



**“Again, the kingdom of heaven is like a merchant in search of fine pearls, <sup>46</sup> and upon finding a single pearl of great value, he went and sold all that he had and bought it. Mathew 13:45**

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## **Tazria – She will cause to grow**

Leviticus 12:1–13:59

II Kings 4:42–5:19

Matthew 8:1–4, 11:2–6

Mark 1:40–45

Within this weeks Torah Pearl, we will examine the concepts of clean and unclean with regards to a mother’s period of being unclean after giving birth to a baby and the process when a person has a specific skin condition, often translated as leprosy.

This week’s parashah is named *Tazria*, which means “she will cause to grow,” referring to a mother’s conception of a child which grows within her womb, that of a new life.

Central to the rhythm of life and daily activities within ancient Israel was the Temple and all its rituals and sacrifices as prescribed by YHVH. For it was through the Temple with all its practices that Israel was able to connect with YHVH, the source of all life and vitality. It was also through the manifestation of God’s divine presence upon Israel when they obeyed the Torah, that all humanity was able to witness who YHVH was and is. Thus, it was through God’s relationship with Israel that humanity could know, experience and come into a relationship with YHVH. As the nations would look upon Israel and see the LORD’s hand over them, in turn, this would draw the nation’s (Gentiles) unto YHVH and His truth. For, when Israel obeyed God’s Torah they were choosing life, blessings through Yah’s provision and protection, for through obeying God’s Torah they were making YHVH their habitation and provider. Therefore, to reject God’s Torah would result in YHVH removing His hand of protection, which would bring death and curses upon Israel. For in their rejection of God’s Torah they rejected God Himself.

The Temple and all its rituals even though part of these required animal sacrifices, the rituals, and practices as stated connected the people with God. They enabled them to have a relationship with YHVH, who is the source of all life. This is why scripture informs us to keep our eyes fixed upon God, for we are to focus our gaze on life and not on death. For death is the result of sin, which we are not to remain fixated upon. Therefore, when we experience an encounter with death, decay, mortality, or any other antithesis of life, the overwhelming confrontation with the futility and fragility of life is experienced which renders one temporarily unable to participate with the rituals of the Temple and

the community gatherings. As we are in a state of uncleanness, yet what does this mean, to be in a state of uncleanness? Furthermore, why does a woman become unclean after childbirth?

First, we need to understand that we are to focus on life and not death, yet the choice is ours to make. Moses gave this instruction to Israel regarding the Torah.

***<sup>11</sup> “For this commandment which I command you today is not too mysterious for you, nor is it far off. <sup>12</sup> It is not in heaven, that you should say, ‘Who will ascend into heaven for us and bring it to us, that we may hear it and do it?’ <sup>13</sup> Nor is it beyond the sea, that you should say, ‘Who will go over the sea for us and bring it to us, that we may hear it and do it?’ <sup>14</sup> But the word is very near you, in your mouth and in your heart, that you may do it.***

***<sup>15</sup> “See, I have set before you today life and good, death and evil, <sup>16</sup> in that I command you today to love the LORD your God, to walk in His ways, and to keep His commandments, His statutes, and His judgments, that you may live and multiply; and the Lord your God will bless you in the land which you go to possess. <sup>17</sup> But if your heart turns away so that you do not hear, and are drawn away, and worship other gods and serve them, <sup>18</sup> I announce to you today that you shall surely perish; you shall not prolong your days in the land which you cross over the Jordan to go in and possess. <sup>19</sup> I call heaven and earth as witnesses today against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both you and your descendants may live; <sup>20</sup> that you may love the LORD your God, that you may obey His voice, and that you may cling to Him, for He is your life and the length of your days; and that you may dwell in the land which the Lord swore to your fathers, to Abraham, Isaac, and Jacob, to give them.” Deuteronomy 30:11-20***

The Psalmist wrote ***Then I shall not be put to shame, having my eyes fixed on all your commandments.*** (Ps.119:6) you see if we fix our eyes on the Torah we will not be put to shame, for shame is only brought on us when we are walking contrary to Torah, which this, in turn, reveals our nakedness. To enable us to remain steadfast we are to focus on the things of God which in doing so we focus on life. The Psalmist writes further, ***Because he has focused his love on me, I will deliver him. I will protect him because he knows my name. When he calls out to me, I will answer him. I will be with him in his distress. I will deliver him, and I will honor him.*** (Ps. 91:14-15)

That when a person focuses his love towards God, which to love God is to keep His commandments (1 John 5:3), they are putting their hope, faith, and trust in God and therefore making Him their habitation, which this causes God to act to defend and protect them. For in putting their trust in God, they have learned His name, therefore when they call upon YHVH He will answer them and honour them. This is only possible if we ensure our gaze is fixed upon God.

