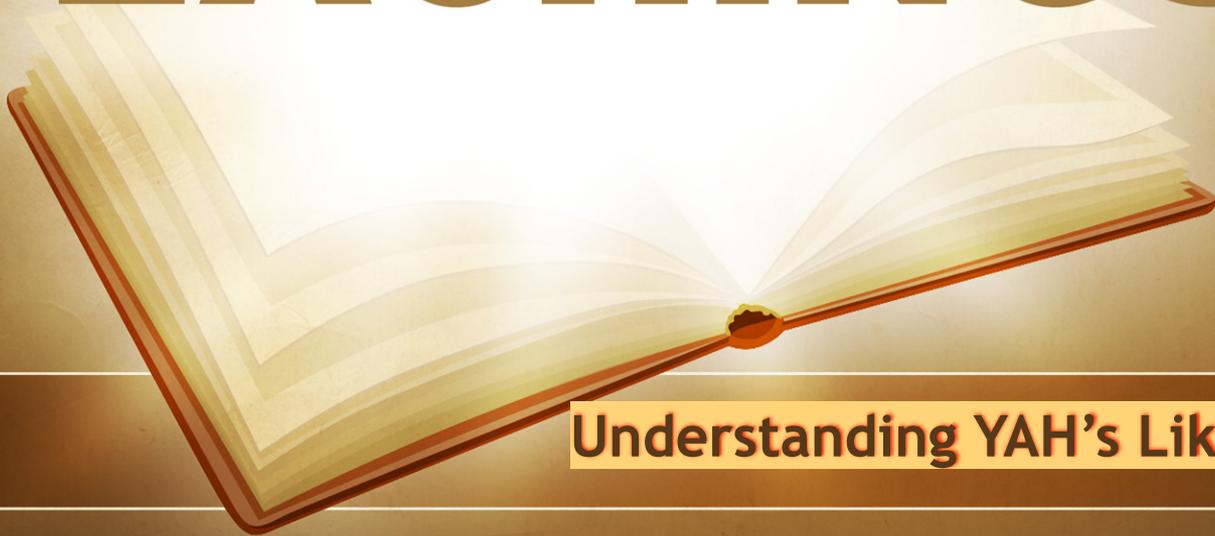


# TORAH TEACHINGS



Understanding YAH's Likes and dislikes

# #28 Torah Parashah METZORA (‘the leper’ or ‘the one with leprosy’.)

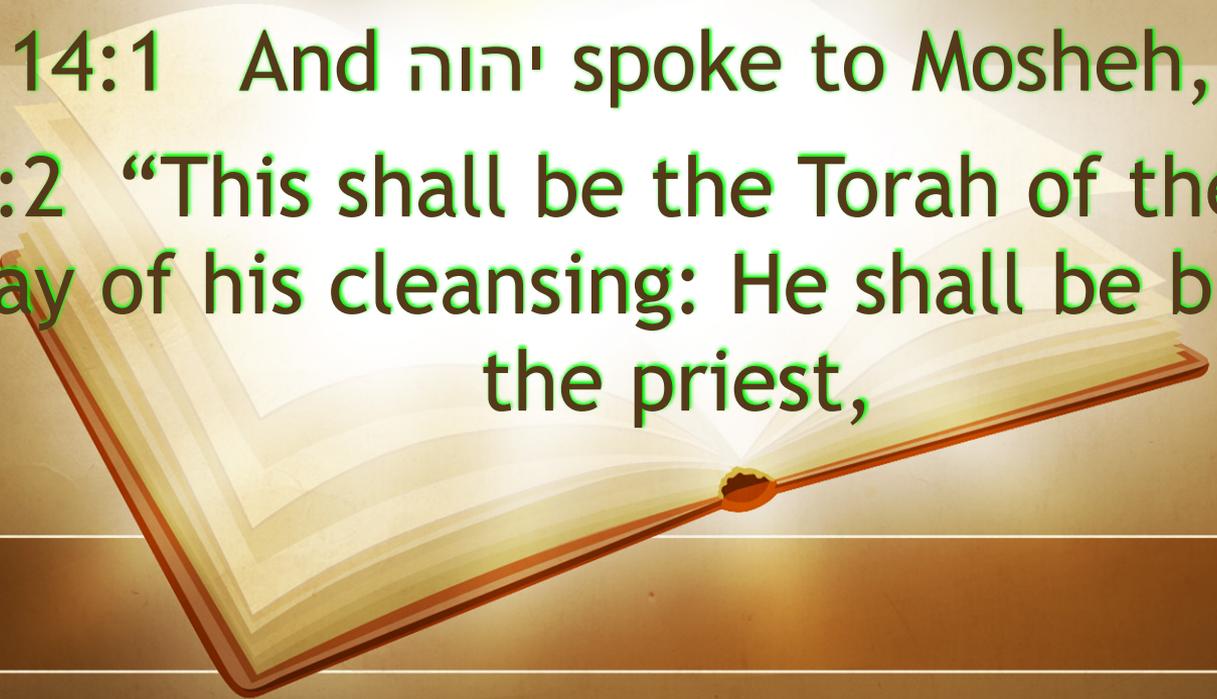
Torah: LEVITICUS 14:1-15:33

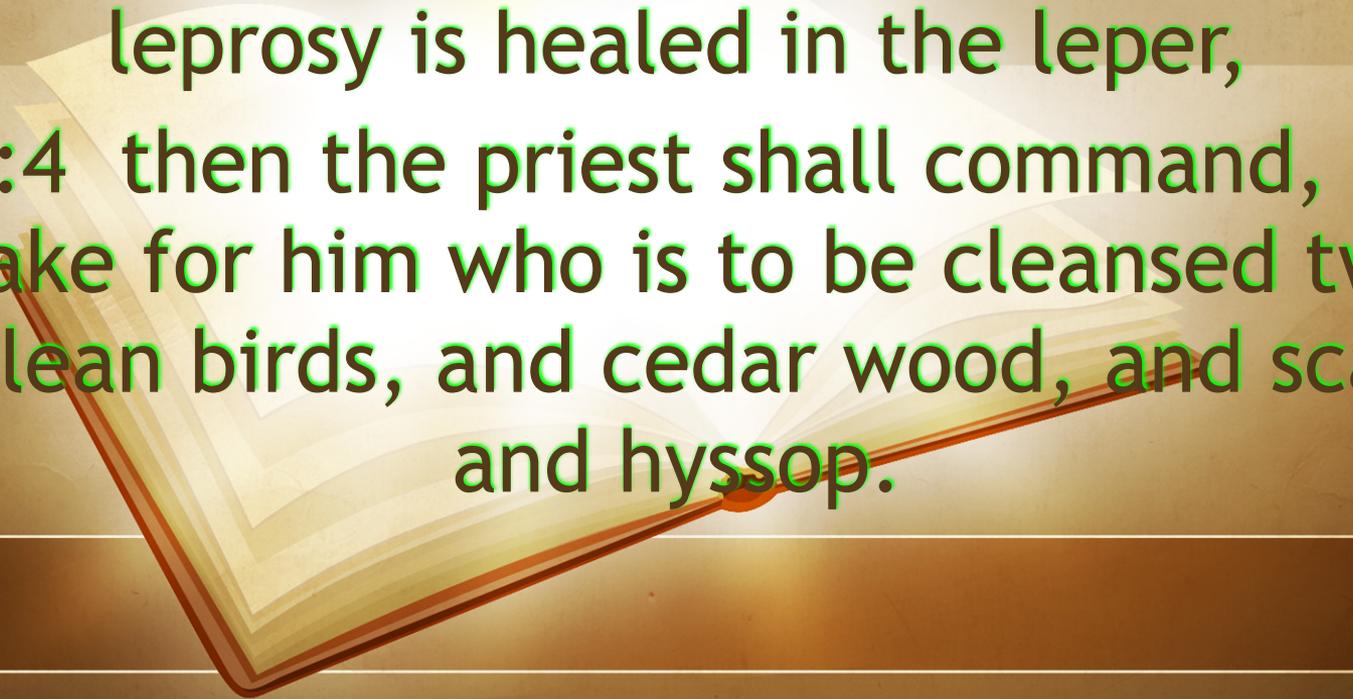
Haftarah: 2 Kings 7:3-20

# Laws for Cleansing Lepers

Lev 14:1 And יהוה spoke to Mosheh, saying,

Lev 14:2 “This shall be the Torah of the leper for the day of his cleansing: He shall be brought to the priest,



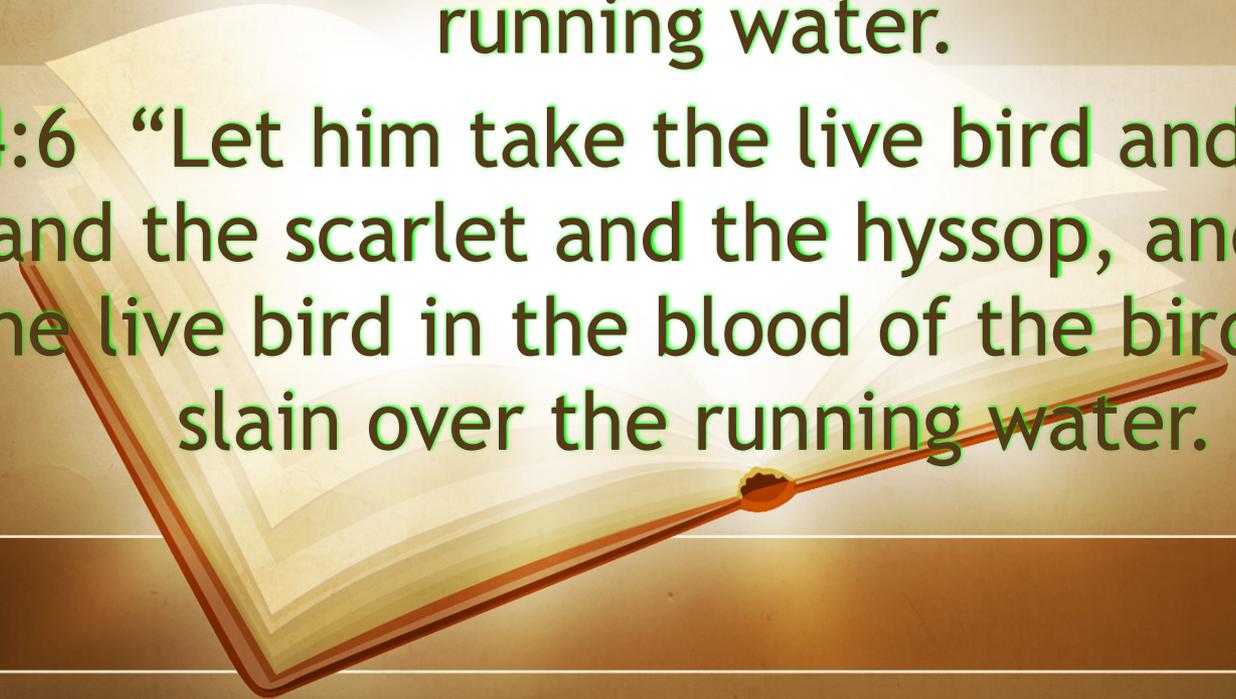


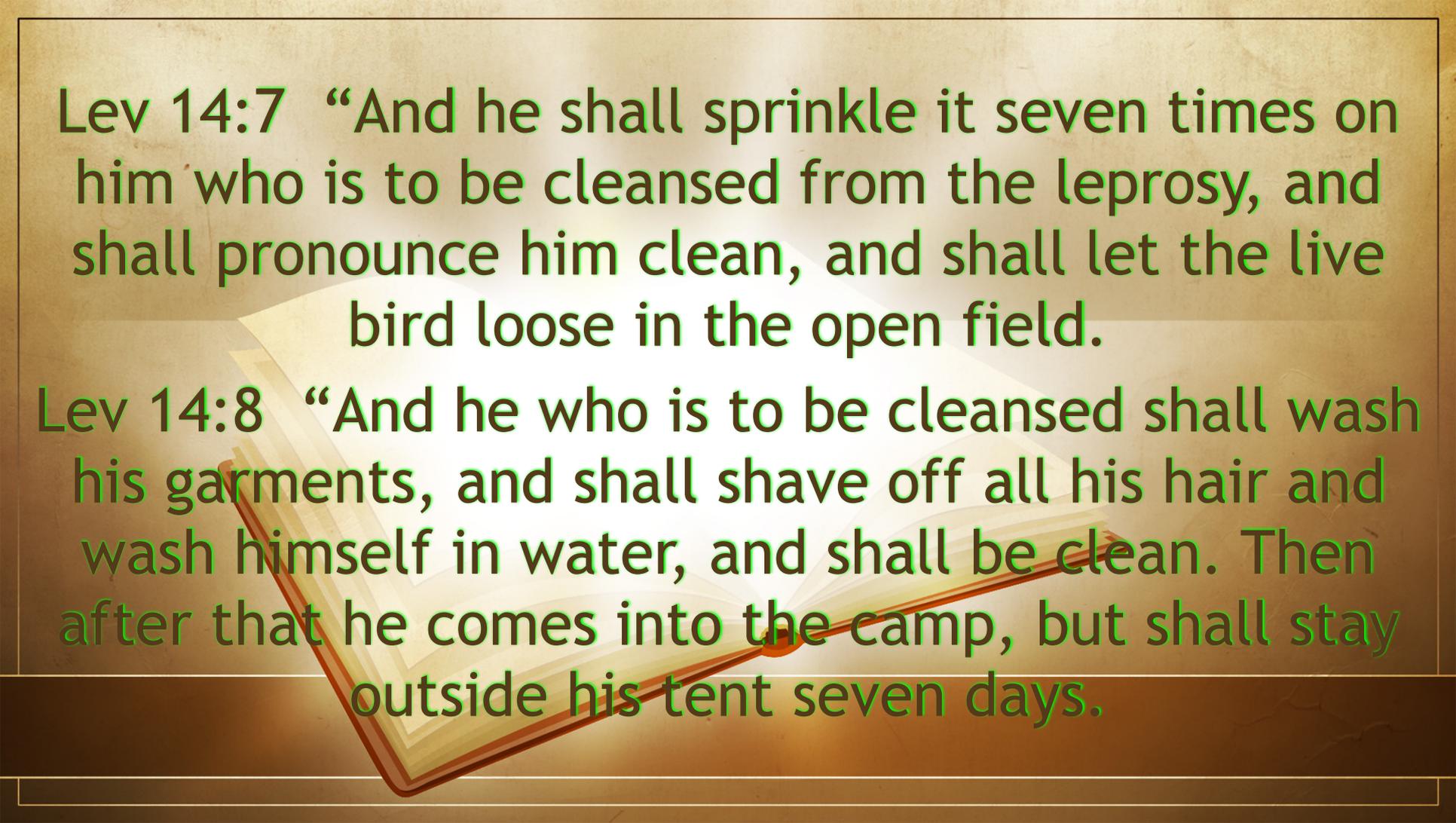
Lev 14:3 and the priest shall go out of the camp, and the priest shall look and see, if the leprosy is healed in the leper,

Lev 14:4 then the priest shall command, and he shall take for him who is to be cleansed two live and clean birds, and cedar wood, and scarlet, and hyssop.

Lev 14:5 “And the priest shall command, and he shall slay one of the birds in an earthen vessel over running water.

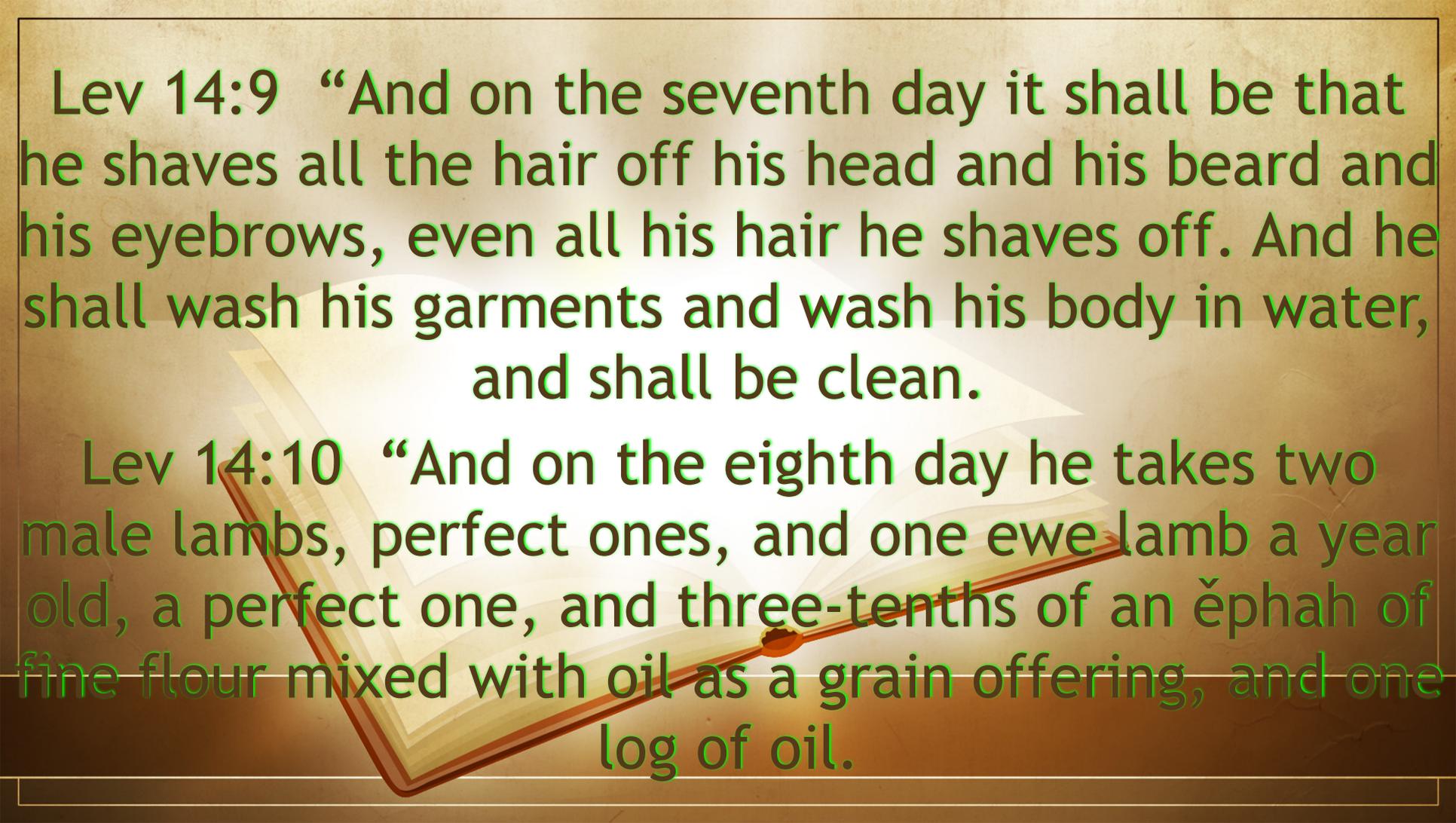
Lev 14:6 “Let him take the live bird and the cedar wood and the scarlet and the hyssop, and dip them and the live bird in the blood of the bird that was slain over the running water.





Lev 14:7 “And he shall sprinkle it seven times on him who is to be cleansed from the leprosy, and shall pronounce him clean, and shall let the live bird loose in the open field.

Lev 14:8 “And he who is to be cleansed shall wash his garments, and shall shave off all his hair and wash himself in water, and shall be clean. Then after that he comes into the camp, but shall stay outside his tent seven days.

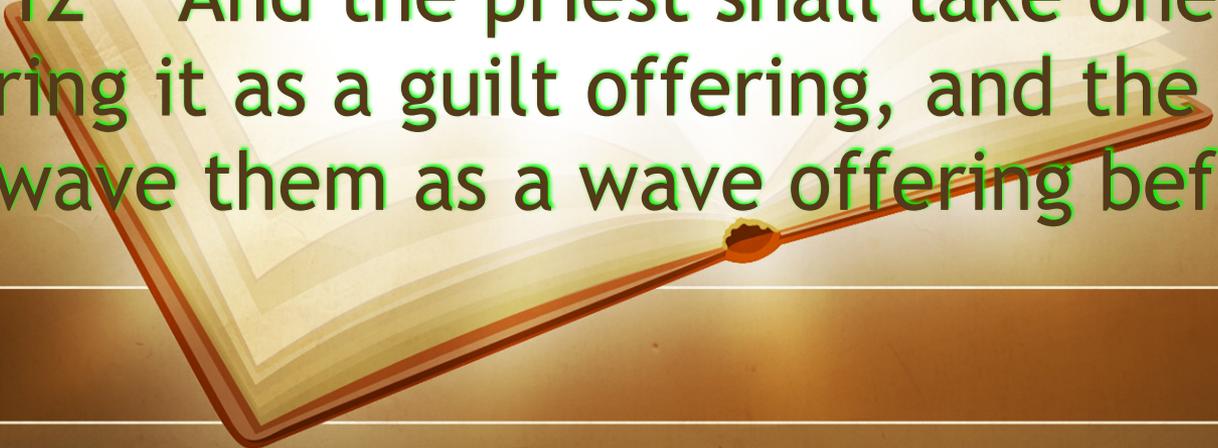


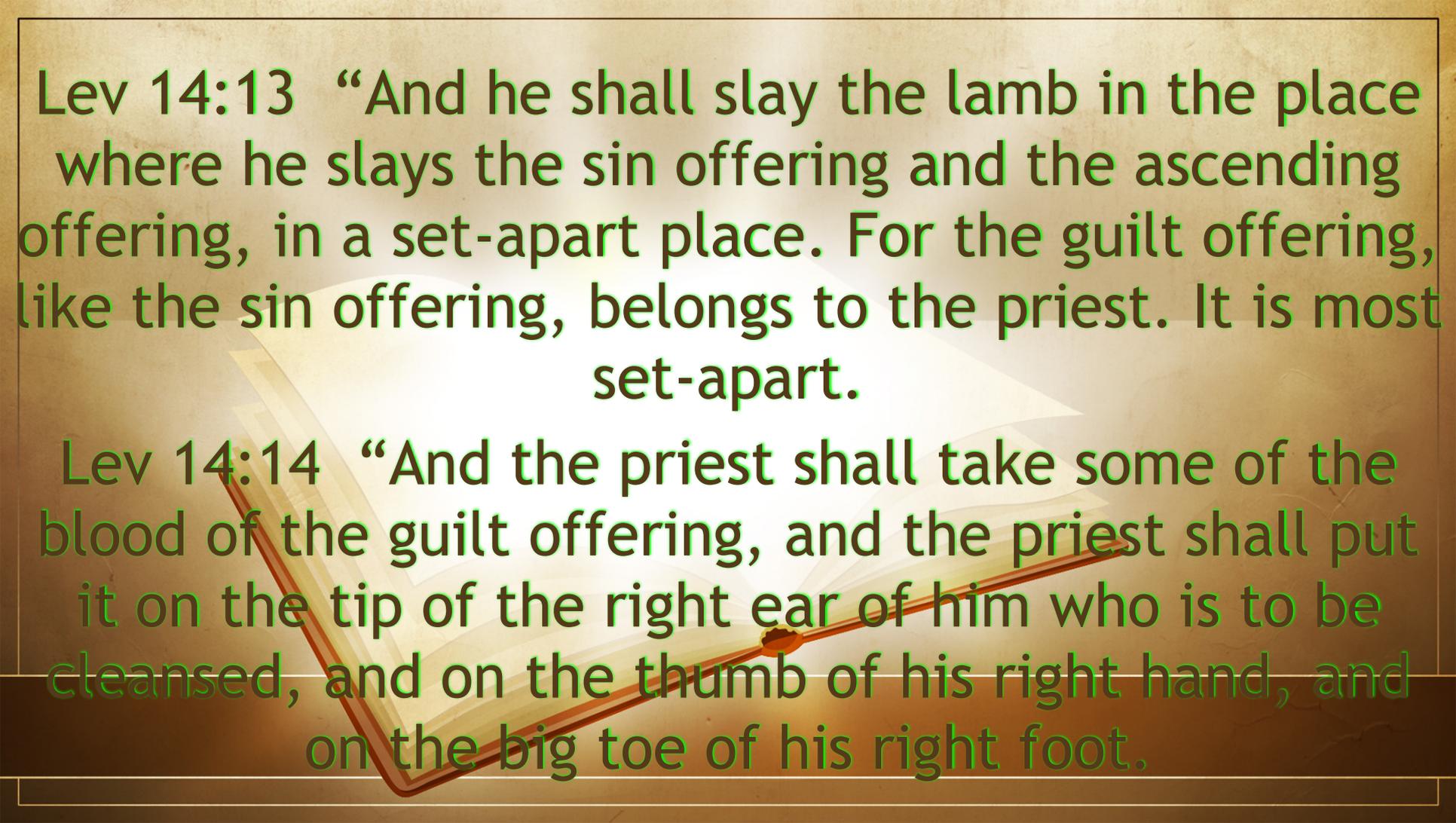
Lev 14:9 “And on the seventh day it shall be that he shaves all the hair off his head and his beard and his eyebrows, even all his hair he shaves off. And he shall wash his garments and wash his body in water, and shall be clean.

Lev 14:10 “And on the eighth day he takes two male lambs, perfect ones, and one ewe lamb a year old, a perfect one, and three-tenths of an ephah of fine flour mixed with oil as a grain offering, and one log of oil.

Lev 14:11 “And the priest who is cleansing shall present the man who is to be cleansed, with these offerings, before יהוה, at the door of the Tent of Appointment.

Lev 14:12 “And the priest shall take one male lamb and bring it as a guilt offering, and the log of oil, and wave them as a wave offering before יהוה.



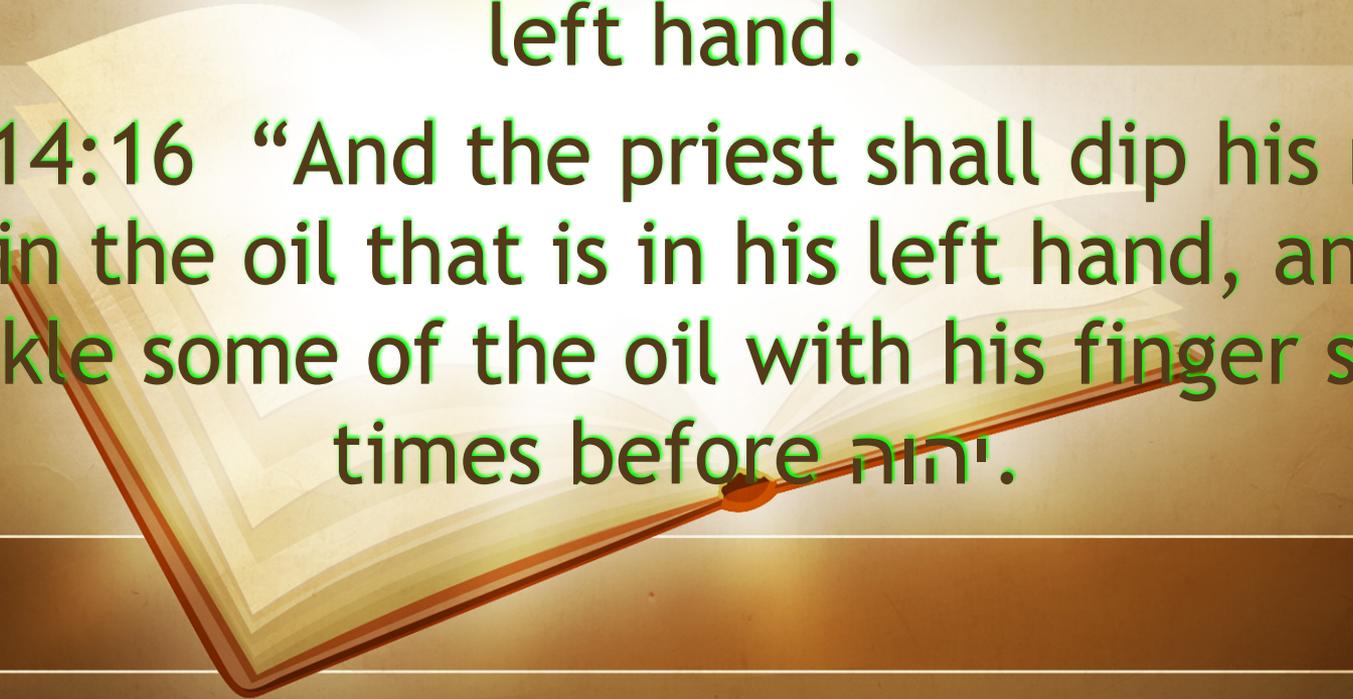


Lev 14:13 “And he shall slay the lamb in the place where he slays the sin offering and the ascending offering, in a set-apart place. For the guilt offering, like the sin offering, belongs to the priest. It is most set-apart.

Lev 14:14 “And the priest shall take some of the blood of the guilt offering, and the priest shall put it on the tip of the right ear of him who is to be cleansed, and on the thumb of his right hand, and on the big toe of his right foot.

Lev 14:15 “And the priest shall take some of the log of oil, and pour it into the palm of his own left hand.

Lev 14:16 “And the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle some of the oil with his finger seven times before  $\text{אִתּוֹ}$ ’.

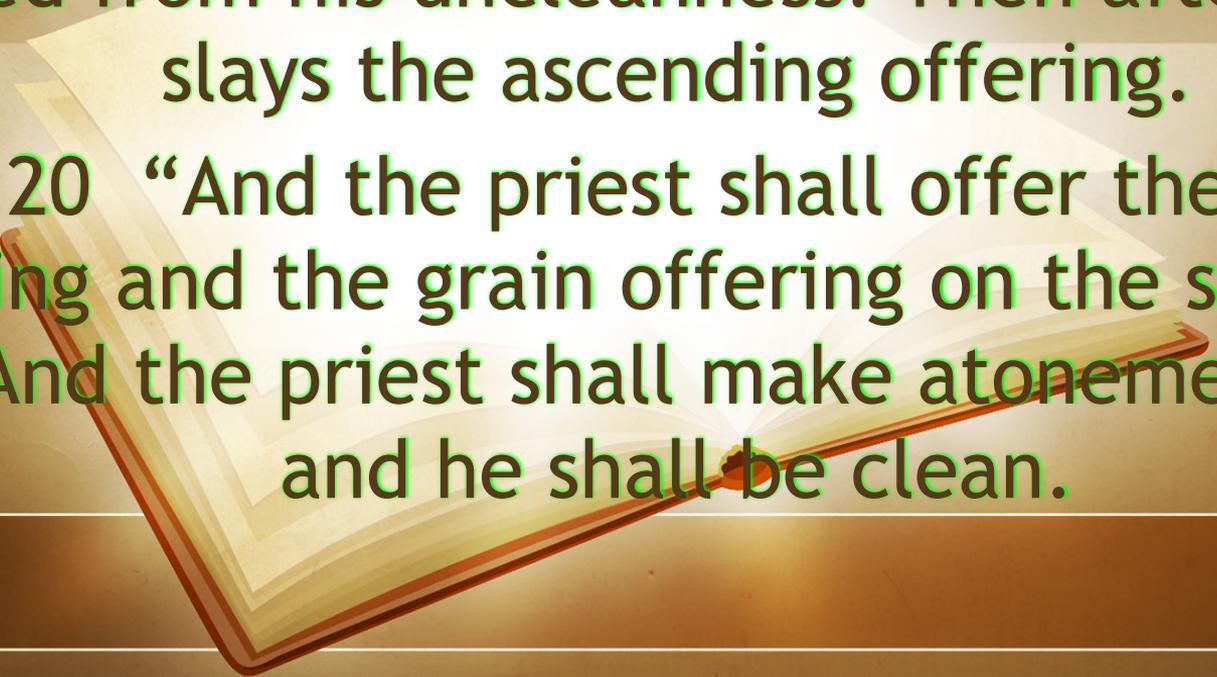


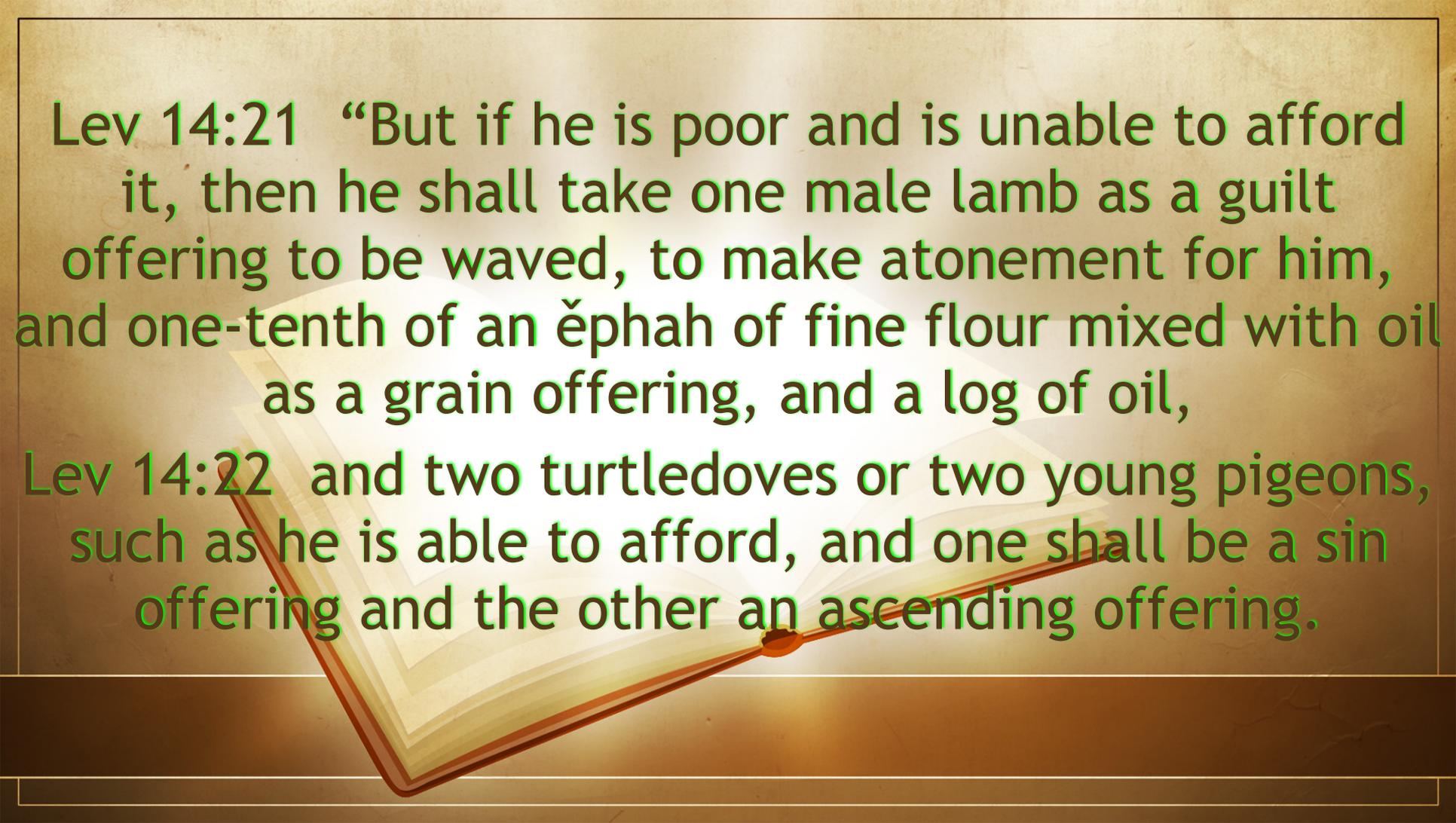
Lev 14:17 “And of the rest of the oil in his hand, the priest puts some on the tip of the right ear of him who is to be cleansed, and on the thumb of his right hand, and on the big toe of his right foot, on the blood of the guilt offering.

