



Message 4-21-18
Tazria-Metsora
Leviticus 12:1-8
2 Kings 7:13-20
Luke 2:21-24

Introduction

We have a double portion this week. They deal with issues of *tumah* (ritual impurity) and *tohorah* (ritual purity). The second portion opens with the how to restore the ritual purity of a person who suffered from ritual impurity. It takes a full seven days plus one (marking a new creation or rebirth of the individual).

Leviticus 12:1-8

¹ ADONAI said to Moshe, ² "Tell the people of Isra'el: 'If a woman conceives and gives birth to a boy, she will be unclean for seven days with the same uncleanness as in *niddah*, when she is having her menstrual period. ³ On the eighth day, the baby's foreskin is to be circumcised. ⁴ She is to wait an additional thirty-three days to be purified from her blood; she is not to touch any holy thing or come into the sanctuary until the time of her purification is over. ⁵ But if she gives birth to a girl, she will be unclean for two weeks, as in her *niddah*; and she is to wait another sixty-six days to be purified from her blood. ⁶ "When the days of her purification are over, whether for a son or for a daughter, she is to bring a lamb in its first year for a burnt offering and a young pigeon or dove for a sin offering to the entrance of the tent of meeting, to the *cohen*. ⁷ He will offer it before ADONAI and make atonement for her; thus, she will be purified from her discharge of blood. Such is the law for a woman who gives birth, whether to a boy or to a girl. ⁸ If she can't afford a lamb, she is to take two doves or two young pigeons, the one for a burnt offering and the other for a sin offering; the *cohen* will make atonement for her, and she will be clean.'" (CJB)

From a commentary: The miracle of birth is itself a significant religious event, often the closest a person comes to feeling God's presence in an immediate and overwhelming way. Posed on the border between life and death, divine and human, the miracle of birth makes us question the basic assumption of what it means to be human. What does it mean to be a man or a woman?

Instead of struggling with what it means to be a man or a woman, we might direct our energy to hastening the advent of the Messianic Age. We need to restore the primal harmony symbolized by the Garden of Eden. In the depths of personal expression and

gender identity, it means reclaiming our severed halves, that which the Creator removed when He took Adam and from him created Chavah. We learn from the men and women with whom we share our lives how to allow our souls to blossom and be infused by the full range of human potential.

The miracle is birth. The bringing of new life into the world, whether male or female, and how the Creator meant for this to happen. Even with this miracle, the woman will be unclean for seven days, and on the eighth day, if the child is a boy, he will be circumcised in accordance with the Torah and the command the Almighty gave to Abraham to circumcise every male in his household including himself. The eighth day represents the final day when all humankind enters into a new world brought about by the Holy One to cleanse His creation and bring humankind back into the covenant relationship He desired with us from the moment He created us and placed us in the garden.

We took that covenant and broke it just as Moses had broken the first set of stone tablets when he descended from Mount Sinai and saw how the people had turned away from their Creator. A cleansing needed to happen. At first the Holy One sent a flood to wash away what man had done to the earth. He killed everyone except for one family of eight people. Through them He would repopulate the earth and begin again, and in this beginning, man sinned once more, and the Holy One needed to bring about the birth of the savior – the Messiah Yeshua – the Son of God. He was born not of man and woman but of a woman touched by the *Ruach* of the Father. But how could this be? I pose this to you. Not as an absolute but a thought. In Hebrew the word *Ruach* is a feminine word. What if the Father, through the *Ruach HaKodesh*, placed His seed with Miriam to carry His Son and bring Him into the world to show us that redemption was possible, but not through the keeping of the Torah but through the forgiveness of sin through the Son of God, by His birth, His death, and His resurrection. As I said, this is just an idea, a thought, to consider.

2 Kings 7:13-20

And one of his servants said, "Let some men take five of the remaining horses, seeing that those who are left here will fare like the whole multitude of Israel who have already perished. Let us send and see." ¹⁴ So they took two horsemen, and the king sent them after the army of the Syrians, saying, "Go and see." ¹⁵ So they went after them as far as the Jordan, and behold, all the way was littered with garments and equipment that the Syrians had thrown away in their haste. And the messengers returned and told the king. ¹⁶ Then the people went out and plundered the camp of the Syrians. So, a seah of fine flour was sold for a shekel, and two seahs of barley for a shekel, according to the word of the LORD. ¹⁷ Now the king had appointed the captain on whose hand he leaned to have charge of the gate. And the people trampled him in the gate, so that he died, as the man of God had said when the king came down to him. ¹⁸ For when the man of God had said to the king, "Two seahs of barley shall be sold for a shekel, and a seah of fine flour for a shekel, about this time tomorrow in the gate of Samaria," ¹⁹ the captain had answered the man of God, "If the LORD himself should make windows in heaven, could such a thing be?" And he had said, "You shall see it with your own eyes, but you shall not eat of it." ²⁰ And so it happened to him, for the people trampled him in the gate and he died. (ESV)

This story is one of faith, that the word of the Almighty will happen, just as His servants, the prophets, tell us. The servant of the king doubted the word of the prophet, and he was told that he would see the word of the Almighty happened with his own eyes and then he would die. The point of all of this is to show us the Holy One is in control of everything, and we should learn to appreciate what He does for us and what He has to offer us. He gives us the bread that we need to eat and the water we need to drink. He provides us with sustenance the same way He took care of the Children of Israel for forty years in the wilderness. It's the same way He takes care of us now. It does not matter what a man tells you he will do for you. We can do nothing unless the Almighty allows it. Whether good or bad, the Father created both, through His Son – Yeshua.

