



Parasha: ..... **METZORA/DISEASED\***

Torah Portion: ..... **VAYIKRA/LEVITICUS 14:1-15:33**

Tanak: ..... **2 KINGS 7:3-20, HOSEA 6:1-9**

Brit Hadasha: ..... **MATTHEW 23:25-26, LUKE 17:11-19**

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**T**ORAH HAS A WAY of leveling the playing field. In the last parasha, we saw how the leper was publicly recognized as having a skin affliction. It would have been very humbling and caused much embarrassment for the one who was found with such an affliction. Imagine if you had to go before the priesthood because your helpmate was concerned about an strange imperfection on your shoulder. Can you conceive how you might feel after arriving to be presented to the priest and he declared you *tamé*/unclean? And then he volubly proclaims your unclean status as you exit out so that everyone in the camp of Israel hears about your plight. Not only this, but your clothing was also ripped and your hat removed and hair messed up. It would be overwhelmingly demeaning.

Yet, your affliction was not continual, although, you spent seven days outside of the camp praying and fasting. When you find that the sore had healed up, you were ready to resume community companionship. At this point, you were to return to the priest that was coming to see you and others like you. Upon the completion of a ritual rite, as a former leper, you would be welcomed to re-enter camp, but not within your own tent. You, also, would be required to shave your hair.

At this juncture you could look like any other leper coming back into community. But you would also look like a person that has either begun or finished a nazirite vow.<sup>1</sup> This would also allow others to see that YHVH has restored your cleanness and has granted you access back to your community status once again.

It is conceivable that others, instead of taunting or cursing, would come and talk with you about you're absence and update you with all that you missed while you were away; or, perhaps, just be a friend to you since you were in mandatory seclusion.

YHVH is reminiscent of this with us. When Yeshua spoke about the prodigal son who came back home, His parable relates to the preceding scenario. The prodigal had squandered all of his inheritance on corrupt and riotous living and became impoverished. His father greeted him with open arms with a ring for his finger and a family feast in his honor.

We are not meant to waste away out in the valley of despair. We have such a High Priest that meets us in the pit and delivers us out of captivity and bondage. He heals our wounds and restores us back within the boundaries of His righteousness. While we cannot measure up to His Righteousness, He does place the expectation upon us to keep His commandments and to do what He has instructed us to do. Our salvation was through His blood; however, our way of life must be lived through obedience unto Him. Herein, we find ourselves without the spot and blemish before we were exiled from the community.

Our love for Him is shown by keeping His precepts of how to stay in His presence by keeping clean and not profaning our bodies with the defilement of this dying world. As we come into YHVH's community, the household of faith, the world around us will detect a marked difference in our lives from our previous existence. Our lives become noticeably distinct from the world, as we enter into covenant. We cannot escape the scrutiny of YHVH as we walk in obedience or disobedience. If we obey, our lives are overtaken by blessing beyond measure. If we disobey, then our lives are marked by the afflictions that YHVH has proclaimed to be the curses of sin.<sup>2</sup> Either way, the nations surrounding us will notice a distinction in our lives. It is better to bear the humility that eventually elapses and receive the love of YHVH being united with the house of Israel as we are restored back into Covenant, than never have the awesome privilege to partake of His goodness!

## Shavu Halacha/Weekly Walking:

*Chastisement meets up with all of us as some point. Whether it is straight from YHVH or by way of rebuke that YHVH calls another person to bring us, we all face the humility of being rightfully corrected. It takes courage and stamina to not run the other way after admonishment, no matter where it comes from. Looking people in the eye who have seen our dirty laundry and then to continue to be connected to them takes power that YHVH extends to us. It is not within our own flesh or our mind's desires. The reality is that we must each face what YHVH has in store for us as part of walking out judgment in the here and now. If we put it off, it does get worse.<sup>2</sup> However, when we face the battles before us head on and allow the Ruach haKodesh to pick us up when we fall, we learn much more about obedience and how to take rebuke, as well as, how to give rebuke. Most people are prepared to give a criticism, but are not available to receive it from others around them. Going through a chastisement from YHVH is as much about learning lessons from our circumstances and passing these lessons for others to learn from our mistakes. Remember, YHVH disciplines him whom He loves.<sup>3</sup> This is our counsel as well. Don't be so quick to judge and admonish others until you are willing to walk with them in love and comfort them through the pain of their discipline.*

**Days 1-2**

PARASHA:  
LEV. 14:1-32

TORAH STUDY

PRAYER LEAVES

1. In the opening words of our reading, we see hope. Not just the ability to be cleansed, but a declaration that this will happen in the day of the leper's cleansing. He shall be brought to the priest. The priest shall go out to the outside of the camp to meet those ready for re-entry into the community. How do you see this as representing hope to those that had been sent away as lepers or the unclean from other afflictions?