Lev 14:18 “And the rest of the oil that is in the priest’s hand he puts on the head of him who is to be cleansed. And the priest shall make atonement for him before יהוה.

Lev 14:19 “And the priest shall make the sin offering, and make atonement for him who is to be cleansed from his uncleanness. Then afterwards he slays the ascending offering.

Lev 14:20 “And the priest shall offer the ascending offering and the grain offering on the slaughter-place. And the priest shall make atonement for him, and he shall be clean.



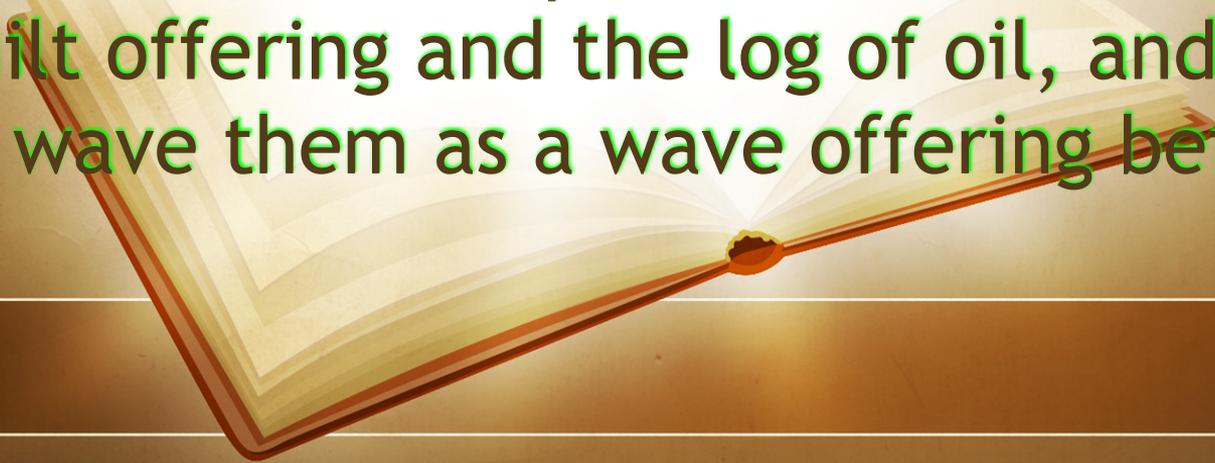


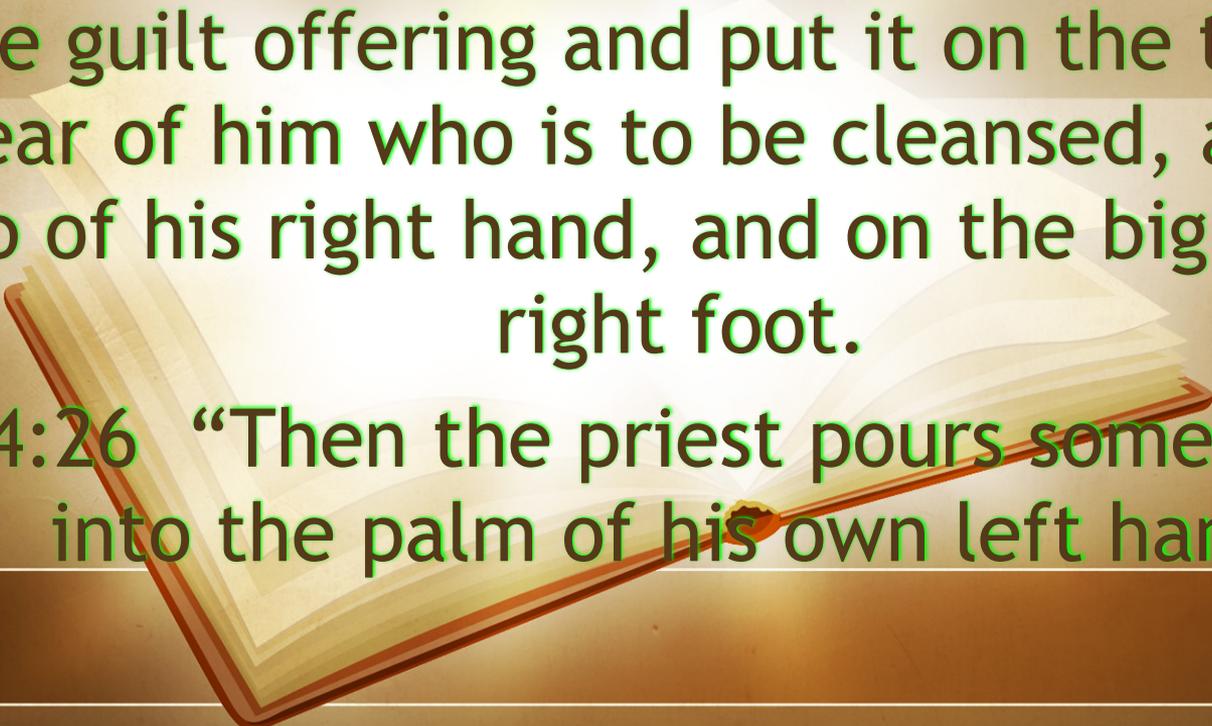
Lev 14:21 “But if he is poor and is unable to afford it, then he shall take one male lamb as a guilt offering to be waved, to make atonement for him, and one-tenth of an ephah of fine flour mixed with oil as a grain offering, and a log of oil,

Lev 14:22 and two turtledoves or two young pigeons, such as he is able to afford, and one shall be a sin offering and the other an ascending offering.

Lev 14:23 “And he shall bring them to the priest on the eighth day for his cleansing, to the door of the Tent of Appointment, before יהוה.

Lev 14:24 “And the priest shall take the lamb of the guilt offering and the log of oil, and the priest shall wave them as a wave offering before יהוה.



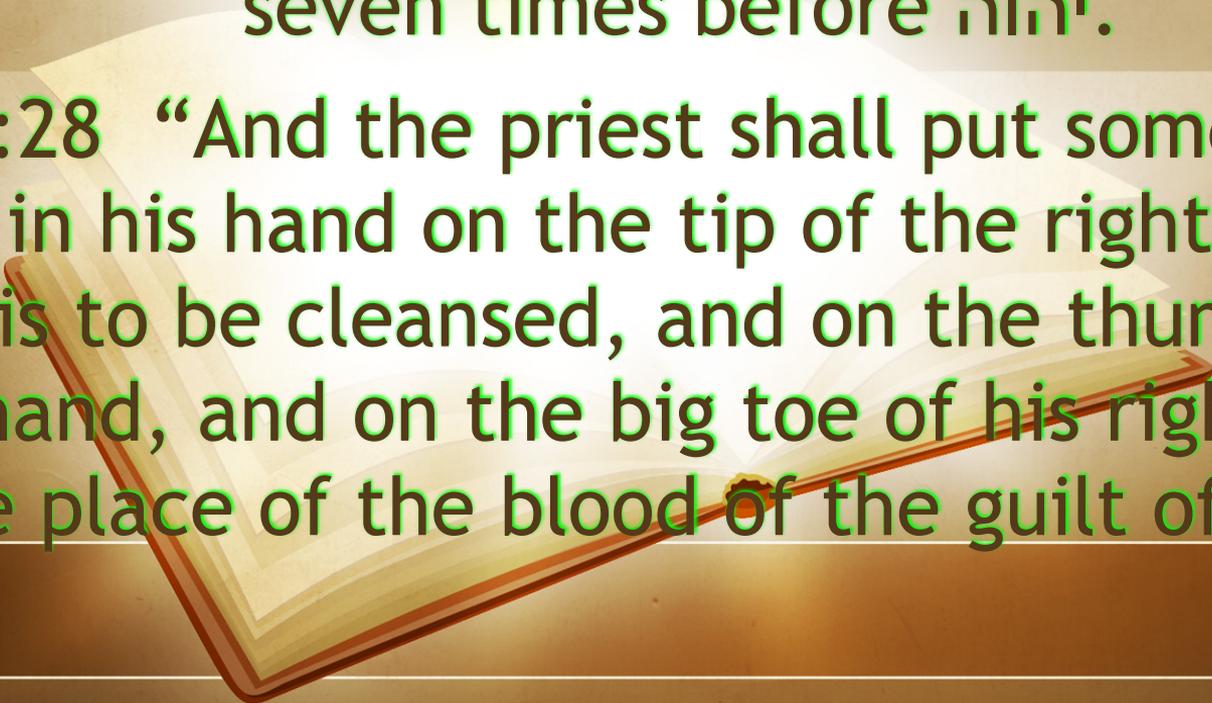


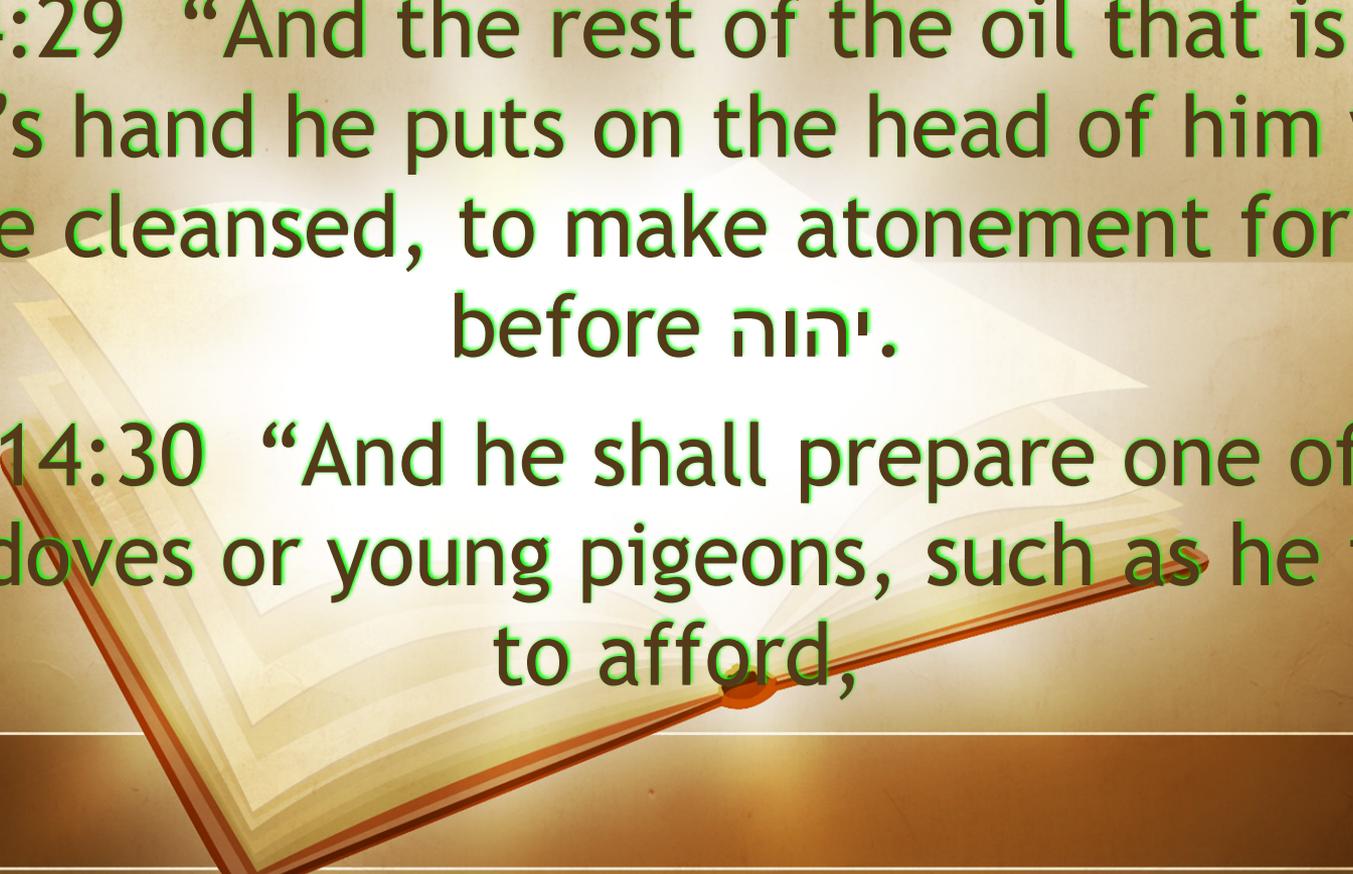
Lev 14:25 “And he shall slay the lamb of the guilt offering, and the priest shall take some of the blood of the guilt offering and put it on the tip of the right ear of him who is to be cleansed, and on the thumb of his right hand, and on the big toe of his right foot.

Lev 14:26 “Then the priest pours some of the oil into the palm of his own left hand.

Lev 14:27 “And the priest shall sprinkle with his right finger some of the oil that is in his left hand seven times before יהוה.

Lev 14:28 “And the priest shall put some of the oil that is in his hand on the tip of the right ear of him who is to be cleansed, and on the thumb of the right hand, and on the big toe of his right foot, on the place of the blood of the guilt offering.





Lev 14:29 “And the rest of the oil that is in the priest’s hand he puts on the head of him who is to be cleansed, to make atonement for him before יהוה.

Lev 14:30 “And he shall prepare one of the turtledoves or young pigeons, such as he is able to afford,

Lev 14:31 that which he is able to afford, the  
○ one as a sin offering and the other as an  
ascending offering, with the grain offering. And  
the priest shall make atonement for him who is  
to be cleansed before יהוה.

Lev 14:32 “This is the Torah for one who had an  
infection of leprosy, who is unable to afford for  
his cleansing.”

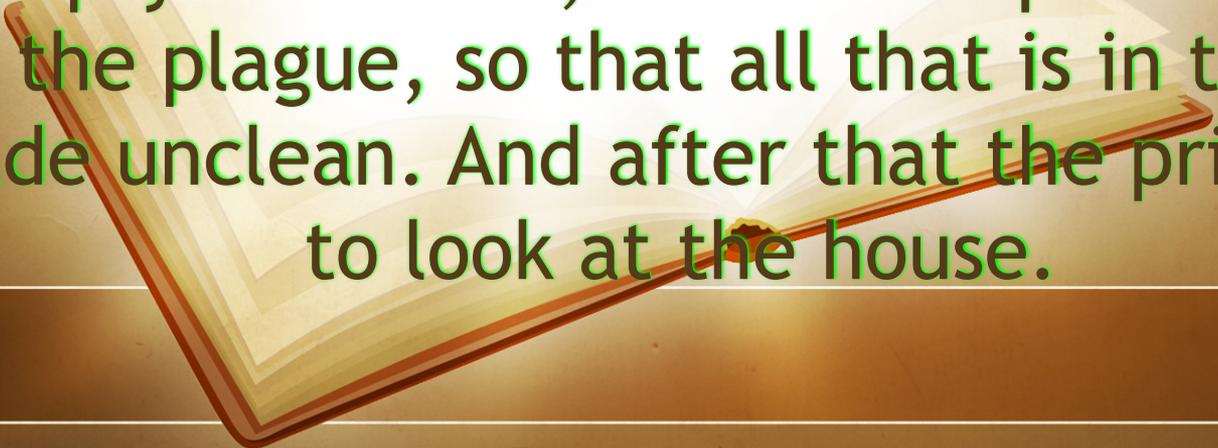
# Laws for Cleansing Houses

Lev 14:33 And יהוה spoke to Mosheh and to Aharon, saying,

Lev 14:34 “When you come into the land of Kena’an, which I am giving you as a possession, and I put a plague of leprosy in a house in the land of your possession,

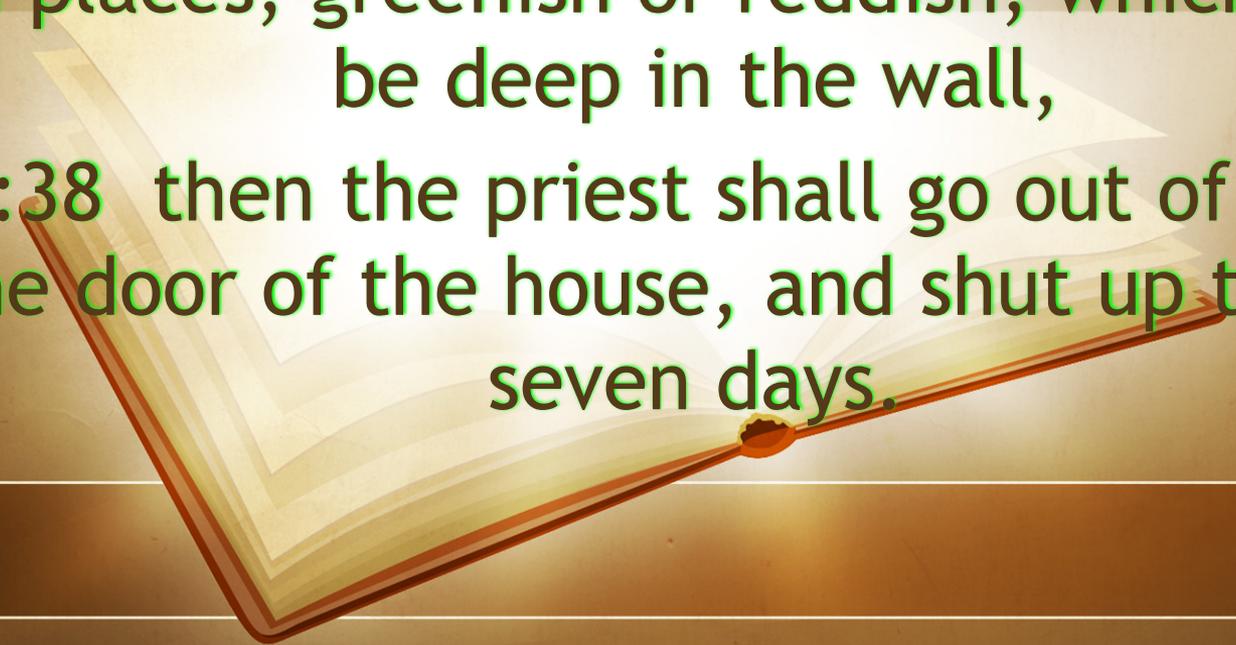
Lev 14:35 then shall the one who owns the house come and inform the priest, saying, 'It seems to me that there is some plague in the house.'

Lev 14:36 "And the priest shall command, and they shall empty the house, before the priest goes in to look at the plague, so that all that is in the house is not made unclean. And after that the priest goes in to look at the house.



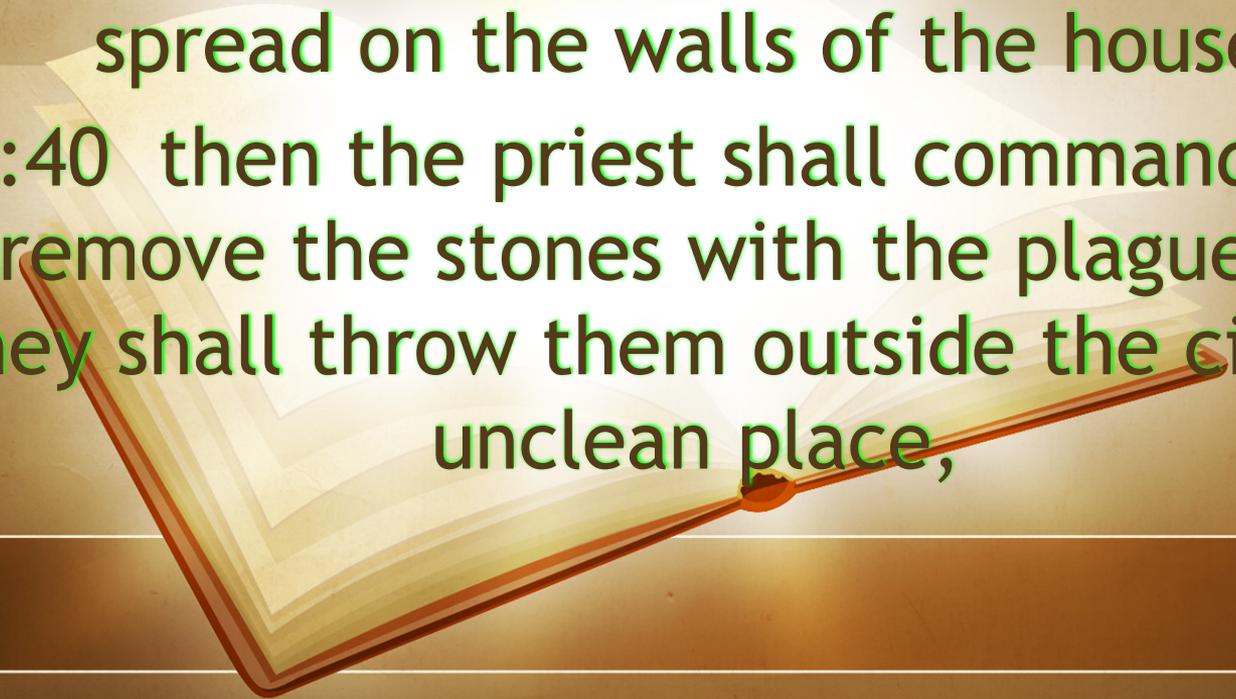
Lev 14:37 “And he shall look at the plague and see,  
if the plague is on the walls of the house with  
sunken places, greenish or reddish, which appear to  
be deep in the wall,

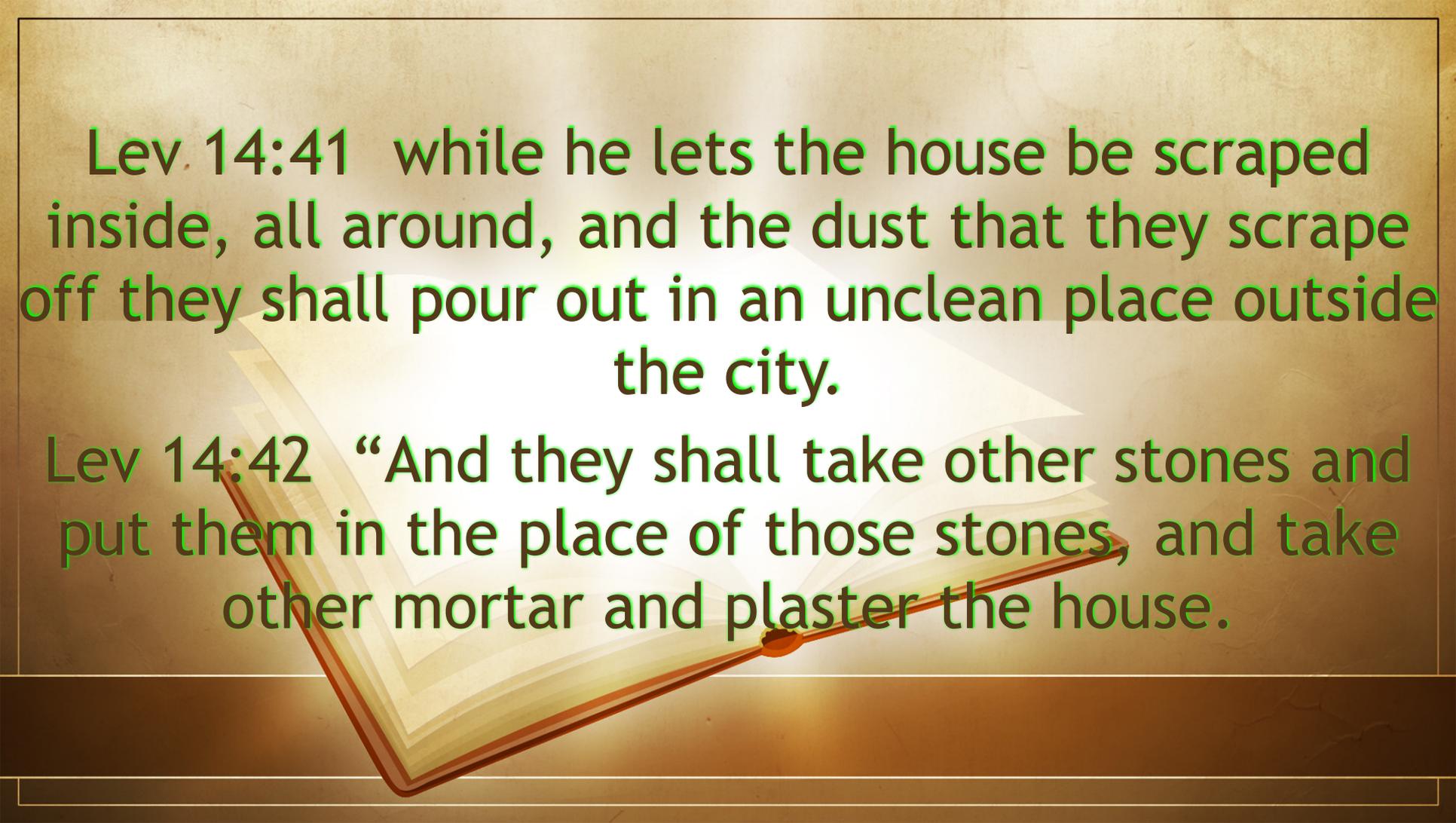
Lev 14:38 then the priest shall go out of the house,  
to the door of the house, and shut up the house  
seven days.



Lev 14:39 “And the priest shall come again on the seventh day and look and see, if the plague has spread on the walls of the house,

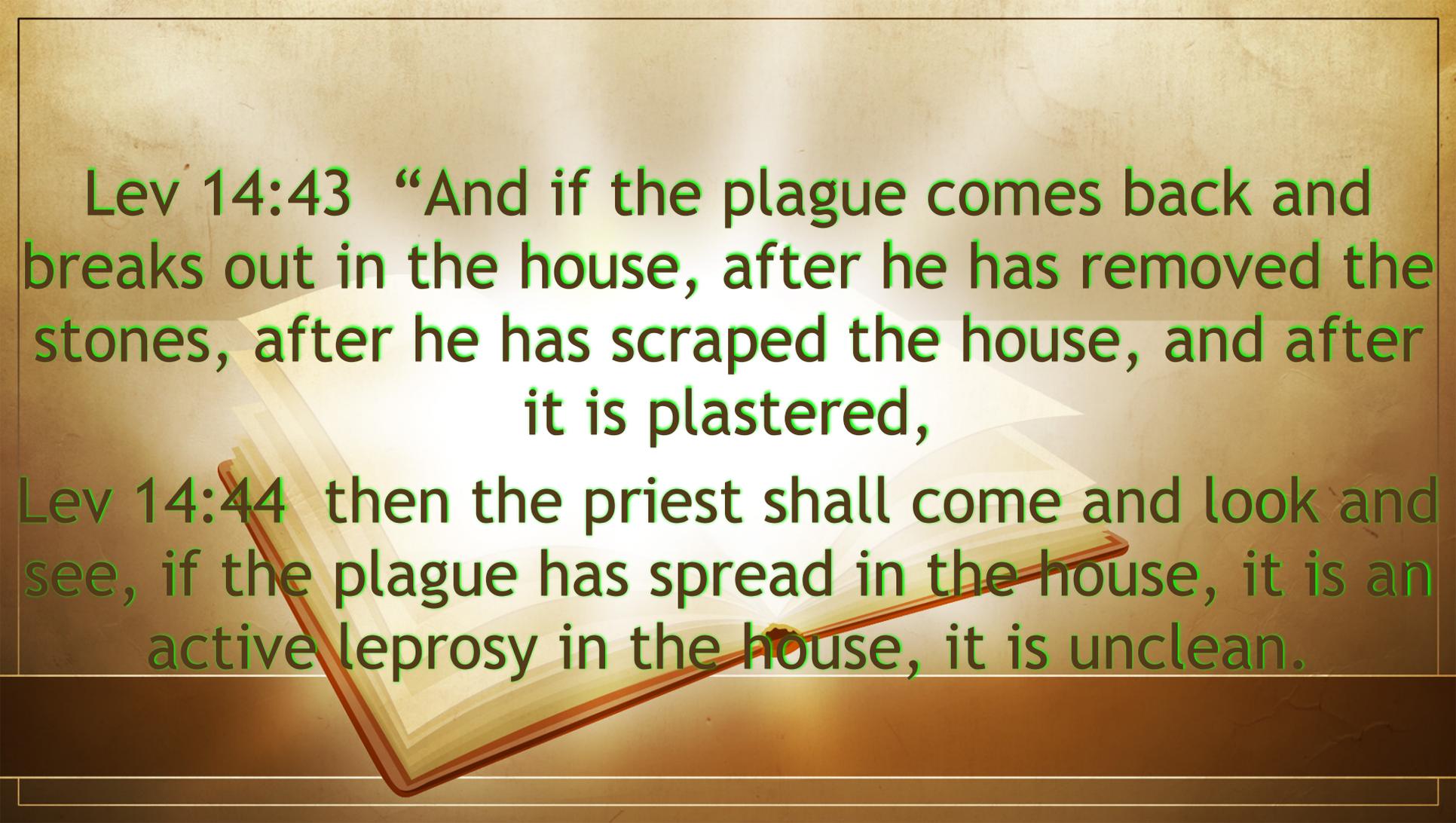
Lev 14:40 then the priest shall command, and they shall remove the stones with the plague in them, and they shall throw them outside the city, into an unclean place,





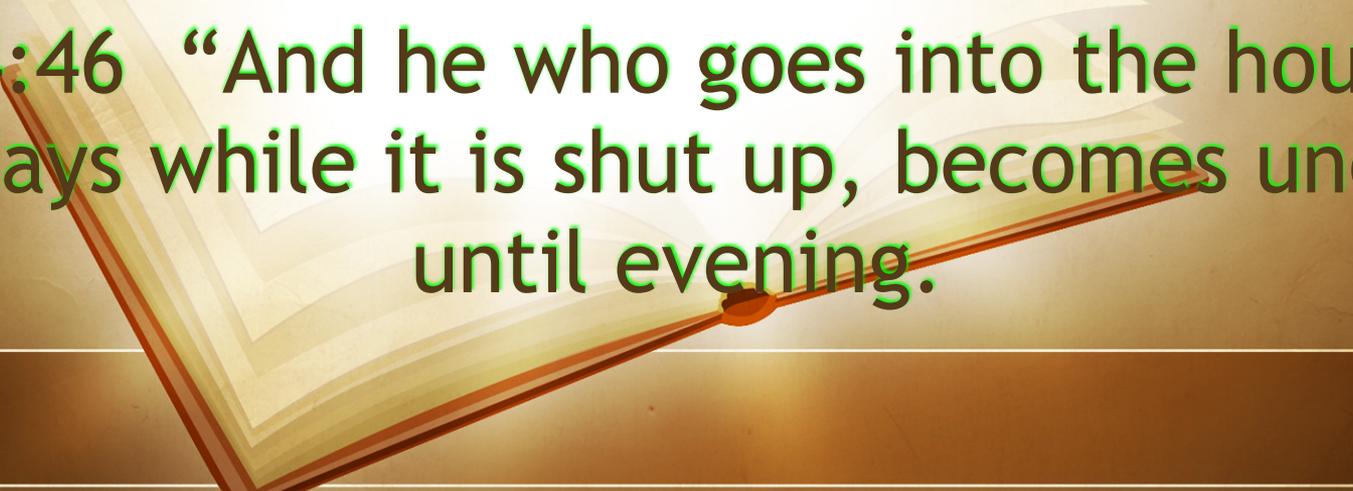
Lev. 14:41 while he lets the house be scraped inside, all around, and the dust that they scrape off they shall pour out in an unclean place outside the city.

Lev 14:42 “And they shall take other stones and put them in the place of those stones, and take other mortar and plaster the house.



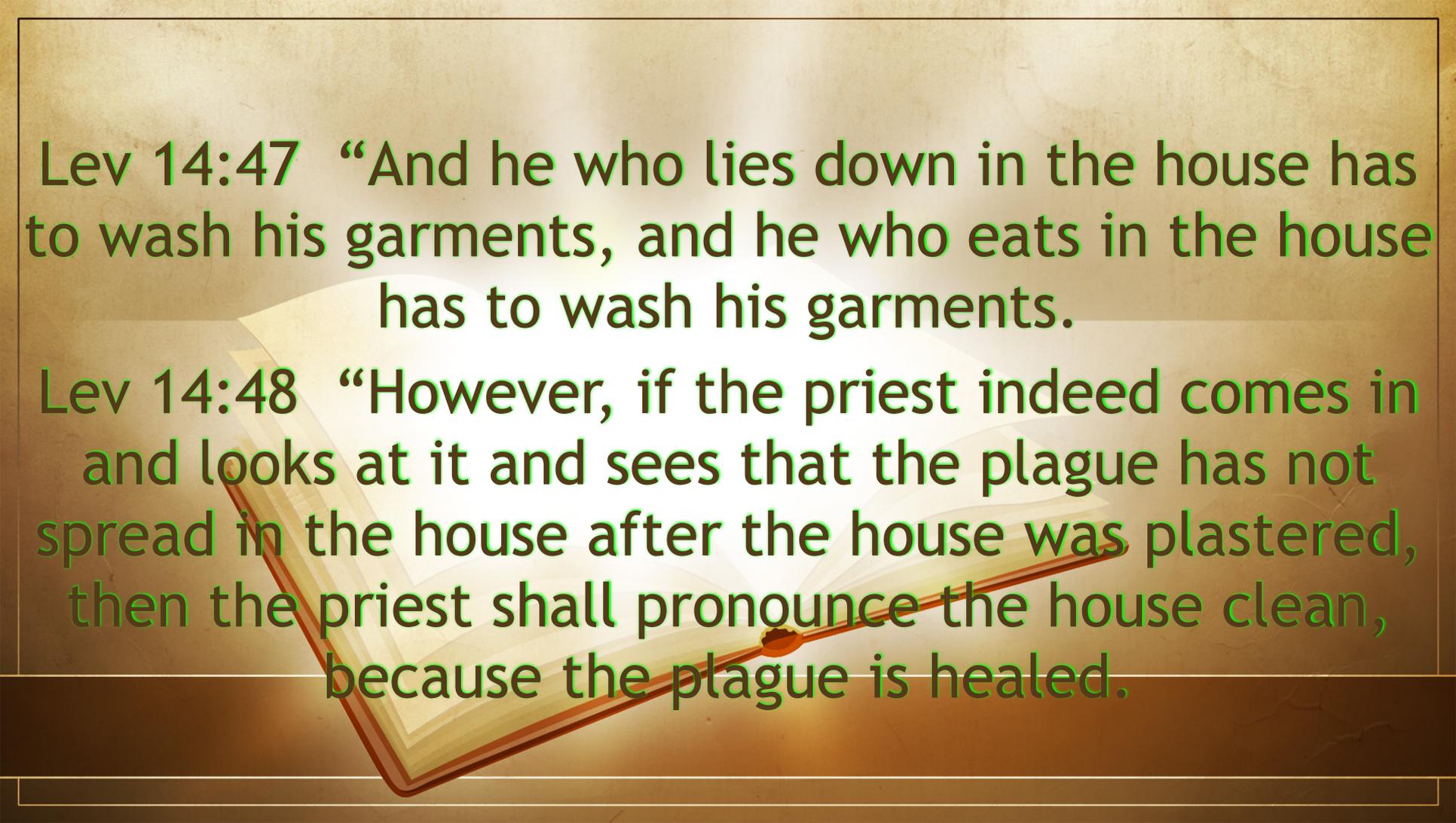
Lev 14:43 “And if the plague comes back and breaks out in the house, after he has removed the stones, after he has scraped the house, and after it is plastered,

Lev 14:44 then the priest shall come and look and see, if the plague has spread in the house, it is an active leprosy in the house, it is unclean.



