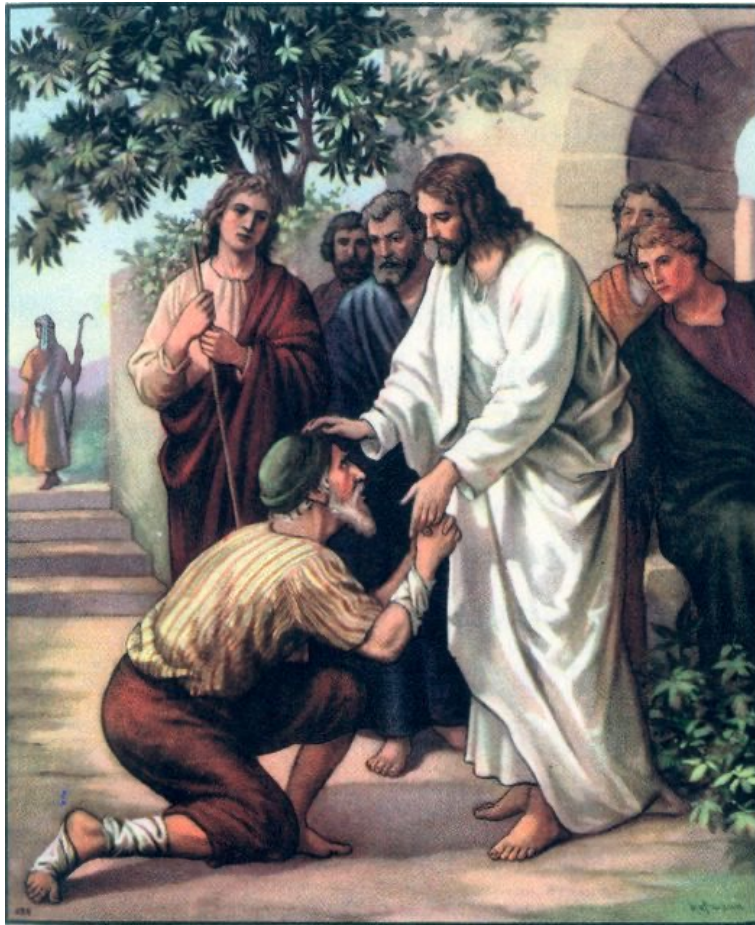


**Matt. 26:6-7 SIMON THE LEPER** (see also Mark 14:1-3)

**Matt. 26:6-7** *Now when Yeshua was in Bethany, at the home of **Simon the leper**, a woman came to Him with an alabaster vial of very costly perfume, and she poured it upon His head as He reclined at the table”.*

There are some obvious problems with the translation of this verse. It was very rare in the biblical times to have Greeks who knew Hebrew and Aramaic. Greeks considered themselves far above all other cultures, and for a Greek to properly translate the available Hebrew and Aramaic scrolls into Greek would have been very difficult. It is a well known fact that any person who was a leper was never allowed into a town, they had to remain outside the town. It's also an established historical fact that anyone who was a leper and was healed was never to be again called a leper. According to Jewish law they could be penalized for doing so, simply because treating someone like a leper after they were healed was like spitting in Yah's face. It was like reminding someone of their past sins, which was forbidden. The underlying text for the word "leper" here is not Hebrew, but Aramaic. "Garbah" in Aramaic means leper, however "garabah" means jar maker or jar merchant in Hebrew. The person who did the translation had two choices to make, either Simon was a leper or a jar maker. He chose leper and the problem has been in writing ever since.



Obviously Simon was a jar maker or merchant, not a leper. If we look closely at the context we see that a woman came in the room with an alabaster flask (jar). With this in mind, it all makes sense. So with this simple illustration we see that Simon has been called a leper for over 2000 years because of a translation error.

Leper is an incorrect translation. Yeshua would not have eaten with a leper. Lepers were not even allowed in the city. In Aramaic the word for leper and jar maker are almost identical. This is an obvious translation error. Simon was a jar maker and the woman with him had a jar of alabaster oil. This woman took a jar of alabaster oil (oil of nard), worth hundreds of dollars, and pours it over Yeshua's head. This was prophetic. A king must be anointed with oil in order to become king. Then the woman was scolded for pouring the oil over Yeshua.