That we are to ***Be still, and know that I am God! I will be honored by every nation. I will be honored throughout the world.***” Psalm 46:10 thus, as we focus on God and put our trust in Him, as we obey His Torah we are to lean not on our own folly and wisdom but on His. As we ***Trust in the LORD with all your heart and lean not on your own understanding; <sup>6</sup> in all your ways submit to him, and he will make your paths straight.*** Prov. 3:5-6

It is this which Messiah came to show us how to do, that of how to walk along the path of righteousness through observing Torah. Thus, to keep our eyes on Messiah is to follow Torah, as we choose life and blessings while at the same time rejecting death and the curses which come from rebelling against God’s commandments.

***Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance and the sin which so easily entangles us, and let us run with endurance the race that***

***is set before us, fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.*** Hebrews 12:1-2 Messiah endured the humiliation, rejection, pain, and agony of the crucifixion for the joy of ratifying the reNewed Covenant, that enabled the unification of the tribes of Israel and allowed all humanity (Gentiles) to enter into a covenant with YHVH. The joy Messiah died for was you, me, all who will and have come into a relationship with YHVH, and all we have to do is surrender our all to God. How can we deny that to our Messiah who has paid the price for our sin?

***Therefore, holy brothers, partners in a heavenly calling, keep your focus on Jesus, the apostle and high priest of our confession.*** Hebrews 3:1

So, what about clean and unclean?

What we need to understand is that to be unclean (*tamei*) and clean (*tahor*) have nothing to do with our physical or moral condition of cleanliness, for unclean and clean are a state of being, that of being spiritually clean or unclean. A person would become unclean through coming into contact with the realm of sin and death. On certain occasions, this was brought about through sin, which this would require a sacrifice to be made for sin to enable them to be clean again. However, generally, a person was unclean because of contact with death and sin. what we need to understand is that being in such a “state of being” did not render the person unfit for society nor was they dirty or morally impure. Rather, being unclean rendered the person unable to participate in public worship/gatherings until they had returned to a state of being clean.

To transition from being unclean to that of clean meant a person would have to be immersed in water in a mikveh, a ritual immersion pool. The water itself did not change the status of a person, rather it served as a symbol of the cleansing work of YHVH to bring about the “state of being clean” in the person.

If a person had committed some sin then as well as being immersed (*mikved*) they would also need to bring a sin offering, be separate from the community, or see a priest, dependant upon the violation committed.

To understand this further, we need to understand that two kingdoms exist in both the natural and spiritual dimensions those being the Kingdom of YHVH and the Kingdom of HaSatan, a kingdom of Good and a Kingdom of evil, hot and cold, lukewarm would be serving both masters, having a foot in both camps. That these two kingdoms are engaged in a cosmic battle for the throne of Creation, as HaSatan seeks to usurp and overthrow YHVH. However, even though his endeavours are futile, they are permitted by God to give humanity a choice regarding who to pledge allegiance to.

These two kingdoms are evident in the world, as they are manifest within the followers of the two kingdoms, by the fruit they show within their lives. What we need to understand is that all of creation due to the innate corruption of humanities DNA through the sinful act of their shared ancestry, that of Adam and Eve, has death encoded within its DNA, which scripture states; ***There is a time for everything, and a season for every activity under the heavens: <sup>2</sup> a time to be born and a time to die,*** Ecclesiastes 3: 1-2

For humanity has within it due to sin a predisposition to decay and die, for through our natural birth we are born to die, due to the consequences of Adam and Eve’s sin. Therefore, to rectify this one needs to be born again not of natural birth but of God. For when we are Born Again we are transformed and thus transferred from the Kingdom of HaSatan to the Kingdom of YHVH and

therefore expected to live a life set apart unto God. For when we accept God's free gift of salvation and are born again, we are credited as righteous through Messiah but, we must understand that we are also admonished to walk in righteousness as we bring our thoughts/desires into submission to God's word.

