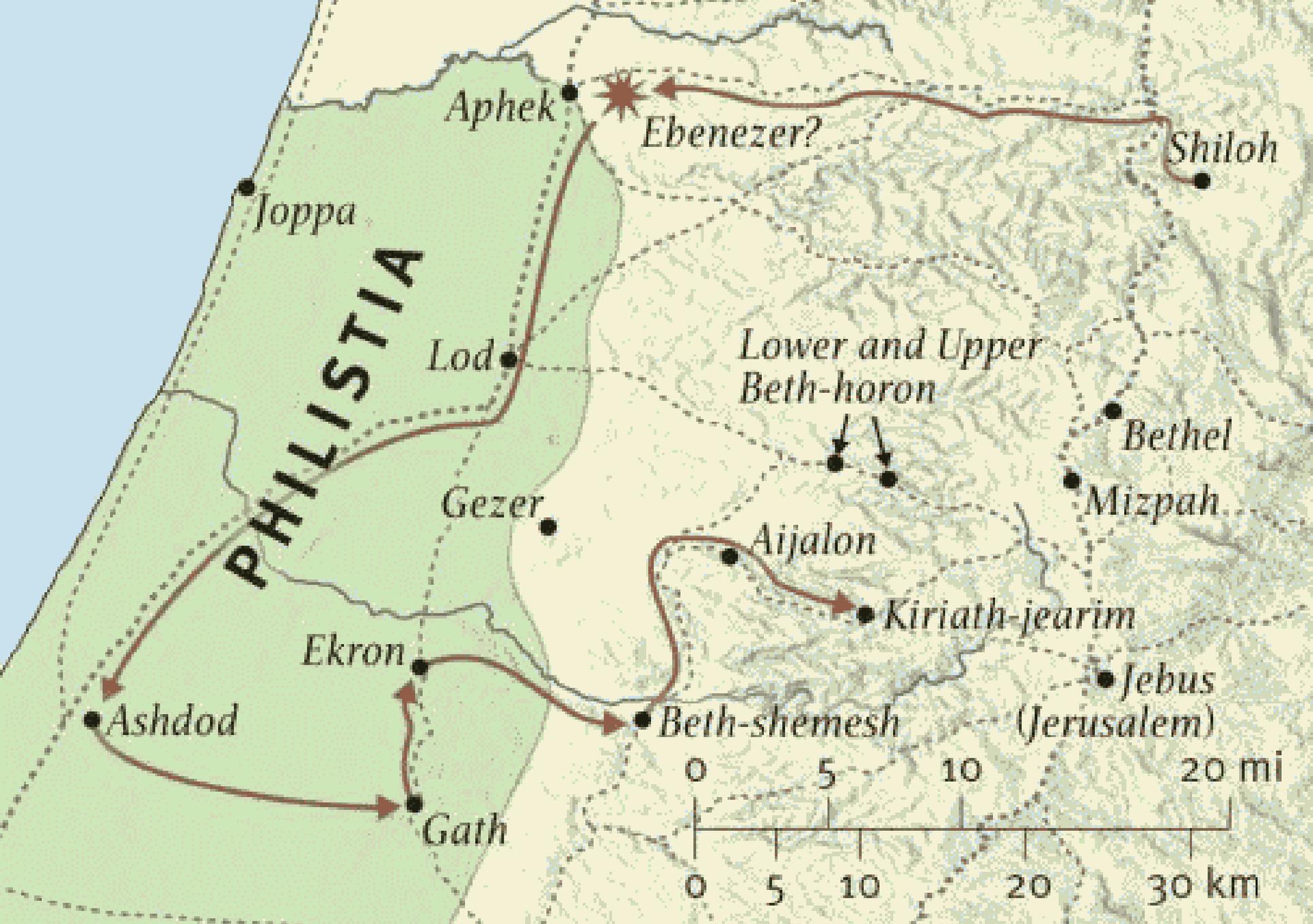


- **Red Tape Holds Up New Bridges**
- **Man Struck By Lightning: Faces Battery Charge**
- **New Study of Obesity Looks for Larger Test Group**
- **Astronaut Takes Blame for Gas in Spacecraft**

- Kids Make Nutritious Snacks
- Local High School Dropouts Cut in Half
- Hospitals are Sued by 7 Foot Doctors
- And the winner is.... Typhoon Rips Through Cemetery; Hundreds Dead

An expedition from the Bar Ilan University has discovered the fortifications and giant-sized entrance gate of the Biblical city of Gath of the Philistines, home of Goliath. The extraordinary size of the gate was surely enough to make way for the famed giant, though he never did return from meeting David. Gath was the largest city in Israel during the 10th-9th century BCE, about the time of the "United Kingdom" of Israel.