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Discuss the redemptive implications this presents to us when we were far off from YHVH and He sent Yeshua as our High Priest, Who is our gateway of cleansing, back into His Kingdom and community of Israel. What is the process that takes place upon our Messiah calling and appointing us to Himself?

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2. YHVH searches to and fro, looking for a righteous person in the earth.<sup>1</sup> The priest, likewise, looks to and fro upon those who want to be cleansed so that they can come back into right relationship with YHVH and others. Compare how we are to function in the role of a priest to those around us. How are we likened to YHVH's hands, feet, mouth and ears on earth?

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3. Here, once again, we see the priest's role as going out to the people for the sake of renewal and restoration. The priests were consecrated and set-apart, yet that did not preclude them from searching, calling out to others for deliverance and atonement. How do you see that the priesthood would have worked in going out to meet the people to bring them back to community with a clean status? How did the priesthood refrain from being contaminated from the unclean and death that lived outside the tabernacle curtains?

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How should we see ourselves in doing the same work as priests as we go out to meet the people that are called to belong to YHVH and find His Salvation?

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Moreover, how do we keep ourselves separate from the realm of the unclean and yet minister to those that are seeking to come in or come back into the community of Messiah's Body?

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<sup>1</sup>2Chronicles 16:9

4. Through all of these questions, we are referring to the leper who is the one that has been sent out of the camp so as to not contaminate others or defile the Tabernacle of YHVH. The individuals who are met by the priest must go through the cleansing ritual process, which is required of suspected community members. The obvious exception would be those who clutched to a “righteous” leper while in their separation. This gives rise to the question of who we are to minister to and who YHVH is calling, even calling back, to His Kingdom. While we are to make disciples of all nations, we see that Messiah said that He came to restore the lost sheep of the house of Israel.<sup>2</sup> However, Israel was dispersed among all the nations of the earth. Thus all the nations that disciples would come from, would host and contain the lost sheep of the house of Israel. In this context, to whom are we to minister and from whom are we to make disciples?

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5. Shaving all of the hair of one’s body is about as humiliating as calling out “Unclean! Unclean!” everywhere one has to go. Compare this act to the Nazirite as he enters and finishes his vow.<sup>3</sup> How could the cleansed person be seen upon re-entry to the camp?

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6. When the priest went through the purification ritual, he was to use two live, clean birds, cedar wood, a scarlet string and hyssop for the cleansing rite. How do each of these items represent Messiah and our role as we are in Him?

Slain bird:

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Live bird:

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Cedar wood:

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Scarlet string:

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Hyssop:

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Runnig water:

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7. Considering the eight day cleansing rite, discuss how it is pertains to us, what the animals represents and why the eighth day would be important in relationship to the priesthood.

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**Midrash Point:**

The cleansed leper had the blood and the oil from his offering placed upon his right ear, right hand thumb and right big toe. This has obvious similarities to the ordination process of the priest(s).<sup>4</sup>

Discuss why YHVH would cause these completely different situations to be so identical to each other? Moreover, what does this do for the sake of the leper being restored?

<sup>2</sup>Jer. 50:4-6 & Matt. 15:24

<sup>3</sup>Bamidbar 6:19

<sup>4</sup>Vayikra 8

**Days 3-4**

PARASHA:  
LEV. 14:33-57

TORAH STUDY

PRAYER LEAVES

1. Many would like to say that YHVH is not concerned with anything other than our souls. Yet, in Torah we clearly see that YHVH takes care of four primary aspects of humanity: Individuals, their clothes, their homes/dwellings and their food. The food is not part of the equation for the test of leprosy, but it is affected when the stove/oven has to be smashed, or a bowl has to be shattered, especially if food was in it. What do the three items regarding leprosy have in common? Obviously it is what we are covered with and how, either by smaller “tents” for clothing, or larger “tents” for homes. Why would YHVH be so involved in the redemption/cleansing process for clothes and homes for the sake of man?

