

Marriage License and Ahavta Commentary on Parasha Tazria^A

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Contents

Introduction.....	1
The Holiness of Sex – Part 1.....	2
The Holiness of Sex – Part 2.....	4
Notes	6
Definitions from Bouvier's 1856 Law Dictionary 4th ed.....	6
LICENSE (1)	6
LICENSE (2)	6

Introduction

I want to comment on this article by Ahavta (listed below) by including my comments on Marriage License. I have added underlines, and **highlighting** and footnotes⁹⁹⁹.

The author (“Ahavta”) juxtaposes this sins and instructs found in the Torah with planks found in the Democratic party. A big reason for my motivation to write this article is to focus on this contrast. Ahavta doesn’t make in conclusions about the contrast being made at least in the sense of what to do about it (besides the obvious thing of refraining from unclean and abhorrent behavior).

So the question is how would I approach this?

The second point that Ahavta references^B get to the point and is what I want to key in on. The quote is ...

We support the full inclusion of all families, including same-sex couples, in the life of our nation, and support equal responsibility, **benefits, and protections**.

I’ve embolden **benefits and protections** because those have huge legal ramifications especially in dealing with jurisdiction. My definition for faith is very simple which I express by asking the question, do you have faith that YHVH will do what he said he will do at Mt. Sinai which is that YHVH will **ble**ss you and **pro**tect you. It’s obvious that **pro**tections and **pro**tect are the same word, and the so should **benef**its and **ble**ss, the only real difference is that **benef**its is used more in a secular context whereas **ble**ssing would be more scriptural.

For me then, the key question is to make sure that you don’t “Ashwander in” to the jurisdiction of the public welfare state and, by implication, out of the biblical jurisdiction.

^A Source: <http://www.ahavta.org/Commentary%20Y-2/Y2-33.htm>

www.MyHebrewBible.com/Parasha/88 27.1 11/22; Lev 12:1-13:28, 2Ki 4:42-5:19, Isa 66:7, Mat 1:18-24, Joh 7:37-44, Tazria She bears seed

^B The 2008 Democratic National Platform Section III Article 16 / Page 52

ToDo: finish this

The Holiness of Sex – Part 1

Holiness is the major Biblical heading of our readings today, and the original Hebrew heading of today's chapter was not "Leviticus 12" but "**Tazria**"^C - "When a Woman Conceives." The subject is the holiness of sex.

"Yahweh God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Genesis 2:7). Man is part earthly, and part heavenly. It is said that in three ways man is like the angels, and in three ways like beasts. The three ways we are like beasts are in **eating**, in **reproducing**, and in **relieving ourselves**. In these three ways, we are to elevate ourselves above the animals – we are to be holy.

Last week we looked at how we are to be holy in the way we eat. We are to eat what God has created for food. God has given us for food animals that split the hoof and chew the cud, sea creatures that have fins and scales, birds as enumerated in Torah, and insects that jump with their hind legs (Leviticus 9-11). We are instructed to bless Yahweh before we eat – to bless Him as the creator of the food. We are instructed to Bless Yahweh after we eat for the prosperous land in which He has placed us (Deuteronomy 8:10). We cannot legitimately bless Yahweh for things that He has not given us. These instructions set us apart from the animals, and help us learn to be holy.

Today we consider how Yahweh made the marital sexual relationship holy, and how we are to act in ways that elevate us above the animals. As the Apostle Paul affirmed (1 Thessalonians 5:18), we should give thanks in all things – that is, we should bless Yahweh for all things He gives us, as we use those things. There is a blessing for the marital relationship, but we cannot legitimately bless Yahweh for sexual behavior that He forbids.

Firstly, let us review some background from our past Torah studies.

When Adam and Eve sinned in the Garden of Eden, God covered them with skin. The Bible says nothing about animal skin (except in very liberal translations). An ancient Hebrew understanding is that they were covered with human skin – foreskin and hymen. Henceforth, they would bear children that would inherit Adams nature of sin. The children would be (*tazria*) conceived in a state of (*chet*) sin, and born with a nature of (*avon*) iniquity^D – they would not have to be trained to sin, but would rather need training to be holy. David said, "Behold, I was brought forth in iniquity, and in sin did my mother conceive me" (Psalm 51:5^E). David's father and mother did not sin in having a sexual relationship, and the conception was holy – but there was (*tumah*) spiritual impurity. "The creation of human life is the most sublime^{awe-inspiring} phenomenon in the universe. By bringing it into being, man and woman become partners with God, Who gives soul to their offspring. But this new life begins with *tumah*, spiritual impurity" (*Chumash: Tazria*).

^C Lev 12:2 "...have conceived seed,^{H2232 zara} ..." **TaZaRia** is the name of the parasha תִּזְרִיעַ

^D **INIQUITY:** Vice; **contrary to equity;** injustice. 2. Where, in a doubtful matter, the judge is required to pronounce, it is his duty to decide in such a manner as is the least against equity.

