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**Purity** [**Laws**](law.html)

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In this [study](study.html) I would like to look at *impurity* and *purity* as defined by the Torah.

The [Hebrew](hebrew.html) terms ***tumah* -** טָמְאָה and ***taharah*** – טָהֳרָה refer to ritual *impurity* and *purity* under [Jewish](gen-jew.html) [law](law.html).

The contrasting [Hebrew](hebrew.html) noun *taharah -* טָהֳרָה describes a state of ritual purity that qualifies the *tahor* (טָהוֹר) (ritually pure person or object) to be used for *holiness*. A most common method of achieving *taharah* is by the person or object being immersed in a [*mikveh*](forty.html).

A person or object which contracts *tumah* is said to be *tamei* ([Hebrew](hebrew.html) adjective, "ritually impure")

The [first](one.html) reference to a person becoming unclean is:

***Vayikra (Leviticus) 5:1-13*** *“‘If a person* [*sins*](sin.html) *because he does not* [*speak*](mashal.html) *up when he hears a public charge to testify regarding something he has seen or learned about, he will be held responsible. “‘Or if a person touches anything ceremonially unclean--whether the carcasses of unclean wild animals or of unclean livestock or of unclean creatures that move along the ground--even though he is unaware of it, he has become unclean and is guilty. “‘Or if he touches human uncleanness--anything that would make him unclean--even though he is unaware of it, when he learns of it he will be guilty. “‘Or if a person thoughtlessly takes an oath to do anything, whether good or evil--in any matter* [*one*](one.html) *might carelessly swear about--even though he is unaware of it, in any case when he learns of it he will be guilty. “‘When anyone is guilty in any of these ways, he must confess in what way he has sinned And, as a penalty for the* [*sin*](sin.html) *he has committed, he must bring to* [*HaShem*](hashem.html) *a* [*female*](male+female.html) *lamb or goat from the flock as a* [*sin*](sin.html)[*offering*](korbanot)*; and the* [*priest*](priests.html) *shall make* [*atonement*](atonemen.html) *for him for his* [*sin*](sin.html)*. “‘If he cannot afford a lamb, he is to bring* [*two*](two.html) *doves or* [*two*](two.html) *young pigeons to* [*HaShem*](hashem.html) *as a penalty for his* [*sin*](sin.html)*--*[*one*](one.html) *for a* [*sin*](sin.html)[*offering*](korbanot) *and the other for a* [*burnt offering*](korbanot)*. He is to bring them to the* [*priest*](priests.html)*, who shall* [*first*](one.html) *offer the* [*one*](one.html) *for the* [*sin*](sin.html)[*offering*](korbanot)*. He is to wring its* [*head*](body.html) *from its* [*neck*](body.html)*, not severing it completely, And is to sprinkle some of the* [*blood*](body.html) *of the* [*sin*](sin.html)[*offering*](korbanot) *against the side of the altar; the rest of the* [*blood*](body.html) *must be drained out at the base of the altar. It is a* [*sin*](sin.html)[*offering*](korbanot)*. The* [*priest*](priests.html) *shall then offer the other as a* [*burnt offering*](korbanot) *in the prescribed way and make* [*atonement*](atonemen.html) *for him for the* [*sin*](sin.html) *he has committed, and he will be forgiven. “‘If, however, he cannot afford* [*two*](two.html) *doves or* [*two*](two.html) *young pigeons, he is to bring as an* [*offering*](korbanot) *for his* [*sin*](sin.html) *a tenth of an ephah of fine flour for a* [*sin*](sin.html)[*offering*](korbanot)*. He must not put oil or* [*incense*](ketoret.html) *on it, because it is a* [*sin*](sin.html)[*offering*](korbanot)*. He is to bring it to the* [*priest*](priests.html)*, who shall take a handful of it as a memorial portion and burn it on the altar on top of the offerings made to* [*HaShem*](hashem.html) *by* [*fire*](fire.html)*. It is a* [*sin*](sin.html)[*offering*](korbanot)*. In this way the* [*priest*](priests.html) *will make* [*atonement*](atonemen.html) *for him for any of these* [*sins*](sin.html) *he has committed, and he will be forgiven. The rest of the* [*offering*](korbanot) *will belong to the* [*priest*](priests.html)*, as in the case of the grain* [*offering*](korbanot)*.’”*

It is called ‘[sin](sin.html)’, but we can not bring the required [offering](korbanot). This seems to be referring to a dead creature.