Hebrews 2:14 – 15 ***Since the children have flesh and blood, he too shared in their humanity so that by his death he might break the power of him who holds the power of death—that is, the devil—<sup>15</sup>and free those who all their lives were held in slavery by their fear of death.***

For our Messiah has defeated death and HaSatan, however, we must work out our salvation with fear and trepidation. As we show ourselves to be approved and good stewards of the righteousness bestowed upon us. For we will all give an account of our lives when we stand before Messiah.

Hebrews 9:27 (KJV) ***And as it is appointed unto men once to die, but after this the judgment:***

Ecclesiastes 3:17 states

<sup>17</sup> ***I said to myself,***

***“God will bring into judgment  
both the righteous and the wicked,  
for there will be a time for every activity,  
a time to judge every deed.”***

It is only as we submit to God and His word, by humbling ourselves to God and bringing our thoughts/ desires captive and submit them to the word. That we resist the devil and allow God through His Holy Spirit to transform us and bring about a heart transplant, as our hearts of stone are removed and replaced with a heart of flesh, one which can have the Torah written upon it and will not sin. Thus, as this takes place we are being washed/cleansed by the word.

<sup>25</sup> ***Husbands, love your wives, just as Christ loved the church and gave himself up for her <sup>26</sup>to make her holy, cleansing her by the washing with water through the word, <sup>27</sup>and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless.***  
Ephesians 5:25-26

What we must note here is that there is an error in translation, as the word here for church, is strong's **1577. ekklesia ek-klay-see'-ah** from a compound of 1537 and a derivative of 2564; a calling out, i.e. (concretely) a popular meeting, especially a religious congregation (Jewish synagogue, or Christian community of members on earth or saints in heaven or both):--assembly.

This word *ekklesia* is a reference to the assembly of YHVH, who have been called out to live holy lives, this being Israel which within the reNew Covenant we see it is the reconciliation of the House of Israel and the House of Judah, which Paul refers to as the One New Man. Thus, we need to understand that Messiah did not die for the church, but rather to ratify a reNewed Covenant with the House of Israel and the House of Judah, which in doing so He made a way for all humanity, those out of covenant (Gentiles) to come into covenant and be grafted into Israel and thus become part of the Commonwealth of Israel. Therefore, Messiah died for the called-out ones, those who seek to live separate, the One New Man. To just say Messiah died for the church is to limit and misunderstand what Messiah achieved through His death and resurrection. It further propagates a replacement theology which goes against scripture.

It is as the *ekklesia*, the One New Man as it submits itself to living a life set apart according to the word of God, that it is washed and made clean, which this is strong's **8552 tamam** tamam' a

primitive root; **to complete, in a good** or a bad sense, literal, or figurative, accomplish, cease, **be clean (pass-)ed, come to the full**, be all gone, X be all here, **be (make) perfect**, be spent, sum, **be (shew self) upright, be wasted, whole**.

Therefore, it is as the *ekklesia*, (the called-out ones) submit to God and submit to the word that they are washed and brought to perfection and fullness. So that they can be presented without spot or wrinkle or have any blemish, but are rather holy and blameless, as they are made whole.

So, let us examine the requirements for a woman who has given birth.

***Then the LORD spoke to Moses, saying, <sup>2</sup>“Speak to the children of Israel, saying: ‘If a woman has conceived, and borne a male child, then she shall be unclean seven days; as in the days of her customary impurity she shall be unclean. <sup>3</sup>And on the eighth day, the flesh of his foreskin shall be circumcised. <sup>4</sup>She shall then continue in the blood of her purification thirty-three days. She shall not touch any hallowed thing, nor come into the sanctuary until the days of her purification are fulfilled.***

We read in the text above that when a woman gives birth to a son, then she is unclean (*tamei*) for seven days, then on the eighth day she is permitted and considered clean (*tahor*) to bring her son to be circumcised (*brit milah*). The circumcision of a newborn male on the eighth day is performed even on Shabbat and during Yom Kippur and other feasts, however, if the circumcision (*brit milah*) is delayed due to infirmity then this will not be carried out on a Sabbath or holiday.