Meir Ettinger of the Department of Land of Israel Studies and Archaeology says that the city gate is among the largest ever found in Israel and is evidence of the status and influence of the city of Gath during this period. Among the various buildings discovered in the city is an iron production facility large enough to produce the kind of weapons used by Goliath.



The Iron Age casemate wall.





**Giant-sized entrance gate of the
Biblical city of Gath**



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מַתִּיָּהוּ **Mattityahu**

(Matthew) 8:1-4

Mattityahu (Matthew) 8.1

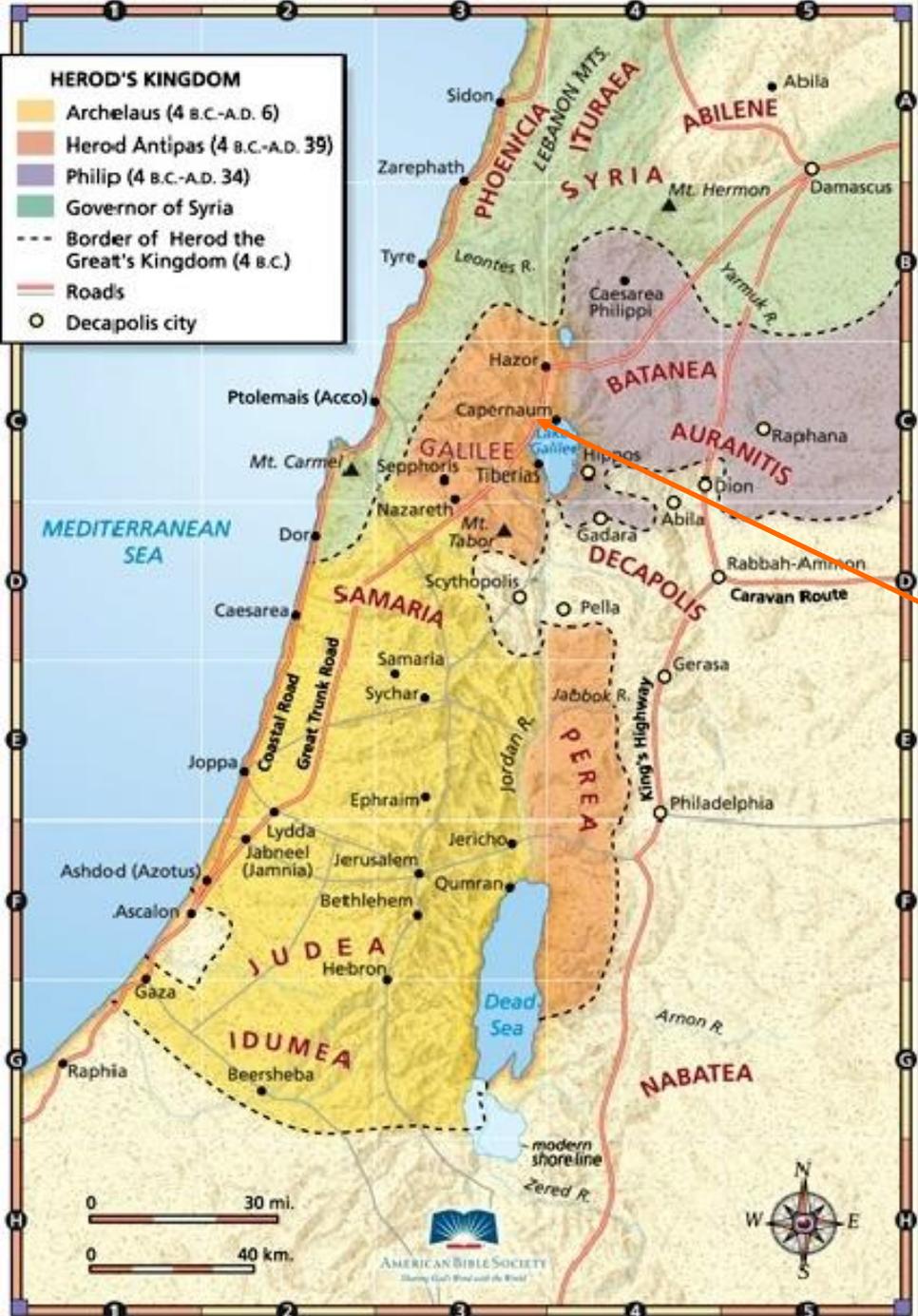
הוא ירד מן ההר והמון עם רב הלכו
אחריו.