***Vayikra (Leviticus) 11:20-32*** *“‘All flying insects that* [*walk*](walking.html) *on all fours are to be detestable to you. There are, however, some winged creatures that* [*walk*](walking.html) *on all fours that you may* [*eat*](eating.html)*: those that have jointed* [*legs*](body.html) *for hopping on the ground. Of these you may* [*eat*](eating.html) *any kind of locust, katydid, cricket or grasshopper. But all other winged creatures that have* [*four*](four.html)[*legs*](body.html) *you are to detest. “‘You will make yourselves unclean by these; whoever touches their carcasses will be unclean till evening. Whoever picks up* [*one*](one.html) *of their carcasses must wash his clothes, and he will be unclean till evening. “‘Every animal that has a split hoof not completely divided or that does not chew the cud is unclean for you; whoever touches [the carcass of] any of them will be unclean. Of all the animals that* [*walk*](walking.html) *on all fours, those that* [*walk*](walking.html) *on their paws are unclean for you; whoever touches their carcasses will be unclean till evening. Anyone who picks up their carcasses must wash his clothes, and he will be unclean till evening. They are unclean for you. “‘Of the animals that move about on the ground, these are unclean for you: the weasel, the rat, any kind of great lizard, The gecko, the monitor lizard, the wall lizard, the skink and the chameleon. Of all those that move along the ground, these are unclean for you. Whoever touches them when they are dead will be unclean till evening. When* [*one*](one.html) *of them dies and falls on something, that article, whatever its use, will be unclean, whether it is made of wood, cloth, hide or sackcloth. Put it in water; it will be unclean till evening, and then it will be clean.*

We become unclean by touching a dead unclean animal. If we pick [one](one.html) up, we must wash our clothes.

***Vayikra (Leviticus) 11:39-45*** *“‘If an animal that you are allowed to* [*eat*](eating.html) *dies, anyone who touches the carcass will be unclean till evening. Anyone who* [*eats*](eating.html) *some of the carcass must wash his clothes, and he will be unclean till evening. Anyone who picks up the carcass must wash his clothes, and he will be unclean till evening. “‘Every creature that moves about on the ground is detestable; it is not to be* [*eaten*](eating.html)*. You are not to* [*eat*](eating.html) *any creature that moves about on the ground, whether it moves on its belly or walks on all fours or on many* [*feet*](heel.html)*; it is detestable. Do not defile yourselves by any of these creatures. Do not make yourselves unclean by means of them or be made unclean by them. I am* [*HaShem*](hashem.html) *your God; consecrate yourselves and be holy, because I am holy. Do not make yourselves unclean by any creature that moves about on the ground. I am* [*HaShem*](hashem.html) *who brought you up* [*out of Egypt*](thebirth.html) *to be your God; therefore be holy, because I am holy.*

We ought not to [eat](eating.html) *clean* animals that die by themselves. If we do, we must wash our clothes.

***Vayikra (Leviticus) 12:1-8***[*HaShem*](hashem.html) *said to Moses, “Say to the Israelites: ‘A woman who becomes pregnant and gives* [*birth*](birth.html) *to a son will be ceremonially unclean for* [*seven*](seven.html) *days, just as she is unclean during her monthly period. On the* [*eighth*](eight.html) *day the boy is to be* [*circumcised*](circumcz.html)*. Then the woman must wait* [*thirty*](thirty.html)*-*[*three*](three.html) *days to be purified from her bleeding. She must not touch anything sacred or go to the* [*sanctuary*](mikdash.html) *until the days of her purification are over. If she gives* [*birth*](birth.html) *to a daughter, for* [*two*](two.html) *weeks the woman will be unclean, as during her period. Then she must wait sixty-*[*six*](six.html) *days to be purified from her bleeding. “‘When the days of her purification for a son or daughter are over, she is to bring to the* [*priest*](priests.html) *at the entrance to the Tent of Meeting a year-old lamb for a* [*burnt offering*](korbanot) *and a young pigeon or a dove for a* [*sin*](sin.html)[*offering*](korbanot)*. He shall offer them before* [*HaShem*](hashem.html) *to make* [*atonement*](atonemen.html) *for her, and then she will be ceremonially clean from her flow of* [*blood*](body.html)*. “‘These are the regulations for the woman who gives* [*birth*](birth.html) *to a boy or a girl. If she cannot afford a lamb, she is to bring* [*two*](two.html) *doves or* [*two*](two.html) *young pigeons,* [*one*](one.html) *for a* [*burnt offering*](korbanot) *and the other for a* [*sin*](sin.html)[*offering*](korbanot)*. In this way the* [*priest*](priests.html) *will make* [*atonement*](atonemen.html) *for her, and she will be clean.’”*

Why does the uncleanness last longer for a girl?

