

Triennial Parsha Reading for - 1/2/2010

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Psalm 144

¹ Blessed be YHVH my strength which teacheth my hands to war, and my fingers to fight: ² My goodness, and my fortress; my high tower, and my deliverer; my shield, and he in whom I trust; who subdueth my people under me. ³ YHVH, what is man, that thou takest knowledge of him! or the son of man, that thou makest account of him! ⁴ Man is like to vanity: his days are as a shadow that passeth away. ⁵ Bow thy heavens, YHVH, and come down: touch the mountains, and they shall smoke. ⁶ Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them. ⁷ Send thine hand from above; rid me, and deliver me out of great waters, from the hand of strange children; ⁸ Whose mouth speaketh vanity, and their right hand is a right hand of falsehood. ⁹ I will sing a new song unto thee, O Elohim: upon a psaltery and an instrument of ten strings will I sing praises unto thee. ¹⁰ It is he that giveth salvation unto kings: who delivereth David his servant from the hurtful sword. ¹¹ Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood: ¹² That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace: ¹³ That our garners may be full, affording all manner of store: that our sheep may bring forth thousands and ten thousands in our streets: ¹⁴ That our oxen may be strong to labour; that there be no breaking in, nor going out; that there be no complaining in our streets. ¹⁵ Happy is that people, that is in such a case: yea, happy is that people, whose Elohim is YHVH.

Torah - Deu 23:9-20

Uncleanness in the Camp

⁹ When the host goeth forth against thine enemies, then keep thee from every wicked thing. ¹⁰ If there be among you any man, that is not clean by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp, he shall not come within the camp: ¹¹ But it shall be, when evening cometh on, he shall wash himself with water: and when the sun is down, he shall come into the camp again. ¹² Thou shalt have a place also without the camp, whither thou shalt go forth abroad: ¹³ And thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee: ¹⁴ For YHVH thy Elohim walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no unclean thing in thee, and turn away from thee.

Justice for an Escaped Slave

¹⁵ Thou shalt not deliver unto his master the servant which is escaped from his master unto thee: ¹⁶ He shall dwell with thee, even among you, in that place which he shall choose in one of thy gates, where it liketh him best: thou shalt not oppress him.

Prohibition Against Harlotry

¹⁷ There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel. ¹⁸ Thou shalt not bring the hire of a whore, or the price of a dog, into the house of YHVH thy Elohim for any vow: for even both these are abomination unto YHVH thy Elohim.

Interest Forbidden to Be Charged Against Israelite Brothers

¹⁹ Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury: ²⁰ Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that YHVH thy Elohim may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.

My Comments

Deu 23:9-14 **Cleanliness in the camp**

Monte Judah stresses the importance of this while at Sukkot. Our greatest defense in the Greater Exodus, is having YHVH in the camp. The most important thing to bring is a shovel. *"Godliness is next to cleanliness"*

Source Etz Hayim

Describes this as a military camp (as opposed to a residential camp) and the cleanliness is stricter. It's a military camp because it is going against the enemies of Yisrael, and it behooves Yisrael to have YHVH in the camp fighting for her.

My Commentary and Notes

Stand alone Aleph Tav for Neh 2:9 and Neh 3:13

For an explanation of the Aleph Tav teaching, click here → [Word Doc](#) version or [PDF](#) version

(Neh 2:9 KJV) Then I came to the governors beyond the river, and gave **Aleph Tav** them the king's letters. Now the king had sent captains of the army and horsemen with me.

Neh 2:9 וְאָבּוֹא אֶל-פְּחוֹת עֵבֶר הַנָּהָר וְאֶתְנָה לָהֶם אֶת־אֲנָרוֹת
הַמֶּלֶךְ וַיִּשְׁלַח עִמִּי הַמֶּלֶךְ שָׂרֵי חֵיל וּפָרָשִׁים: פ

Neh 2:9 וְאָבּוֹא **H935** Then I came **אל** **H413** to **פּחוֹת** **H6346** the governors **עֵבֶר** **H5676** beyond **הַנָּהָר** **H5104** the river, **וְאֶתְנָה** **H5414** and gave **לָהֶם** **H853** **אֶת** **H107** letters. **אֲנָרוֹת** **H4428** Now the **הַמֶּלֶךְ** **H5973** with **עִמִּי** **H7971** had sent **וַיִּשְׁלַח** **H4428** them the king's **שָׂרֵי** **H8269** captains **חֵיל** **H2428** of the army **וּפָרָשִׁים** **H6571** and horsemen: king