When He came down from the
mountain, large crowds followed
Him.

Context, before major message
3.25-4.1

Mtt 3.25-4.1 Huge crowds followed him from the Galil, the Ten Towns, Yerushalayim, Y'hudah, and `Ever-HaYarden. Seeing the crowds, Yeshua walked up the hill. After he sat down, his talmidim came to him, and he began to speak.

Palestine Under the Herods, 4 B.C. to A.D. 44



**Likely location
Midrash on the
Mountain**

Mattityahu (Matthew) 8.2

אָז הִתְקַרַּב אִישׁ מִצָּרַע, הִשְׁתַּחֲוָה לוֹ
וְאָמַר: "אֲדוֹנָי, אִם תִּרְצֶה תִּוְכַל
לְטַהֵר אוֹתִי."

And a man with tza'arat came to Him and bowed down before Him, saying, "**Master**, if You are willing, **You can** make me clean."

Parallel story Lk 5.12-13 Once, when Yeshua was **in one of the towns**, there came a man covered with tzara`at. On seeing Yeshua, he fell on his face and begged him, "Sir, if you are willing, you can make me clean."



Likely location
Midrash on the
Mountain

Mishnah Kil'ayim כלאים c. 1. sect. 7 “a leper that enters into Jerusalem is to be beaten; but if he enters into **any of the other walled towns**, though he has no right, as it is said, "he sitteth alone", he is not to be beaten.”

These guys, m'tsora-im [leprosy really wrong word] really isolated.

What was the medical condition called leprosy in most translations, צרעת *tsara-at*, in Hebrew?

צרעת Tsara-at is the disease.

מצרע M'tsora is the diseased person.

Vitiligo a chronic skin condition that causes loss of melanin pigment, resulting in irregular pale patches of skin.



Vitiligo



**Vitiligo
treated**



What is Tsara-at צָרַעַת physically?

- like vitiligo
- but with open sores
- Not contagious [13.13, 14.26]
- Can affect objects
 - clothing 13.47-58
 - buildings 14.33-53
 - Appears on buildings as green or red mildew

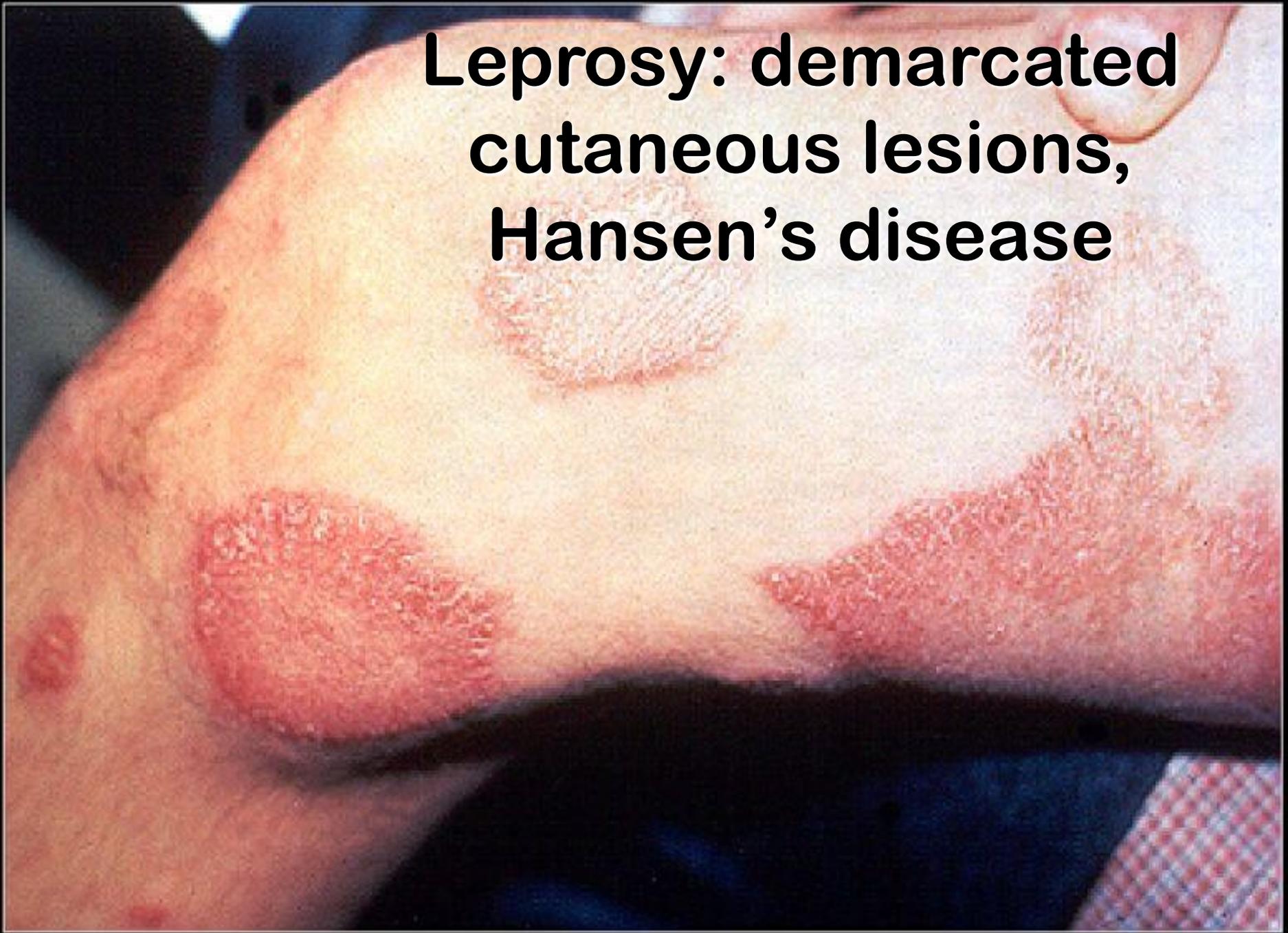
What IS Tsara-at צָרַעַת?