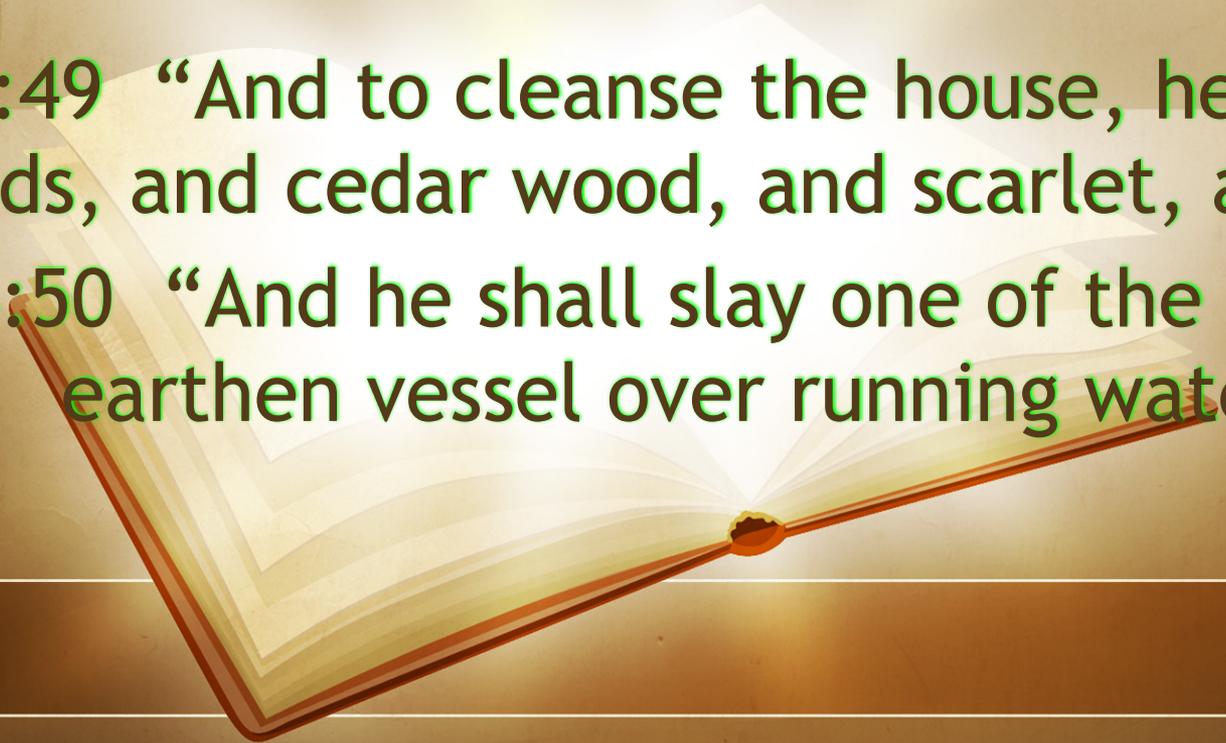
Lev 14:45 “And he shall break down the house, its stones, and its timber, and all the plaster of the house, and he shall bring them outside the city to an unclean place.

Lev 14:46 “And he who goes into the house, all the days while it is shut up, becomes unclean until evening.



Lev 14:47 “And he who lies down in the house has to wash his garments, and he who eats in the house has to wash his garments.

Lev 14:48 “However, if the priest indeed comes in and looks at it and sees that the plague has not spread in the house after the house was plastered, then the priest shall pronounce the house clean, because the plague is healed.

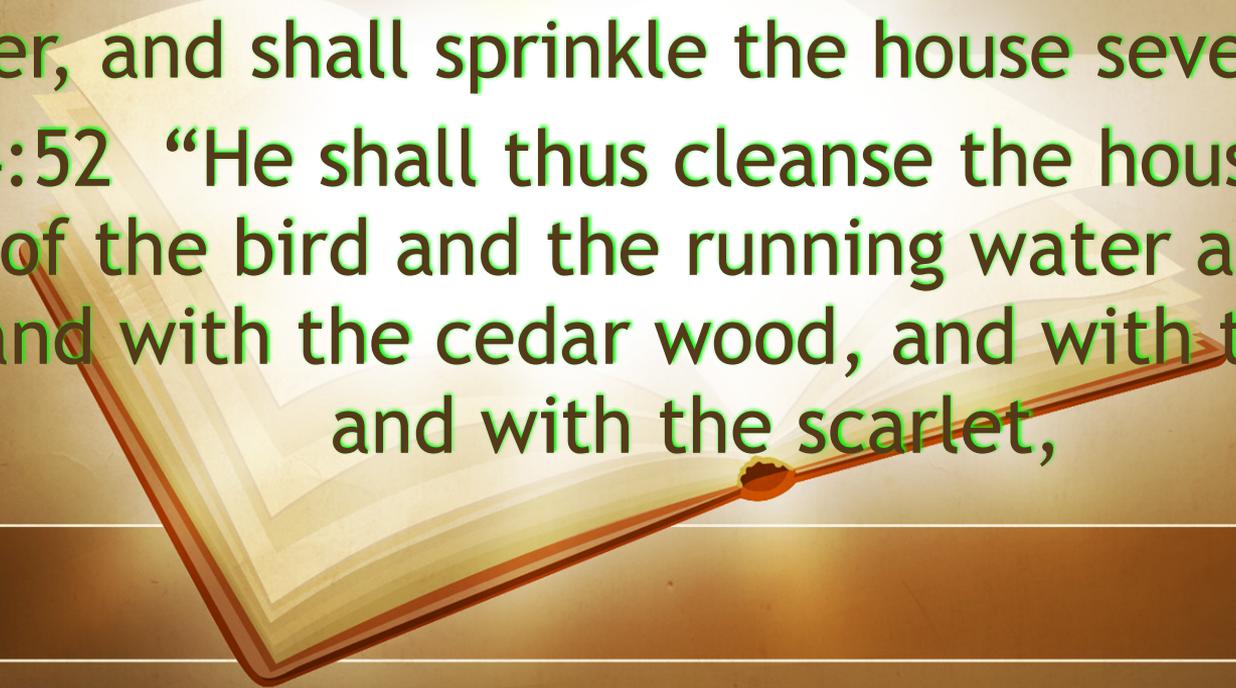


Lev 14:49 “And to cleanse the house, he shall take two birds, and cedar wood, and scarlet, and hyssop.

Lev 14:50 “And he shall slay one of the birds in an earthen vessel over running water,

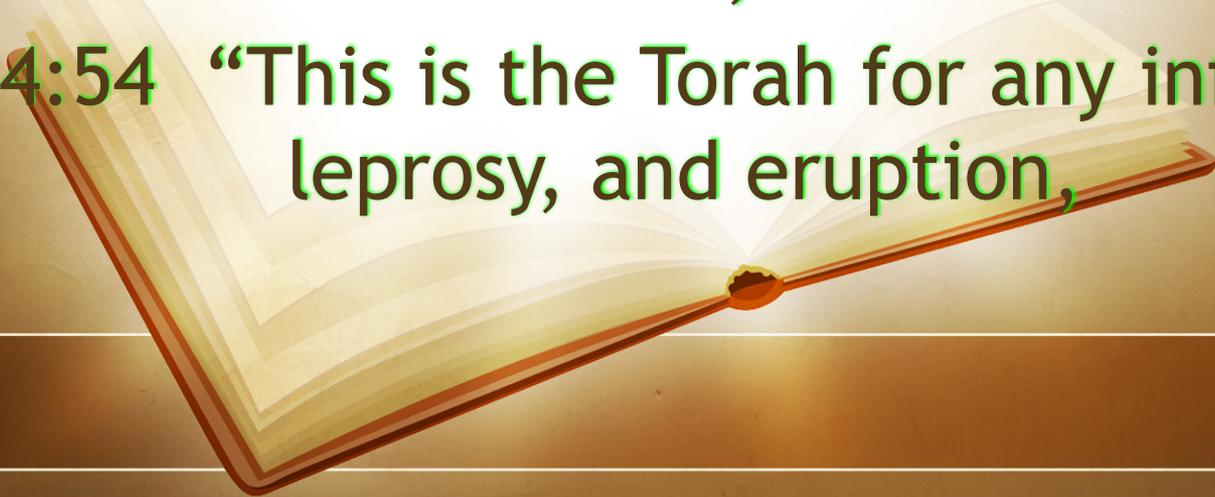
Lev 14:51 and he shall take the cedar wood, and the hyssop, and the scarlet, and the live bird, and dip them in the blood of the slain bird and in the running water, and shall sprinkle the house seven times.

Lev 14:52 “He shall thus cleanse the house with the blood of the bird and the running water and the live bird, and with the cedar wood, and with the hyssop, and with the scarlet,



Lev 14:53 and he shall let the live bird loose outside the city in the open field, and shall make atonement for the house, and it shall be clean.

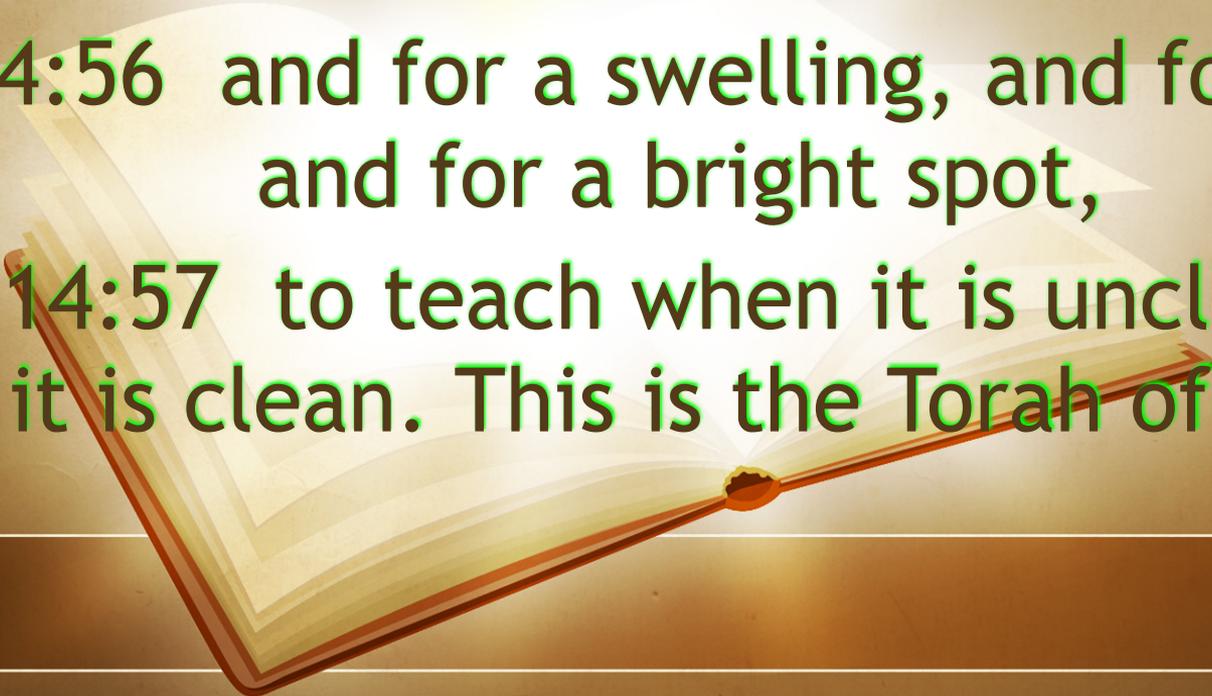
Lev 14:54 “This is the Torah for any infection of leprosy, and eruption,



Lev 14:55 and for leprosy of a garment, and of  
a house,

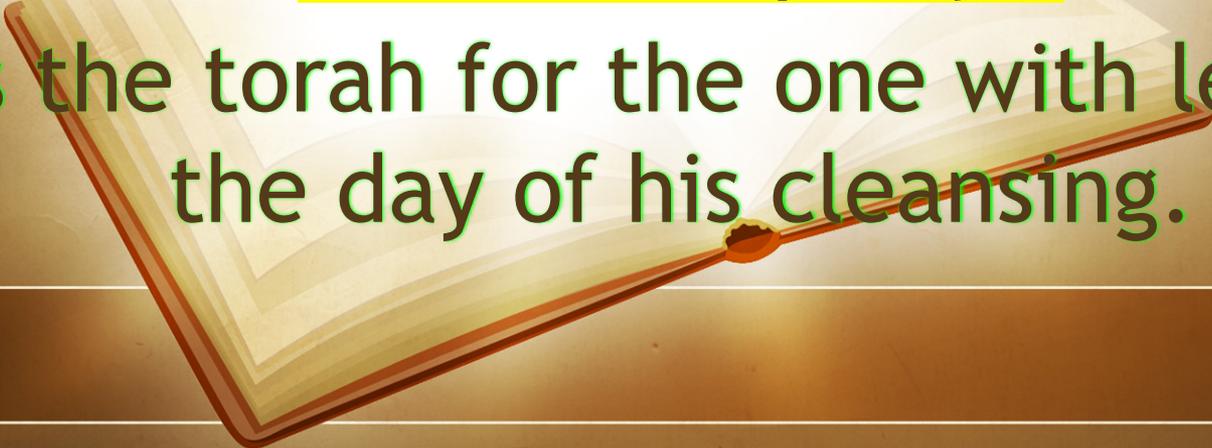
Lev 14:56 and for a swelling, and for a scab,  
and for a bright spot,

Lev 14:57 to teach when it is unclean and  
when it is clean. This is the Torah of leprosy.”

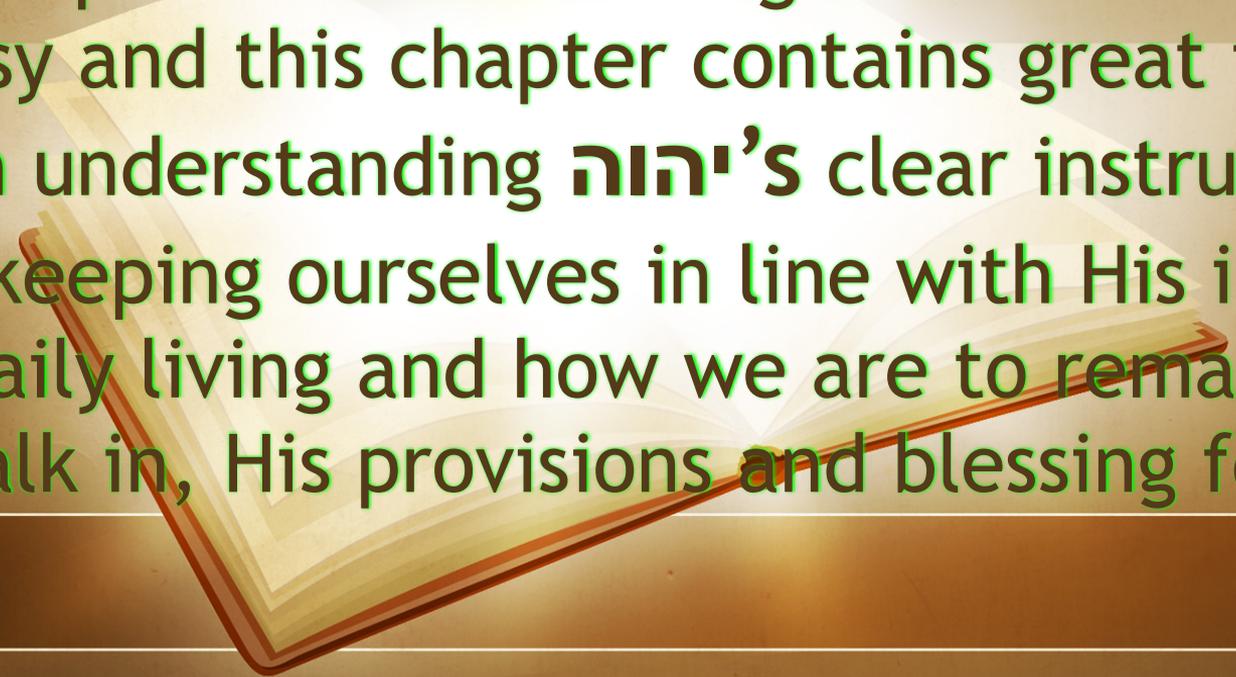


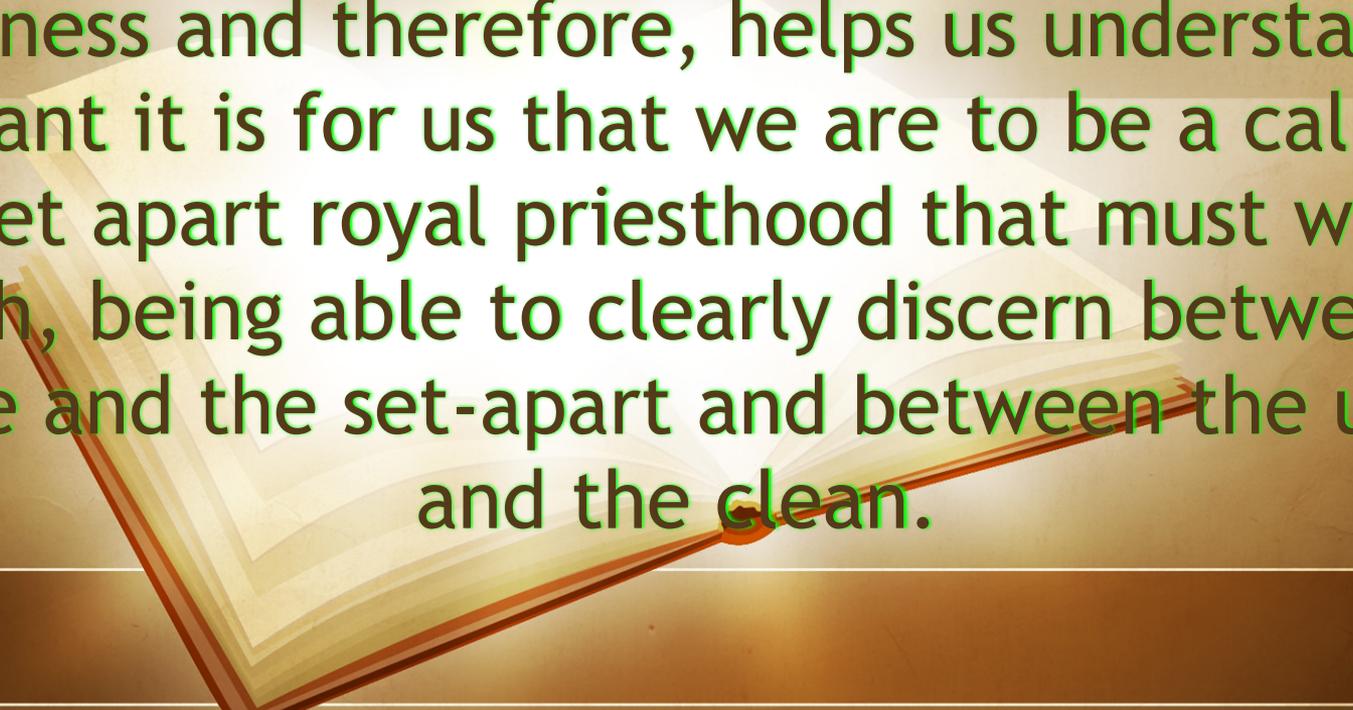
This Torah portion is called “Metzora” which comes from the term/phrase הַמְצֻרָע - ‘ha-m’tzora’ which means, ‘the leper’ or ‘the one with leprosy’.

This is the torah for the one with leprosy for the day of his cleansing.



This torah portion continues with the theme of leprosy and highlights the clear instructions for the proper process of cleansing an infected one from leprosy and this chapter contains great insight for us, in understanding **יהוה's** clear instructions for us, in keeping ourselves in line with His instructions for daily living and how we are to remain in, and walk in, His provisions and blessing for life.





Chapter 14 carries great lessons and pictures for us, on how we are to be cleansed from all sin/ lawlessness and therefore, helps us understand how important it is for us that we are to be a called out and set apart royal priesthood that must walk in Messiah, being able to clearly discern between the profane and the set-apart and between the unclean and the clean.

Verse 2 - In this verse, we see the words, **“of his cleansing”**, speaking of the one defiled of course, and this phrase, in the Hebrew, is the word - טְהָרָת - ‘taharath’ which means, **‘his cleaning’**; and the Hebrew root word for **‘cleansing’** is טָהַר tahorah - **Strong’s H2893** which means, **‘purifying, cleansing, becomes clean, purification’** and comes from the primary root verb טָהַר taheer - **Strong’s H2891** which means, **‘to be clean or pure, pronounce clean, purge, become cleansed, brightness’**.

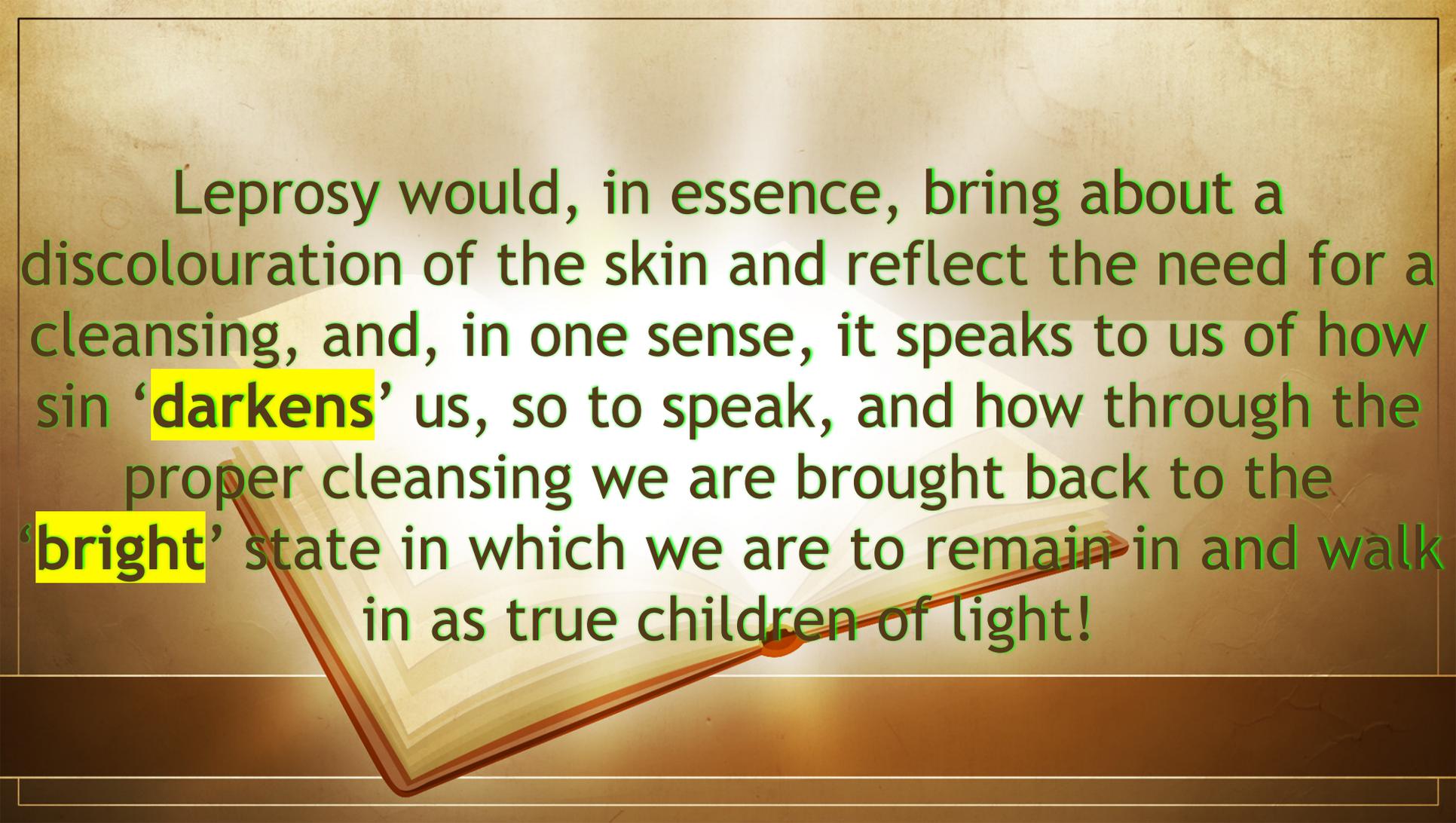
The Hebrew word that is translated as **‘leprosy’ or ‘leprous infection’** is **צַרַעַת** tsara’ath - **Strong’s H6883** which means, **‘leprosy, malignant skin disease in people; and in clothing or buildings - mildew or mould’.**



This word is derived from the primitive root verb **צָרַע** **tsara** - **Strong's H6879** which means, 'to be struck with leprosy, to be leprous'.



This form of infection comes out in physical manifestations and is not the same specific flesh-devouring disease that bears this name today (also known as Hansen's Disease after the man who identified its cause) but is a skin ailment that is more like psoriasis, which is a chronic skin disease characterized by circumscribed red patches covered with white scales, yet it was not this either. The symptoms of leprosy were just like several normal, common occurrences, until they took on specific characteristics for which the priests had to watch, because they were signs of something deeper.



Leprosy would, in essence, bring about a discolouration of the skin and reflect the need for a cleansing, and, in one sense, it speaks to us of how sin **‘darkens’** us, so to speak, and how through the proper cleansing we are brought back to the **‘bright’** state in which we are to remain in and walk in as true children of light!

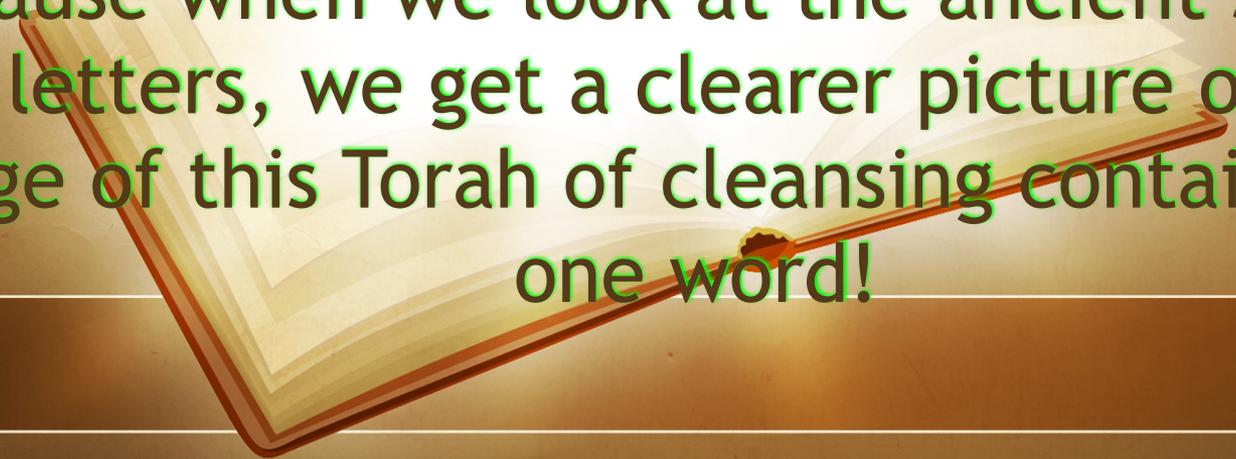
The one to be cleansed had to be brought to the priest, who would instruct the one being cleansed as to what he should do, to get rid of the impurity, or **'darkness'**, that has caused the blemish and how to correct the behaviour that caused the **'appearance'** of the leprosy.



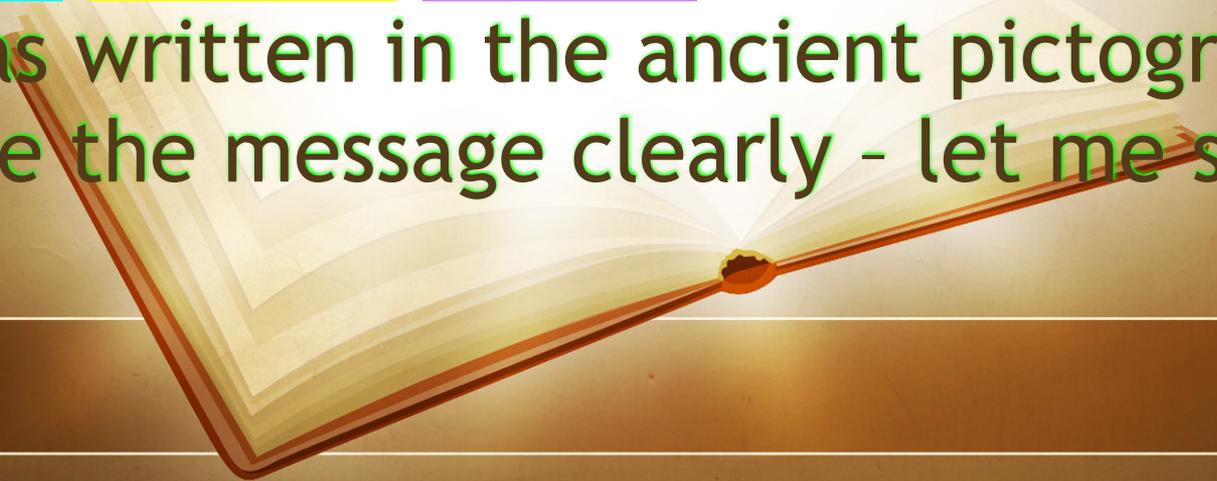
This is a clear picture of how we are to come to our High Priest, יהושע Messiah, and confess our sin, so that He can 'pronounce us clean' and then, we have the responsibility to listen to His clear instructions (Torah) as to how to walk right and turn away from the path that caused the sin, revealing true repentance.



As we look at the Hebrew word טָהוֹרָה tahorah -  
**Strong's H2893** we see a wonderful picture in this  
word alone that speaks of our need to come to  
Messiah who cleanses us from all sin. Why I say this  
is because when we look at the ancient symbols of  
these letters, we get a clearer picture of this very  
message of this Torah of cleansing contained in just  
one word!



This root word טְהַרָה tahorah - Strong's H2893 -  
read from right to left, are the letters: ט -tet;  
ה -hay; ר -resh; ה -hay, and when you see this  
word as written in the ancient pictograph script  
we see the message clearly - let me show you:



The original pictograph of these  
letters (from right to left):

𐤏 𐤍 𐤏 𐤕



## Tet - v:



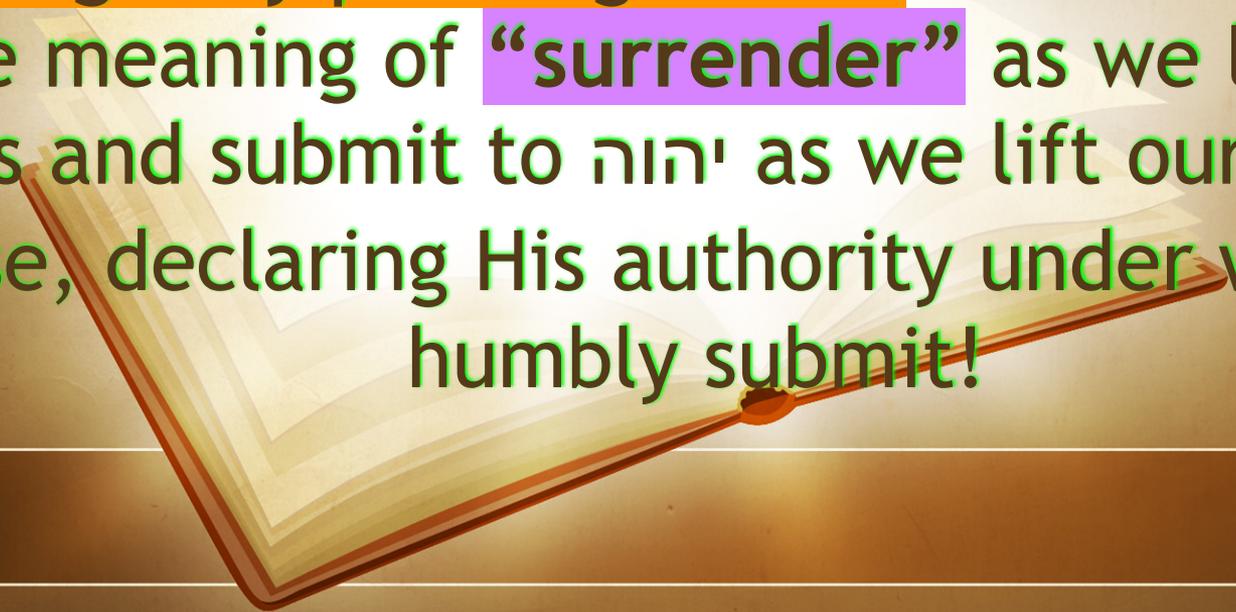
The original pictograph for this letter is , which is pictured as “a container, vessel or basket made of wicker or clay”. Containers were a very important item among the nomadic Hebrews. They were used for storing grains and other items. Wicker baskets were used as nets for catching fish. The meaning of this letter is “basket, contain, store and clay”.