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2. We have already discussed the aspect of leprosy on man being a plague that YHVH uses for the sake of separation, discipline and, ultimately, restoration and redemption. In verse 34, we see this much more succinctly. YHVH tells Moshe and Aaron, “I put a mark of leprosy on a house in the land of your possession.” Once again, we see the hand of YHVH doing something that we equate with evil or curses originating from the “enemy.” Why would YHVH want us to see Him in this light?

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3. The act of placing a mark upon the possessions of YHVH is not unfamiliar. We saw it in the exodus story. We see it continued in the placement of a mark upon a bond-slave in regard to a ring in his ear which establishes his desire to stay with his master. We will see it once again when YHVH sends His angel out to seal those that are not to be touched during the great tribulation. Discuss why YHVH would use marks when He sees and knows everything about us anyway. Why are the marks important to Him and to us?<sup>1</sup>

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4. The marks placed on Messiah are permanent marks that could be seen and touched by others. We know this from the account of “doubting” Thomas not believing Messiah had been raised from the dead. Give an account for the marks which Yeshua bore for us and how those marks fulfill the test for leprosy for our sake as we, and all of our possessions, are defiled by the world around us.

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<sup>1</sup>Ezekiel 9:4

5. The mark of leprosy could be looked upon as the same as the skin affliction. However, it might be easier, for us, to understand it in terms of mold and mildew. In other words, when YHVH places a mark of mold or mildew within our homes, it needs to be examined and eradicated. In some cases, it may even have to be destroyed and rebuilt. These are not plagues that can eat away at our bodies, but they can decimate our insides, causing respiratory diseases, headaches, vision problems and, even, death. Any negative attribute placed within our lives by YHVH can spread and become a consuming problem that leads us to a place of either Life or death. Summarize how YHVH assigning a mark could lead to Life or death.

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6. YHVH is in the business of rebuilding, reestablishing, renewing and restoring. As such, the idea of having to cut out a section of a home or a garment, then repairing that section with proper, clean materials does not come as a surprise. He wants us to live without the anxiety of being in an unclean environment or being stained with blemishes on our person or clothing. Compare the process in which a home or garment is to be repaired from a state of unclean by a leprous mark to our lives. How does YHVH remove parts of or the whole possession to later be replaced with a redeemed version or a reordered stature so that we are conformed to His image?<sup>2</sup>

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Furthermore, compare this process to being circumcised in our hearts with YHVH's word written upon the walls of our hearts so that we walk in His statutes.<sup>3</sup>

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7. In all of this, we are instructed to discern if YHVH has placed the mark of leprosy upon the homes in which we or others live. What is our responsibility to those whose homes are clearly marked with the leprosy?

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<sup>2</sup>Ephesians 1:4 & 5:27  
<sup>3</sup>Ezekiel 36

**Days 5-6**

PARASHA:  
LEV. 15:1-33

TORAH STUDY

PRAYER LEAVES

1. A straightforward query begins our study today. After reading the present parasha, give an account for the reasons as to why we would need to immerse or be unclean until evening.

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2. Menstruation is called *flowers* in King James. This is a type of covering that the woman is covered by and is seen as impure for seven days. Men and others are not to come into contact with her, and especially her flow of blood. Yet, our Messiah covers us with His blood. We are admonished to abstain from being stained and soiled by the flow of blood from a woman or the discharge from someone who is ill. Explain how this is a picture of redemption as we await Messiah through keeping ourselves from uncleanness of the flesh because we are covered by His blood.

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3. The blood that flows through the veins of our bodies appears blue from the outside of our skin. (In reality, it is still red, but becomes darker red as it is depleted of oxygen as it flows back to the heart.) This visual can be used by YHVH to enable us to recognize the flow of life within us. Even as we wear the *tzit-tzi*/tassels we are reminded of the commandments and Covenant of YHVH. They are Life to us, as Moshe declares in Devarim 30 which refers to Yeshua is the Word made flesh, calling Himself the Way, Truth and the Life.<sup>1</sup> Gaze at a tzit-tzit. Now with these things in mind, look back at question two and explain the use of the tekhelet (or blue thread) as the one thread that is to be included in the tassels and how it is used to bind all the others together.

