborn of Egypt d die.

This fits the pattern of renewed life as a result of deliverance from the threat death! **Now, what is the Messianic understanding of the firstborn—hint, read Colossians 1:18 and Revelation 1:5?**

The Messiah is the F FIRSTBORN FROM THE D DEAD !

The Passover teaches us about the work of the Messiah because **the sign of the Messiah** — deliverance of the firstborn from the treat of death to life — is our main clue!

**New Birth** — Many of the Matriarchs had a difficult time giving birth to children. How come? Look at Sarah, she is promised a child in her old age. She was well past the age (over 90) of being able give birth to a child. Guess how old Abram was when his name was changed and when Adonai gave him the promise concerning the birth of Isaac?

$$\frac{9}{66} = 3 \times 33!$$

Do you wonder how can we see resurrection or life from the dead in this example?



**Read Romans 4:19-21!** Do you see how Paul saw resurrection in this story? Since Abram and Sarai were well past childbearing years, he says that their bodies were for all intents and purposes, dead. Isaac's birth is seen as Life from the Dead-ness of Sarai's and Abram's ability to produce seed (children)! We know that resurrection and the number three has Messianic significance. The birth of Isaac to Abraham and Sarai is a picture of the virgin birth! **Thematically, what do Sarai and Miriam (Yeshua's mother) share in common?**

They are both physically unable to have C children.

Sarai is too old and Miriam has never had relations with a man! It is only through the supernatural power of Adonai that they both received strength to conceive. Look at 1) what Adonai said concerning the birth of Isaac and 2) what the angel stated concerning the birth of Yeshua:

Is anything too hard for the LORD (Genesis 18:14a)? For with God nothing will be impossible (Luke 1:37).

These are what is called **equivalent expressions**. They both say the same thing in different words. Matching equivalent expressions that share a common theme is another way to make thematic connections. Through the these two equivalent expressions, it is easy to know that Adonai wants us to see the revelation connecting the births of Isaac and Yeshua.

**Rachel** — It seemed that Rachel was unable to become pregnant for many years as her sister Leah birthed one child after another. Why was this so? Well, now we know that when Adonai causes a child to be born to one of the Matriarchs — who has experienced barrenness — it's probably a sign of the Messiah. Guess who's born? Joseph! As we saw in Genesis, Joseph's entire life is a prophecy of the work of the Messiah! Her barrenness and Adonai's power bringing forth life from her "dead" womb is His way of telling us that the birth of Joseph is Messianic in significance.

**Renewed Birth** — I'd like to share with you a commentary concerning the theme of renewed life as a result of deliverance from impending death. This is taken from a Non-Messianic Jewish Rabbi. He uses traditional Jewish sources for his information:

The story of Moshe's birth belongs to the series of biblical narratives whose subject is the "rebirth" of the main character (see my shiur on parashat Vayera in 5760, <http://www.vbm-torah.org/hparsha-5/rtf/04vayera.rtf>). In a story of "rebirth" we find a baby, young child or youth whose life is endangered to the point where he nearly dies. He is miraculously saved from that danger, and his life is returned to him as a gift. The Torah relates to this miracle as a sort of rebirth of the child.

The first child whose "rebirth" is recounted in the Torah is Yishma'el. While he wanders about with his mother Hagar in the wilderness of Be'er Sheva, their supply of water runs out. Hagar casts the child under one of the



bushes and distances herself, "for she said, Let me not witness the death of the child." An angel reveals himself to her, opening her eyes to see a well of water, and thus Yishma'el's life is saved.

Yitzchak, too, is "born again" after being bound to the altar on Mt. Moriah. At the last moment, after Avraham has stretched out his hand to seize the knife, the angel intervenes and prevents it.

Yosef, too – after being thrown into the pit with the intention that he will die there – is "brought back to life," as it were, when Midianite traders pull him out of the pit and sell him as a slave.

After the story of Moshe and his "rebirth," we find this motif reappearing in the Prophets, in the

episode of the resuscitation of the Shumanite woman's son by Elisha (II Melakhim 4) and in the salvation of Yoash from the hands of Atalia by Yehosheva, his sister (II Melakhim 11:1-3).

In each of these stories, the "rebirth" signifies the beginning of the child's existence on a different level: his existence is imbued with a new destiny. The nature and purpose of this destiny are always connected to the nature of the danger in which he found himself and the way in which he was saved, which themselves always hint at this difference in his future existence. In order to achieve this new level of existence or this new destiny, he had to be at death's door, and then merit the miracle of salvation. The miracle itself, and the special circumstances through which it comes about, are meant to create a change in the personality of the child, making it clear to him and to all those around him that from now on a new chapter is starting in his life, in which his destiny will be realized (Commentary on Parashat Shemot entitled The Double Birth of Moshe, by Rav Elchanan Samet of Yeshivat Har Etzion Israel Koschitzky Virtual Beit Midrash (Internet address: office@etzion.org.il)).

Although the author doesn't understand that he is describing the sign of the Messiah, did you notice how he understands the thematic concept very well! And his use of the term born again! Now do you see why Yeshua was surprised that Nicodemus didn't understand the idea of being born again? If he had understood the stories like Rav Samet, then he would have seen that the Torah clearly teaches the new birth experience.

**The Story of Tamar** — Judah had three (hint) sons named Er, Onan, and Shelah. He gave Tamar to Er as a wife; but, Er died because of his own sins. It was the practice then for the living brother to marry his deceased brother's wife if he died without any children. So Tamar was given to Onan as a wife. Onan also died an early death because of his own sins. In his mind, Judah felt that Tamar was causing the deaths of his sons, so he didn't give his youngest son, Shelah, to Tamar as a husband, afraid that Shelah would die. In fact, Judaism has a name for Tamar. She was an isha katlanit—a deadly (hint) woman. Tamar wanted to raise up children in Er's name. Seeing that Judah would not give Shelah to her as a husband, she disguised herself as a harlot and had relations with Judah, who didn't know the harlot he slept with was his daughter-in-law! In Genesis 38, it says that after three months (hint) Judah found out that Tamar was pregnant. He demanded that she be burned to death (hint) for being a harlot. However, she had taken his signet, cord and staff as surety when they had relations. She showed these as evidence that Judah was the father of the expectant child. Then Judah realized that she had been more righteous than he. She simply wanted to raise up children in Er's name. Since Judah was withholding his last son, she felt she had to deceive him into making her pregnant. So, she was not a deadly woman. She actually burst forth with life from her womb! She went on to give birth to twins named Perez and Zerah. **Do you see the sign of the Messiah in this story?**

Yes. Judah pronounced a d \_\_\_\_\_ sentence on her for harlotry. His death sentence was commuted and