# Hey -ה:



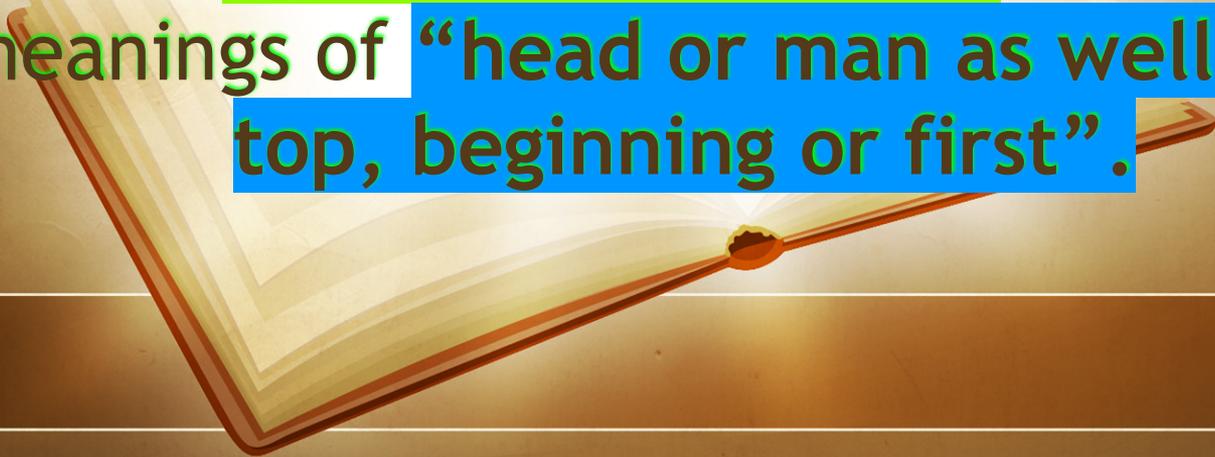
The original pictograph for this letter is , which is pictured as “a man standing with his arms raised out”. The Modern Hebrew and original name for this letter is “hey”. The Hebrew word “hey” means “behold, look”, as when looking at a great sight.

This word can also mean **“breath”** or **“sigh”** and **“reveal or revelation from the idea of revealing a great sight by pointing it out”**. It also carries for us the meaning of **“surrender”** as we lift up our hands and submit to יהוה as we lift our hands in praise, declaring His authority under which we humbly submit!



## Resh - ר:

The Ancient picture for this letter is , which is pictured as “the head of a man”. This letter has the meanings of “head or man as well as chief, top, beginning or first”.

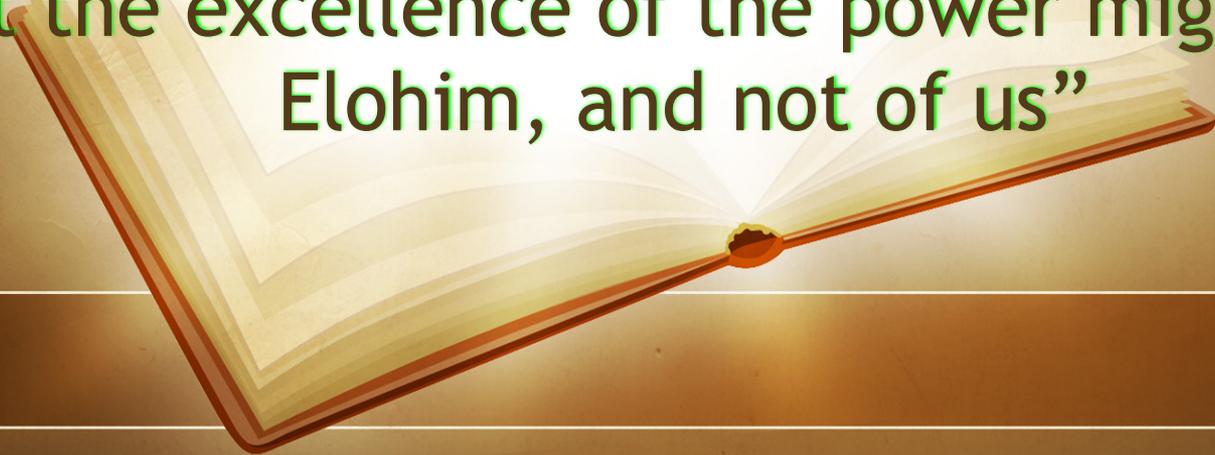


Now, in terms of the cleansing process we see the following message, through this pictograph lettering of טְהוֹרָה tahorah - Strong's H2893:

We, as 'CLAY BASKETS' come and surrender and 'RAISE OUR HANDS' in acknowledgement and confess our sins/lawlessness before our 'HEAD' and High Priest, יהושע Messiah, and put our lives in the hands of Him who 'LIFTS US UP' from the miry clay and makes us clean and purifies us from all unrighteousness!

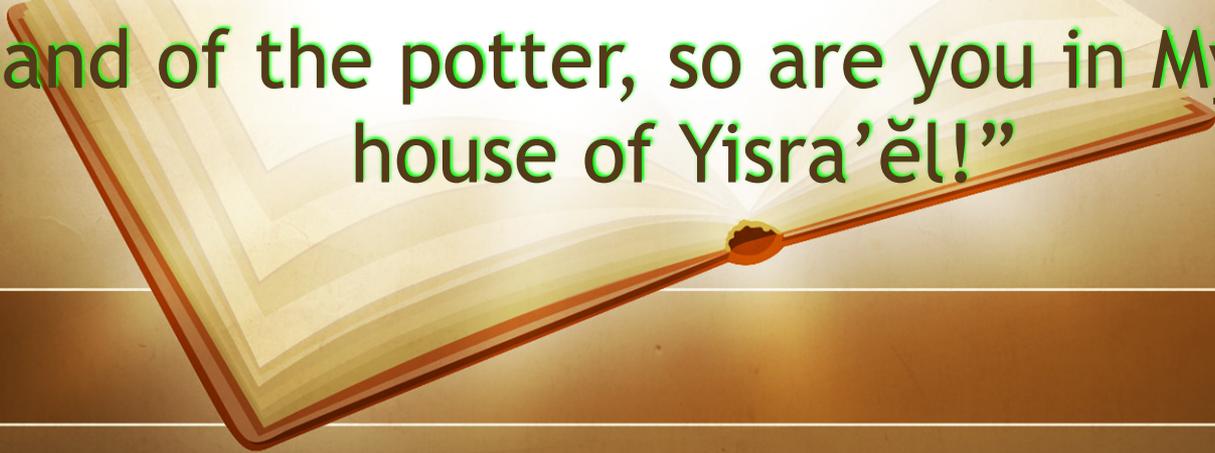
## 2 Corinthians 4:7

“And we have this treasure in **earthen vessels**, so that the excellence of the power might be of Elohim, and not of us”



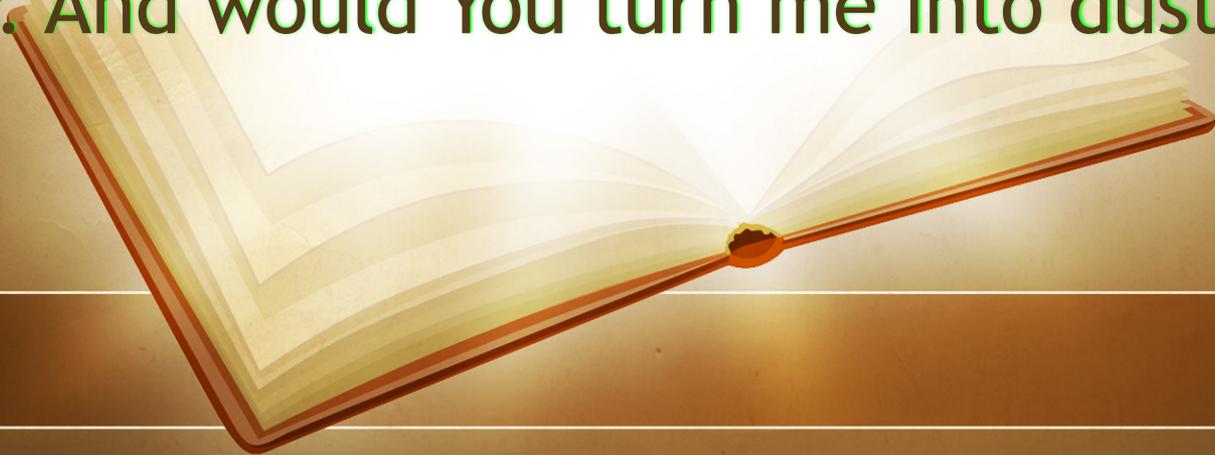
## Jeremiah 18:6

“O house of Yisra’ěl, am I not able to do with you as this potter?” declares יהוה. “Look, as the clay is in the hand of the potter, so are you in My hand, O house of Yisra’ěl!”



## **Job 10:9**

“Remember, please, that You have made me like clay. And would You turn me into dust again?”

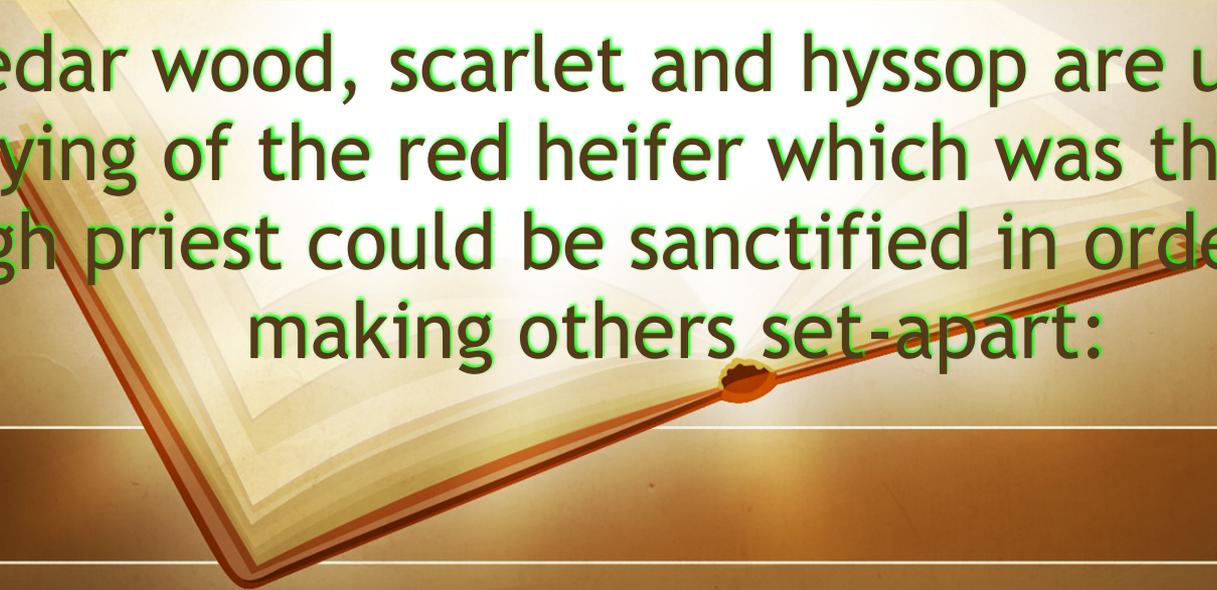


Verse 3 - And the priest shall go out of the camp -  
יהושע went outside of the city and in the process  
was able to bring healing to us as He came down  
from heaven and also went out of the camp - for in  
our sin we were not able to enter in - but now that  
the Priest has come out and inspected us, we are  
able to receive the necessary cleansing, and 'enter  
in' with boldness by the **blood of Messiah!**

Verse 4 - we see the components used in the cleansing process - and they are:

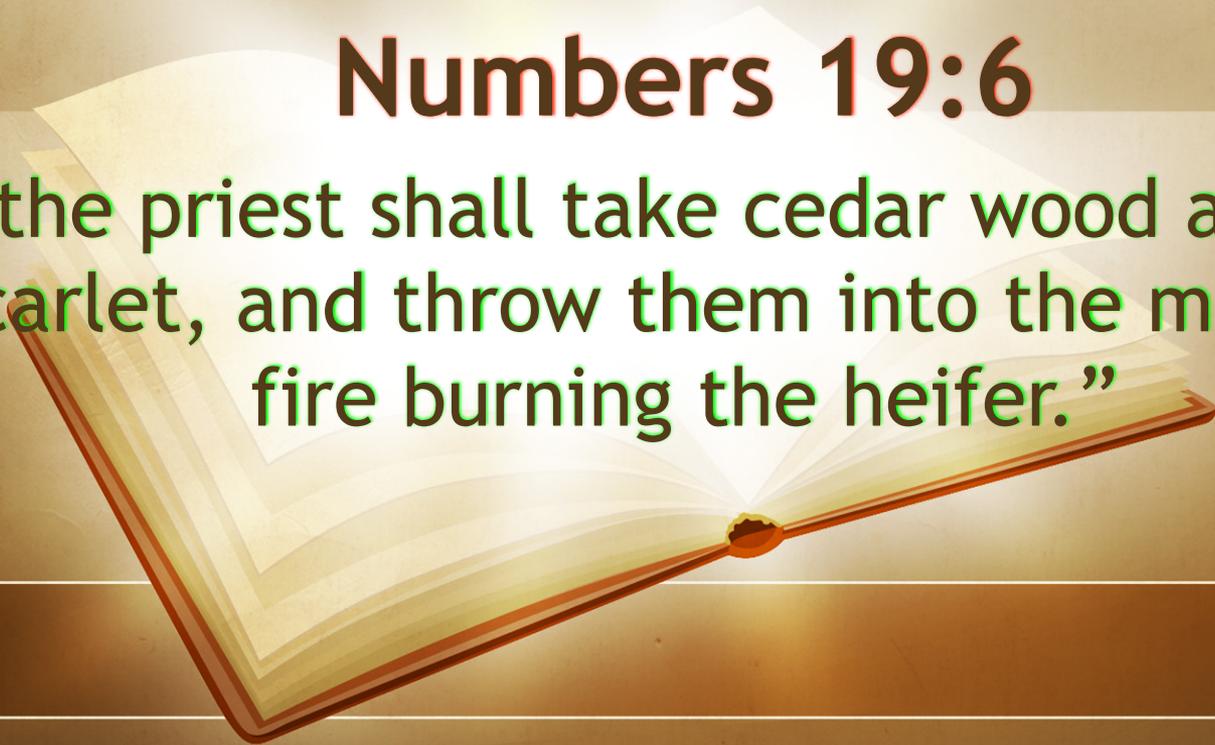
2 live and clean birds, cedar wood, scarlet and hyssop

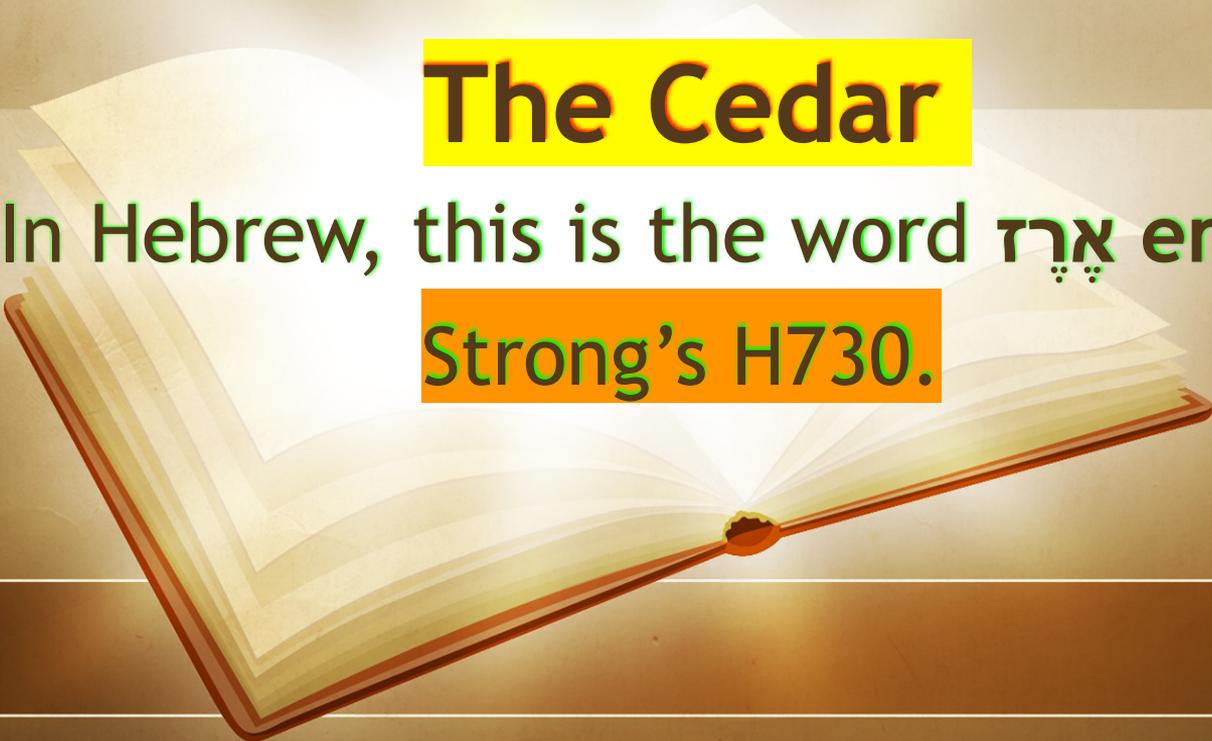
The cedar wood, scarlet and hyssop are used in the sanctifying of the red heifer which was the only way the high priest could be sanctified in order to begin making others set-apart:



## Numbers 19:6

“And the priest shall take cedar wood and hyssop and scarlet, and throw them into the midst of the fire burning the heifer.”





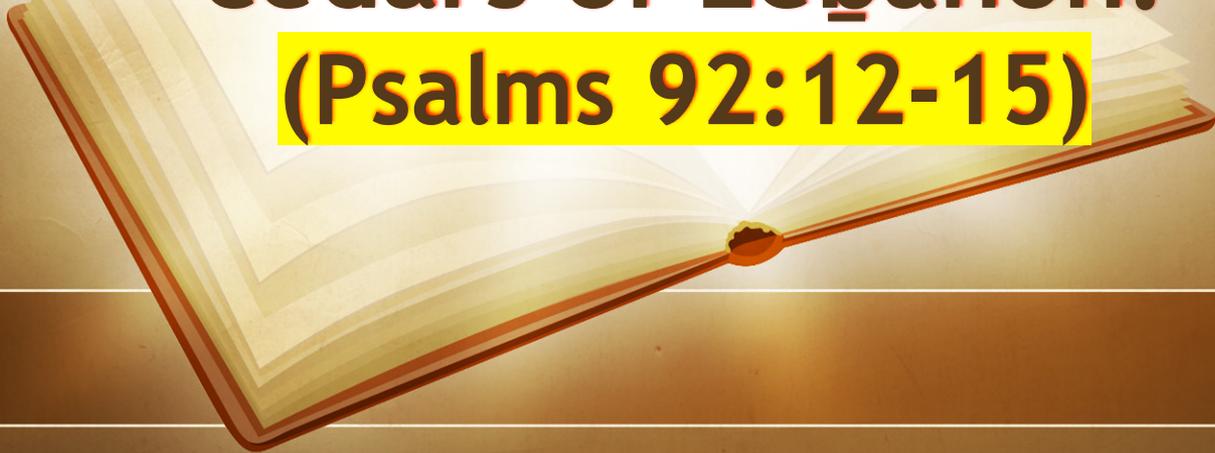
# The Cedar

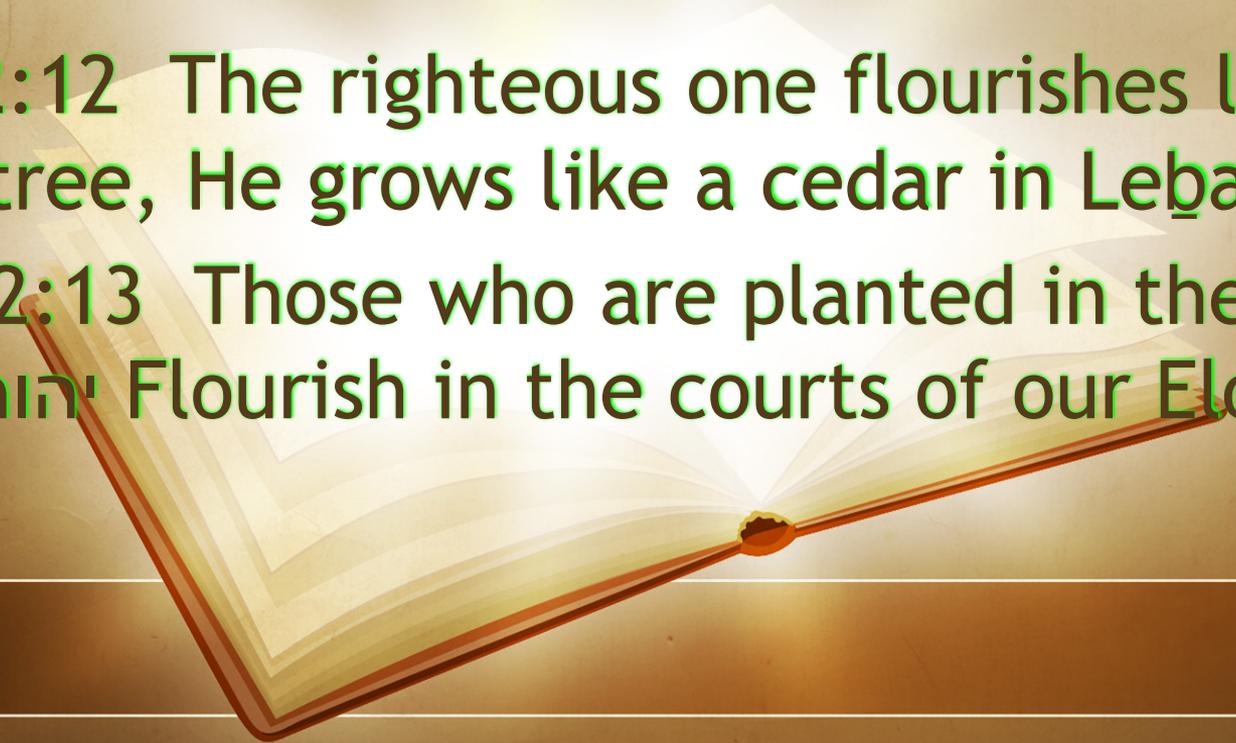
In Hebrew, this is the word אֶרֶז *erez* -

Strong's H730.

**In Tehillah/Psalm 92 Dawid tells us  
that the righteous will grow like the  
cedars of Lebanon.**

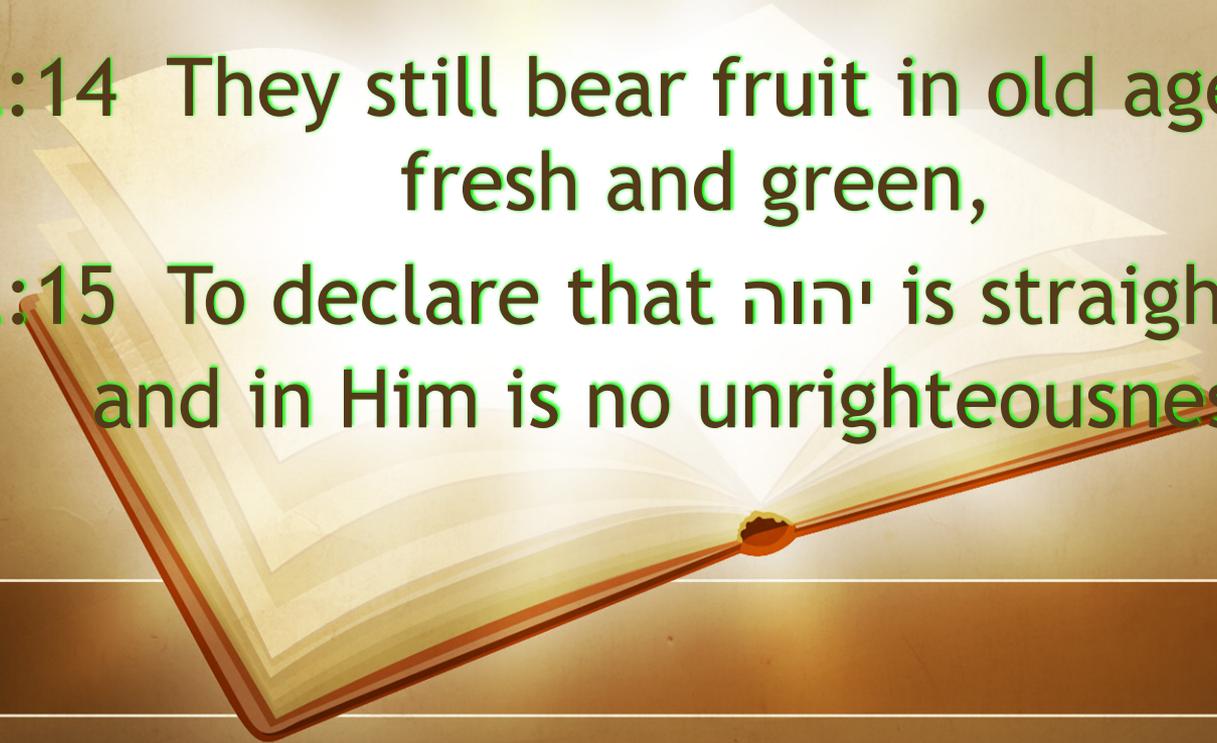
**(Psalms 92:12-15)**





Psa 92:12 The righteous one flourishes like a palm tree, He grows like a cedar in Lebanon.

Psa 92:13 Those who are planted in the House of יהוה Flourish in the courts of our Elohim.

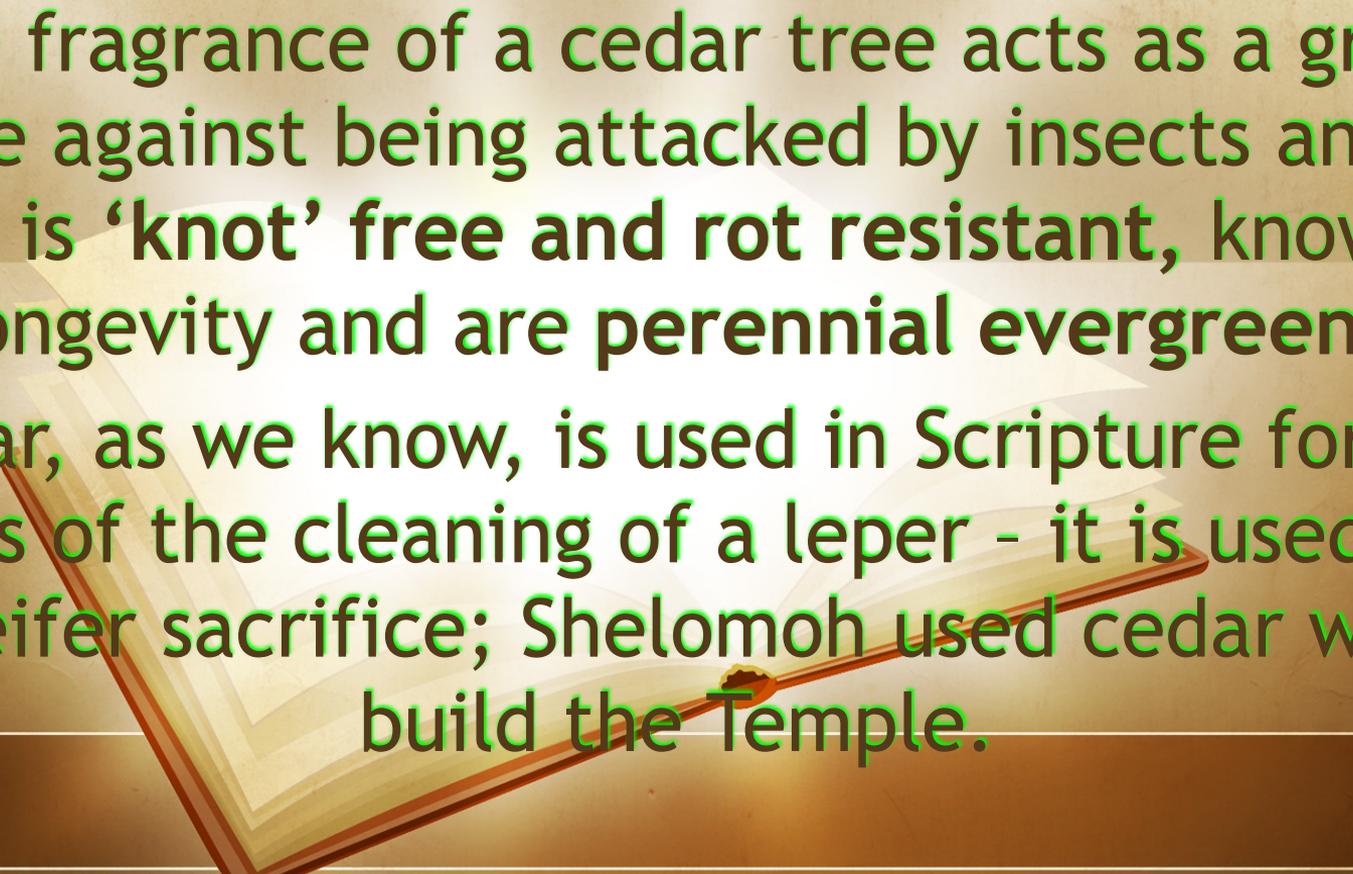


Psa 92:14 They still bear fruit in old age; They are  
fresh and green,

Psa 92:15 To declare that יהוה is straight, My rock,  
and in Him is no unrighteousness.

It is a strong and firm tree and a cedar tree is in itself a wonderful illustration of bringing us a picture of a person who is טוב טוב (good) and fully functional in Messiah. They have been known to grow up to 12 meters in circumference!

The roots grow down extremely deep and wrap around rocks for anchorage and grow upwards in heights of up to 45 meters!!!



The fragrance of a cedar tree acts as a great defence against being attacked by insects and pests and it is 'knot' free and rot resistant, known for their longevity and are perennial evergreen trees.

Cedar, as we know, is used in Scripture for the process of the cleaning of a leper - it is used in the Red Heifer sacrifice; Shelomoh used cedar wood to build the Temple.

The cedar speaks of us being strong and trustworthy in Messiah and being the fragrance of Messiah, which to some will be death and to others life. It also speaks of trusting in יהוה and obeying the command of יהושע Messiah to not worry!

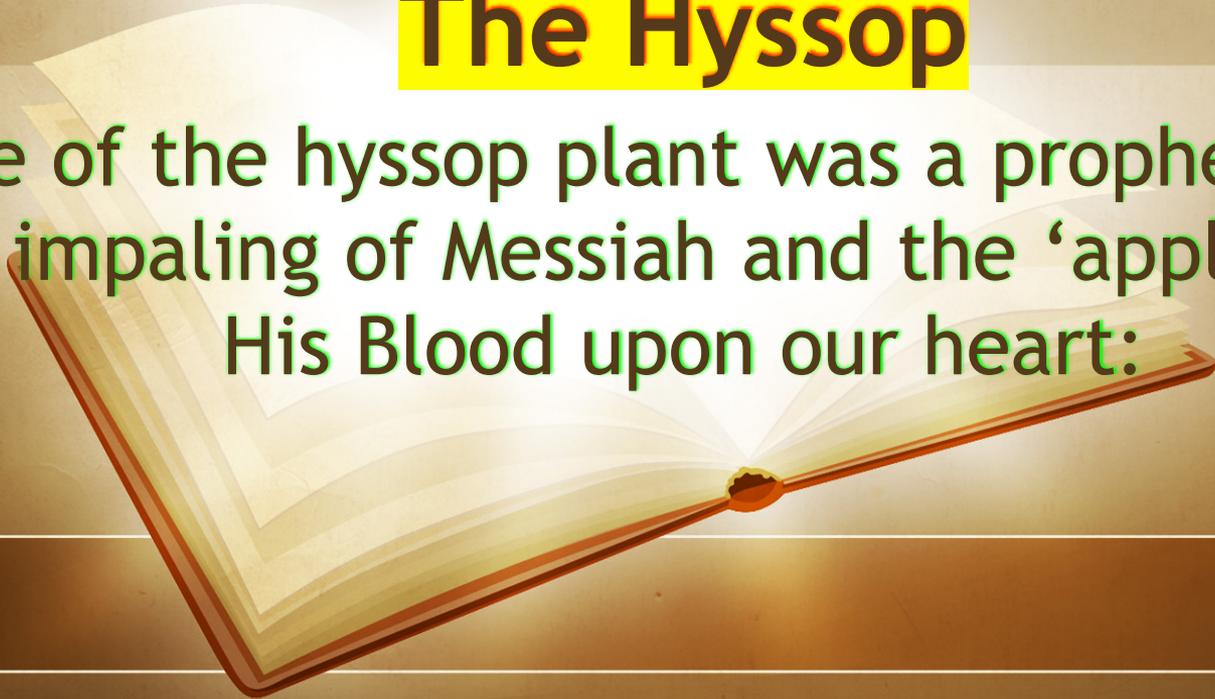


The cedar also represents for us a 'storing up treasure in heaven where moth and rust do not destroy' and so, as we do the good works prepared in advance for us, we repel the need to store up the fleshly desires that are like pests that cause rot!



