

תזריע *Tazria* She Conceived

[Leviticus 12.1—13.59](#) / [2 Kings 4.42—5.19](#) / [Luke 10—13](#)

Clean or Unclean As we saw in *Vayikra Sh'mini*, טהור *tahor* is clean and טמא *tameh* is unclean, referring to ritual or ceremonial purity or impurity for entering the Temple, not physical cleanness or uncleanness as we normally think of it. What does that mean?



Think of a man wearing only shorts walking into a restaurant. He sees a sign on the door, “No shirt, No shoes, No service.” If he goes in, he will be transgressing. Not because he is physically unclean, but because the rule says that he is unfit to enter. A dirty man fully clothed is more welcome than a clean man with no shirt or shoes! In the same way, a dirty man who is ritually pure is free to enter the Temple, while a physically clean man who is ritually impure is not free to enter the Temple.












The Higher Value of Girls [Leviticus 12.2 and 5](#) say that a woman who gives birth to a boy is unclean for seven days, but if she gives birth to a girl she is unclean for fourteen days. In the first place, why would a woman be unclean for doing something God commands her to do in [Genesis 1.28](#), being fruitful? Usually, uncleanness in the Bible is related to loss of a soul or loss of potential for a soul. First, here a woman has lost a life from her body, her child, as it now continues to grow outside her body. For the same reason, she is unclean during her period, for the loss of the potential life of a child by not becoming pregnant. Similarly, a corpse, a body without a soul, makes others who touch it or come under the same roof unclean.

Second, why would a woman be unclean for twice as long after giving birth to a girl? One reason is that a girl soul has the potential to give birth to more souls. So her departure from the mother's body is a greater loss for the mother than a boy soul. The Hebrew language itself shows another way in which one girl is like having two girls, why a dad speaking Hebrew essentially says, “Meet my daughters, Ruth!”

One Girl = Two Families In his book [Buried Treasure](#), Daniel Lapin shows how the Hebrew language contradicts social norms about the value of women. In India there's a proverb, "He who raises a daughter is watering another man's field," and the going rate for a midwife to kill a newborn baby girl is equivalent to about \$5 US. China's one-child policy and the desire of families to have a son have resulted in the abortions of millions more girls than boys. Most cultures normally want a boy over a girl. But the Hebrew language helps us take a different perspective on the same reality. בן [ben](#) son by normal Hebrew grammar would be made into girl by adding ה to the end. For example, איש [eesh](#) husband gets ה to make אשה [eeshah](#) wife. The word for daughter should be בנה [benah](#), but that is not the case and instead it's בת [bat](#) daughter. Putting a ת on the end of word is the normal way of creating a feminine plural.

So there is no word in Hebrew, according to normal grammar, for a single daughter. Yes, the daughter will grow up and start a whole new family. But what God's language is telling us is that, instead of losing a daughter, you gain a whole new family! You never have just one daughter, you have more than one.

2		BET ב	 	TENT, HOUSE b, v
			household, in, into, family	
14		NOON נ	 	FISH (DARTING THROUGH THE WATER) n
			activity, life	
22		TAV ת	 	SIGN t
			to seal, to covenant	

There's another way the Hebrew picture language shows the importance of a girl. For both son and daughter, בן [ben](#) son and בת [bat](#) daughter, ב [bet](#) house is the first letter. The other letter in boy is נ [nun](#) fish/activity/life, final form ן. So a son is the life of the house. Many parents would agree with that!

The other letter in daughter is ת [tav](#) sign/seal/covenant, and as you can see, it was previously written like a cross. A daughter is the sign/covenant of the house. The woman makes the house a home, and a woman is the promise of a larger house. A great example of a valuable girl soul is Ruth, who, though a foreigner and a widow, earns the description, "better than seven sons," [Ruth 4.15](#).





Sacrifice for a Child [Leviticus 12](#) says that after $7 + 33 = 40$ days for a boy or after $7 + 66 = 73$ days for a girl, a lamb for a burnt offering and a pigeon or turtledove for a sin offering shall be brought to the Temple. [Luke 2.22-24](#) records Mary and Joseph bringing the baby **ישוע** *Yeshua* Jesus/salvation to the Temple for the sacrifice. We know from this passage that this would be 40 days after His birth. But the offering does not include a lamb. Why? Verse 8 says that poor people were allowed to bring a turtledove or pigeon in lieu of a lamb. So it seems that the magi had not yet visited **ישוע**, bringing their costly gifts, or Joseph and Mary would have been able to afford a lamb as a sacrifice.