In this next pasuk we see that even a house can be unclean.

***Vayikra (Leviticus) 14:43-46*** *“If the mildew reappears in the house after the stones have been torn out and the house scraped and plastered, The* [*priest*](priests.html) *is to go and examine it and, if the mildew has spread in the house, it is a destructive mildew; the house is unclean. It must be torn down--its stones, timbers and all the plaster--and taken out of the town to an unclean place. “Anyone who goes into the house while it is closed up will be unclean till evening.*

Watch out for destructive mildew.

The following passage treats men and women alike:

***Vayikra (Leviticus) 15:1-33***[*HaShem*](hashem.html) *said to Moses and Aaron, “*[*Speak*](mashal.html) *to the Israelites and say to them: ‘When any man has a bodily discharge, the discharge is unclean. Whether it continues flowing from his* [*body*](body.html) *or is blocked, it will make him unclean. This is how his discharge will bring about uncleanness: “‘Any bed the man with a discharge lies on will be unclean, and anything he sits on will be unclean. Anyone who touches his bed must wash his clothes and bathe with water, and he will be unclean till evening. Whoever sits on anything that the man with a discharge sat on must wash his clothes and bathe with water, and he will be unclean till evening. “‘Whoever touches the man who has a discharge must wash his clothes and bathe with water, and he will be unclean till evening. “‘If the man with the discharge spits on someone who is clean, that person must wash his clothes and bathe with water, and he will be unclean till evening. “‘Everything the man sits on when riding will be unclean, And whoever touches any of the things that were under him will be unclean till evening; whoever picks up those things must wash his clothes and bathe with water, and he will be unclean till evening. “‘Anyone the man with a discharge touches without rinsing his* [*hands*](fourteen.html) *with water must wash his clothes and bathe with water, and he will be unclean till evening. “‘A clay pot that the man touches must be broken, and any wooden article is to be rinsed with water. “‘When a man is cleansed from his discharge, he is to count off* [*seven*](seven.html) *days for his ceremonial cleansing; he must wash his clothes and bathe himself with fresh water, and he will be clean. On the* [*eighth*](eight.html) *day he must take* [*two*](two.html) *doves or* [*two*](two.html) *young pigeons and come before* [*HaShem*](hashem.html) *to the entrance to the Tent of Meeting and give them to the* [*priest*](priests.html)*. The* [*priest*](priests.html) *is to* [*sacrifice*](korbanot.html) *them, the* [*one*](one.html) *for a* [*sin*](sin.html)[*offering*](korbanot) *and the other for a* [*burnt offering*](korbanot)*. In this way he will make* [*atonement*](atonemen.html) *before* [*HaShem*](hashem.html) *for the man because of his discharge. “‘When a man has an emission of semen, he must bathe his whole* [*body*](body.html) *with water, and he will be unclean till evening. Any clothing or leather that has semen on it must be washed with water, and it will be unclean till evening. When a man lies with a woman and there is an emission of semen, both must bathe with water, and they will be unclean till evening. “‘When a woman has her regular flow of* [*blood*](body.html)*, the impurity of her monthly period will last* [*seven*](seven.html) *days, and anyone who touches her will be unclean till evening. “‘Anything she lies on during her period will be unclean, and anything she sits on will be unclean. Whoever touches her bed must wash his clothes and bathe with water, and he will be unclean till evening. Whoever touches anything she sits on must wash his clothes and bathe with water, and he will be unclean till evening. Whether it is the bed or anything she was* [*sitting*](mashal.html) *on, when anyone touches it, he will be unclean till evening. “‘If a man lies with her and her monthly flow touches him, he will be unclean for* [*seven*](seven.html) *days; any bed he lies on will be unclean. “‘When a woman has a discharge of* [*blood*](body.html) *for many days at a* [*time*](time.html) *other than her monthly period or has a discharge that continues beyond her period, she will be unclean as long as she has the discharge, just as in the days of her period. Any bed she lies on while her discharge continues will be unclean, as is her bed during her monthly period, and anything she sits on will be unclean, as during her period. Whoever touches them will be unclean; he must wash his clothes and bathe with water, and he will be unclean till evening. “‘When she is cleansed from her discharge, she must count off* [*seven*](seven.html) *days, and after that she will be ceremonially clean. On the* [*eighth*](eight.html) *day she must take* [*two*](two.html) *doves or* [*two*](two.html) *young pigeons and bring them to the* [*priest*](priests.html) *at the entrance to the Tent of Meeting. The* [*priest*](priests.html) *is to* [*sacrifice*](korbanot.html)[*one*](one.html) *for a* [*sin*](sin.html)[*offering*](korbanot) *and the other for a* [*burnt offering*](korbanot)*. In this way he will make* [*atonement*](atonemen.html) *for her before* [*HaShem*](hashem.html) *for the uncleanness of her discharge. “‘You must keep the Israelites separate from things that make them unclean, so they will not die in their uncleanness for defiling my* [*dwelling*](dwelling.html) *place, which is among them.’” These are the regulations for a man with a discharge, for anyone made unclean by an emission of semen, For a woman in her monthly period, for a man or a woman with a discharge, and for a man who lies with a woman who is ceremonially unclean.*