He blesses His people as He chooses, not as we choose. The only thing we choose in this life is eternal life or eternal death. One is a gift from the Father through His Son who died to set us free from sin and reconcile us back with the Father. The other way, death, is a creation of the Holy One through the Tree of the Knowledge of Good and Evil; the tree He told Adam not to eat the fruit. Adam, in turn, told Chavah, his wife, but he went further and told her they would die if they ate from the tree. It was a true statement, they died that day spiritually, and eventually they died physically. We have a gift from God, the ability to choose life through His Son to one day return to the garden perhaps in a new world created for a redeemed people. All it takes is faith – to trust in the One who created us to be able to be redeemed.

Luke 2:21-24

21 And when eight days had passed, before His circumcision, His name was *then* called Yeshua, the name given by the angel before He was conceived in the womb. ²² And when the days for their purification according to the Torah of Moses were completed, they brought Him up to Jerusalem to present Him to the Lord ²³ (as it is written in the Torah of the Lord, "EVERY *firstborn* MALE THAT OPENS THE WOMB SHALL BE CALLED HOLY TO THE LORD " [Exo. 13:2, 13:12, Num. 3:13, 8:17]), ²⁴ and to offer a sacrifice according to what was said in the Torah of the Lord, "A PAIR OF TURTLEDOVES OR TWO YOUNG PIGEONS." [Lev. 5:11, 12:8] (NAU)

Exodus 13:2 "Set aside for me all the firstborn. Whatever is first from the womb among the people of Isra'el, both of humans and of animals, belongs to me." (CJB)

Numbers 3:13 "For all the firstborn are Mine; on the day that I struck down all the firstborn in the land of Egypt, I sanctified to Myself all the firstborn in Israel, from man to beast. They shall be Mine; I am the LORD." (NAU)

Numbers 8:17 "For every firstborn among the sons of Israel is Mine, among the men and among the animals; on the day that I struck down all the firstborn in the land of Egypt I sanctified them for Myself. (NAU)

The Holy One of Israel took the lives of all the firstborn of Egypt both human and animal, and in return the firstborn of Israel are His, and they must be redeemed through the

Redemption of the Firstborn. Miriam, the mother of Yeshua, did this according to Torah because she and Joseph were Torah observant, and Miriam was a true woman of God. She was a witness of the impregnation of herself with the Son of the Holy One of Israel. She gave birth to Him, raised Him, and was there for many wonderful moments in His brief earthly life. She was there at His death by crucifixion watching as He slowly slipped away. She was there when He passed the care of her into the hands of His talmid, Yochanan. I would think she was there to see Him once again when His Father resurrected Him from the grave. She was probably there at His ascension into heaven to be at the right hand of His Heavenly Father.

In some ways this story of Yeshua's birth mirrors those of false pagan gods, but where do you think they got the story from to imitate it and pass it on down from one generation to the next as well as from one culture to another? There will be those who say the opposite occurred when the Biblical truth has always been there right in front of us. Before they wrote down the words of the Almighty, He spoke them to His creation, and they, in turn, shared them with the next generation.

Leviticus 5:11 "But if he cannot afford two turtledoves or two pigeons, then he shall bring as his offering for the sin that he has committed a tenth of an ephah of fine flour for a sin offering. He shall put no oil on it and shall put no frankincense on it, for it is a sin offering. (ESV)

Leviticus 12:8 'But if she cannot afford a lamb, then she shall take two turtledoves or two young pigeons, the one for a burnt offering and the other for a sin offering; and the priest shall make atonement for her, and she will be clean.'" (NAU)

Yeshua's parents were not wealthy people. It was into this home that the Messiah was born, so far removed from His heavenly home. He was the Son of God, the one to whom the Father gave all that He had. He followed the instructions of His Father, from the very beginning of all things, knowing one day He would have to become just like those who had been created by Him at the command of His Father. He knew He would have to become like them, so He could die, like they could, in order that His Father's word would be fulfilled by Him becoming the final sacrifice for sin.

In this, He was wealthy because of His love for humankind. He knew the path away from the Father lead to the road to sin. We were the creation of the Father through the Son, and in the Son, we see love at its greatest moment.

I'll close with this: *Torah Man says: "Only a fool fools with sin."*

Blessings in Messiah Yeshua,

Mordecai Silver

If you are not learning Torah, we invite you to attend Judaic Studies Institute, a Distance Learning Institute for Yeshua based Judaic Studies. Drop us a line at for more information. You can earn an approved Certificate or Diploma and take courses to help you grow in your understanding.



etz
chayim
Tree of Life Messianic Ministries

Rabbi Mordecai Silver, Ph.D.

Tel: (866) 874-7250
Fax: (866) 800-2390
www.etz-chayim.org
tolmm@etz-chayim.org

P.O.Box 467, Organ, New Mexico, 88052