# The Hyssop

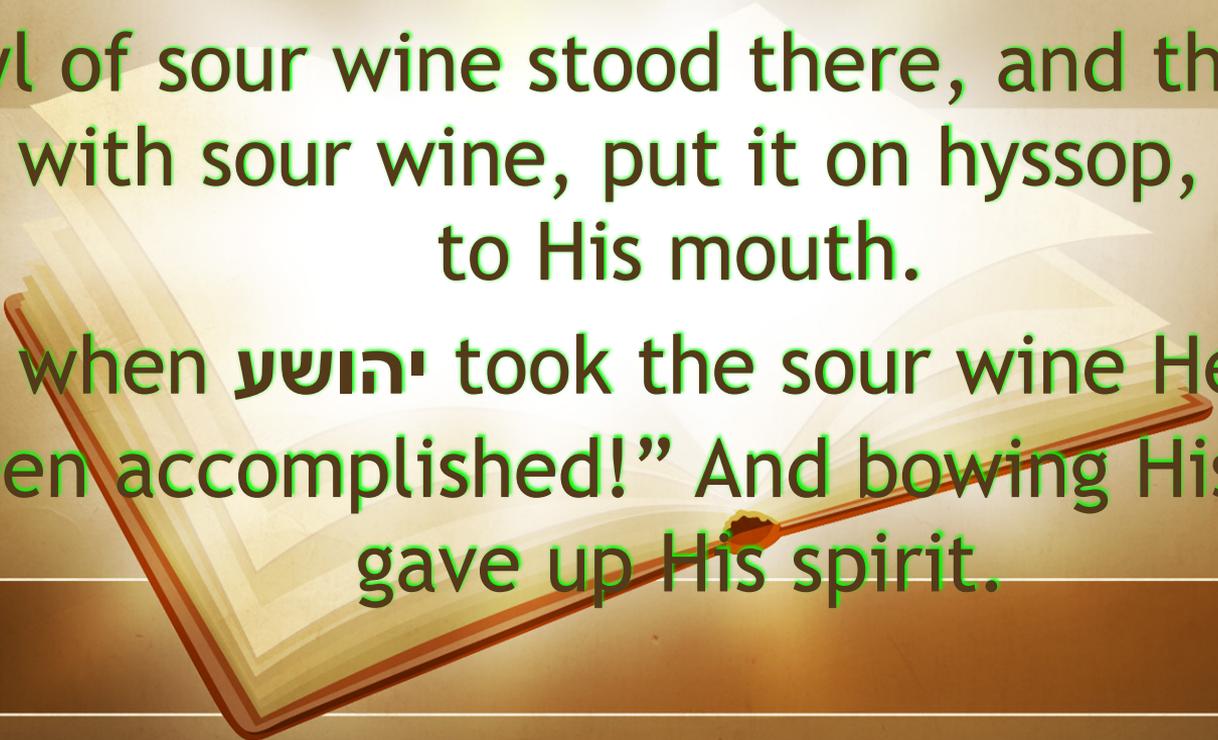
The use of the hyssop plant was a prophetic picture of the impaling of Messiah and the 'application' of His Blood upon our heart:



## Yoḥanan/John 19:29-30

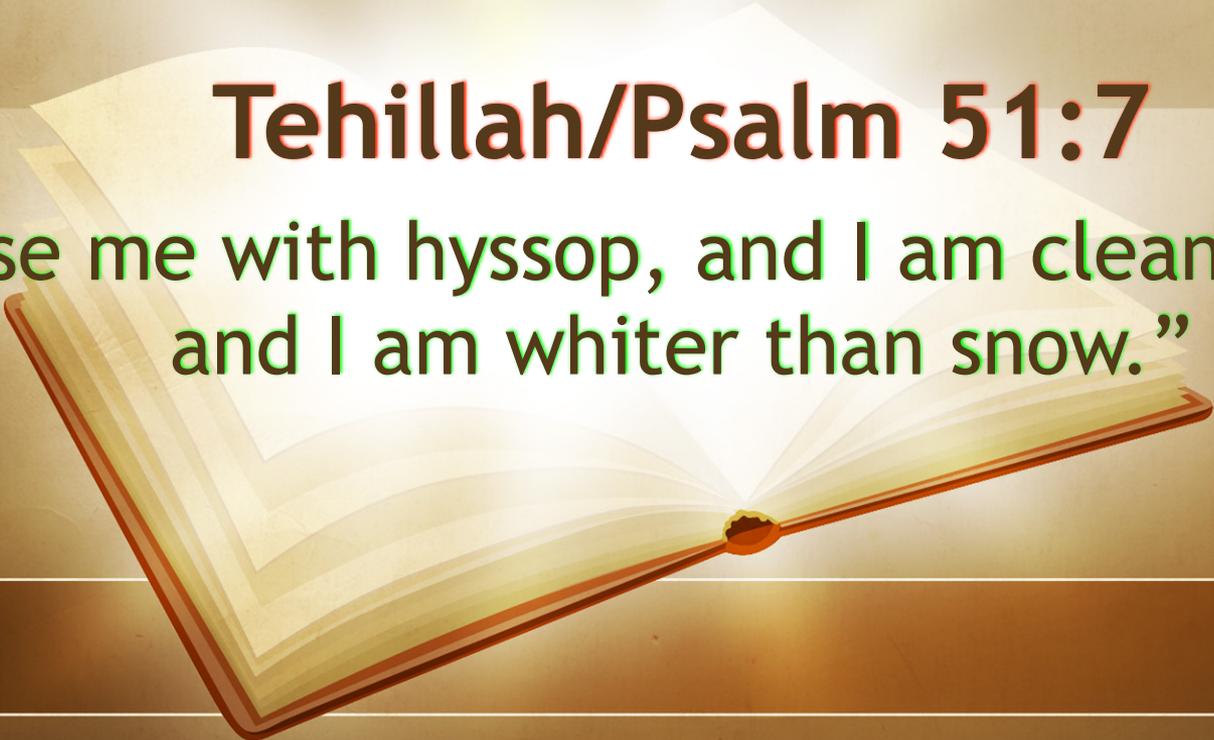
A bowl of sour wine stood there, and they filled a sponge with sour wine, put it on hyssop, and held it to His mouth.

30. So when **יהושע** took the sour wine He said, “It has been accomplished!” And bowing His head, He gave up His spirit.



**Dawid also used the term 'hyssop' as a picture of cleansing and forgiveness by the Blood of Messiah:**

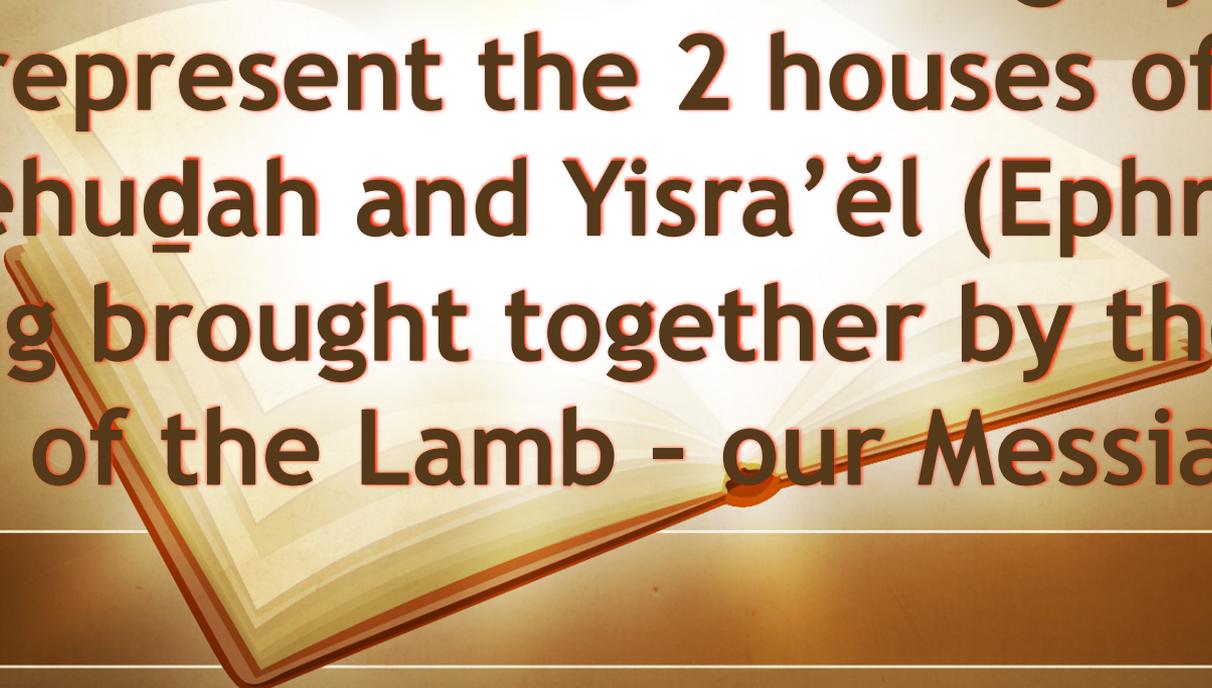




## **Tehillah/Psalm 51:7**

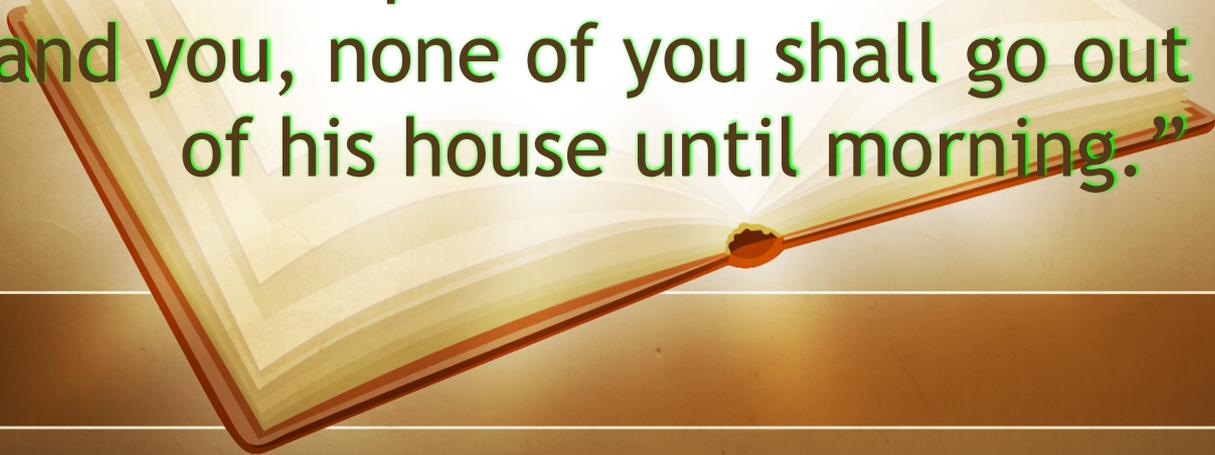
“Cleanse me with hyssop, and I am clean; wash me,  
and I am whiter than snow.”

The 2 doorposts that were to be struck with the blood using hyssop can also represent the 2 houses of Yisra'ěl - Yehudāh and Yisra'ěl (Ephrayim), being brought together by the Blood of the Lamb - our Messiah!



## Shemoth/Exodus 12:22

“And you shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two doorposts with the blood that is in the basin, and you, none of you shall go out of the door of his house until morning.”



**Without the applying of the Blood of  
Messiah in our lives we have no  
cleansing and forgiveness!**





## Hyssop-

A woody Eurasian plant (*Hyssopus officinalis*) having spikes of small blue flowers and aromatic leaves used in perfumery and as a condiment.



The Hebrew word for hyssop is **עִזּוֹב** **ezob** -

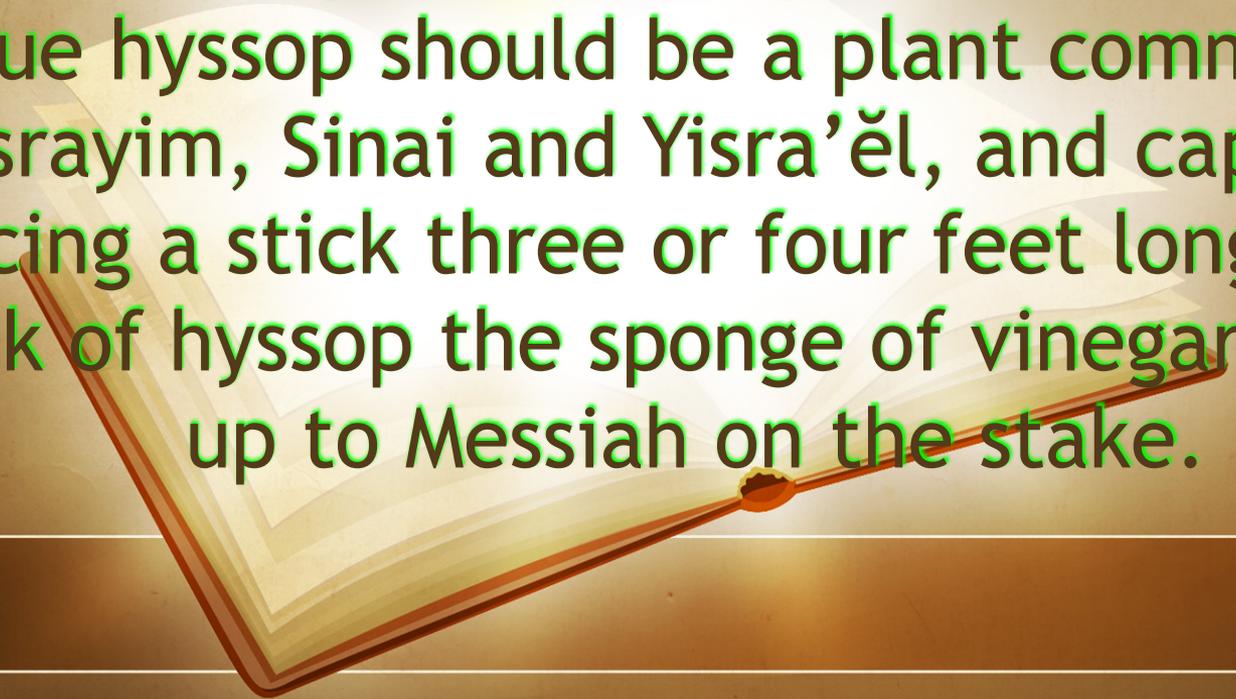
**Strong's H231** and was used for sprinkling on some of the sacrifices and purifications of the Yisra'ēlites.

In consequence of its detergent qualities, or from its being associated with the purificatory Services, Dawid makes use of the expression, **“Purge me with ezob.”**  
**(Tehillah/Psalm 51:7).**

**It is described in Melakim Aleph/1 Kings 4:33  
as growing on or near walls.**

**1Ki 4:33 And he spoke of trees, from the cedar tree  
of Lebanon even to the hyssop that springs out of  
the wall. And he spoke of beasts, and of birds, and  
of creeping creatures, and of fish.**

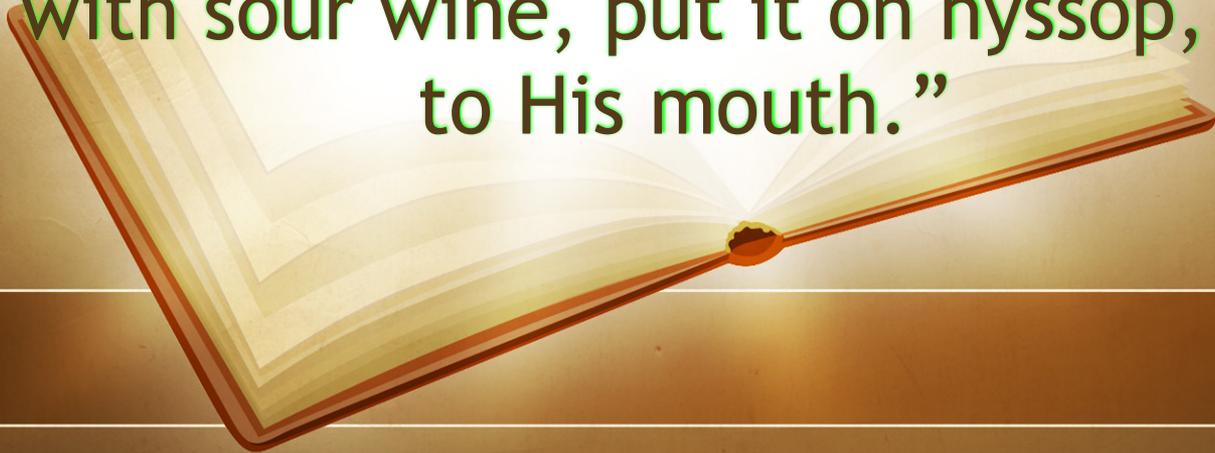




Besides being thus fit for sprinkling, having cleansing properties and growing on walls, the true hyssop should be a plant common to Mitsrayim, Sinai and Yisra'ěl, and capable of producing a stick three or four feet long, since on a stalk of hyssop the sponge of vinegar was held up to Messiah on the stake.

## Yoḥanan/John 19:29

“A bowl of sour wine stood there, and they filled a sponge with sour wine, put it on hyssop, and held it to His mouth.”



# The Scarlet

The Hebrew word for 'scarlet' is תּוֹלַעַת tola'ath -  
Strong's H8439 and means, 'worm'.



This scarlet (red) colour came from the crushed body of an insect (worm) that attaches itself to a tree, lays eggs on it, puts a sack of red juice around the eggs to protect them, then dies, having emptied itself out for them-a wonderful picture of יהושע.



The insect 'coccus ilicis' is related to the cochineal insect and found on the twigs and branches of evergreen oaks in Southern Europe and North Africa.

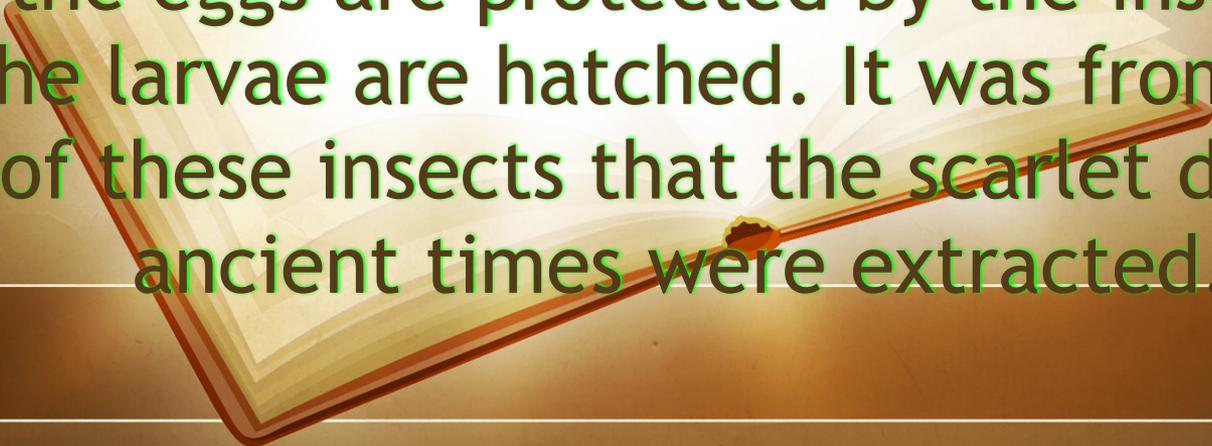
They belong to the family of insects known as Coccidae or Scale-insects.



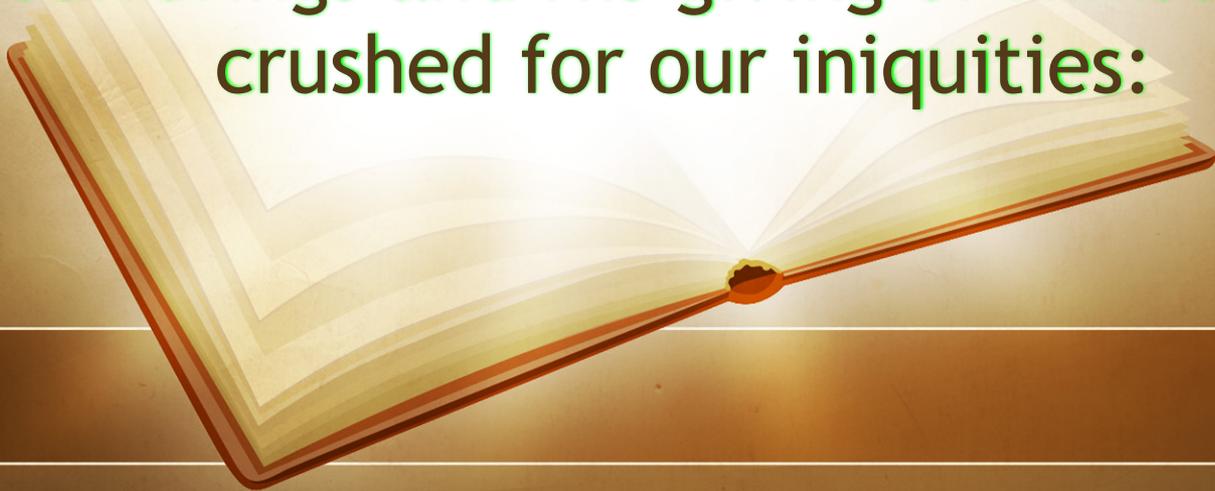
When the female of the species is ready to lay eggs, she attaches her body firmly to the tree.

The eggs are laid beneath her body and following the egg laying the insect dies.

Thus, the eggs are protected by the insect's body until the larvae are hatched. It was from the dead bodies of these insects that the scarlet dyes used in ancient times were extracted.



**‘Scarlet’ speaks of sacrifice and typifies Messiah in His sufferings and His giving of Himself to be crushed for our iniquities:**



## **Eph'siyim/Ephesians 5:2**

“And walk in love, as Messiah also has loved us, and gave Himself for us, a gift and an offering to Elohim for a sweet-smelling fragrance.”



And while scarlet typically refers to blood atonement and sacrifice, we also note how the harlot whore of Babelon rides on a scarlet beast and is dressed in purple and scarlet causing many to become drunk on here adulteries and twisted counterfeit teachings!!!



**We are to be on guard against false messages and be able to rightly divide the Truth, as the enemy certainly tries to mimic the Truth and causes many to fall for her falsehood!**



The root word for the cleansing of the leper, as mentioned earlier, is טָהַר taher - Strong's H2891, and carries at its root meaning what we have described; and in summary, we take clear note that there is only One who can cleanse us! And that is Messiah and so, as we come before Him and confess our sins to Him, our Head and High Priest, then He lifts us up and delivers and cleanses us from our sin/dirt.

א ה כ

What we can also see being pictured, in this root word, is the fact that the Blood of Messiah is for all!

The clay basket can, in essence, represent the whole basket, meaning the entire body or community.



An ěphah basket would carry 10 omers, and typically as we have seen in Scripture that an omer represents an individual and 10 represents a quorum or whole and therefore an ěphah basket speaks of the whole house of Yisra'ěl; **and it is by the Blood of Messiah that all who were once far off are now brought near and grafted in to the Covenants of Promise by the Blood of Messiah!**

**There is no other blood that  
cleanses - only by the blood of the  
Lamb - יהושע Messiah!**



**Verse 5 - Bird killed over running  
water**



The Hebrew word that is translated as 'running' is חַיִּים ḥayyîm which means, 'life, flowing' comes from the root word חַי ḥay - Strong's H2416 which means, 'alive, living, fresh, running, renewed, living thing'.



As a verb, this root appears in three stems in Hebrew.

The Qal tense conveys the basic meaning “to live or have life” whereas the two derived stems overlap in their meaning of “giving or restoring life.”

One of the meanings of the word ḥayyîm is ‘endless life’.

And so, the great picture, or foreshadowing, of the work of Messiah, that we see in this procedure of killing the one bird in an earthen vessel over running water, is a clear representation of יהושע

Messiah, whose blood was shed in 'an earthen

vessel' - that being His mortal body, as the Word

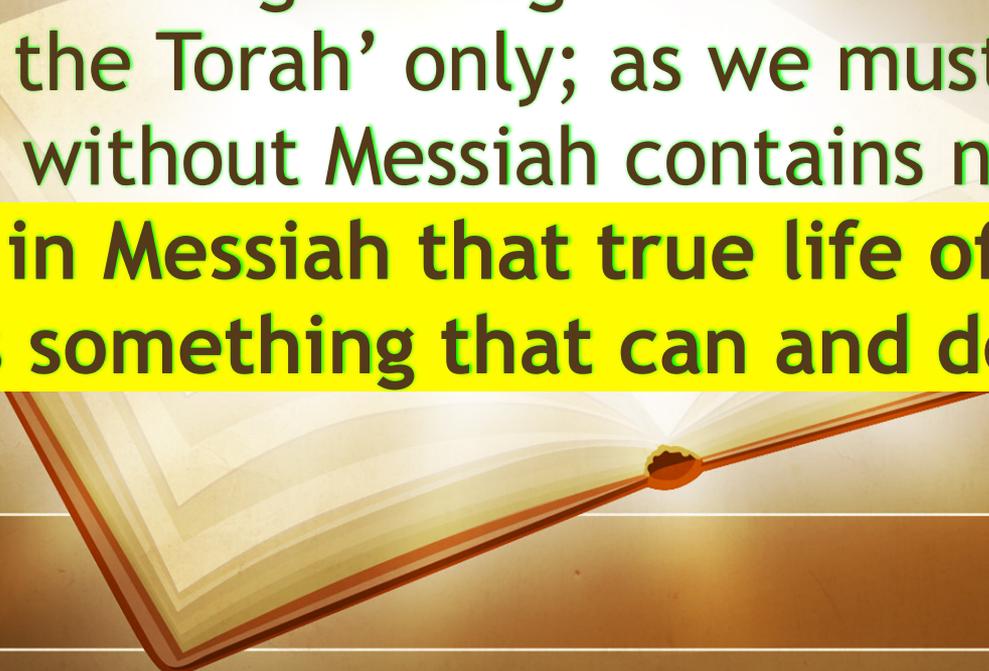
became flesh - and over running water, pictures for

us the purification/cleansing of the House of

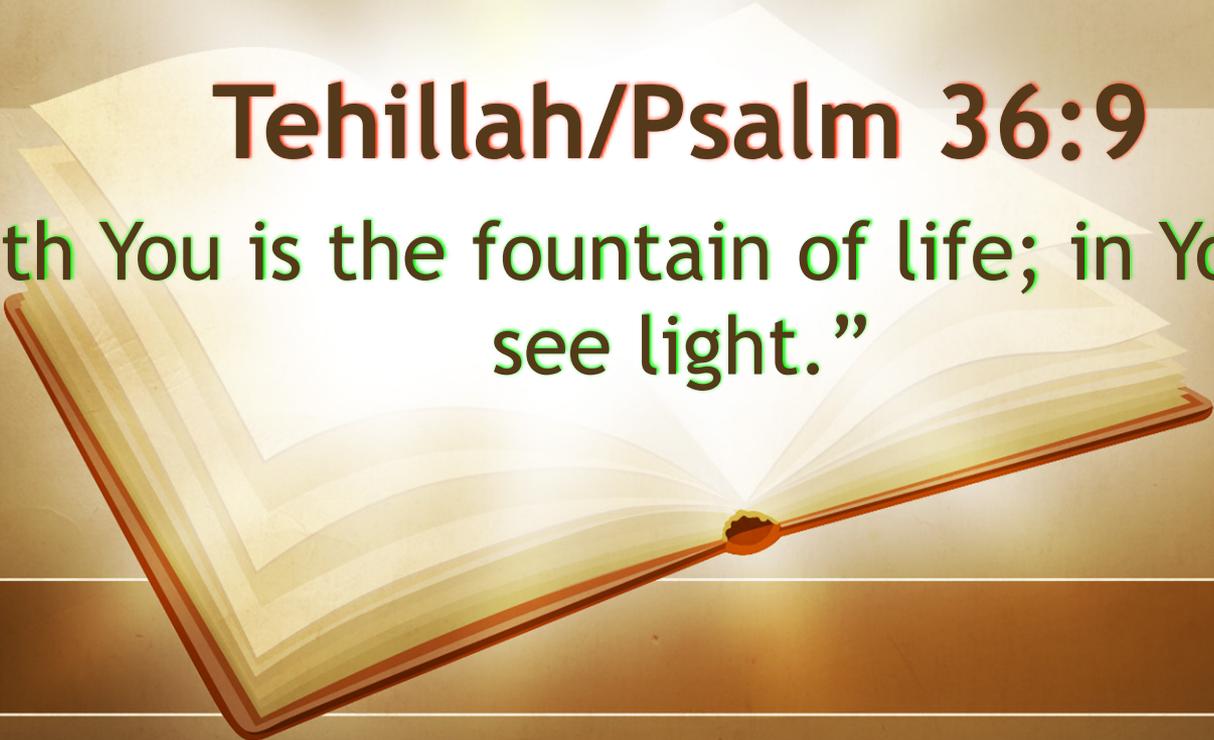
Yisra'el, and the endless life that He has come to

give us - abundant eternal life by the washing of the

Word who died for us!!!



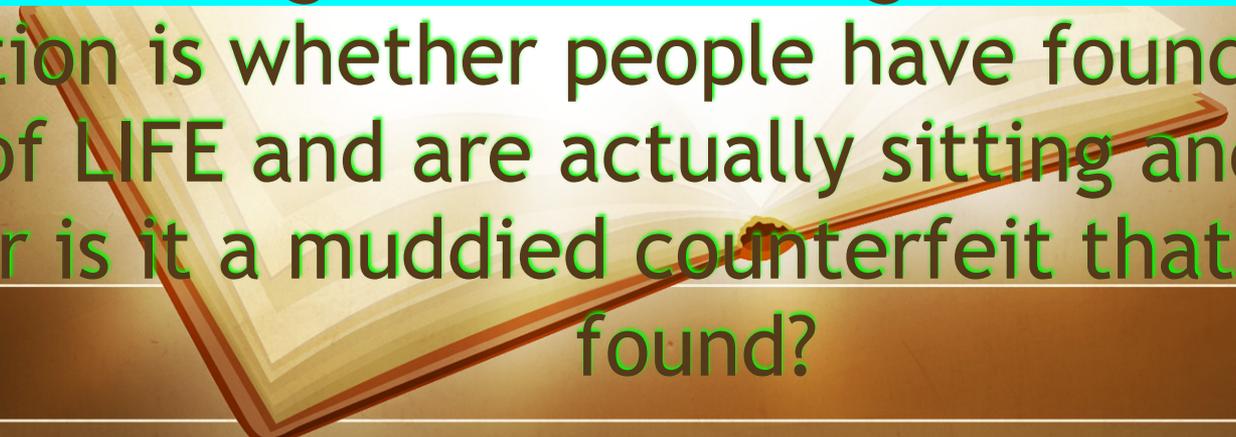
What we must guard against is the looking to the 'letter of the Torah' only; as we must recognise that the Torah without Messiah contains no life - but it is only in Messiah that true life of the Torah becomes something that can and does sustain us.



## Tehillah/Psalm 36:9

“For with You is the fountain of life; in Your light we see light.”

The Hebrew root word that is translated as fountain is - מְקוֹר maqor - Strong's H4726 which means, 'a spring, fountain' and comes from the root verb קוּר qur - Strong's H6979 which means, 'to dig' and we know that we are to dig and seek out His kingdom and His righteousness! The question is whether people have found the True well of LIFE and are actually sitting and learning at it or is it a muddied counterfeit that they have found?



**יהוה is the FOUNTAIN OF LIFE!!!**

**Tehillah/Psalm 68:26**

**“Bless Elohim in the assemblies, יהוה, from the fountain of Yisra’ěl.”**

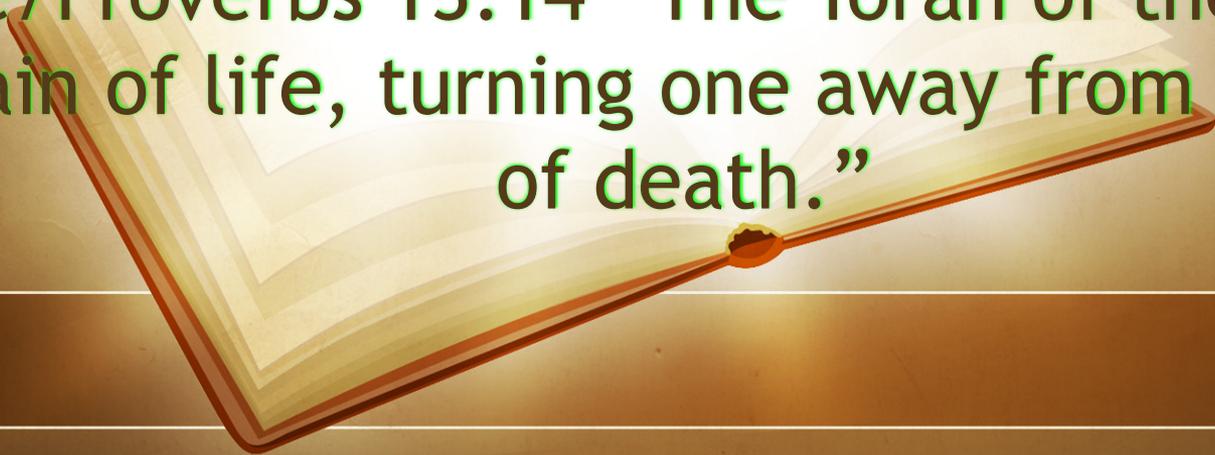


When we come to the FOUNTAIN OF LIFE and gather when we should, as an obedient flock who know His voice, then that Water of Life becomes a fountain in us as our lives are changed and our speech is renewed enabling us to bring life and healing to the nations!



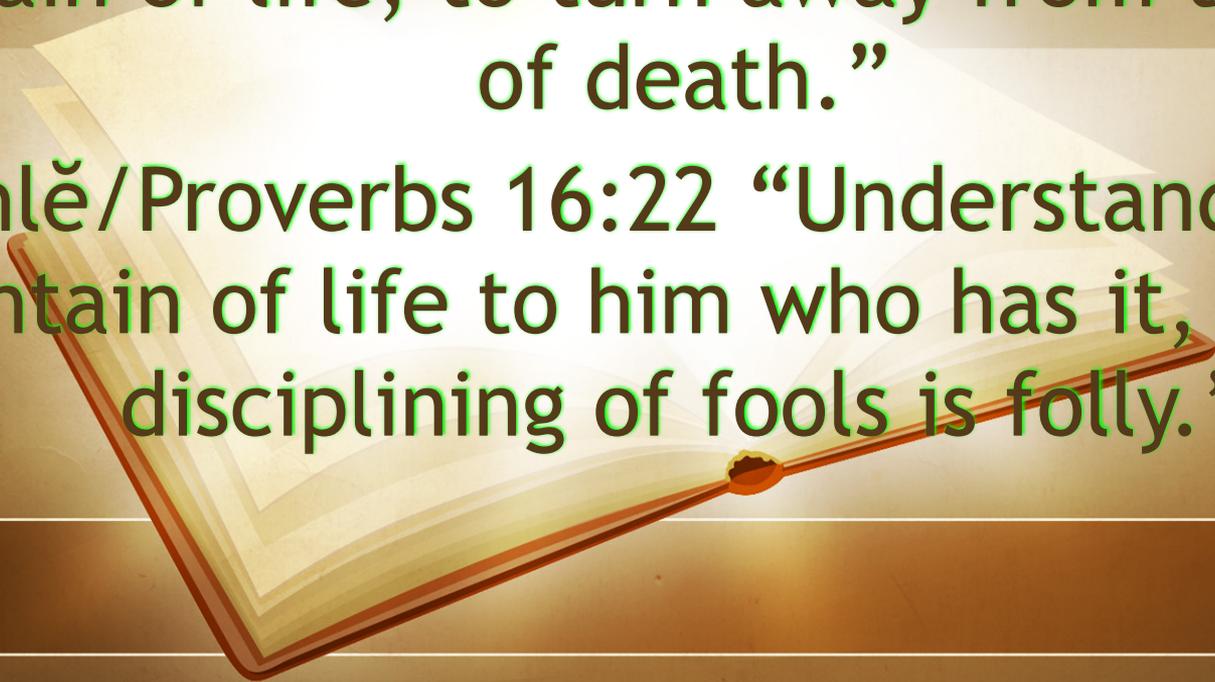
Mishlě/Proverbs 10:11 “The mouth of the righteous is a fountain of life, but violence covers the mouth of the wrong.”

Mishlě/Proverbs 13:14 “The Torah of the wise is a fountain of life, turning one away from the snares of death.”