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4. We have discussed the menstruation period and the tzit-tzit that have significant correlation to that flow of life. Now we can advance forward to the narrative in Matthew 9:20-22 describing the woman with the issue of blood. What would have been considered the fringe of Yeshua's garment that she reached out and touched?

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In as much, what prophetic writings speak about Yeshua's "fringe" when others will reach to grasp hold of the tzit-tzit of those of Covenant? Based on the references of these Tanakh passages, why would it be important for us to wear these fringes and what do they have to do with the blood that covers us as we walk out Torah?

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<sup>1</sup>John 14:6

5. Verses 16-18 discuss a male discharge that has to do with his reproduction system. The word used for seed/seminal emission is *zera'* meaning seed for offspring. The command here in Torah is if there is a seminal discharge, then the man (and woman) is to bathe in water and remain unclean until evening. So we can we surmise that after having relations, we need to immerse/bathe/mikvah and still be unclean until evening? Some interesting questions follow this: First, why would intimacy with our helpmates make us unclean?

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Second, most of us shower in the morning after a good night's sleep prior to our busy work day. Discuss how this passage could imply when we should bathe and why a time would be preferred by YHVH?

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Third, we realize that YHVH's first command to man was to "Be fruitful and multiply." The very act of being obedient to this command would, seemingly, render us unclean. Why would YHVH create us in such a way as to be unclean in the very act of being obedient?

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Last, how is Messiah shown as our redeemer in this uncleanness, since He is the epitome of perfect and clean, and He has cleansed us from our sins and redeemed us from the *curse* of the law of sin and death?

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6. Compare the command to immerse in water by Yochannan the Immerser when he preached repentance through immersion. Describe the ritual application of Torah versus the spiritual application of Torah.

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7. John 15:13 tells us that "Greater love has no one than this, that one lay down his life for his friends." It would be impossible for us not to enter the realm of unclean if we are married and/or have children. What bearing does Yeshua's statement have for us as we become unclean for the sake of loving our helpmates and loving others when they are sick or, even, have a mark of leprosy in their lives?

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**Midrash Point:**

In hot Muslim countries, it is customary to take a nap in the late afternoon, beginning around three or so. Then when it begins to cool off they open shop or work a bit more in the evening. It is the same principle found in taking siestas in Mexico or other Spanish countries. In fact, I would be surprised if the two concepts did not have the same origin. Islamic people were not always so off the mark in idolatry. Once, many of them new and practiced the laws of Moshe as they were descendants of Abraham and had been taught about Elohim.

The command to wash after having intercourse (seminal emission) and to be unclean until evening can be found as being relevant to the Muslim nations and lends to the idea that they once walked in aspects of Torah. These people, in their afternoon naps, will often go home, have a meal, have relations with their mates, then nap. By doing this prior to evening they are fulfilling the requirements of Torah just before the new part of the workday begins at twilight. A bit of interesting information to show you the prevalence that Torah has all over the world.

## Shabbat

PARASHA:

LEV. 14:1-15:33

RESTORATORY—  
MIDRASH

PRAYER LEAVES

When the people of Judah made Uzziah king in the place of his father, he was a mere sixteen years old. He was loyal in the sight of YHVH according to all that his father, Amaziah, had done. He continued to seek YHVH in the days of Zechariah, who had understanding through the vision of YHVH; and as long as Uzziah sought Adonai, YHVH prospered him. Uzziah managed to return the kingdom of Judah to a measure of her former glory as when King David and King Solomon had reigned. He reigned fifty two years in Jerusalem. He did many exploits on behalf of Israel and hence his fame spread far and wide because the favor of YHVH was upon him.<sup>1</sup> Yet Uzziah is not remembered for these great deeds; he is remembered for his great fall and ultimate death as a royal leper.

Regrettably, Uzziah's strong heart was so lifted up with pride that he acted corruptibly and became unfaithful to YHVH. His disobedience is likened to the two sons of Aaron, Nadab and Abihu, who brought strange fire before YHVH.<sup>2</sup> The attending priesthood tried to stop Uzziah from entering into the sanctuary to burn incense unto YHVH, because he was not a consecrated priest. Yet, filled with insolent pride, Uzziah pressed forward into the sanctuary with a censer in his hand to burn incense. At that point leprosy broke out on his forehead before the priests inside the house of YHVH beside the altar of incense. YHVH had smitten Uzziah with leprosy and from that day he lived in a separate house; he was cut off from the house of YHVH; and his son, Jotham, became judge of the people of the land. King Uzziah was a leper to the day of his death.