My Comment: The verse before Neh 2:9 uses the word “forest” which is the Hebrew word Pardes and this is also an acronym for the four levels of understanding the bible PaRDeS. I mention this because Pardes is only found three times in the TaNaCh and Neh 2:8 is one of the three. Question, is the standalone Aleph Tav a Sod level understanding? For more information on PaRDeS, see [here](#) for a Word version or [here](#) for a PDF version.

(Neh 3:13 KJV) **Aleph Tav** The valley gate repaired Hanun, and the inhabitants of Zanoah; they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto the dung gate.

Neh 3:13 אֶת־אֶת־שַׁעַר הַנַּיָּא הַחֲזִיק חָנוּן וַיִּשְׁבֵּי זָנוּחַ הִמָּה בְּנוּהוּ וַיַּעֲמִידוּ
דְּלֹתָיו מִנְעָלָיו וּבְרִיחָיו וְאֶלֶף אֲמָה בַּחוּמָה עַד שַׁעַר הַשְּׂפוֹת:

Neh 3:13 **אֶת** **H853** **שַׁעַר** **H8179** gate **הַנַּיָּא** **H1516** The valley **הַחֲזִיק** **H2388** repaired **חָנוּן** **H2586** Hanun, **וַיִּשְׁבֵּי** **H3427** and the inhabitants **זָנוּחַ** **H2182** of Zanoah; **הִמָּה** **H1992** they **בְּנוּהוּ** **H1129** built **וַיַּעֲמִידוּ** **H5975** it, and set up **דְּלֹתָיו** **H1817** the doors **מִנְעָלָיו** **H4514** thereof, the **וּבְרִיחָיו** **H1280** thereof, and the bars **אֲמָה** **H520** cubits **וְאֶלֶף** **H505** thereof, and a thousand **עַד** **H2346** on the wall **הַשְּׂפוֹת** **H8179** gate. **שַׁעַר** **H5704** unto **הַחוּמָה** **H830** the dung:

Mitzvot for this parasha

Source: www.jewfaq.org

Verse(s)	Mitzvah Number	Category	Law
Deu 23:10	608	Wars	That anyone who is unclean shall not enter the Camp of the Levites (according to the Talmud, in the present day this means the Temple mount) .
Deu 23:12	609	Wars	To have a place outside the camp for sanitary purposes.
Deu 23:13-14	610	Wars	To keep that place sanitary.
Deu 23:15	200	Employees, Servants and Slaves	Not to surrender a slave, who has fled to the land of Israel, to his owner who lives outside Palestine.
Deu 23:16	201	Employees, Servants and Slaves	Not to wrong such a slave.
Deu 23:17	69	Marriage, Divorce and Family	That there shall be no harlot (in Israel); that is, that there shall be no intercourse with a woman, without previous marriage with a deed of marriage and formal declaration of marriage. See Marriage.
Deu 23:18	559	Sacrifices and Offerings	Not to bring sacrifices out of the hire of a harlot or price of a dog (apparently a euphemism for sodomy).
Deu 23:19	172	Business Practices	Not to borrow on interest (because this would cause the lender to sin) .
Deu 23:20	58	Treatment of Gentiles	To lend to an alien at interest According to tradition, this is mandatory .
Deu 23:21	209	Vows, Oaths and Swearing	Not to delay in fulfilling vows or bringing vowed or free-will offerings.

Brit - Mat 8:1-14

¹ When he was come down from the mountain, great multitudes followed him. ² And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. ³ And Y'shua put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. ⁴ And Y'shua saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them. ⁵ And when Y'shua was entered into Capernaum, there came unto him a centurion, beseeching him, ⁶ And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. ⁷ And Y'shua saith unto him, I will come and heal him. ⁸ The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. ⁹ For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. ¹⁰ When Y'shua heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. ¹¹ And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. ¹² But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. ¹³ And Y'shua said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour. ¹⁴ And when Y'shua was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