Leprosy and Evil Speech **צִרְעָת** *tsara'at* “leprosy” is not what we normally think. The earliest uncovered case of leprosy was found in a man buried during the time of **ישוע** in Jerusalem ([ScienceDaily, December 16th, 2009](#)). As that article explains, what the Bible refers to as leprosy is probably actually a skin rash similar to psoriasis. If you're jumping ahead, you might assume that since **טְהוֹר** and **טָמֵא** don't have anything to do with dirt, neither does **צִרְעָת** have anything to do with a physical illness—and you'd be right! For example, if **צִרְעָת** were a normal disease, how could someone with **צִרְעָת** covering the entire body be declared clean as in [Leviticus 13.12-13](#)?

צִרְעָת is related to evil speech, as in [Numbers 12.10](#), when Miriam becomes **מִצְרַעַת** *metsora'at* leprous for speaking against Moses and his wife. After Aaron pleads with God to heal her, God relents but still requires that Miriam be outside the camp for seven days, as prescribed in [Leviticus 13.1-6](#). The seven days gives her time to think about what she said. Gossip and slander tear apart any community. The simplest cure is to put the gossip outside the community for a while.



A Cure for Gossip If someone were suspected of having **צרעת**, one word from the priest, “Unclean!” as detailed in [Leviticus 13](#), could turn that person’s life upside down. The gossip tried to turn someone else’s life upside down with his or her tongue, and now his or her life is turned upside down. Anytime another person approaches, the person with **צרעת** must use his or her tongue to warn, “Unclean!” Translated: “Stay away or I’ll infect you with my tongue!” This would seem to be a speedy cure for most gossiping.

This warning about the danger of gossip agrees with other passages:

- [Psalm 64](#) Bitter words are like arrows—we are control of our words only until we speak them, and then they continue to fly on their own.
- [Matthew 12.36](#) We will have to give account for every careless word we have spoken.
- [James 3.9-11](#) We can’t praise God and curse men—decide which!
- [Revelation 12.10](#) Satan is the accuser our brothers. When we gossip, we are acting as witnesses to Satan’s slander. In Hebrew, this is called **לשון הרע** *la’shone ha’ra* the evil tongue/slander/libel/calumny.

How would you rather be remembered for using your words?





Photo by: AP

UK bans Kotel from Israeli tourism ad

By RON FRIEDMAN, JONNY PAUL AND ABE SELI
15/04/2010 03:55

Officials deem image misleading, as it is in "occupied territories."

Talkbacks (122)

Images of the Western Wall are no longer allowed in Israeli tourism ads in the UK, after regulators deemed it misleading, as it is in the "occupied territories of the West Bank."

The Advertising Standard Agency ruled on Wednesday following a complaint that a tourism ad containing a picture of the Western Wall with the Dome of the Rock in the background misleadingly implied that east Jerusalem was part of the State of Israel, resulting in false advertising.

"We noted the ad stated, 'You can travel the entire length of Israel in 6 hours. Imagine what you can experience in 4 days,' and, 'Visit... now for more itineraries in Israel,' and considered that readers were likely to understand that the places featured in the itinerary were all within the State of Israel," the Advertising Standard Agency said in its ruling.

"We understood, however, that the status of the occupied territory of the West Bank was the subject of much international dispute, and because we considered that the ad implied that the part of east Jerusalem featured in the image was part of the State of Israel, we concluded that the ad was likely to mislead," the ruling continued.

Personal Slander: Rash National Slander: Ash?

Does God judge nations for evil speech? Consider these two news events reported on the same day: Britain's objection to Israeli tourism ads that portray the remains of the Jewish Temple as being in Israel, and Britain's loss of tourism and business dollars because of volcanic ash.

Britain Closes Airspace from Icelandic Volcano

By **James Furbush** | April 15th, 2010 | 6:27 am UTC



British civil aviation authorities ordered the closing of the country's airspace as of noon on Thursday to shield aircraft from a high-altitude cloud of ash drifting south and east from an erupting volcano in Iceland. The plume shut down airports and forced the cancellation of hundreds [of flights](#) in a wide arc from Ireland to Scandinavia.

Glossary, in order of appearance

טהור	<i>tahor</i>	ceremonially clean
טמא	<i>tameh</i>	ceremonially unclean
בן	<i>ben</i>	son/life of the house
איש	<i>eesh</i>	husband
אשה	<i>eeshah</i>	wife
בת	<i>bat</i>	daughter/sign or covenant of the house
ישוע	<i>Yeshua</i>	Jesus/salvation
צרעת	<i>tsara'at</i>	“leprosy”/a skin rash related to evil speech
לשון הרע	<i>la'shone ha'ra</i>	the evil tongue/slander/libel/calumny