The sages argue that the reason for the circumcision being performed on the eighth day is so that the newborn child can experience a Sabbath prior to his circumcision being performed. For it is only as one passes through the holiness and the rest of the Sabbath that one can be ready and fit to enter into the holiness and rest of Israel, YHVH's covenanted people. This fits into what I referenced in last week's parsha regarding the millennium and the eighth day, eternity with God. That our hearts will not be circumcised until the eighth day, which prior to this the people of YHVH, will have participated in a sabbath's rest, which is the millennium period with Messiah.

The Sages also state that the number eight is connected to the Meshiach (Messiah), for the harp of the Messiah will have eight strings. The Mitzvah (commandment) regarding circumcision is connected to the feast of Passover, for the commandment for circumcision was given three times; first to Abraham, second to Israel as they were instructed to circumcise all males prior to leaving Egypt, third, after the giving of the Torah YHVH repeated this commandment in this week's Parsha. We further see that Joshua circumcised the males prior to entering the land and observing the Feast of Passover Joshua 5:1-14.

After the newborn male has been circumcised on the eighth day, the mother is unclean again for a further thirty-three days. However, we see below that the period of being unclean is longer when giving birth to a baby girl.

***<sup>5</sup>‘But if she bears a female child, then she shall be unclean two weeks, as in her customary impurity, and she shall continue in the blood of her purification sixty-six days.***

***<sup>6</sup>‘When the days of her purification are fulfilled, whether for a son or a daughter, she shall bring to the priest a lamb of the first year as a burnt offering, and a young pigeon or a turtledove as a sin offering, to the door of the tabernacle of meeting. <sup>7</sup> Then he shall offer it before the LORD, and make atonement for her. And she shall be clean from the flow of her blood. This is the law for her who has borne a male or a female.***

**<sup>8</sup> ‘And if she is not able to bring a lamb, then she may bring two turtledoves or two young pigeons—one as a burnt offering and the other as a sin offering. So the priest shall make atonement for her, and she will be clean.’”** Leviticus 12

We see in the passage above that when a woman gives birth to a daughter, she is unclean for twice as long as if she had given birth to a son, but why is this so?

As already pointed out, the mother has not committed any sin to be unclean, nor is the act of giving birth a sinful process, but rather she is unclean due to giving birth, but why?

The new mother is considered to be unclean (*tamei*) simply because she has come into contact with the realm of sin and death. Therefore, because a female carries within her the seed that brings forth life, that being every female child has within her the propensity to bring life into the world, which once a person is born of the flesh they are destined to die, due to the corruption within our DNA brought about by Adam and Eve. Thus, when life is brought into the world so is death. Therefore, a mother who brings forth a female child will be unclean longer, as her contact with the realm of death and sin is greater with a female. This does not mean that a female is more sinful than a male, as this is not what is being conveyed.

However, through Messiah Yeshua death has been conquered and thus, it cannot hold/contain a child of God, for they will be resurrected to an incorruptible life with God when Messiah returns, for this is our hope and joy through Messiah.

Therefore, the state of uncleanness for a mother who has just given birth is due to that she has come into contact with the realm of sin and death. It is as stated previously a state of being and not a reflection of her spiritual walk or health.

The Sages also draw a parallel between the state of the uncleanness of a mother after giving birth to that of Israel being in exile. For it is in the exile that Israel is purified and made whole. Thus, Israel is waiting for the allotted time to pass in exile, their state of uncleanness, so that they can be united and rebuild the Temple in Jerusalem. However, due to Israel's uncleanness, they are not permitted to build the Temple. Therefore, to hasten this time, Israel needs to behave as the new mother does and go through the period of uncleanness and the stages of purification. This period of uncleanness associated with the exile is further linked to the Messiah, for it is the Messiah when He comes who will end the exile and build the Temple. Then He will teach the people the Torah as bring about shalom upon the earth.