"There is a way which seems right to man, but its end is the way of death."<sup>3</sup> When we take matters into our own hands and ignore the counsel of YHVH, we are setting ourselves up for a terrible fall. No one can have two kings in their lives, nor can we serve two masters. Yeshua said "No one can serve two masters; for either he will hate the one and love the other, or he will hold to one and despise the other."<sup>4</sup> King Uzziah was appointed to be the king of Judah, but he overstepped his boundaries when he appointed himself as king of his own heart. None of us has room for two kings on the throne of our hearts.

The underlying malady which plagued Uzziah and the rest of humanity is found within the fruit of the Tree of the Knowledge of Good and Evil. This forbidden fruit was ingested by Adam and Eve and the entire human race inherited its affects. The fundamental nature of this fruit was the mixture of good and evil. Contained within the fruit and its seed was a union of righteousness and wickedness. The heart of man cannot truly differentiate between good and evil without the wisdom, knowledge and

understanding from the Ruach of YHVH. Through YHVH's infinite mercy He gave us the words of His Covenant in Torah. In Torah we find His wisdom, understanding and knowledge, which are reckoned as "a tree of life to those who take hold of her."<sup>5</sup> Towards the end of Moshe's life YHVH spoke it this way "See, I have set before you today life and prosperity, and death and adversity; in that I command you today to love Adonai your YHVH, to walk in His ways and to keep His commandments and His statutes and His judgments, that you may live and multiply, and that Adonai your YHVH may bless you in the land where you are entering to possess it...I call heaven and earth to witness against you today, that I have set before you life and death, the blessing and the curse. So choose life in order that you may live, you and your descendants."<sup>6</sup>

King Uzziah's impertinence in approaching the presence of YHVH cost him his life. He attempted to mix his own way of doings things with the righteousness of YHVH. The outcome was the curse of leprosy. We are instructed in Torah not to mingle the seed together. YHVH instructs us in this as follows: "You are to keep My statutes. You shall not breed together two kinds of your cattle; you shall not sow your field with two kinds of seed, nor wear a garment upon you of two kinds of material mixed together."<sup>7</sup> These instructions also apply to all aspects of our lives: physically, spiritually and emotionally. Have you ever stopped to consider some aphorisms people say like "I have mixed emotions" or "he gave me mixed signals"? These examples lend insight as to how things are befuddled when they are mixed. However, YHVH gives us even more poignant insight as to what He says about mixture as stated in Ezekiel: "they have made no distinction between the holy and the profane, and they have not taught the difference between the unclean and the clean;"<sup>8</sup> When we mix our way of doing things with a bit of YHVH's ordered Word we are walking in disobedience like King Uzziah.

Leprosy is a disease of the skin; however, spiritually, it is an unclean spirit of infirmity, which can affect every area of our lives. Leprosy in people generally manifests as a malignant skin disease; in clothing it is a mildew or mold; and in buildings it is, also, mildew or mold. It is unclean and must be separated from the clean. This, also, applies to our spiritual lives. "We are not to be bound together with unbelievers; for what partnership have righteousness and lawlessness, or what fellowship has light with darkness?"<sup>9</sup> The seed of the Tree of the Knowledge of Good and Evil stalks us at every turn. YHVH has placed enmity between His righteous seed and the seed of haSatan accord-

<sup>1</sup>2 Chronicles 26-27

<sup>2</sup>Vayikra 10:1

<sup>3</sup>Proverbs 14:12

<sup>4</sup>Matthew 6:24

<sup>5</sup>Proverbs 3:18

<sup>6</sup>Devarim 30:15-20

<sup>7</sup>Vayikra 19:19

<sup>8</sup>Ezekiel 22:26

ing to Genesis 3:15. This enmity is always trying to encroach upon the righteous ones of YHVH who possess of seed of Salvation within them. “For we are the temple of the living YHVH just as He said, I will dwell in them and walk among them; and I will be their YHVH and they shall be My people. Therefore, come out from their midst and be separate, says Adonai. And do not touch what is unclean; and I will welcome you.”<sup>10</sup>

Yeshua was merciful to the lepers. He cleansed them and they were healed. One example is when He passed through between the towns of Samaria and Galilee and entered a village where ten leprosy men met Him at a distance. They begged for His mercy and He instructed them to go show themselves to the priests according to Torah. In their obedience to go to the priests they were cleansed! However, only one of them came back to thank Him and glorify His name. Yeshua confirmed His wholeness and told Him “Stand up and go; your faith has made you well.”<sup>11</sup> We see Yeshua functioning as the High Priest as He inspected this thankful soul and sent him on his way. He told the former leper that his faith had made him well. Yeshua had demonstrated the Kingdom of YHVH in the midst of all those surrounding Him.