Gospel - Act 18

¹ After these things Paul departed from Athens, and came to Corinth; ² And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them. ³ And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers. ⁴ And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks. ⁵ And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Y'shua was Christ. ⁶ And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean; from henceforth I will go unto the Gentiles. ⁷ And he departed thence, and entered into a certain man's house, named Justus, one that worshipped Elohim, whose house joined hard to the synagogue. ⁸ And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. ⁹ Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: ¹⁰ For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city. ¹¹ And he continued there a year and six months, teaching the word of Elohim among them. ¹² And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat, ¹³ Saying, This fellow persuadeth men to worship Elohim contrary to the law. ¹⁴ And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you: ¹⁵ But if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters. ¹⁶ And he drave them from the judgment seat. ¹⁷ Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat. And Gallio cared for none of those things. ¹⁸ And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea: for he had a vow. ¹⁹ And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews. ²⁰ When they desired him to tarry longer time with them, he consented not; ²¹ But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if Elohim will. And he sailed from Ephesus. ²² And when he had landed at Caesarea, and gone up, and saluted the church, he went down to Antioch. ²³ And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples. ²⁴ And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. ²⁵ This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. ²⁶ And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of Elohim more perfectly. ²⁷ And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace: ²⁸ For he mightily convinced the Jews, and that publickly, shewing by the scriptures that Y'shua was Christ.

Prophecy - Rev 4 &5

¹ After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. ² And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne. ³ And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. ⁴ And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. ⁵ And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of Elohim. ⁶ And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. ⁷ And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. ⁸ And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, YHVH Elohim Almighty, which was, and is, and is to come. ⁹ And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, ¹⁰ The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, ¹¹ Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created. ¹ And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. ² And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? ³ And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. ⁴ And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. ⁵ And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. ⁶ And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of Elohim sent forth into all the earth. ⁷ And he came and took the book out of the right hand of him that sat upon the throne. ⁸ And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. ⁹ And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to Elohim by thy blood out of every kindred, and tongue, and people, and nation; ¹⁰ And hast made us unto our Elohim kings and priests: and we shall reign on the earth. ¹¹ And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; ¹² Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. ¹³ And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. ¹⁴ And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

History - Neh 1:1-11

¹ The words of Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace, ² That Hanani, one of my brethren, came, he and certain men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem. ³ And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire. ⁴ And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the Elohim of heaven, ⁵ And said, I beseech thee, YHVH Elohim of heaven, the great and terrible Elohim, that keepeth covenant and mercy for them that love him and observe his commandments: ⁶ Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned. ⁷ We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses. ⁸ Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations: ⁹ But if ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there. ¹⁰ Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand. ¹¹ YHVH, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cupbearer.

Commentary

For more commentary on Ki-teitzel from [MIA](#), click → [here](#).

Ahavta

<http://www.ahavta.org/Commentary%20Y-3/Y3-41.htm>

Commentary - Year 3 Sabbath 41

Deuteronomy 23:9-20 - Isaiah 1:16 - Psalm 138 - Matthew 8:1-14

Hebrew Bibles = Deut 23:10-21

Tevet 16, 5764 / January 10, 2004, Tevet 16, 5767 / January 6, 2007

Ki-tetzei Machaneh / When a Camp

We know that sin is abomination before God, and righteousness is comely. We should also understand that reminders of sin – our resultant states from the fall – are uncleanness in His sight, and reminders of His righteousness – such as ordinances – are pleasing to Him.

(V.10-14) In today's portion, we see that natural bodily functions representing death (unfulfilled life) and waste, which are results of the fall, should be taken care of "outside the camp". In order for us to see God's ultimate provision for our undertakings for Him, there must be holiness in the camp.

(V.14) *“Since Yahweh your God walks in the midst of your camp to deliver you and to defeat your enemies before you, therefore your camp must be holy; and He must not see anything indecent among you lest He turn away from you.”*

“Thus you shall keep the sons of Israel separated (holy) from their uncleanness, lest they die in their uncleanness by their defiling My tabernacle that is among them” (Leviticus 15: 31).

While “uncleanness” was to be kept out of the camp, representations of God’s righteousness were to be performed only within the camp – at the Tabernacle.

“But in the place which Yahweh chooses in one of your tribes, there you shall offer your burnt offerings, and there you shall do all that I command you” (Deuteronomy 12:14).