When you have [sex](marriageact.html) you are to bathe, immerse in a [mikveh](forty.html), and then you will be unclean until evening.

A discharge makes you unclean for [seven](seven.html) days after the discharge stops. You become unclean by touching anything touched by an unclean person.

The main reason seems to be because of the potential to defile the [Tabernacle](mikdash.html) or the [Temple](temple.html).

***Vayikra (Leviticus) 17:15-16*** *“‘Anyone, whether native-born or* [*alien*](aliens.html)*, who* [*eats*](eating.html) *anything found dead or torn by wild animals must wash his clothes and bathe with water, and he will be ceremonially unclean till evening; then he will be clean. But if he does not wash his clothes and bathe himself, he will be held responsible.’”*

***Bamidbar (***[***Numbers***](nchart.html)***) 5:1-4***[*HaShem*](hashem.html) *said to Moses, “*[*Command*](cmds613.html) *the Israelites to send away from the* [*camp*](stages.html) *anyone who has an infectious skin disease or a discharge of any kind, or who is ceremonially unclean because of a dead* [*body*](body.html)*. Send away* [*male*](male+female.html) *and* [*female*](male+female.html) *alike; send them outside the* [*camp*](stages.html) *so they will not defile their* [*camp*](stages.html)*, where I* [*dwell*](dwelling.html) *among them.” The Israelites did this; they sent them outside the* [*camp*](stages.html)*. They did just as* [*HaShem*](hashem.html) *had instructed Moses.*

***Bamidbar (***[***Numbers***](nchart.html)***) 9:2-14*** *“Have the Israelites celebrate the* [*Passover*](passover.html) *at the* [*appointed*](settimes.html)[*time*](time.html)*. Celebrate it at the* [*appointed*](settimes.html)[*time*](time.html)*, at twilight on the* [*fourteenth*](fourteen.html) *day of this month, in accordance with all its rules and regulations.” So Moses told the Israelites to celebrate the* [*Passover*](passover.html)*, And they did so in the Desert of* [*Sinai*](stages.html) *at twilight on the* [*fourteenth*](fourteen.html) *day of the* [*first*](one.html) *month. The Israelites did everything just as* [*HaShem*](hashem.html) *commanded Moses. But some of them could not celebrate the* [*Passover*](passover.html) *on that day because they were ceremonially unclean on account of a dead* [*body*](body.html)*. So they came to Moses and Aaron that same day And said to Moses, “We have become unclean because of a dead* [*body*](body.html)*, but why should we be kept from presenting* [*HaShem*](hashem.html)*’s* [*offering*](korbanot) *with the other Israelites at the* [*appointed*](settimes.html)[*time*](time.html)*?” Moses answered them, “Wait until I find out what* [*HaShem*](hashem.html)[*commands*](cmds613.html) *concerning you.” Then* [*HaShem*](hashem.html) *said to Moses, “Tell the Israelites: ‘When any of you or your descendants are unclean because of a dead* [*body*](body.html) *or are away on a* [*journey*](stages.html)*, they may still celebrate* [*HaShem*](hashem.html)*’s* [*Passover*](passover.html)*. They are to celebrate it on the* [*fourteenth*](fourteen.html) *day of the second month at twilight. They are to* [*eat*](eating.html) *the lamb, together with* [*unleavened*](chametz.html) *bread and bitter herbs. They must not leave any of it till morning or break any of its bones. When they celebrate the* [*Passover*](passover.html)*, they must follow all the regulations. But if a man who is ceremonially clean and not on a* [*journey*](stages.html) *fails to celebrate the* [*Passover*](passover.html)*, that person must be cut off from his people because he did not present* [*HaShem*](hashem.html)*’s* [*offering*](korbanot) *at the* [*appointed*](settimes.html)[*time*](time.html)*. That man will bear the* [*consequences*](conseq.html) *of his* [*sin*](sin.html)*. “‘An* [*alien*](aliens.html) *living among you who* [*wants*](needs.html) *to celebrate* [*HaShem*](hashem.html)*’s* [*Passover*](passover.html) *must do so in accordance with its rules and regulations. You must have the same regulations for the* [*alien*](aliens.html) *and the native-born.’”*