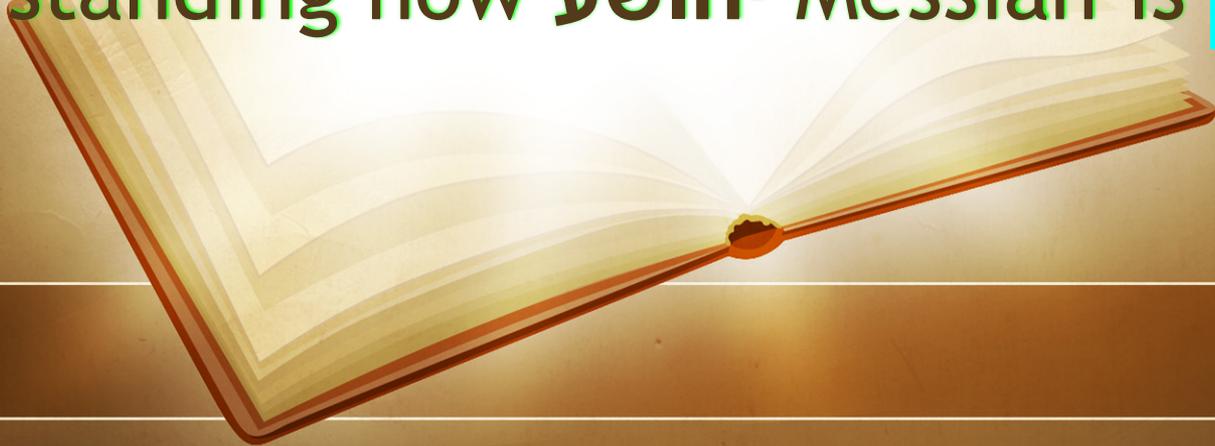
Mishlě/Proverbs 14:27 “The fear of יהוה is a fountain of life, to turn away from the snares of death.”

Mishlě/Proverbs 16:22 “Understanding is a fountain of life to him who has it, But the disciplining of fools is folly.”



Our Master and Elohim, **יהושע** Messiah, is 'The Living Torah', or rather, the living embodiment of the Torah, and He is our source of Life, or rather, He is the Life of the Torah! And when we drink of Him - the **FOUNTAIN OF LIFE** begins to flow out of us, as we gain understanding and walk in the fear of **יהוה** by walking in the Torah, and our speech becomes a flowing source of life!!!

In the ancient pictographic symbols of this word, we are given a greater insight in understanding how יהושע Messiah is **THE LIFE!**



This word - יָהַי - Strong's H2416, in the ancient pictographic script, looks like this:



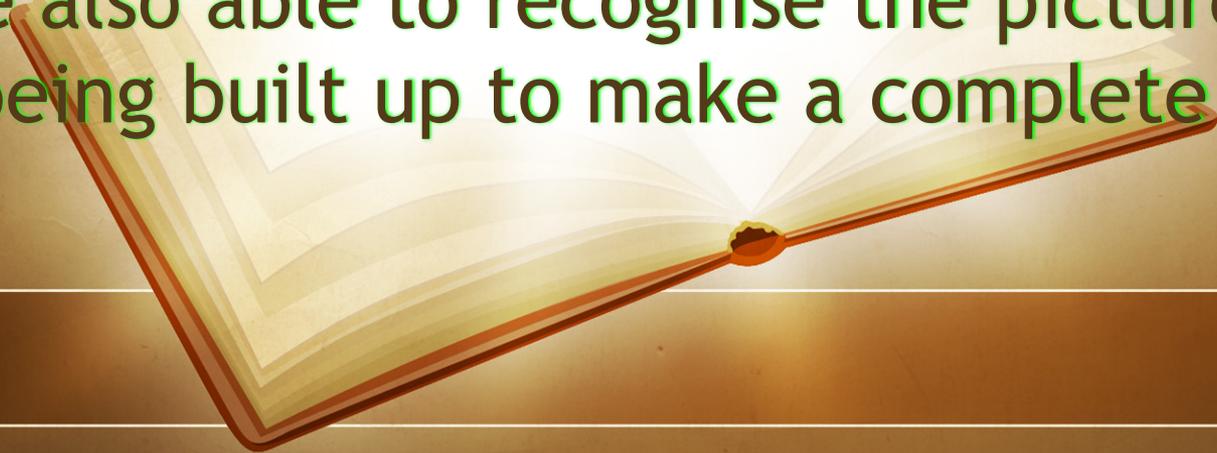
יָהַי

Ḥet - ה

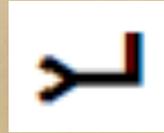


The ancient script has this letter as **‘tent wall’**, and carries a meaning of **‘separation’**, as a tent wall separates two halves of the tent; or it can also reflect the outside walls that separate the people inside from that which is outside and so can also symbolise protection and security to those inside, while picturing a cutting off of those who are outside.

Hence this letter can mean **‘established, secure’** as well as **‘cut off, separated from’**. As a tent wall we are also able to recognise the picture of stones being built up to make a complete wall.



# Yod - י

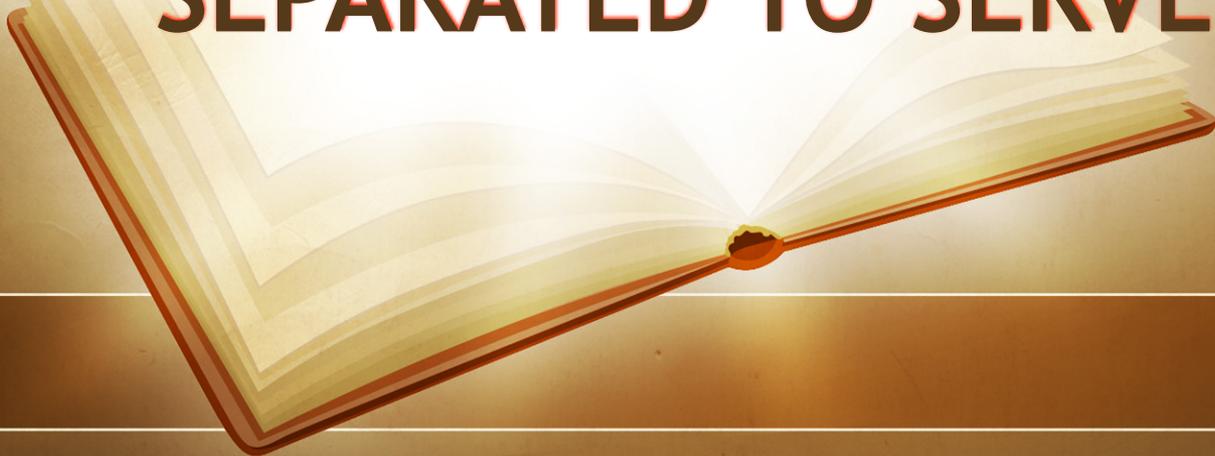


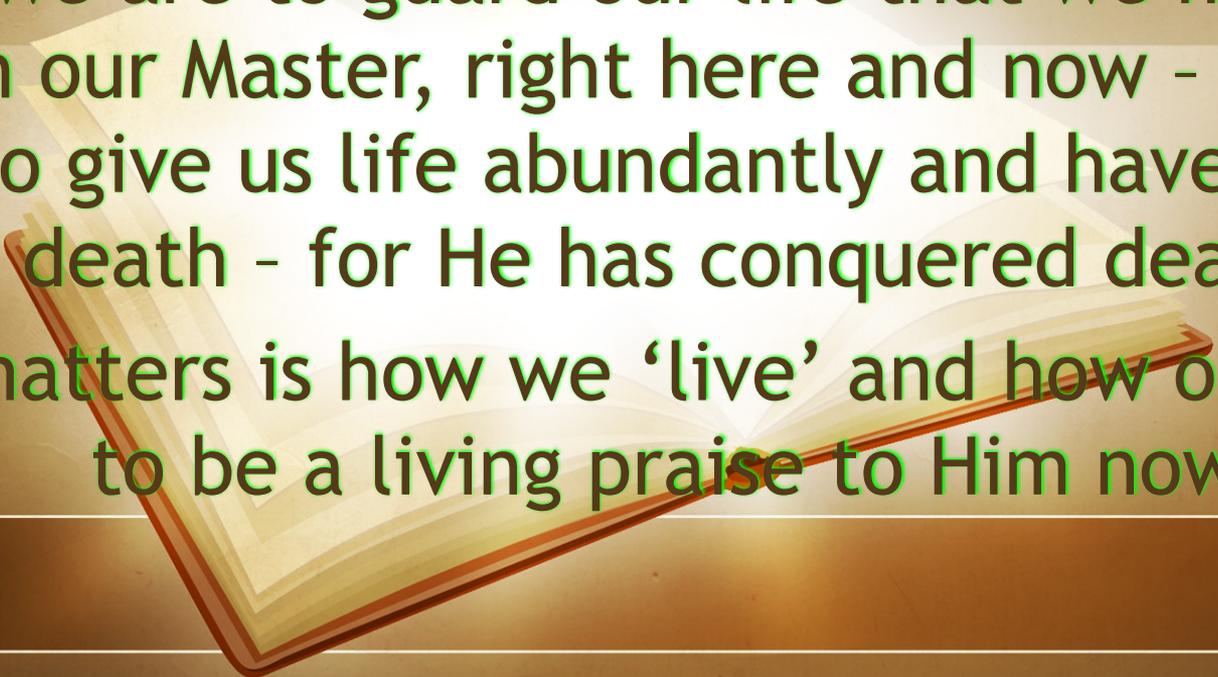
The ancient script has this letter as **‘an arm and hand’** and carries the meaning of **‘work, make, throw’**, from the primary functions of the arm and hand, and it also represents worship or giving thanks in the extending of hands as a gesture of this. The work of one’s hands is the basic meaning of this letter!

From this ancient pictographic lettering of the word for **LIFE: יָחַי** - **Strong's H2416**, we are clearly able to see how by the work of Messiah - the outstretched arm and hand of Elohim, we as living stones, are built up in Him as the Dwelling Place of the Living Elohim and have been separated to serve and worship Him in Spirit is Truth.

These two pictographs can render for us the  
clear meaning:

**SEPARATED TO SERVE**

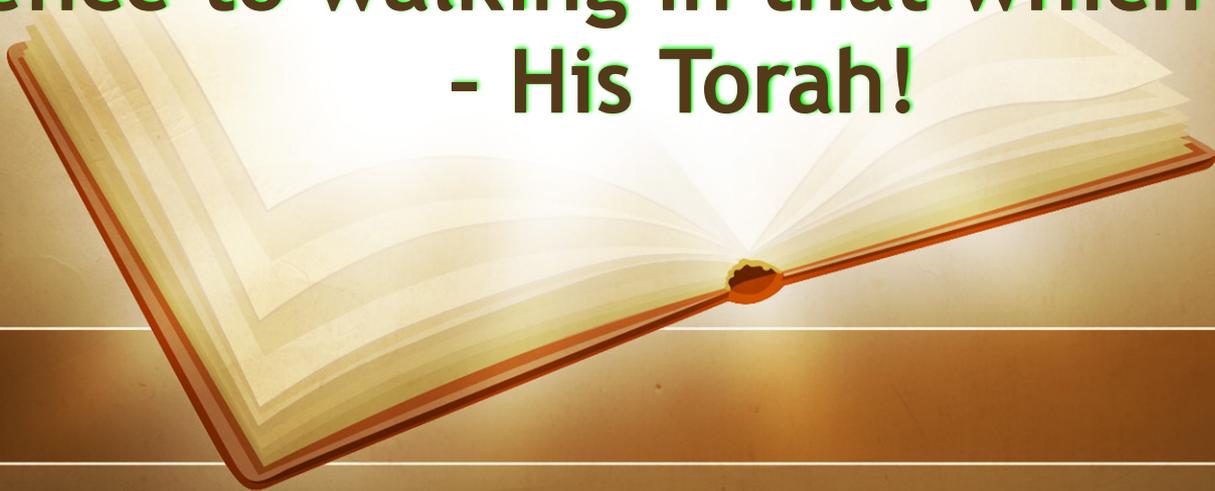




So, while emphasis is placed on the 'afterlife' by the mainstream church - what we must realise is that we are to guard our life that we have been given in our Master, right here and now - for Messiah came to give us life abundantly and have no fear of death - for He has conquered death!

What matters is how we 'live' and how our lives are to be a living praise to Him now!

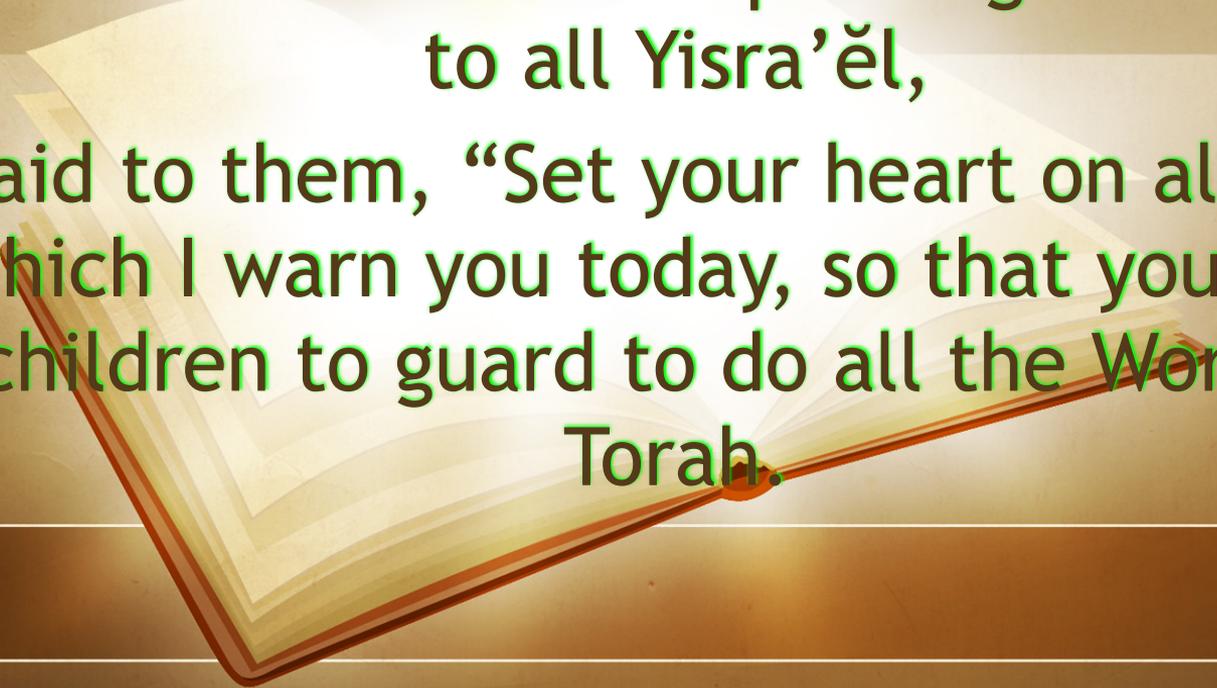
**What gives us our ability to be built up as living stones in the Master, is our continued obedience to walking in that which is our life - His Torah!**



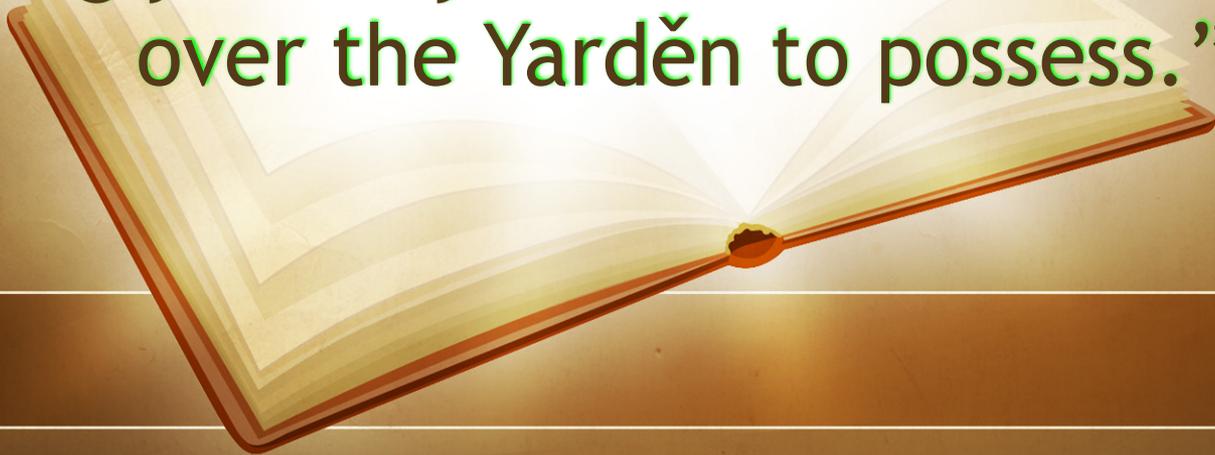
## Debarim/Deuteronomy 32:45-47

“And when Mosheh ended speaking all these words  
to all Yisra’ěl,

46 he said to them, “Set your heart on all the words  
with which I warn you today, so that you command  
your children to guard to do all the Words of this  
Torah.



47 “For it is not a worthless Word for you,  
**because it is your life**, and by this Word you  
prolong your days on the soil which you pass  
over the Yardēn to possess.”

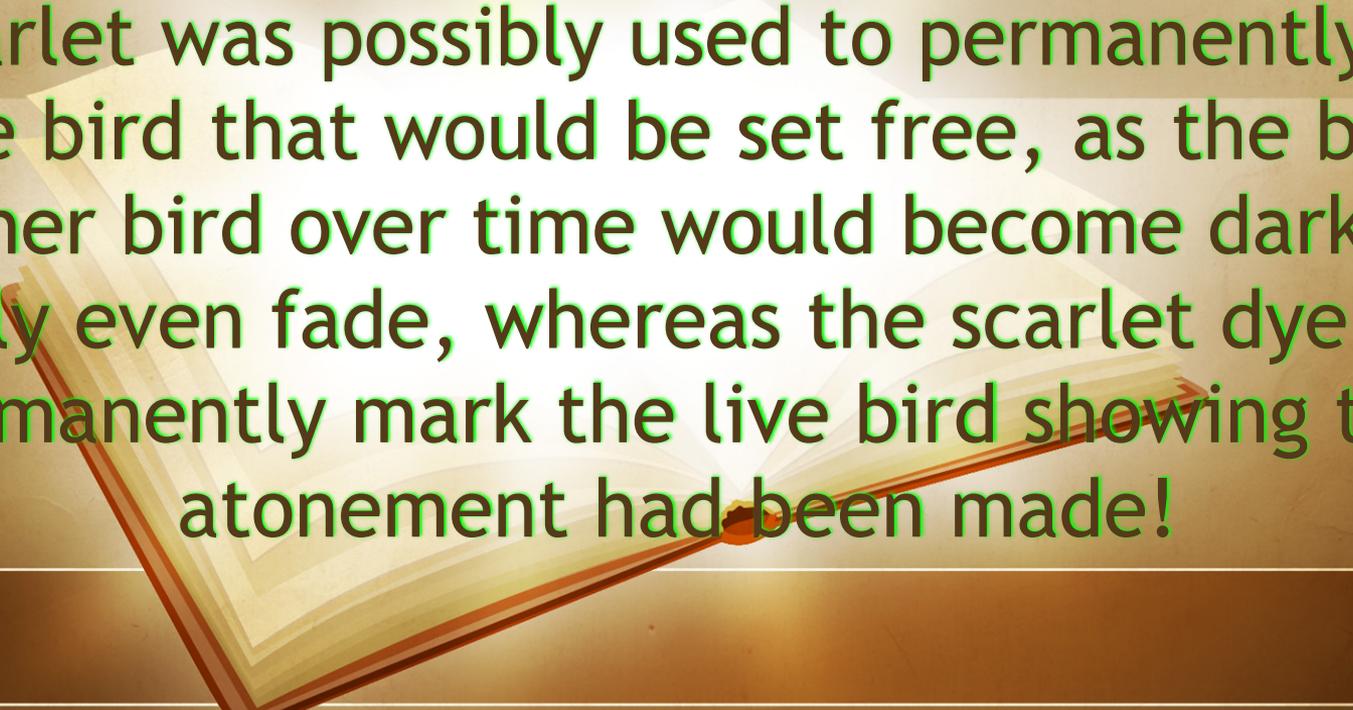


## Verse 6 - The Live bird

The priest would then take the live bird, the cedar wood, the scarlet and the hyssop and dip them in the blood of the bird that was slain over running water. The two birds being as identical as possible, would certainly picture for us the two goats that were brought on the Day of Atonement, where one was for יהוה and the other live goat was sent into the Wilderness to Azazel symbolising the taking away of sin.

So now, here this live bird would be dipped in the blood with the scarlet dye and hyssop plant.

The scarlet was possibly used to permanently colour the live bird that would be set free, as the blood of the other bird over time would become darker and possibly even fade, whereas the scarlet dye would permanently mark the live bird showing that atonement had been made!

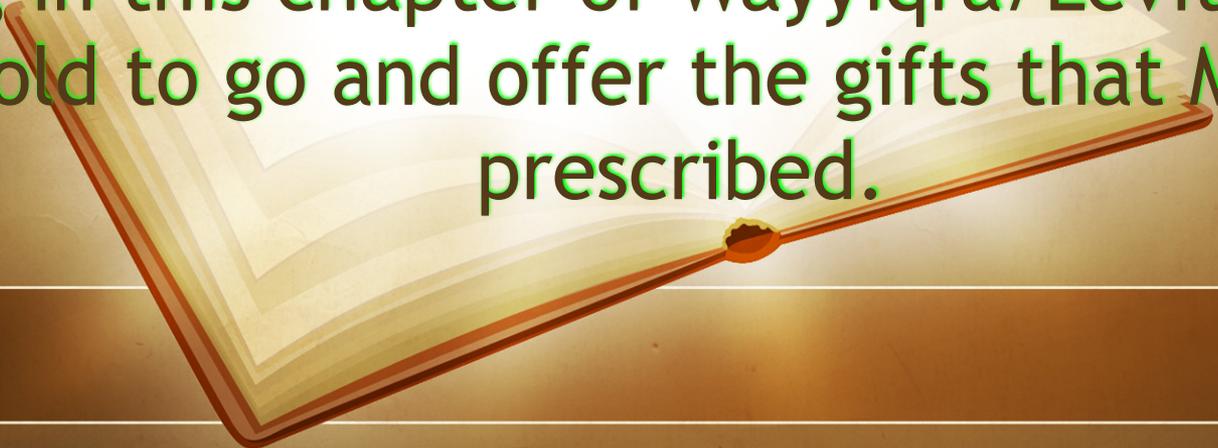


We also see the picture here that how the blood of bulls and goats could only 'cover' until the real Blood of Messiah would come and be shed once for all - **His Blood never fades!!!**

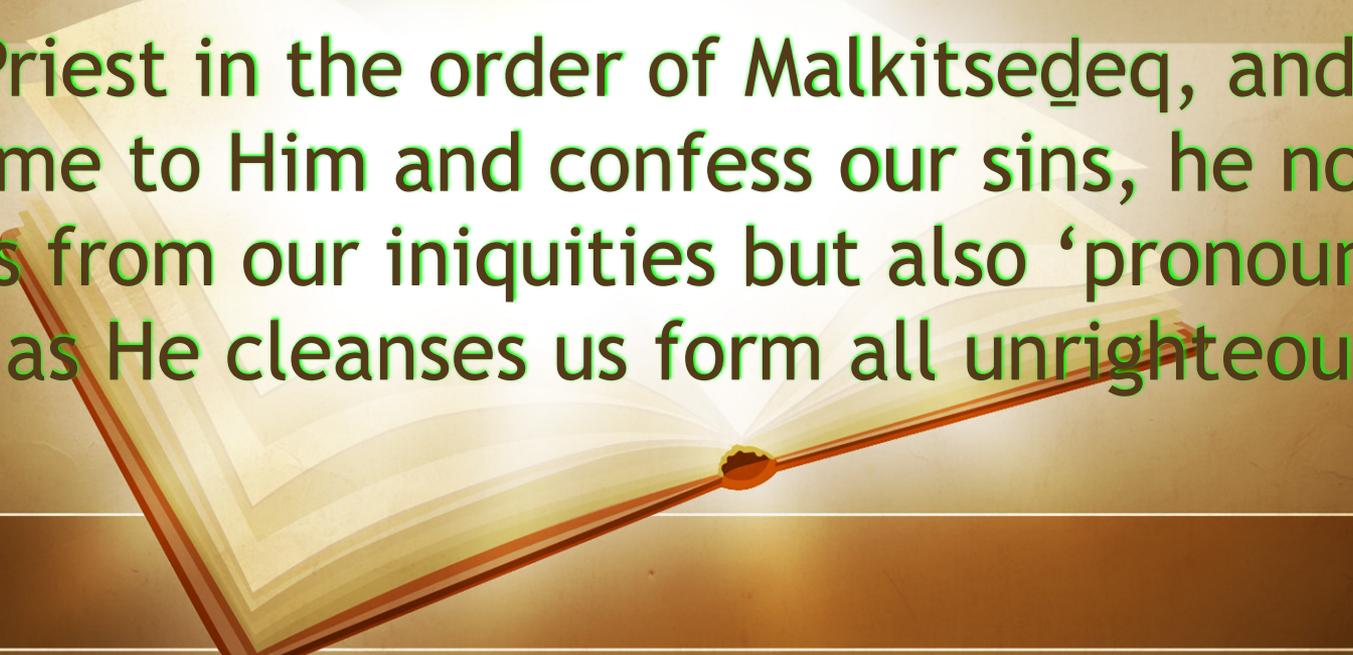


## Verse 7 - Pronounced Clean!

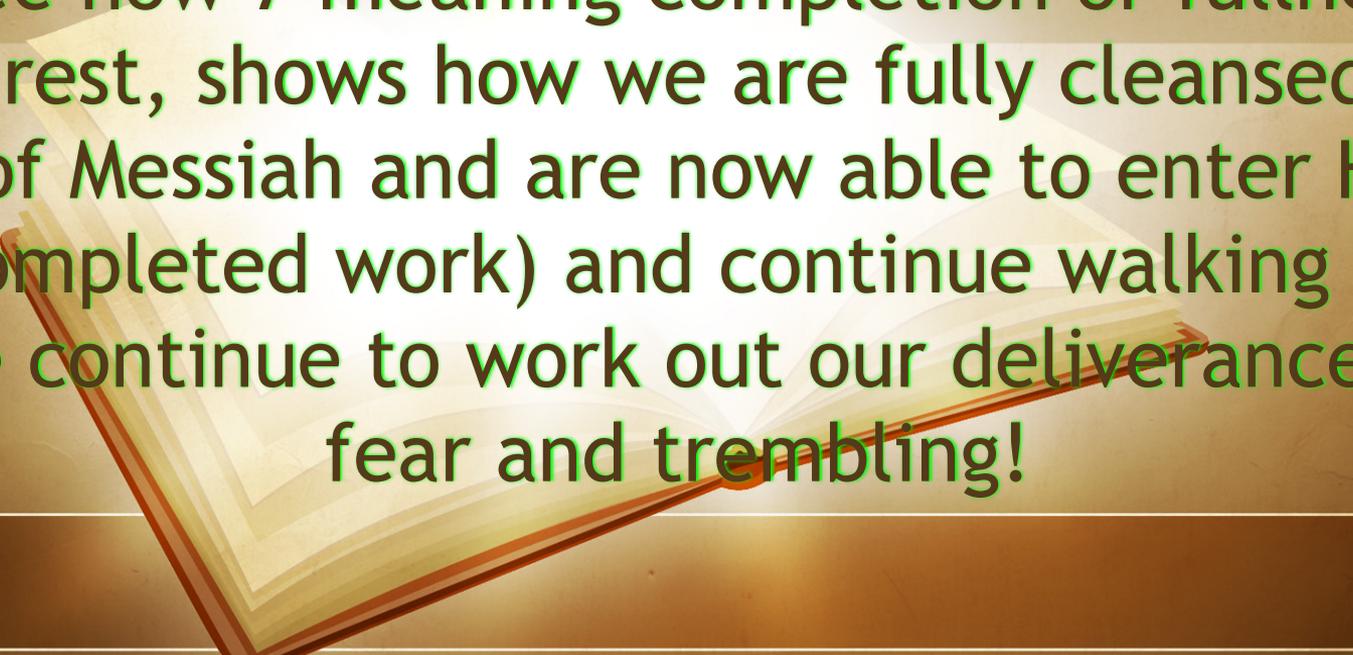
In Mattithyahu/Matthew 8:3 we read of the account where יהושע healed some lepers and told them to go and follow the rest of these instructions that we are reading in this chapter of Wayyiqra/Leviticus 14 and were told to go and offer the gifts that Mosheh had prescribed.



What we must take note of, at this point here, is that in this account in Mattithyahu/Matthew 8, יהושע could certainly heal them; yet as He was not yet High Priest it was not yet His role to 'pronounce' someone clean and so He sent them to go to the priest and He gave them the command "BE cleansed".

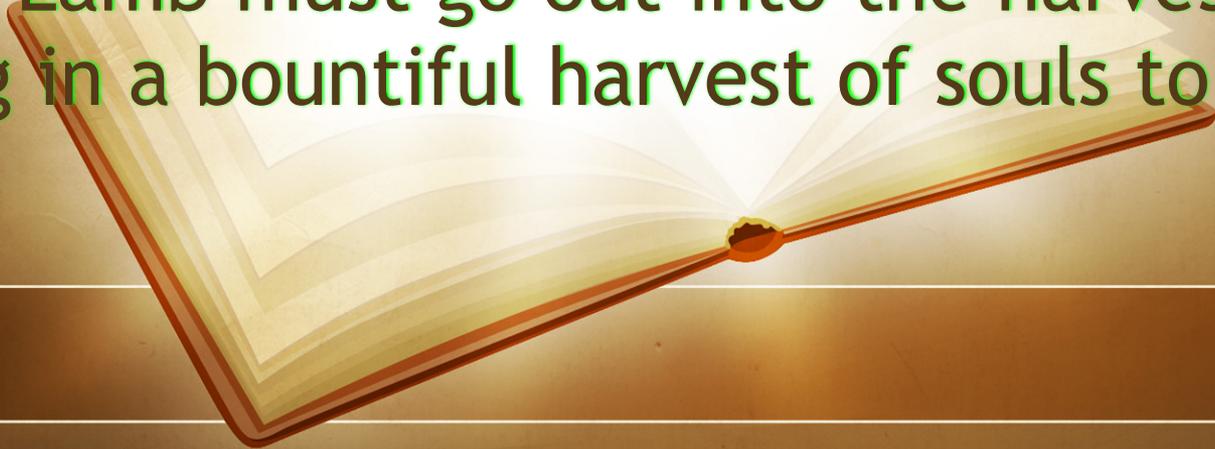


After His death and resurrection **יהושע** became our High Priest in the order of Malkitsedeq, and when we come to Him and confess our sins, he not only heals us from our iniquities but also ‘pronounces’ us clean as He cleanses us from all unrighteousness!



The sprinkling of 7 times on him who is to be cleansed speaks of a complete cleansing; and so, we see how 7 meaning completion or fullness as well as rest, shows how we are fully cleansed by the Blood of Messiah and are now able to enter His rest (His completed work) and continue walking in Him as we continue to work out our deliverance with fear and trembling!

The live bird being let loose in the open field can also be a picture of us, the body of Messiah, who being cleansed and 'marked' forever by the Blood of The Lamb must go out into the harvest field and bring in a bountiful harvest of souls to Messiah!



In Tehillah/Psalm 51 Dawid prays to be cleansed with hyssop and cries out for restoration and asks that he, in a cleansed state, would be sent to teach sinners the ways of יהוה so that they turn back to יהוה. Being cleansed and restored carries a great responsibility for us and we recognise our need to call others to repentance as we teach them the ways of יהוה.

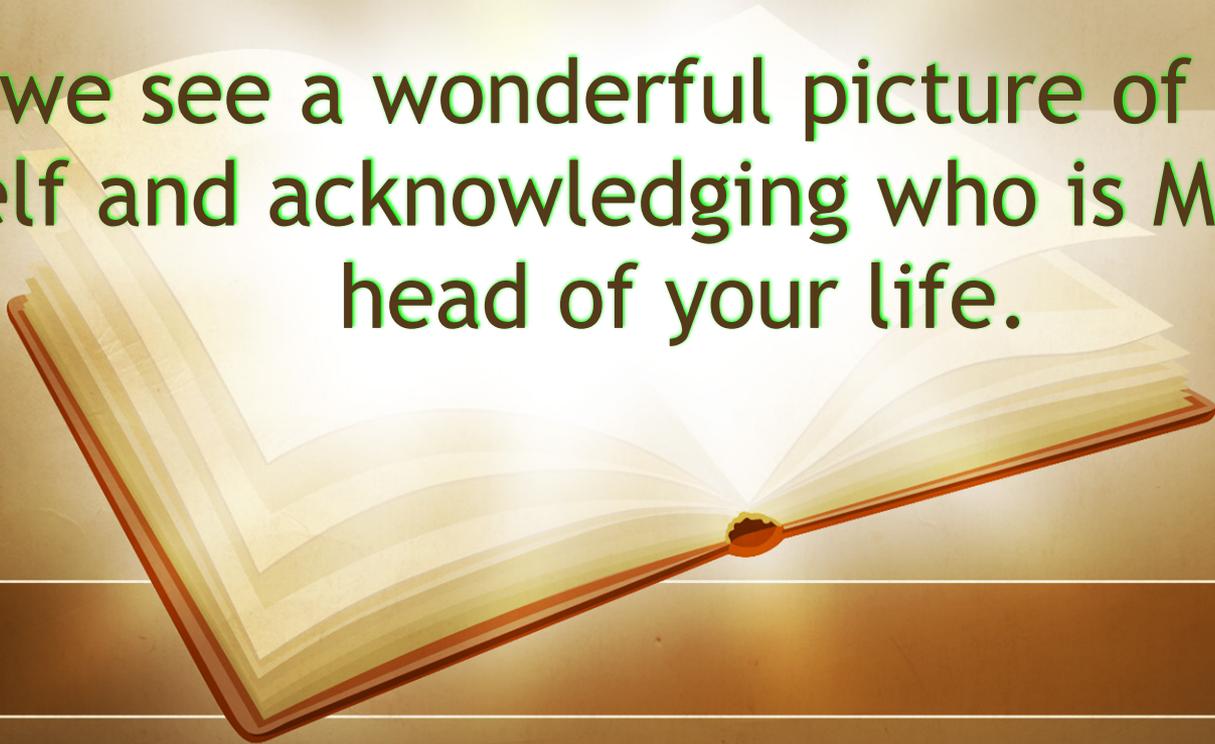


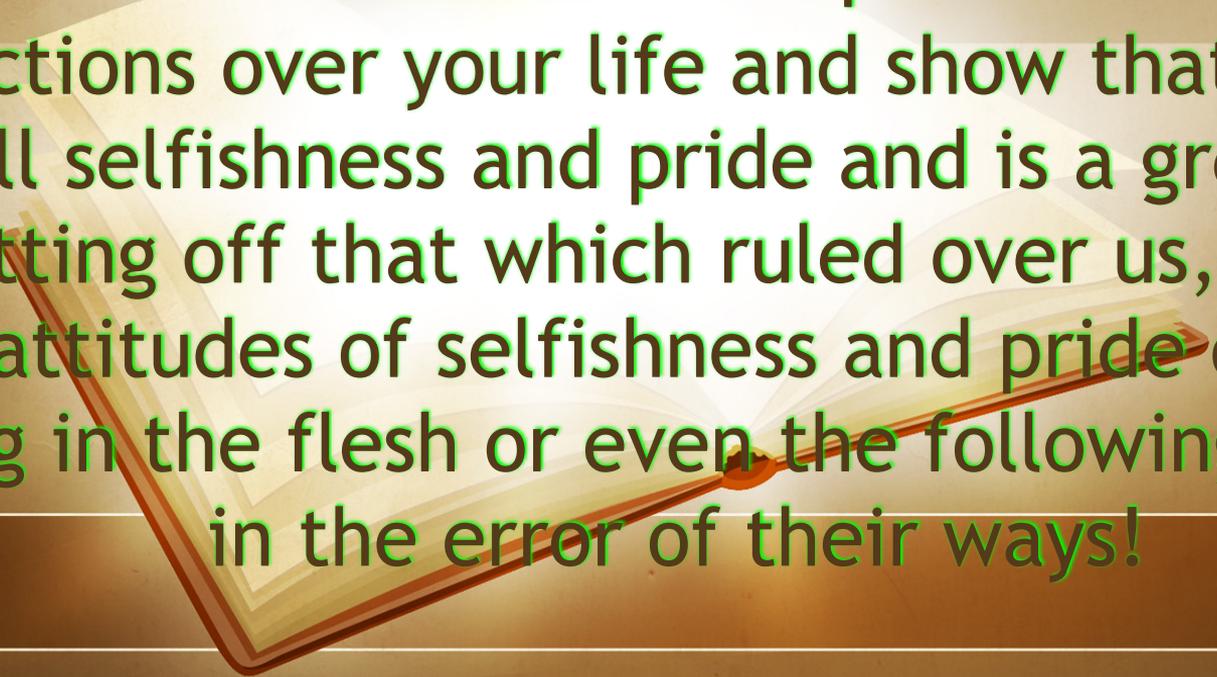
## Verse 8 - first inspection

Part of the cleansing process required that the one being cleansed would shave off his hair and wash his garments, wash in water and then he would be clean and then be able to come into the camp, but stay outside of his tent for 7 days!