Through this story of Yeshua and the lepers we have seen the authority of the priesthood operating in harmony with the kingly authority of Yeshua. We are brought to an understanding that, although the priesthood has appointed authority, the authority of the Kingdom has power to transform lives. Yet, the priestly authority in today’s modern religious arenas can be controlled by a true or a false priesthood. This distinction is recognized when the false priesthood advances a political, religious system. Again we see fruit of the Tree of the Knowledge of Good and Evil in play here which is a mixture. Yeshua said you will know the tree by its fruit. The false priest will call the clean unclean and the unclean clean to suit the political agenda of the day. Isaiah the prophet proclaimed “Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!”<sup>12</sup> The true priesthood distinguishes the spiritual truth in the light of Torah. They are a testament to the Kingly authority of Yeshua who transform lives.

Yeshua has made us to be a kingdom of priests and a holy nation.<sup>13</sup> As followers of Messiah, we bear His kingdom authority. Yeshua came to restore us back to the Tree of Life.<sup>14</sup> The Ruach haKodesh is the life line that connects us back to the Life of the Tree through Messiah Yeshua. Through Torah we are instructed

about the government of His Kingdom. There is no mixture in the Kingdom of YHVH. Torah instructs us to separate the holy from the profane. This is how we stay in communion with our most holy YHVH. We are instructed to reverentially handle the things of YHVH and keep them holy. Discerning the clean from the unclean is crucial as we live among men. Ceremonial cleanness preoccupied most of the Temple worship throughout history, even up to the day of Yeshua. The priesthood and the children of Israel undoubtedly knew the proper teachings of how not to touch dead bodies, to segregate the lepers, and not to eat certain animals as food. The uncleanness of these things transferred death and disease to the ones who disregarded the warnings. Spiritually, the same principles are used in our walk with Yeshua. Spiritual death can result in those who embrace dead works, receive from a different spirit other than the Spirit of YHVH, and listen to wrong doctrines and heretical teachings. King Uzziah did not have spiritual discernment, therefore his kingdom and his life was required of him as he lived in recluse as a leper the remainder of his life.

The restoration of whole house of Israel is at hand. At this moment YHVH is awakening the hearts of His people who have been dispersed among the nations to return to Him.<sup>15</sup> He is calling us to “come out from their midst and be separate, says YHVH, and do not touch what is unclean.”<sup>16</sup> His blood Covenant beckons us to enter into His presence. “Then I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your filthiness and from all your idols. Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. And I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances.”<sup>17</sup> As we walk in the Ruach within us, we are brought back to the ancient paths that teach us the physical aspects of clean and unclean. By righteously practicing these statutes and ordinances, we gain more understanding as to what is spiritually unclean or what is from YHVH. Moreover, the more we listen to the voice of the Ruach, the more we are drawn into what is clean by Torah standards, YHVH’s prescription, and walk as sanctified souls that are set apart for YHVH’s own use. The defilement of sin has separated the nations from YHVH. In this world’s religious system most churches want you to accept “Jesus” into your heart; however, in reality, the only way to truly have eternal life is to repent from your uncleanness and enter into the pure and holy blood covenant with YHVH through Yeshua’s perfect sacrifice.

<sup>10</sup>2 Corinthians 6:13-14

<sup>11</sup>2 Corinthians 6:16-17

<sup>12</sup>Luke 17:11-19

<sup>13</sup>Isaiah 5:20

<sup>14</sup>Shemot 19:6, 1 Peter 2:9 &

Revelation 1:5

<sup>15</sup>Revelation 22:19

<sup>16</sup>Ezekiel 36:22-24

<sup>17</sup>2 Corinthians 6:17

<sup>18</sup>Ezekiel 36:25-27