^E **Psa 51:5 KJV** Behold, I was shapen in iniquity;^{H5771 avon} and in sin^{H2399 chet} did my mother conceive^{H3179 yacham} me.

A boy is to be circumcised on the eighth day after he is born (Genesis 17:10-12)^F. **This is seen as representing going back to the state before the fall of Adam – before the covering of skin.** The blood ^{foreskin flesh?} of the circumcision is called a token of the covenant – **the covenant of his father to bear a child for the Kingdom of God. This portrays the eighth millennial day,** when the child may be completely holy eternally, the design of creation. This eighth-day circumcision relates to the time following the seven days when a mother undergoes ritual purification, in today's chapter *Tazria* (verses 2-3).

When a woman marries, and the marriage is first consummated, the hymeneal blood is called a token of her virginity – for the covenant with her husband to bear children for the Kingdom of God, holy offspring. The breaking of the hymen is seen as representative of going back to the state before the fall into sin. This token of the hymeneal blood was saved as the token that she had kept herself a virgin to bear children in holiness for the Kingdom of God (Deuteronomy 22:15). Today's chapter *Tazria* speaks of this token hymeneal blood as *maqor dam* (verse 7). [Exceptional circumstances are not being addressed here for brevity sake.]

We should note here what the Apostle Paul said: “Such (fornicators, adulterers) were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Yeshua the Messiah and in the Spirit of our God” (1 Corinthians 6:11).

After Yeshua was born, He was circumcised on the eighth day (Luke 2:21). After forty days (per today's chapter *Tazria*), Mary brought offerings to the Holy Temple – two doves (Luke 2:22-24). These were the offerings brought by the poorest people (Leviticus 12:8). But why did she need to bring anything? There are two reasons. Literally, she was fulfilling the Torah. Spiritually, this was the ultimate situation for the picture in these offerings: she was really without *tumah* / spiritual impurity from this conception – there was no human father from whom a sin nature could be imparted.

We have seen Biblically that human conception is holy, a partnership with God Who imparts the soul. Now let's consider some more previous Scripture for background.

Elohim, our God Who judges His creation, gave us His laws of moral behavior. God also requires that man establish governments with justice systems and courts to adjudicate problems and mete out fair punishments for lawlessness. Individuals are forbidden to take revenge. Through Moses, God set Israel as a light to the whole world (Isaiah 42:6, 49:6, 60:3, Matthew 5:14), and established a supreme court – the Sanhedrin. He gave them His Holy Spirit to impart His judgments to His people, and ultimately to the world. “So Moses went out and told the people the words of Yahweh. Also, he gathered seventy men of the elders of the people, and stationed them around the tent. Then Yahweh came down in the cloud and spoke to him; and He took of the Spirit who was upon him and placed it upon the seventy elders” (Numbers 11:24-25). Yahweh said, “What great nation is there that has statutes and judgments as righteous as this whole law which I am setting before you today? Only give heed to yourself and keep your soul diligently, so that you do not forget the things which your eyes have seen and they do not depart from your heart all the days of your life; but make them known to your sons and your grandsons” (Deuteronomy 4:8-9).

^F Gen 17:10-12 KJV ¹⁰ This *is* my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. ¹¹ And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. ¹² And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which *is* not of thy seed.

Yahweh said, “You shall not murder” (Exodus 20:13, Deuteronomy 5:17) – the Sixth Commandment. Yahweh said, “Whosoever sheds man’s blood, by man (through the human court) shall his blood be shed, for in the image of God He made man” (Genesis 9:6). God gave His supreme court, 3500 years ago, the authority to interpret this and mete out the penalties.

In the Talmud we have sixty-three tractates. This book is one tractate – Sanhedrin. This is a history of the rules of the Sanhedrin – the Supreme Court that God established 3500 years ago. This Court said the following rule applies even to a heathen court: “A heathen is executed for the violation of the seven Noachian Laws; the Divine Law having revealed this one – murder.” “He is executed even for the murder of an embryo” (*Sanhedrin 57a*).

God imparts the soul at *Tazria* – when a woman conceives; it is holy! We are required to treat it as holy. Its intentional destruction is a capital offence by God’s judgment. He did not ask the US Supreme Court’s opinion; rather, He requires them to seek His opinion!

This is not to promote any political party or candidate. However, this paragraph is pertinent to today’s portion:

Choice

The Democratic Party strongly and unequivocally supports *Roe v. Wade* and a woman’s right to choose a safe and legal abortion, regardless of ability to pay, and we oppose any and all efforts to weaken or undermine that right.

(The 2008 Democratic National Platform – Section III Article 14 / Page 50)

God holds all of the rights! Today we hear of all kinds of “rights” that God has not granted to us. God retains the right to choose when we are conceived (when a soul is imparted) and when we die (when a soul is taken) – except that He gave command for earthly courts to apply capital punishment.

The Holiness of Sex – Part 2

The original Hebrew heading of today’s next chapter was not “Leviticus 13” but “Tzaraath”^G – not “Leprosy”^H as it is commonly translated, but a divine discipline for slander or sexual deviancy. The subject is still the holiness of sex.