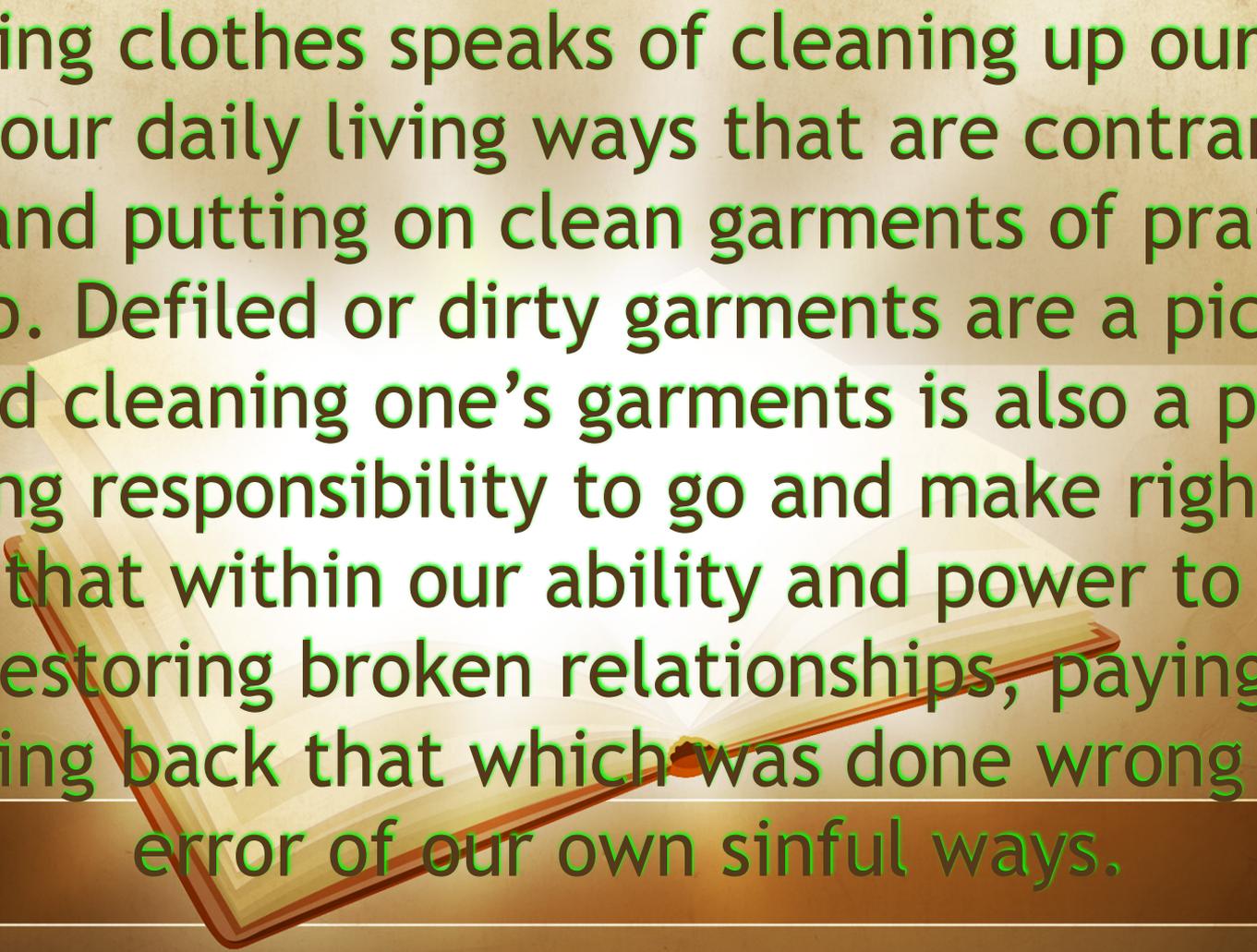


Here we see a wonderful picture of cleansing oneself and acknowledging who is Master and head of your life.



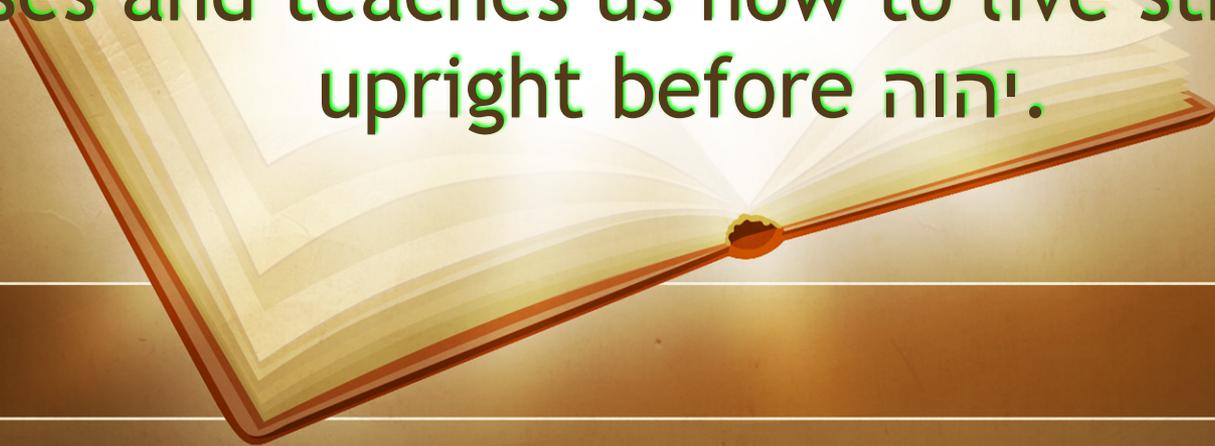


By shaving all the hair off of your head, you would be recognising that you have been walking in obedience to the headship of יהוה and His instructions over your life and show that you strip away all selfishness and pride and is a great picture of putting off that which ruled over us, be it our own attitudes of selfishness and pride or lustful walking in the flesh or even the following of others in the error of their ways!

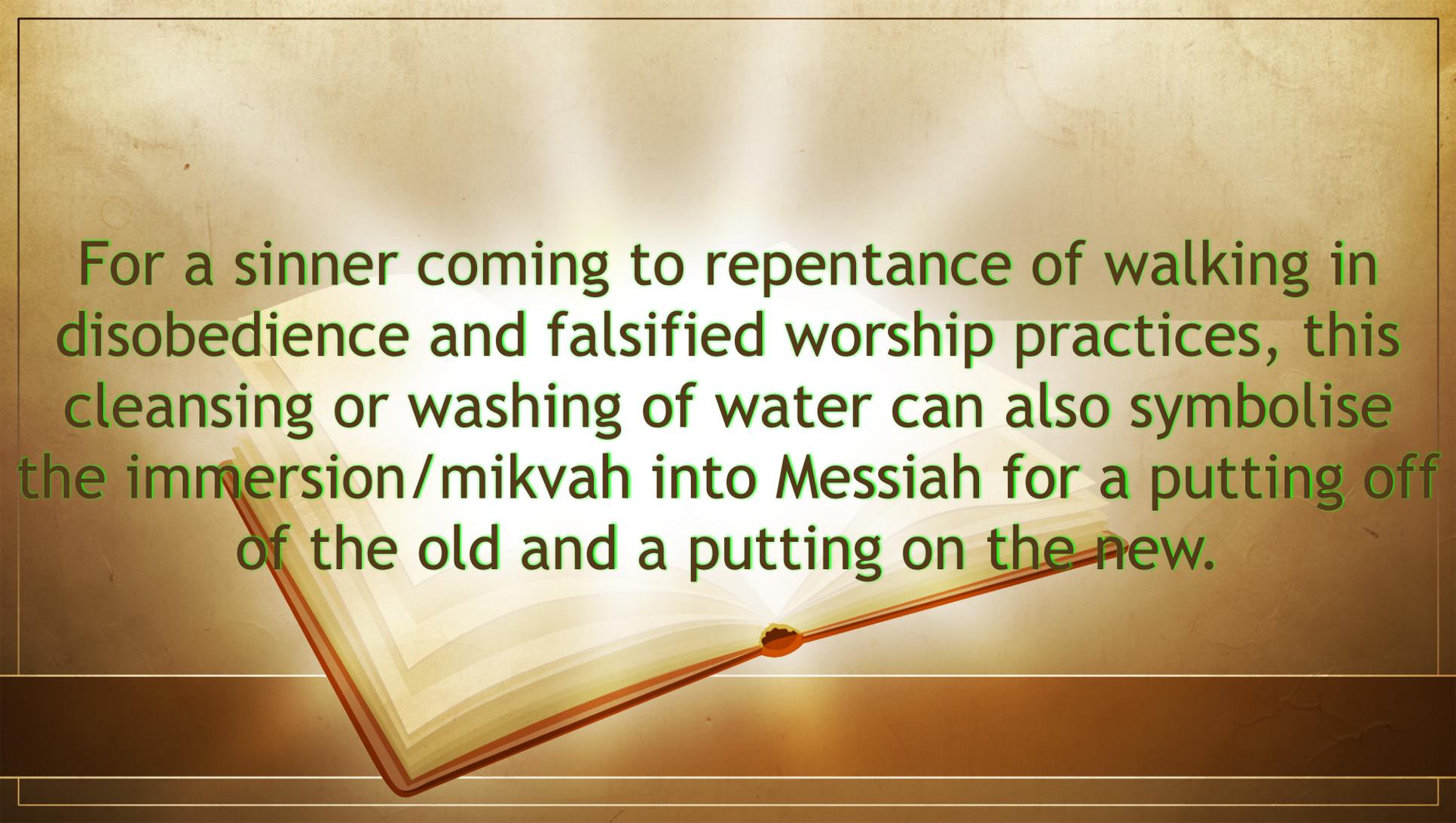


Washing clothes speaks of cleaning up our lives and our daily living ways that are contrary to Torah and putting on clean garments of praise and worship. Defiled or dirty garments are a picture of sin and cleaning one's garments is also a picture of taking responsibility to go and make right those things that within our ability and power to do; be it restoring broken relationships, paying or restoring back that which was done wrong in the error of our own sinful ways.

The washing of water, as we have learned over and over, is the picture of the washing of the Word and being immersed in the Word that cleanses and teaches us how to live straight and upright before יהוה.



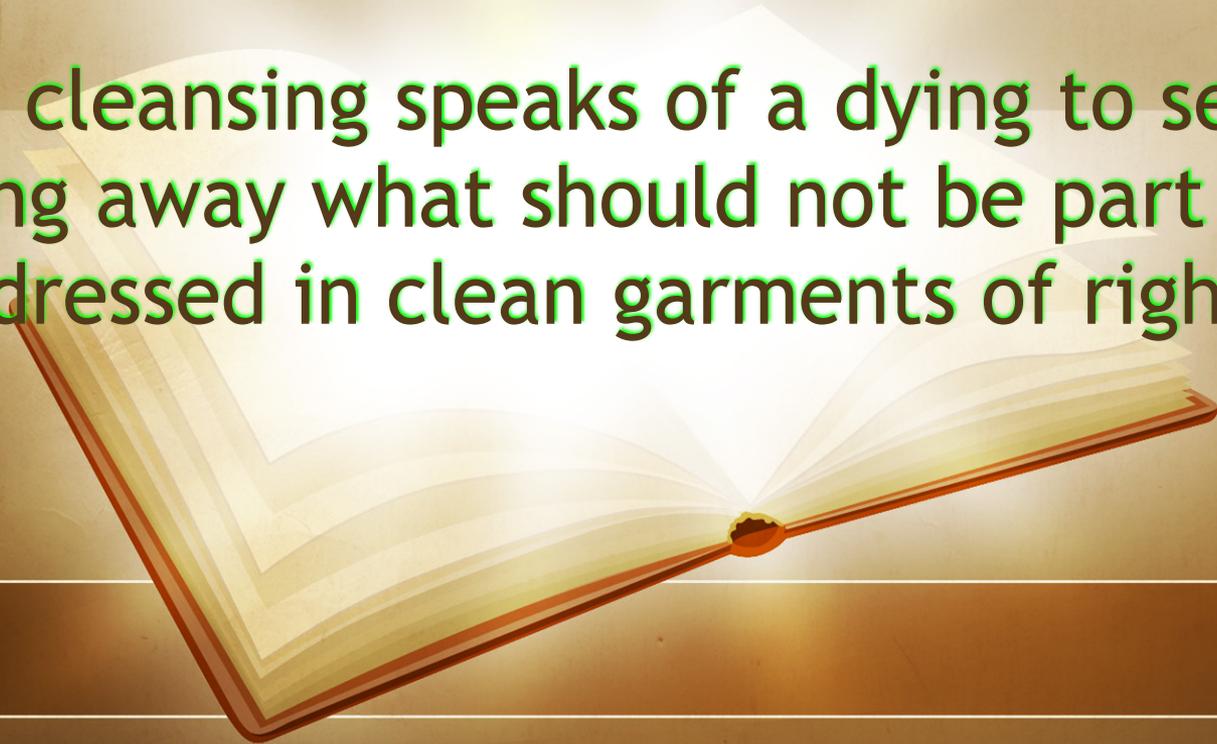
For a sinner coming to repentance of walking in disobedience and falsified worship practices, this cleansing or washing of water can also symbolise the immersion/mikvah into Messiah for a putting off of the old and a putting on the new.



In all these shaving and cleansing of clothes and body we see how this shows that we surrender and submit to Messiah our Head and allow His Word to clean us up; and so, what we see already being portrayed in this chapter thus far is the simple fact that this very torah of cleansing is very much alive and applicable to us today!



This cleansing speaks of a dying to self and a putting away what should not be part of us and being dressed in clean garments of righteousness.

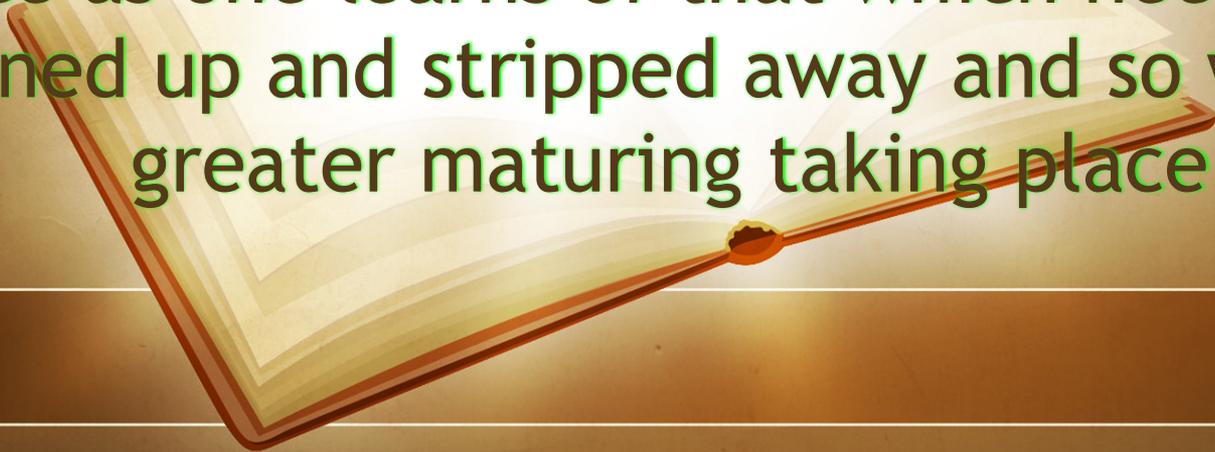


## Verse 9 - on the 7th day

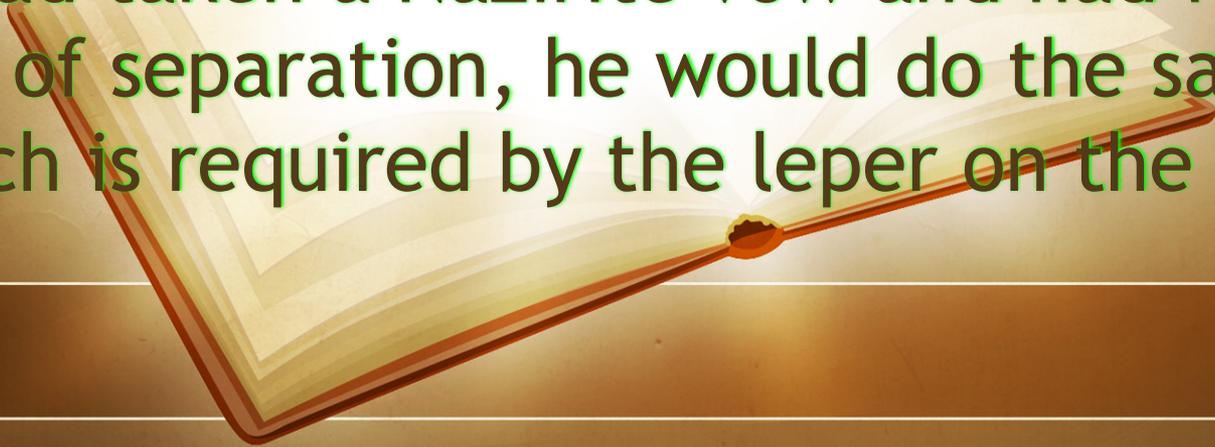
Again, we see the instruction to shave, but this time it is all the hair of his body - head, beard, eyebrows - all his hair and wash his garments and body again.



This is a picture of a total stripping away, as one has undergone initial repentance and immersion and it is clear that as one grows in the Word there is a deeper cleansing and stripping away that takes place as one learns of that which needs to be cleaned up and stripped away and so we see a greater maturing taking place.



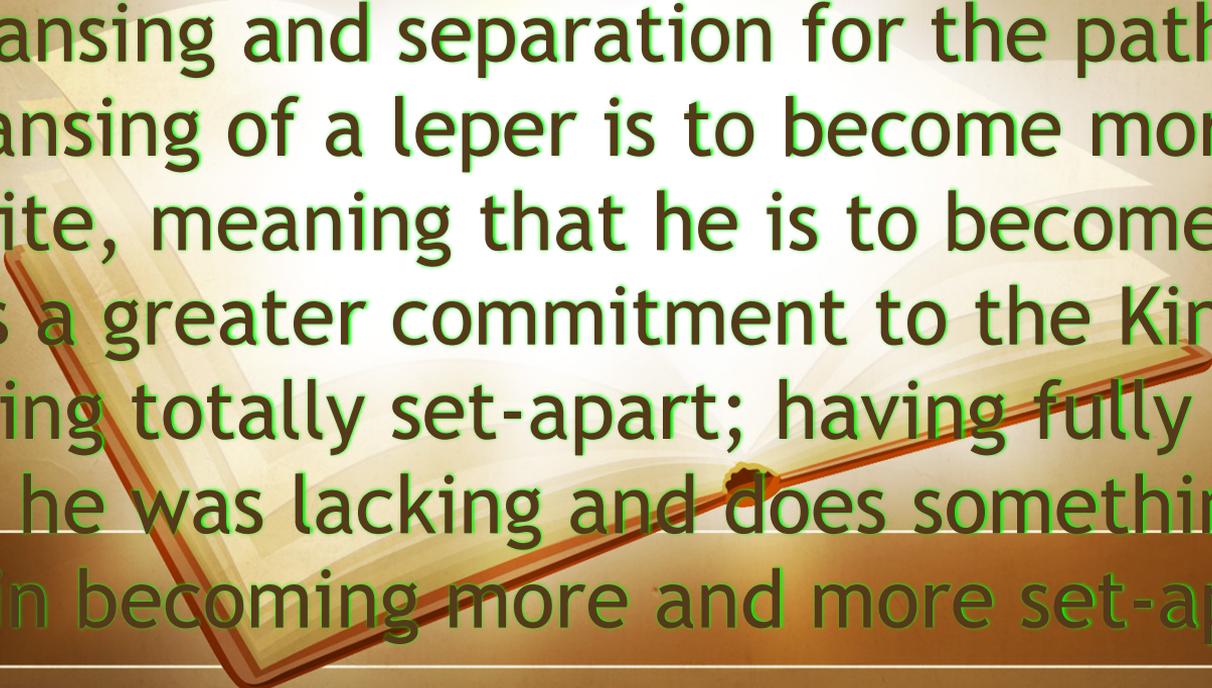
What is very interesting to that note of here, is that this procedure, in verse 9, is the same procedure that was prescribed for a Nazirite vow, when one who had taken a Nazirite vow and had finished his period of separation, he would do the same as that which is required by the leper on the 7th day!



So, what we see from this, is that through this cleansing process and procedure both the leper and the Nazirite are in the 'same position' after being 'separate' for different reasons!

For one, the Nazirite, for the reason of a vow of separation being set-apart for a particular task for the Kingdom; and for the other, the leper, for being separated and cleansed from selfishness, sin and pride.

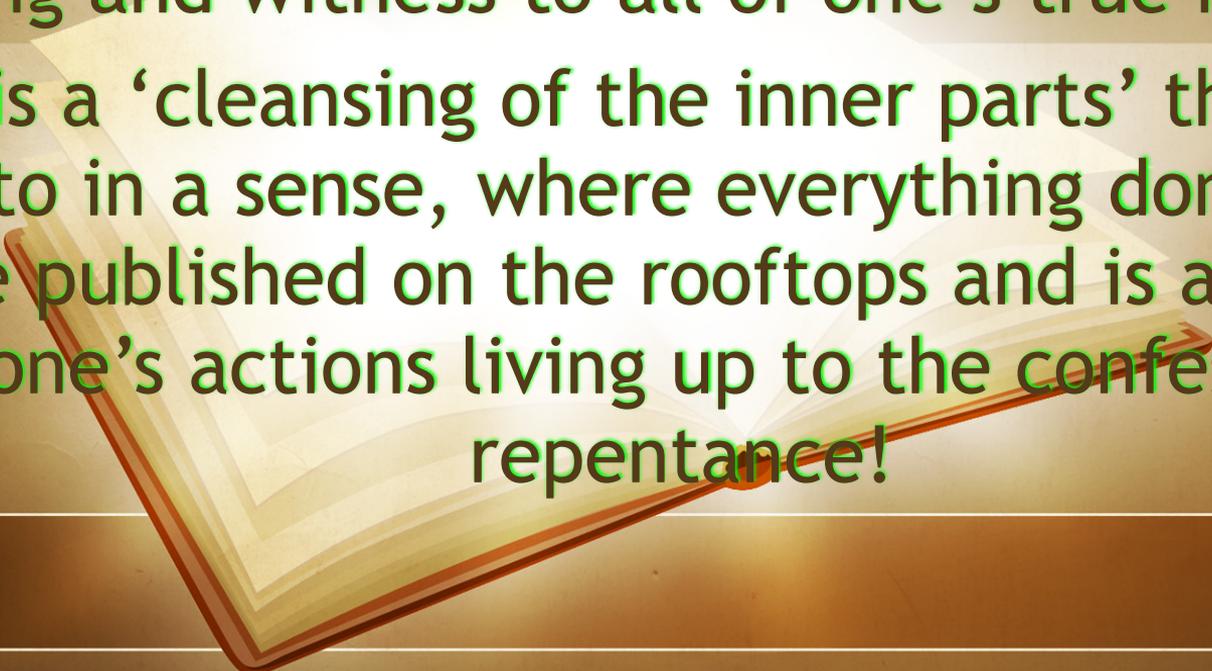
Now both are, through this process, restored to being an ordinary member of the community/body!!!



So, what we learn from this is that salvation/ deliverance does not stop at accepting Messiah as Saviour and Redeemer, but rather calls for a further cleansing and separation for the path to the cleansing of a leper is to become more like a Nazirite, meaning that he is to become one who makes a greater commitment to the Kingdom and becoming totally set-apart; having fully recognised where he was lacking and does something about it in becoming more and more set-apart!

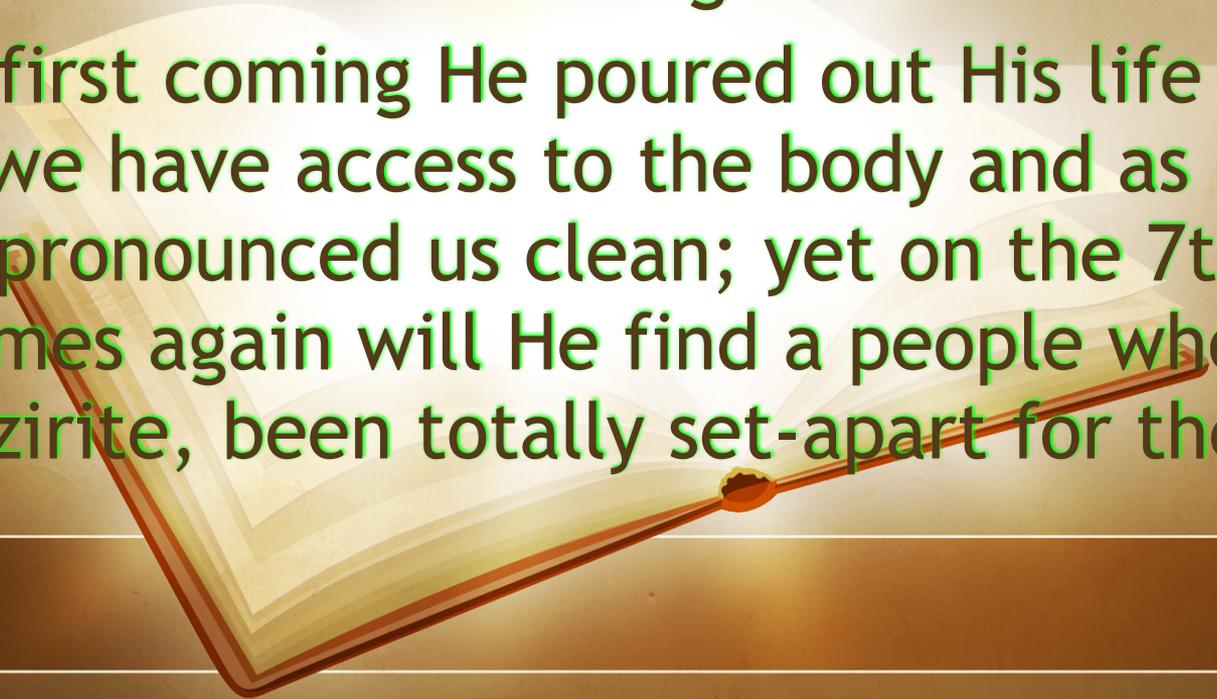
Having to live outside of his tent but still be in the community for 7 days is a picture of 'complete' cleansing and witness to all of one's true repentance.

This is a 'cleansing of the inner parts' that Dawid refers to in a sense, where everything done in secret will be published on the rooftops and is a reflection of one's actions living up to the confession of repentance!



I see these two cleansing procedures, as a picture of the two comings of Messiah.

At His first coming He poured out His life and by His Blood we have access to the body and as High Priest He has pronounced us clean; yet on the 7th day when He comes again will He find a people who are, like the Nazirite, been totally set-apart for the Kingdom?

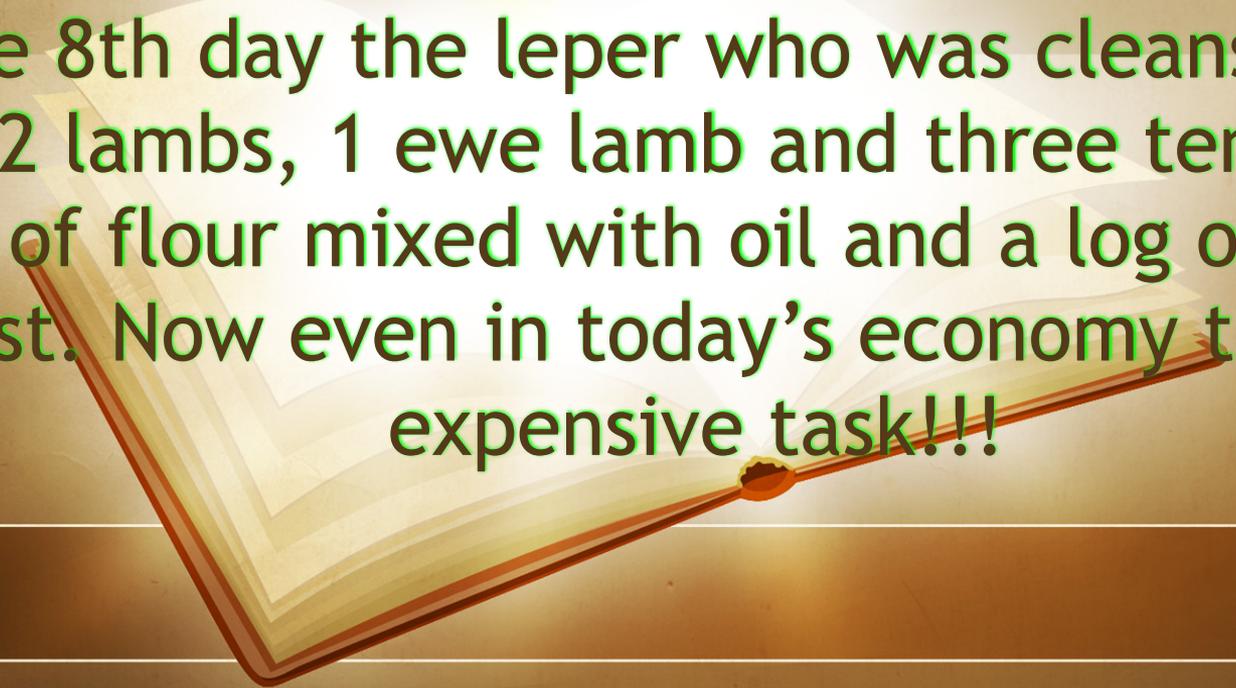


On the 7th day is the final day of our total cleansing in Messiah when our deliverance will be made complete, however if we have not undergone the first cleansing then we are unable to be counted for the 7th day cleansing!



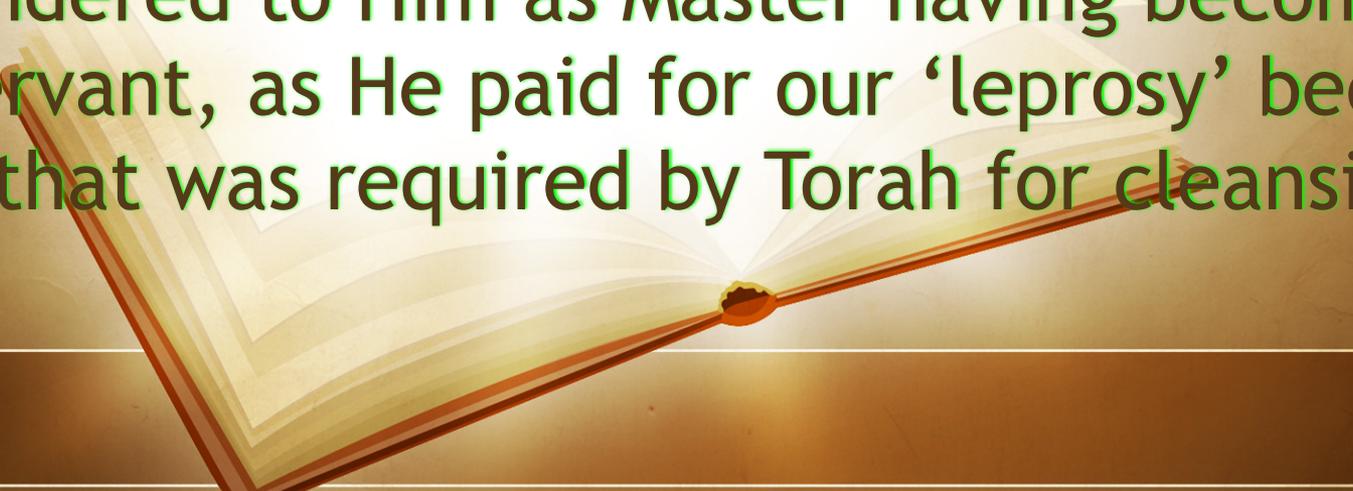
## Verse 10 - count the cost

On the 8th day the leper who was cleansed had to take 2 lambs, 1 ewe lamb and three tenths of an ephah of flour mixed with oil and a log of oil to the priest. Now even in today's economy that is an expensive task!!!



The 8th day speaks of complete and lasting  
cleansing, which by the Blood of Messiah we have  
the assurance of eternal/everlasting life!  
Being purified is an expensive task and we are told  
to count/consider the cost.





Messiah has paid the price - a price we should not take lightly or push aside but rather be found to be surrendered to Him as Master having become His bondservant, as He paid for our 'leprosy' becoming all that was required by Torah for cleansing!

## Luqas/Luke 14:33

“So, then, everyone of you who does not give up all that he has, is unable to be My taught one.”