We must be ceremonially clean to celebrate the Lord’s [Passover](passover.html).

***Bamidbar (***[***Numbers***](nchart.html)***) 19:11-22*** *“Whoever touches the dead* [*body*](body.html) *of anyone will be unclean for* [*seven*](seven.html) *days. He must purify himself with the water on the* [*third*](three.html) *day and on the* [*seventh*](seven.html) *day; then he will be clean. But if he does not purify himself on the* [*third*](three.html) *and* [*seventh*](seven.html) *days, he will not be clean. Whoever touches the dead* [*body*](body.html) *of anyone and fails to purify himself defiles* [*HaShem*](hashem.html)*’s* [*tabernacle*](mikdash.html)*. That person must be cut off from Israel. Because the water of cleansing has not been sprinkled on him, he is unclean; his uncleanness remains on him. “This is the* [*law*](law.html) *that applies when a person dies in a tent: Anyone who enters the tent and anyone who is in it will be unclean for* [*seven*](seven.html) *days, And every open container without a lid fastened on it will be unclean. “Anyone out in the open who touches someone who has been killed with a sword or someone who has died a natural death, or anyone who touches a human bone or a grave, will be unclean for* [*seven*](seven.html) *days. “For the unclean person, put some ashes from the burned purification* [*offering*](korbanot) *into a jar and pour fresh water over them. Then a man who is ceremonially clean is to take some hyssop, dip it in the water and sprinkle the tent and all the furnishings and the people who were there. He must also sprinkle anyone who has touched a human bone or a grave or someone who has been killed or someone who has died a natural death. The man who is clean is to sprinkle the unclean person on the* [*third*](three.html) *and* [*seventh*](seven.html) *days, and on the* [*seventh*](seven.html) *day he is to purify him. The person being cleansed must wash his clothes and bathe with water, and that evening he will be clean. But if a person who is unclean does not purify himself, he must be cut off from the* [*community*](community.html)*, because he has defiled the* [*sanctuary*](mikdash.html) *of* [*HaShem*](hashem.html)*. The water of cleansing has not been sprinkled on him, and he is unclean. This is a lasting ordinance for them. “The man who sprinkles the water of cleansing must also wash his clothes, and anyone who touches the water of cleansing will be unclean till evening. Anything that an unclean person touches becomes unclean, and anyone who touches it becomes unclean till evening.”*

Here we need the ashes of the red [heifer](heifer.html) in order to become clean after touching a dead [body](body.html) or a grave.

Was [Yeshua](yeshua.html) unclean after dying and being in a tomb?