The marriage bed is holy (Hebrews 13:4). Yahweh, the Eternal Gracious One, created it to be enjoyable by both parties. We should be grateful and seek His glory.

Adam and Eve were created by God and instructed to populate the world. In 130 years, they had three sons, and by Hebrew tradition three daughters who became the sons’ wives. As the world’s population grew, and man’s condition deteriorated from Adam’s perfection, God instituted protective regulations forbidding incest – marriage between close relatives (Leviticus 20:17).

Yahweh’s eternal design is the marriage of one man and one woman; this is holiness. Yeshua affirmed this when asked about divorce, using Adam and Eve as the standard (Matthew 19:3-6). The hymen provides a blood

^G ...like the plague ^{H5061} *nega* of leprosy; ^{H6883} *tsaraath* ...

^H I don’t see how Ahavta can conclude that Lev 13 is not about leprosy and or *tsaraath* is somehow mistranslated as leprosy. I think what the author is saying is that leprosy was the result i.e. “divine discipline” from making the marriage unholy which is a derivative understanding of the previous chapter (Lev 12). I will say that this is an interesting connection.

covenant between husband and wife, which ultimately reflects the blood covenant that we have through Yeshua. Notice how that covenantal pairing can only be between a male & female (NDC).

The Seventh Commandment is “You shall not commit adultery (Exodus 20:14, Deuteronomy 5:18); God’s judgment is death for adultery (Leviticus 20:10). God’s judgment is death for bestiality (Leviticus 20:15-16). God’s judgment is death for homosexuality (Leviticus 20:13). We will look at this in more detail in a few weeks.

Here is another pertinent quote:

A More Perfect Union

We support the full inclusion of all families, including same-sex couples, in the life of our nation, **and support equal responsibility, benefits, and protections**. We will enact a comprehensive bipartisan non-discrimination act. We oppose the *Defense of Marriage Act* and all attempts to use this issue to divide us.

(The 2008 Democratic National Platform Section III Article 16 / Page 52)

Is this only a personal matter? Should we be “tolerant?”

In a previous lesson about forgiveness, we saw that God’s requirement for believers is to seek to overcome sin in our own lives, to seek repentance in others, and finally to seek forcible legal action when there is no repentance. It is not “loving” to allow sin to continue.

“Righteousness exalts a nation” (Proverbs 14:34). Sodom and Gomorrah were overthrown for sin (Genesis 18:20) – not because of an enemy nation or monetary problems, but because God judged them when they refused to govern themselves as commanded. This was written for our example (1 Corinthians 10:11).

Yeshua said, “Do not think that I came to abolish the Torah or the Prophets; I did not come to abolish but to fulfill. For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass from the Torah until all is accomplished. Whoever then annuls one of the least of these commandments, and teaches others to do the same, shall be called least in the kingdom of heaven; but whoever keeps and teaches them, he shall be called great in the kingdom of heaven” (Matthew 5:17-19).

We can learn holiness; we can promote holiness. Then we will be blessed both here and in eternity!

added Nov 13, 2008

Notes

See “D:\Documents\Law\Law_C_Drive\Matt Trehella\5 Reasons Why Christians Should Not Obtain a State Marriage License.doc”

Remember a license is to do that which is illegal and the licensee is controlled by the issuer of the license.

I like Monte Judah’s explanation of what the real conflict was between Y’shua and the Pharisees in that they didn’t “check in with them first”. I would say it a bit differently by saying that the complaint from the Pharisees was that Y’shua didn’t get his preaching / “claim to be Messiah” license from them. A license defined is a the ability to do something that would otherwise be illegal. Those who issue the license (licensors) have power and control over the licensees. Whomever it is that creates the license has exhaustive power over its use (pursuant to the maxim of the power of the Creator) including the right to tax and regulate and ultimately destroy it. e.g. if a preacher man wants 501C3 benefits he needs to be 501c3 licensed. If you want tax deductions for your child then you need to get a marriage license.

See Roe-v-Wade-and-the-Torah-Law-Form, article #1481

Definitions from Bouvier's 1856 Law Dictionary 4th ed.

LICENSE (1)

contracts. **A right given by some competent authority to do an act, which without such authority would be illegal.** The instrument or writing which secures this right, is also called a license. ...

LICENSE (2)

International law.

1. An authority given by one of two belligerent parties, to the citizens or subjects of the other, to carry on a specified trade.
2. The effects of the license are to suspend or relax the rules of war to the extent of the authority given. It is the assumption of a state of peace to the extent of the license. In the country which grants them, licenses to carry on a pacific commerce are stricti juris, as being exceptions to the general rule; though they are not to be construed with pedantic accuracy, nor will every small deviation be held to vitiate the fair effect of them. ⁴ Rob. Rep. 8; Chitty, Law of Nat. 1 to 5, and 260; 1 Kent, Com. 164, 85.