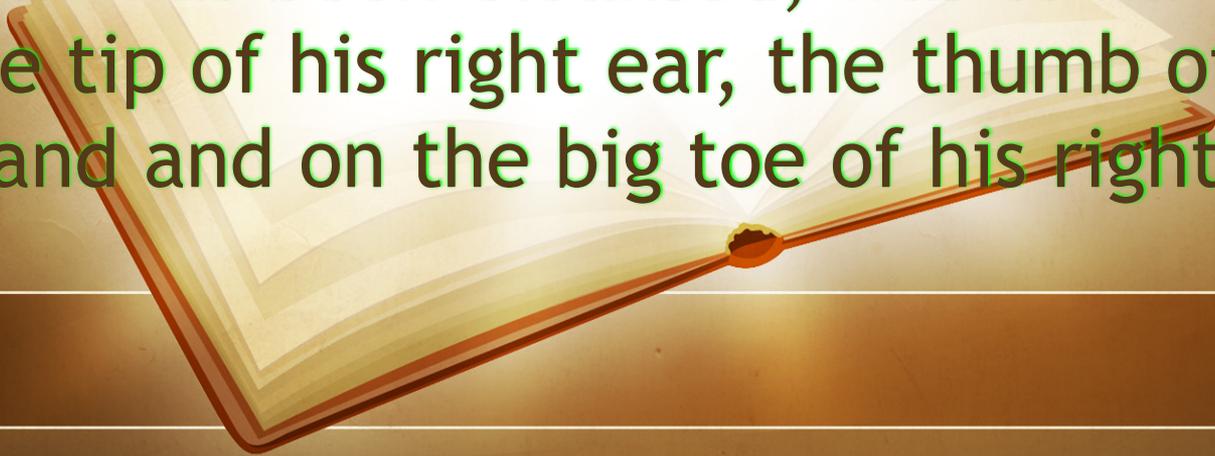


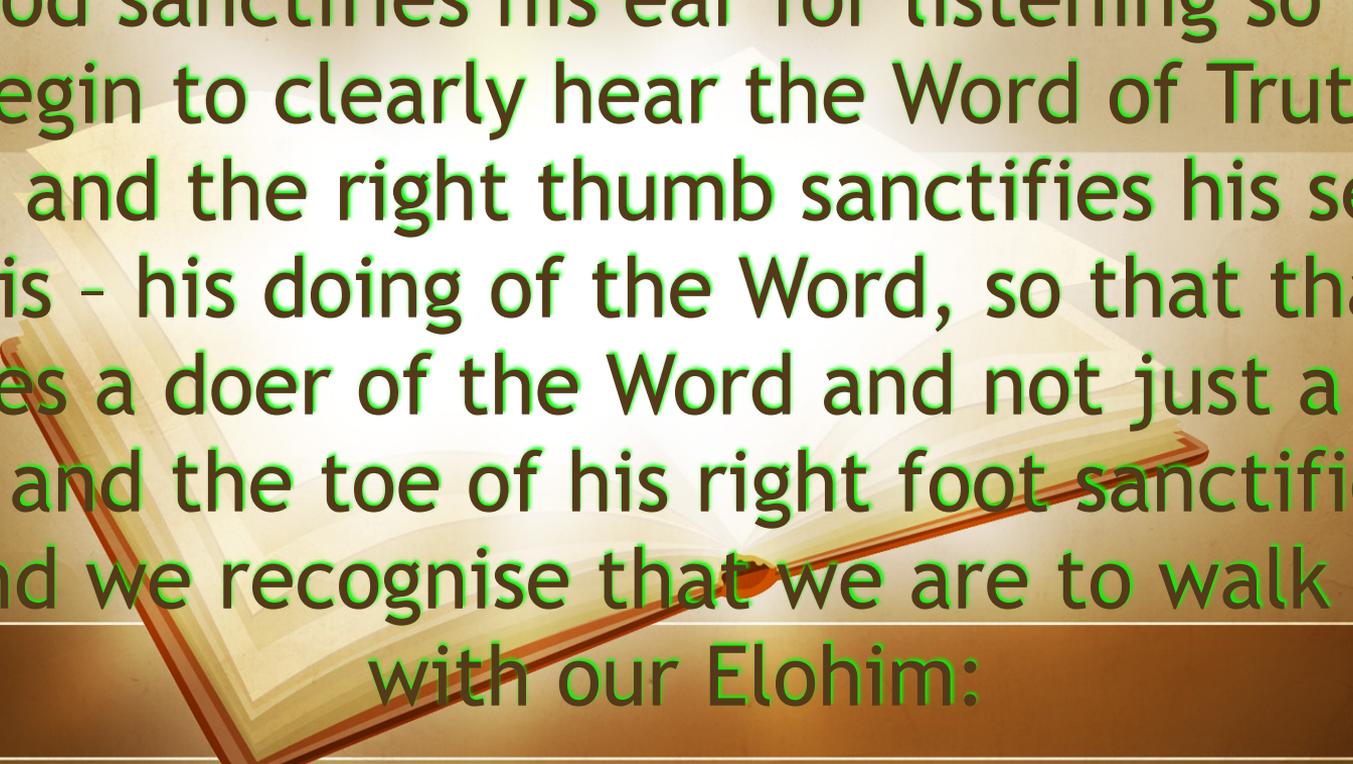
The deliverance that He has worked for us came at a price - His own life - and now we are His and therefore we must give up all that we have and follow our Master יהושע, our High Priest!!!



## **Verse 14 - application of Blood - sets us apart as priests!**

In this verse, we see the instruction given for the leper who has been cleansed, was to have blood put on the tip of his right ear, the thumb of his right hand and on the big toe of his right foot.

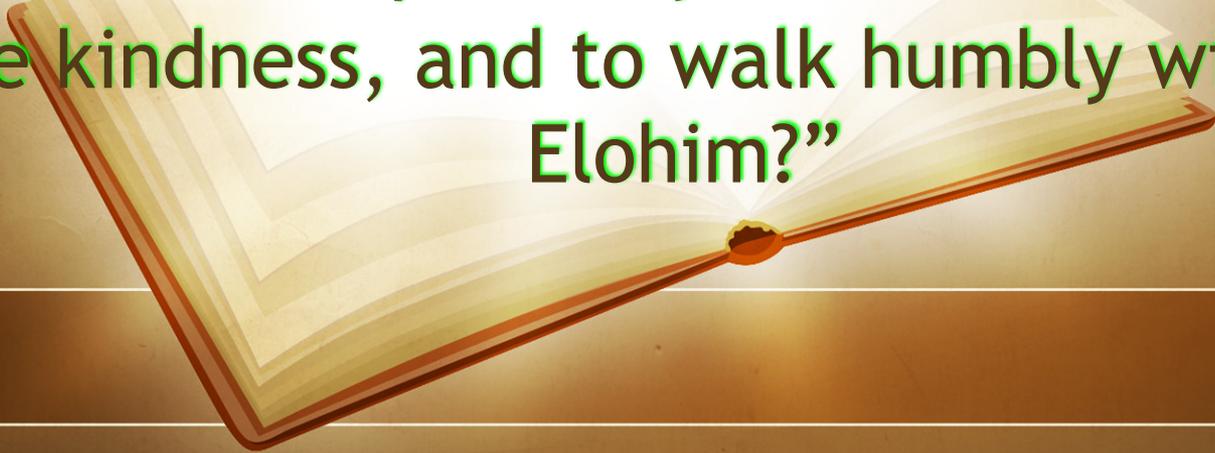




Now we understand how this process speaks of sanctification and shows how the application of the blood sanctifies his ear for listening so that he may begin to clearly hear the Word of Truth with clarity; and the right thumb sanctifies his service - that is - his doing of the Word, so that that he becomes a doer of the Word and not just a hearer only; and the toe of his right foot sanctifies his walk and we recognise that we are to walk humbly with our Elohim:

## Miḱah/Micah 6:8

“He has declared to you, O man, what is good. And what does יהוה require of you but to do right, and to love kindness, and to walk humbly with your Elohim?”



**What does יהוה require of us?**

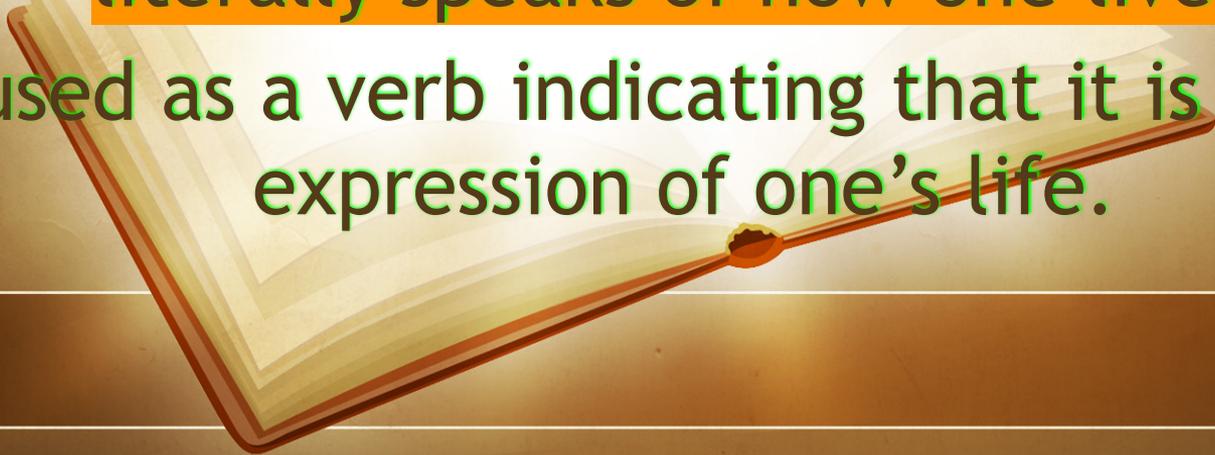


**Well, as we can clearly see - that  
it is to do right, love kindness and  
walk humbly with our Elohim!**



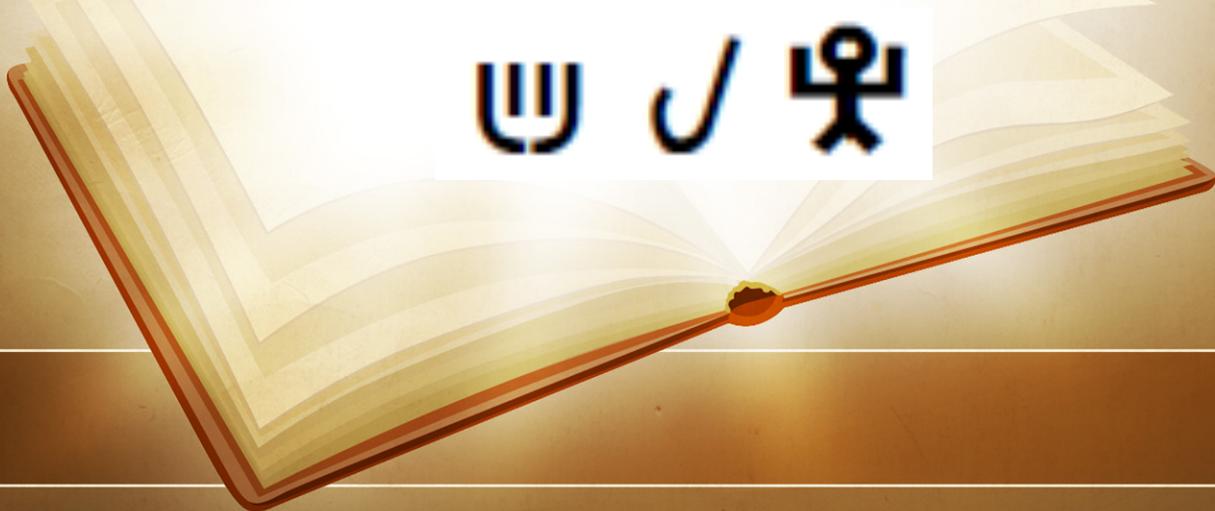
The term 'Walk', in Hebrew, comes from the root word הֵלֵךְ *hā·lǎk* - Strong's H1980 which means, 'to walk, to live, manner of life, cause to live' and literally speaks of how one lives.

It is used as a verb indicating that it is an active expression of one's life.



The root word for walk - הָלַךְ halak - Strong's H1980  
in the ancient pictographic script looks like this:

ש ח ל



# Hey - ה:



The ancient script has this letter pictured as , which is 'a man standing with his arms raised out'. The meaning of the letter is "behold, look, breath, sigh and reveal or revelation", from the idea of revealing a great sight by pointing it out. It also carries for us the meaning of 'surrender', as we lift up our hands and submit to יהוה as we lift our hands in praise, declaring His authority under which we humbly submit!

## Lamed - ל:



The ancient script has this letter as , and is pictured as a 'shepherd's staff', can give the meaning of 'to or toward' and can represent that which pushes or pulls a flock in a direction, and can speak of authority or a yoke that is used to lead and guide, as well as the ability to bring back by Authority.

# Kaph - ק:

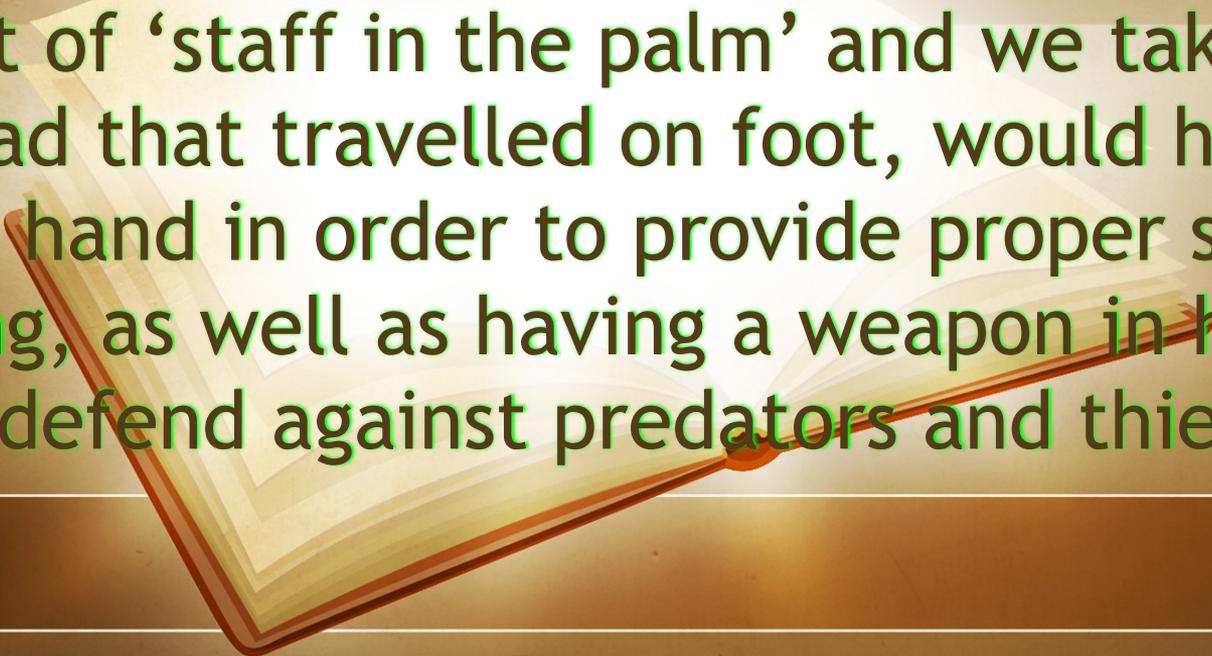


The ancient form of this letter is  - meaning 'the open palm of a hand'. The meaning behind this letter is 'to bend and curve' from the shape of a palm as well as 'to tame or subdue' as one has been bent to another's will (under their hand), as an open hand symbolises submission. This also can picture for us a palm or palm branch from the curved palm shape. The hand also speaks of one's work, or under whose hand you submit and obey!

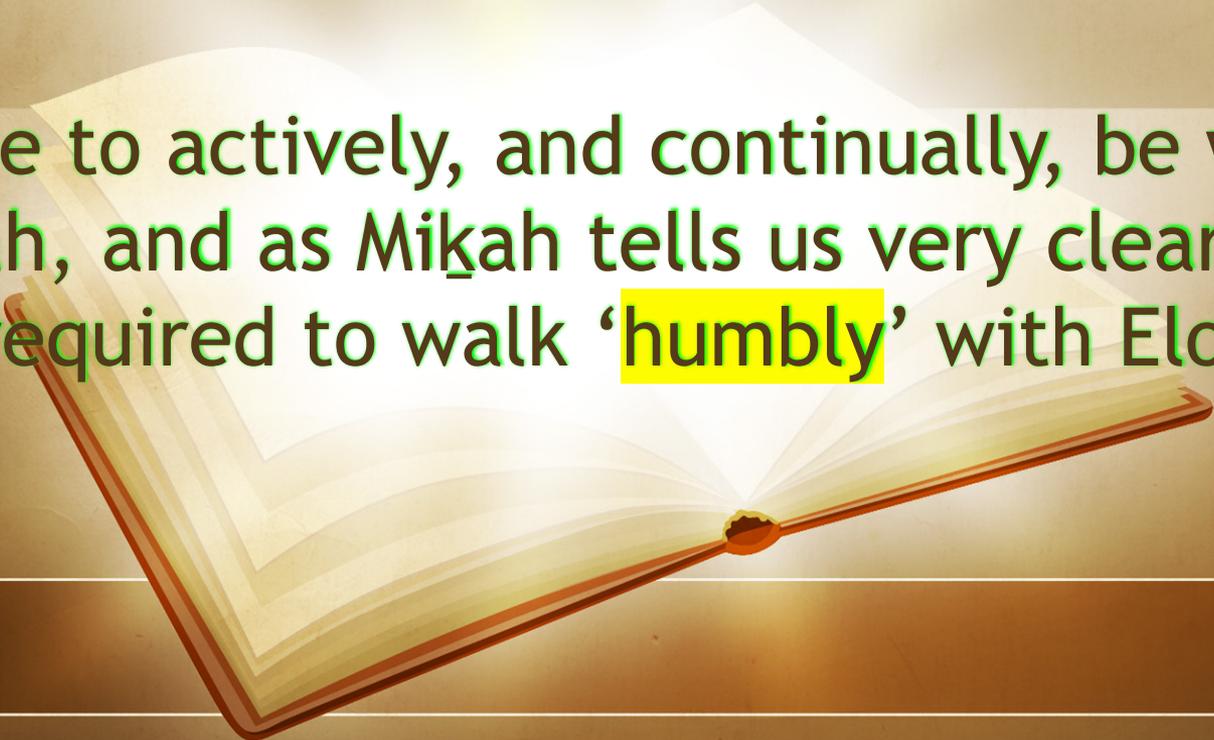
When we look at the letters that spell out the root word that for 'walk' we are able to see a great declaration:

**BEHOLD THE STAFF IN THE PALM!**



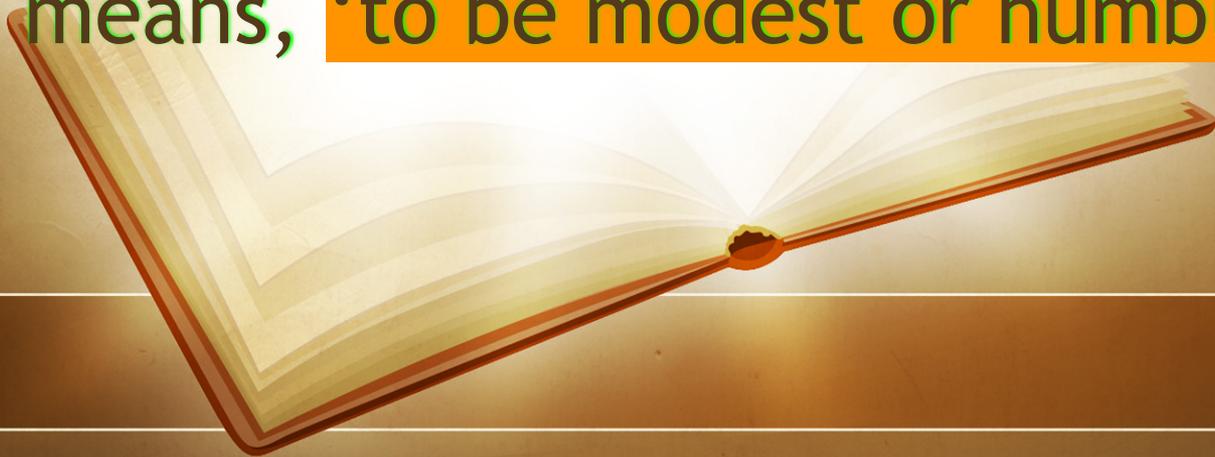


With the picture of the shepherd's staff and the open palm of the hand, we are able to see the concept of 'staff in the palm' and we take note that a nomad that travelled on foot, would have a staff in his hand in order to provide proper support in walking, as well as having a weapon in his hand to defend against predators and thieves!



We are to actively, and continually, be walking in Messiah, and as Miḵah tells us very clearly: we are required to walk 'humbly' with Elohim.

The Hebrew root word used in Miḵah/Micah 6:8 for 'humble' is צַנַּע *tsana* - Strong's H6800 which means, 'to be modest or humble'.



In Mikah/Micah 6:8 it is expressed as follows: **וְהֵצִינֵנוּ**

**‘ve-ha-ts’nea leket’** which literally expresses

‘a making humble to walk’ or ‘showing a humble

walk’, again emphasising that our humility is seen

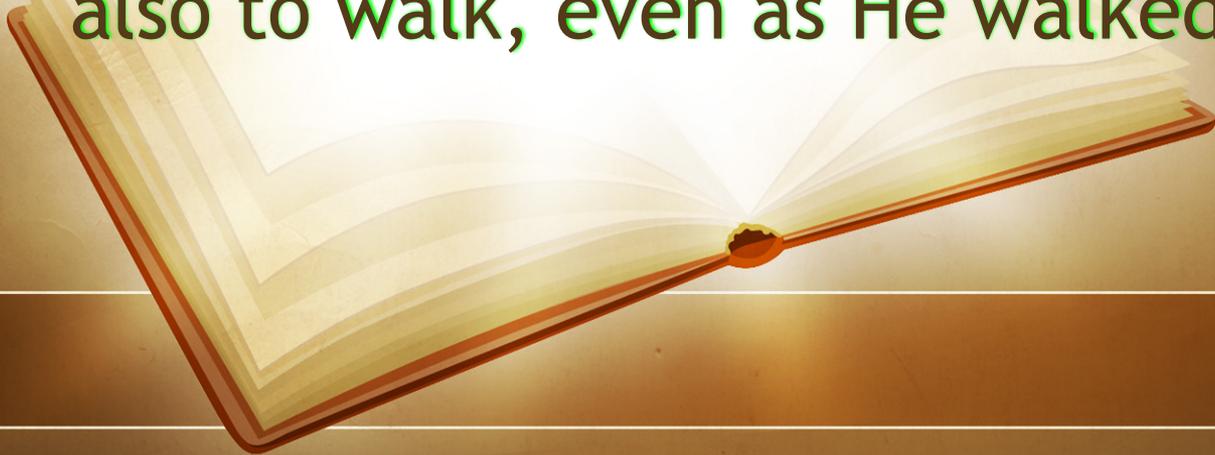
in our walk - that is our walk of obedience as we

clearly see and understand the words in:

**(Yohanan Aleph/1 John 2:6)**

## Yohanan Aleph/1 John 2:6

“The one who says he stays in Him ought himself also to walk, even as He walked.”



The Greek word that is translated as 'walk' is περιπατέω peripateō - Strong's G4043 and carries the same meaning, which is, 'to walk, behaviour, to conduct one's self, to make one's way, to tread with the feet, to make one's life'.



Why all the definitions?

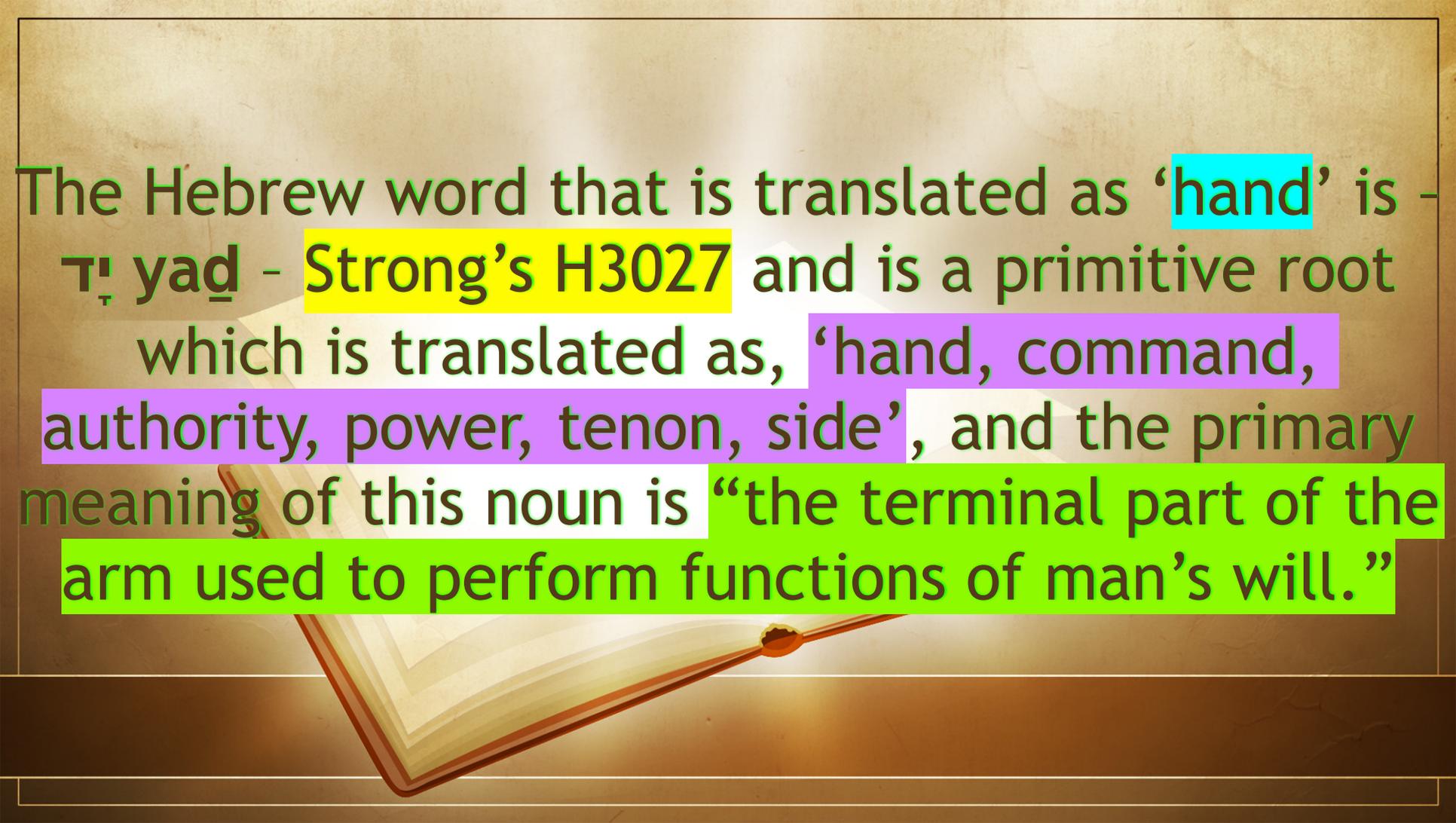
To clearly reiterate that to walk as Messiah walked involves action and that action is to be in complete line with His walk and that is a walk of total obedience - the greatest expression of humility!



What is important for us to understand, in this application of blood to the right ear, thumb and toe, is that the one being cleansed, is not only cleansed but is cleansed and lifted up to a place of service!!

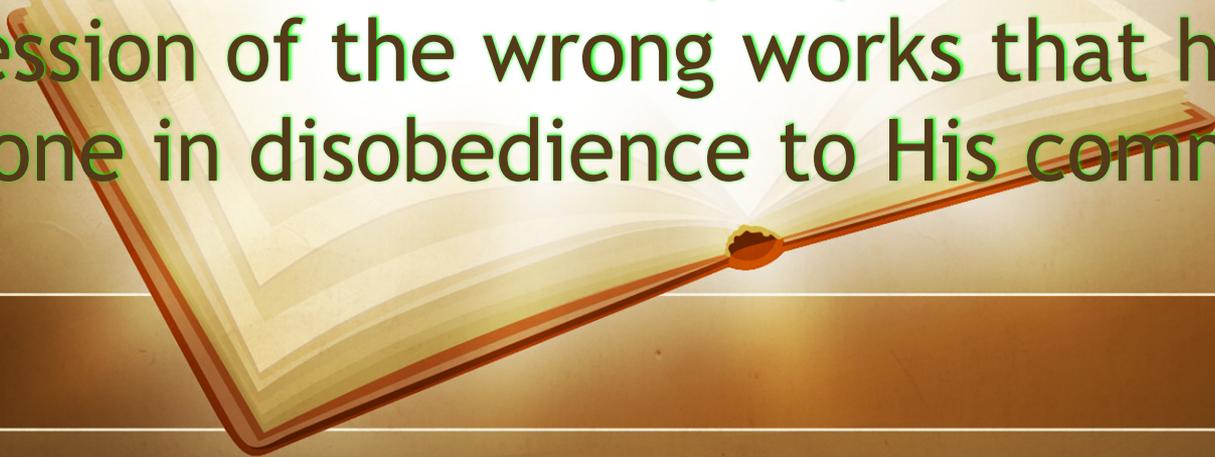


The Hebrew root word that is used here for 'ear' is **אָזן** ozen - Strong's H241 which means, 'an ear, hear, attentive, closely, recite, reveal' and comes from the root verb **אָזַן** azan - Strong's H238 which means, 'to give, ear, listen, pay attention, perceived by ear', and while this also carries the meaning to listen and listen attentively, it literally means to 'cup the ear' - in other words give your complete attention and be obedient to take it all in.



The Hebrew word that is translated as ‘hand’ is –  
יָדַד yad - Strong’s H3027 and is a primitive root  
which is translated as, ‘hand, command,  
authority, power, tenon, side’, and the primary  
meaning of this noun is “the terminal part of the  
arm used to perform functions of man’s will.”

We understand, in the Hebraic mind-set, that one's hand symbolises what one does or one's 'works' and so to extend the hand to יהוה can carry with it a dual purpose of firstly a confession of the wrong works that have been done in disobedience to His commands



and at the same time also can render a thanksgiving for us being His workmanship, created in Messiah יְהוֹשֻׁעַ unto good works, in restoring to us the ability to walk in and do the good works that were prepared beforehand for us to do!

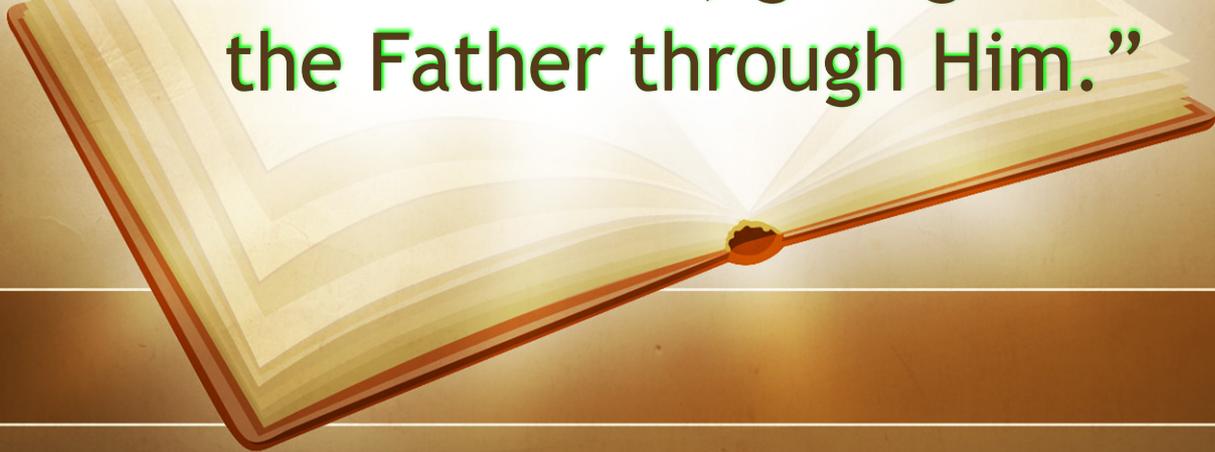


This speaks of an acknowledgement and a total  
surrender of self in complete submission to  
guard to do the clear instructions of Elohim as  
we are guided by His Mighty Right Hand - יהושע,  
and so in everything we can give thanks as we  
'do' it in Messiah:



## Qolasim/Colossians 3:17

“And whatever you do in word or deed, do all in the Name of the Master יהושע, giving thanks to Elohim the Father through Him.”



**In all that we do - we do according to His Word and give Him thanks as we confess and surrender our own ways to submit to His!**

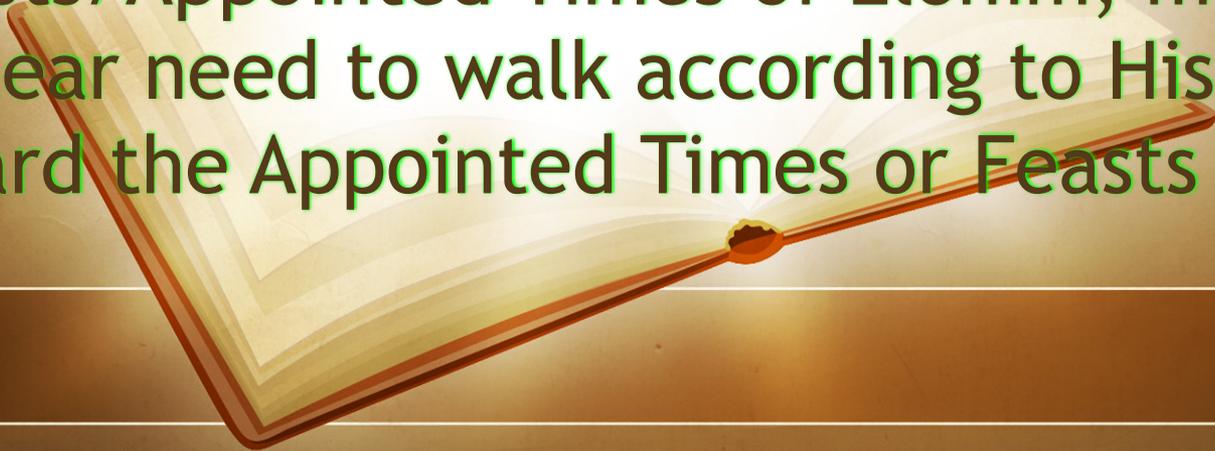


The Hebrew word that is translated as 'foot', as in 'right foot', comes from the root word רַגֶּל regel -

Strong's H7272 which means, 'a foot/feet or to walk', and in Scripture, this often speaks of one's

obedience to walking according to the commands of יהוה and obeying His call to keep His feasts as commanded!

This same root word is used in Wayyiqra/Leviticus 23 and is translated as 'times', in reference to the 3 times a year all males were to appear before Elohim at Yerushalayim, which would collectively cover all 7 Feasts/Appointed Times of Elohim, marking out the clear need to walk according to His word and guard the Appointed Times or Feasts of יהוה!



The Word teaches us how to walk and guides us in paths of righteousness and helps us in recognising the need to guard and keep His Feasts, as opposed to being led astray by false man-made feasts that are rooted in pagan worship practices!