**Mark 14:4-5** *But some were indignantly remarking to one another, "Why has this perfume been wasted? 5 "For this perfume might have been sold for over three hundred denarii, and the money given to the poor." **And they were scolding her.**"* Yeshua said that she would always be remembered whenever the gospel is preached. **From my experience, this woman is not remembered when the gospel is preached, why is**

that?

In order to understand this, we must keep in mind what was going on at the time. The Passover Feast was taking place. Yah tells us to always bring a special offering when we get together for the feast (Deut. 14:22-27, 16:16-17). In those days, they not only brought special things to the feasts, but they wanted to bring special things for the feasts. They wanted to bring the best of what they had. He tells us to not come before Him empty handed at the time of the feasts. This woman had indeed brought a very special offering of oil for the King of the Jews who was about to be sacrificed as the lamb of Yah. She was pouring out her life on Yeshua. She was in a sense offering her everything as a living sacrifice to her Messiah (Rom. 12:1).

**Mark 14:9** *"Truly I say to you, wherever the gospel is preached in the whole world, **what this woman has done will also be spoken of in memory of her.**"*

Yah wants us to prove that we are worthy of the anointing that He is going to pour out on us after you anoint Him. In other words, we must first give of ourselves in order to receive what He has for us to share with others. Because you gave Me and anointed Me with what I gave you first, I will make you greatest in the kingdom. Lev. 14:1 is prophetic of what happened to Yeshua on the stake. He was made to take on all the sin of the world, so He was symbolically outside the camp. He was crucified on a cedar stake, dressed in a scarlet robe, and given hyssop, (wormwood) just like the leper. **Lev. 14:1-4** *Then Yahveh spoke to Moses, saying, 2 "This shall be the law of the leper in the day of his cleansing. Now he shall be brought to the priest, 3 and the priest shall go out to the outside of the camp. Thus the priest shall look, and if the infection of leprosy has been healed in the leper, 4 then the priest shall give orders to take **two live clean birds and cedar wood and a scarlet string and hyssop for the one who is to be cleansed.**"*

During this process the priest would slit the throat of one bird and then drain the blood out into running water. He would then take the live bird and dip it into the blood and running water, then he would set the live bird free in an open field. In scripture the field represents people. The leper (you and I) are being cleansed and the blood and the water (which flowed from the side of Yeshua) are symbolic of the blood of the lamb and our baptism in water (our mikvah). In **Gal. 2:20** *"I have been crucified with Messiah; and it is no longer I who live, but Messiah lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me."* Here we see it says we are crucified in Messiah, that is what it is referring to. When we become born again the first thing we are supposed to do is be baptized. We must experience the blood of the Passover lamb and be baptized to truly be His bride. Until we are covered in the blood and baptized, we are not set free. That's why baptism and celebrating Passover is so important. The bird was dipped in running water in the same way we are to be immersed in running water when we are baptized. The thematic connections here are incredible.

**Lev. 14:6-7** *"As for the **live bird**, he shall take it together with the **cedar wood** and the **scarlet string** and the **hyssop**, and shall dip them and the live bird in the **blood** of the bird that was slain over the **running water**. 7 "He shall then sprinkle seven times the one who is to be cleansed from the leprosy and shall pronounce him clean, and shall let the live bird go free over the **open field**."* When you look at this, it seems very cryptic. This is also a picture of what takes place on Yom Kippur when atonement is made for the sins of the world. At Yom Kippur two goats and two birds are sacrificed to cover the sins of the world.

The moment Adam and Eve sinned they began a process of death for all of mankind, leprosy. The wages of sin is death (Rom. 6:23). Leprosy enters into the church and the various body parts (people) dry up and come apart from the body. The body begins to die and comes apart. The body of Messiah, the so-called church, has been slowly dying because of the sin (leprosy) it has allowed inside the camp. The two birds represent the Holy Spirit. The cedar wood represents the stake Yeshua was crucified on. A scarlet robe was what the Roman soldiers put on Yeshua. The hyssop represents the wormwood/gall given to Him on the stake just before He died.

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