- Analogous to one dead Bamidbar 12.10-12 Miryam had tzara'at, as white as snow...Aharon said to Moshe, "Oh, my lord, please don't punish us for this sin we committed so foolishly. Please don't let her be like a stillborn baby, with its body half eaten away when it comes out of its mother's womb!"

It is NOT **Leprosy = Hansen's disease**, which

- is a chronic infectious disease caused by the bacterium *Mycobacterium leprae*.
- does not cause body parts to simply fall off, and
- differs from tzaraat, the malady described in the Hebrew scriptures and previously translated into English as leprosy.

**Leprosy: demarcated
cutaneous lesions,
Hansen's disease**







This is Hansen's Disease, leprosy properly so called.

Different from Tsara-at, צָרַעַת, Vitiligo, the affliction in our story. Mostly pigmentation loss

1. The m'tsora stricken man realized he was in a desperate, apparently permanent condition.

Torah context:

Vayikra/Lev 13.2-3 "If someone develops on his skin a **swelling, scab or bright spot** which could develop into the disease tzara'at, he is to be brought to Aharon the cohen or to one of his sons who are cohanim. The cohen is to examine the sore on his skin; if the hair in the sore has turned white, and the sore appears to go deep into the skin, it is tzara'at, and after examining him the cohen is to declare him **unclean**.

Vayikra/Lev 13.12-17 If the tzara'at breaks out all over the skin, so that, as far as the cohen can see, the person with tzara'at has sores everywhere on his body, from his head to his feet; then the cohen is to examine him, and if he sees that the tzara'at has covered his entire body, he is to pronounce the person with the sores clean -it has all turned white, and he is clean.

Vayikra/Lev 13.12-17 **But if one day inflamed flesh appears on him, he will be unclean. The cohen will examine the inflamed flesh and declare him unclean; the inflamed flesh is unclean; it is tzara'at. However, if the inflamed flesh again turns white, he is to come to the cohen. The cohen will examine him, and if he sees that the sores have turned white, then the cohen is to declare clean the person with the sores; he is clean.**

arrogant

corrupt

angry

2

Consequences

Mattityahu (Matthew) 8.2

אָז הִתְקַרַּב אִישׁ מִצָּרַע, הִשְׁתַּחֲוָה לוֹ
וְאָמַר: "אֲדוֹנָי, אִם תִּרְצֶה תִּוְכַל
לְטַהֵר אוֹתִי."

And a man with tza'arat came to Him and bowed down before Him, saying, "**Master**, if You are willing, **You can** make me clean."

1. The m'tsora stricken man realized he was in a desperate, apparently permanent condition.
2. The m'tsora stricken man approached Yeshua יֵשׁוּעַ with perfect trust in His power.
3. The m'tsora stricken man approached Yeshua יֵשׁוּעַ with humility and dependence on His decision.

Mattityahu (Matthew) 8.3

הוֹשִׁיט יֵשׁוּעַ אֶת יָדוֹ, נִגַע בּוֹ וְאָמַר:
"רוֹצֵה אֲנִי! הִטְהַר!" וּמִיַּד נִרְפְּאָה
צַרְעָתוֹ.