After the Sabbath Millennium, this earth will have all of the works and results of sin destroyed by fire, and will thus be renewed by fire more completely than by the great flood.

“But the present heavens and earth by His Word are being reserved for fire, kept for the day of judgment and destruction of ungodly men. . . and the earth and its works will be burned.” (2 Peter 3:7, 10).

“Uncleanness” is not sin, but a result of sin – a result of the fall. In uncleanness there may be seen a factor of death or destruction, which was not present in the original creation, and will not be present after the restoration– when Eden / Paradise is restored to a renewed earth. [Note: “Paradise” is a translation of “Eden” – Gr. “*Paraditzo*” = Heb. “*Edan*”.]

“Repent therefore and return, that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord; and that He may send Jesus, the Christ appointed for you, whom heaven must receive until the period of restoration of all things about which God spoke by the mouth of His holy prophets from ancient time” (Acts 3:19-21).

“He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will grant to eat of the tree of life, which is in the Eden / Paradise of God.” (Revelation 2:7).

“And I saw renewed heavens and a renewed earth; for the first heavens and the first earth passed away. . . And on either side of the river was the tree of life” (Revelation 21:1, 22:2).

In our eternal future, there will be no more “uncleanness” as a remembrance of sin:

“For I will forgive their iniquity, and their sin I will remember no more” (Jeremiah 31:34).

Adam was created in God’s likeness (Genesis 1:26), but after the fall, and after he was a hundred years old, he had sons in his own image.

“When Adam had lived one hundred and thirty years, he became the father of a son in his own likeness, according to his image, and named him Seth. Then the days of Adam after he became the father of Seth were eight hundred years, and he had other sons and daughters” (Genesis 5:3-4).

In the restored earth, a man will become accountable to observe Torah at the age of one-hundred years, and younger men will not be held in positions of leadership.

“No longer will there be in it an infant who lives but a few days, or an old man who does not live out his days; for the youth will become of age (accountable) at the age of one hundred, and the one who has not reached the age of one hundred shall be lightly esteemed” (Isaiah 65:20).

Isaiah relates the above matters: God hates ordinances that are performed with wrong motivations.

“Bring your worthless offerings no longer, your incense is an abomination to Me. . . New moon and Sabbath, the calling of assemblies – I cannot endure iniquity and the solemn assembly” (Isaiah 1:13).

Then God says:

“Wash yourselves, make yourselves clean; remove the evil of your deeds from My sight. Cease to do evil” (Isaiah 1:16).

When we are fighting God’s battles, immoral conduct is turning our backs on God, and He will then turn His back on us.

David sings of whole-hearted worship toward God’s Temple: *“I will give Thee thanks with all my heart; I will sing praises to Thee before the gods. I will bow down toward Thy Holy Temple”* (Psalm 138:1-2).

(V.15-16) When going to battle, some of the enemy’s slaves may desert to follow you. You shall not turn him back to his foreign master, but allow him to dwell with you, and treat him kindly.

(V.18) While the money is not of itself evil, we cannot dedicate sin-earnings to God, because it is a reminder of sin.

(V.19-20) We are not to cause another to sin: *“You shall not cause your countryman to take interest”*.

We are to fulfill any agreement to a foreigner, so as not to impugn God’s name: *“You may cause a foreigner to take interest”*.

Matthew 8

We learned from Leviticus 12:1 – 13:59 (commentaries Y2-33 & 34), that the disease *tzaraat* (commonly mistranslated leprosy) was a skin disease put upon a slanderer. The *metzora* (diseased person) was unclean, and forbidden to enter the camp.

Now we see Yeshua stretching out His hand and touching a *metzora*, then proclaiming him clean, and instructing him to fulfill the Torah’s requirement of having a priest’s certification before entering the camp. Touching him would seem to imply that Yeshua had first healed him of the sin of slander, and such healing would be the normal precursor to physical healing of *tzaraat*.

In the following chapter (Matthew 9), Yeshua first states that a certain man’s sins are forgiven, then heals him.

“For which is easier, to say, ‘Your sins are forgiven,’ or to say, ‘Rise, and walk’? But in order that you may know that the Son of Man has authority on earth to forgive sins (then He said to the paralytic) ‘Rise, take up your bed, and go home’”

(Matthew 9:5-6)