### **Leviticus 13**

The remainder of the Parsha focuses on skin conditions, which is often translated as leprosy, however, this is not what is being conveyed here. To only look at the text and understand it in this way would be to miss the deeper meaning contained within the text. For the skin condition is a reflection of the person's spiritual walk with God, which the rabbis and sages teach that this is not a physical condition, nor was it leprosy, but rather the skin condition being outlined in the text is one which is supernatural. A condition which God has brought on the person for disobedience, this is why the Priest once he has examined the person for this supernatural sickness instructs the person to go home for seven days and remain in their home in isolation. This is not because the condition is contagious but rather, so the person can draw near to God and seek His purpose in this matter. It was so the person who was afflicted could speak to God and for God to speak to them so that repentance and reconciliation could take place which will bring about their healing of the skin

condition. It was so reliance was not on the Priest but on God himself, as the person would seek and draw near to God for their healing.

Again, we must understand that this passage is not a reference to a natural skin condition, however Halakah, and application of this text pertaining to a contagious skin condition would also apply isolation and seeking God for their healing, especially if a person did have leprosy, as no one other than God could heal the person of this condition. Therefore, for us today we need to understand that, yes, call the elders and leaders to pray for us when sick, but we must also seek God and draw close to Him. For it is only God who can truly heal, as when we seek God, we are fixing our gaze on the source of all life, as we petition YHVH for our healing, our deliverance.

The aspect of being confined for a week in isolation meant that the person would focus on God, as they spent time, seeking His face for their condition to be healed. For in their state of uncleanness they would look to God, the source of life and wellbeing. This is the theme that is entwined within this week's Parsha, that we must remain focused upon God, as we seek Him for all our needs and guidance. So often within the body of Messiah people seek the "Pastor" to be the source of everything, which this is a very Greek model, as scripture admonishes and shows us that we MUST seek God and remain focused upon Him.

I urge you to study further this week's parsha as I have only pulled out two key aspects contained within it. Yet, I further urge us as we study this week's scriptures that we spend during the week seeking God and His will and purpose for our lives, our family, as we seek to submit to God in all areas of our lives. Let us also ensure our gaze is fixed upon Messiah, as we endeavour to walk in His footsteps as we allow the word of God to wash us and make us spotless and without blemish.

Let us seek our God, our maker for all our needs, as we prepare for the return of our King Yeshua.

I pray that you have a blessed Shabbat and that YHVH will bless and keep you.

Shabbat Shalom

*Nathan*

Midrash: In Judaism, the **Midrash** is the genre of rabbinic literature which contains early interpretations and commentaries on the Written Torah and Oral Torah (spoken law and sermons), as well as non-legalistic rabbinic literature (*Aggadah*) and occasionally the Jewish religious laws (*halakha*), which usually form a running commentary on specific passages in the Hebrew Scripture (*Tanakh*)

Targum: **Targum Onkelos** (or **Onqelos**), is the official eastern (Babylonian) Targum (Aramaic translation) to the Torah. However, its early origins may have been western, in Israel. Its authorship is attributed to Onkelos, a famous convert to Judaism in Tannaic times (c. 35–120 CE)

Targum Jonathan: **Targum Jonathan**), otherwise referred to as **Targum Yonasan/Yonatan**, is the official eastern (Babylonian) Targum to the Nevi'im/Prophets. Its early origins, however, are western (i.e. from the Land of Israel), and the Talmudic tradition attributes its authorship to Jonathan ben Uzziel of Jerusalem in the time of King Herod

Tannaim: Tannaim were the Rabbinic sages whose views are recorded in the Mishnah, from approximately 10-220 CE. The period of the Tannaim, also referred to as the Mishnaic period, lasted about 210 years.

Talmud: The **Talmud** means "instruction, learning", "teach, study") is a central text of Rabbinic Judaism. The term "Talmud" normally refers to the collection of writings named specifically the **Babylonian Talmud** (*Talmud Bavli*), although there is also an earlier collection known as the Jerusalem Talmud (*Talmud Yerushalmi*) or Palestinian

Jubilees: The Book of Jubilees claims to present "the history of the division of the days of the Law, of the events of the years, the year-weeks, and the jubilees of the world" as revealed to Moses (in addition to the Torah or "Instruction") by angels while he was on Mount Sinai for forty days and forty nights. The chronology given in Jubilees is based on multiples of seven; the jubilees are periods of 49 years, seven "year-weeks", into which all of time has been divided

Vulgate: This is the Latin Bible. Translated from the Hebrew and Aramaic by Jerome between 382 and 405 CE, this text became known as the 'versio vulgata', which means 'common translation'.