Yeshua stretched out His hand and **touched him**, saying, "I am willing. Be cleansed." Immediately his tza'arat was cleansed.

Parallel story Lk 5.12-13 Yeshua reached out his hand and touched him, saying, "I am willing! Be cleansed!" Immediately **the tzara`at left him.**

•Not just ritually pronounced clean, but the **tsaraat left him.**

•Yeshua touched him.

4. The m'tsora stricken man received...by Yeshua יֵשׁוּעַ's power working in him far beyond anything he could ask or imagine. So he could say...to the Messiah Yeshua be glory in the Messianic Community and from generation to generation forever. Amen

[Eph 3.20 reconfigured a bit]

Not just ritually pronounced clean, but the tsaraat left him.

The m'tsora stricken man:

1. realized he was in a desperate, apparently permanent condition.
2. approached Yeshua יֵשׁוּעַ with perfect trust in His power.
3. approached Yeshua יֵשׁוּעַ with humility and dependence on His decision.
4. received...far more: real healing, and touch

Detriments of lack of affection

- Three out of every four adults agree with the statement, “Americans suffer from skin hunger.”
- More Americans live alone than ever before.
- One in four Americans reports not having not a single person to talk to about important issues.
- Loneliness among American adults has increased 16 percent in the last decade.

Just as lack of food, water, and rest have their detrimental effects, so too does the lack of affection. In a recent study of 509 adults, I examined the construct of skin hunger—and the social, relational, and health deficits with which it is associated. The results were consistent, and striking.

People with high levels of skin hunger are disadvantaged in multiple ways, compared to those with moderate or low levels.

Specifically, compared to people with less skin hunger, people who feel more affection-deprived: are less happy; more lonely; more likely to experience depression and stress; and, in general, in worse health.

They have less social support and lower relationship satisfaction. They experience more mood and anxiety disorders, and more secondary immune disorders (those that are acquired rather than inherited genetically). They are more likely to have alexithymia, a condition that impairs their ability to express and interpret emotion.

Finally, they are more likely to have a preoccupied or fearful avoidant attachment style; they're less likely to form secure attachments with others in their lives.

Do we [appropriately] touch with blessing, communication, those in our life? In our congregation?

**Less this touchy fuzziness be
misunderstood, another related
article that will preach.**

Detriments of casual sex

**In addition to the scriptural
Prohibitions and guidelines**

Kinsey Institute [!!] researcher Justin Garcia and his team from Binghamton University (2012) concluded that “Hookups are part of a popular cultural shift that has infiltrated the lives of emerging adults throughout the Westernized world”. And yet hookups pose a significant threat to the physical and psychological health of these young individuals.

In addition to the known risks of contracting STDs, developing unwanted pregnancies, and being raped or otherwise assaulted, people who engage in casual sex may suffer emotional consequences that persist long after the details of an encounter are a dim memory.

Feeling perhaps pressured to get involved because "everyone else is," they may develop performance anxiety, ironically setting the stage for future sexual dysfunction. Other common reactions include regret, disappointment, confusion, embarrassment, guilt, and low self-esteem, although other individuals certainly report feeling proud, nervous, excited, and desirable or wanted.

Researchers examining the mental health associations of hookup sex also report that participants who were not depressed before showed more depressive symptoms and loneliness after engaging in casual sex.

(Another set of risk factors involve nonconsensual sex. In one study reported by Garcia and colleagues, approximately half the young women surveyed said they'd had a nonconsensual sexual encounter, and alcohol and other substances were more likely to be factors in nonconsensual sex.)

People who engaged in more hookups had greater psychological distress. College students who recently engaged in casual sex reported lower levels of self-esteem, life-satisfaction, and happiness compared to those who had not have casual sex in the past month. And students who recently engaged in hookups had higher distress scores as indicated by levels of depression and anxiety.

Mattityahu (Matthew) 8.4

אָמַר לוֹ יֵשׁוּעַ: "רְאֵה, אֵל תְּסַפֵּר
לְאִישׁ, אֲבָל לֹדְ הַרְאֵה אֶל הַכֹּהֵן
וְהִקְרַב אֶת הַקֶּרְבָּן אֲשֶׁר צִוָּה מֹשֶׁה
לְעֵדוּת לָהֶם."

And Yeshua said to him, "See that you tell no one; but go show yourself to the kohen and offer the gift that Moses commanded, as a testimony to them."

5. The m'tsora stricken man realized that he was still to honor the wisdom and requirements of the Torah of Moshe.

The m'tsora stricken man:

1. realized he was in a desperate, apparently permanent condition.
2. approached Yeshua יֵשׁוּעַ with perfect trust in His power.
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