***Devarim (Deuteronomy) 23:9-14*** *When you are encamped against your enemies, keep away from everything impure. If* [*one*](one.html) *of your men is unclean because of a nocturnal emission, he is to go outside the* [*camp*](stages.html) *and stay there. But as evening approaches he is to wash himself, and at sunset he may return to the* [*camp*](stages.html)*. Designate a place outside the* [*camp*](stages.html) *where you can go to relieve yourself. As part of your equipment have something to dig with, and when you relieve yourself, dig a hole and cover up your excrement. For* [*HaShem*](hashem.html) *your God moves about in your* [*camp*](stages.html) *to protect you and to deliver your enemies to you. Your* [*camp*](stages.html) *must be holy, so that he will not see among you anything indecent and turn away from you.*

***Ezra 6:19-22*** *On the* [*fourteenth*](fourteen.html) *day of the* [*first*](one.html) *month, the* [*exiles*](galuyot.html) *celebrated the* [*Passover*](passover.html)*. The* [*priests*](priests.html) *and Levites had purified themselves and were all ceremonially clean. The Levites slaughtered the* [*Passover*](passover.html) *lamb for all the* [*exiles*](galuyot.html)*, for their brothers the* [*priests*](priests.html) *and for themselves. So the Israelites who had returned from the* [*exile*](galuyot.html)[*ate*](eating.html) *it, together with all who had separated themselves from the unclean practices of their* [*Gentile*](gen-jew.html) *neighbors in order to seek* [*HaShem*](hashem.html)*, the God of Israel. For* [*seven*](seven.html) *days they celebrated with joy the Feast of* [*Unleavened*](chametz.html) *Bread, because* [*HaShem*](hashem.html) *had filled them with joy by changing the attitude of the king of Assyria, so that he assisted them in the work on the* [*house of God*](housegod.html)*, the God of Israel.*

***Isaiah 6:1-7*** *In the year that King Uzziah died, I saw the Lord seated on a throne, high and exalted, and the train of his robe filled the* [*temple*](temple.html)*. Above him were seraphs, each with* [*six*](six.html) *wings: With* [*two*](two.html) *wings they covered their faces, with* [*two*](two.html) *they covered their* [*feet*](heel.html)*, and with* [*two*](two.html) *they were flying. And they were calling to* [*one*](one.html) *another: “Holy, holy, holy is* [*HaShem*](hashem.html) *Almighty; the whole earth is full of his glory.” At the sound of their voices the doorposts and thresholds shook and the* [*temple*](temple.html) *was filled with smoke. “Woe to me!” I cried. “I am ruined! For I am a man of unclean lips, and I live among a people of unclean lips, and my* [*eyes*](body.html) *have seen the King,* [*HaShem*](hashem.html) *Almighty.” Then* [*one*](one.html) *of the seraphs flew to me with a live coal in his* [*hand*](fourteen.html)*, which he had taken with tongs from the altar. With it he touched my* [*mouth*](body.html) *and said, “See, this has touched your lips; your guilt is taken away and your* [*sin*](sin.html) *atoned for.”*

Isaiah had an interesting view of how his uncleanness affected him.

***Isaiah 35:1-8*** *The desert and the parched land will be glad; the wilderness will rejoice and blossom. Like the crocus, It will burst into bloom; it will rejoice greatly and shout for joy. The glory of Lebanon will be given to it, the splendor of Carmel and Sharon; they will see the glory of* [*HaShem*](hashem.html)*, the splendor of our God. Strengthen the feeble* [*hands*](fourteen.html)*, steady the knees that give way; Say to those with fearful hearts, “Be strong, do not* [*fear*](fear.html)*; your God will come, he will come with vengeance; with divine retribution he will come to* [*save*](salvation.html) *you.” Then will the* [*eyes*](body.html) *of the blind be opened and the* [*ears*](body.html) *of the deaf unstopped. Then will the lame leap like a deer, and the mute* [*tongue*](spirit.html) *shout for joy. Water will gush forth in the wilderness and streams in the desert. The burning sand will become a pool, the thirsty ground bubbling springs. In the haunts where jackals once lay, grass and reeds and papyrus will grow. And a highway will be there; it will be called the Way of Holiness. The unclean will not* [*journey*](stages.html) *on it; it will be for those who* [*walk*](walking.html) *in that Way;* [*wicked*](wicked.html) *fools will not go about on it.*

***Lamentations 1:8***[*Jerusalem*](city.html) *has sinned greatly and so has become unclean. All who honored her despise her, for they have seen her nakedness; she herself groans and turns away.*

[Sin](sin.html) seems to make us unclean.

***Ezekiel 22:23-26*** *Again the word of* [*HaShem*](hashem.html) *came to me: “Son of man, say to the land, ‘You are a land that has had no rain or showers in the day of wrath.’ There is a conspiracy of her princes within her like a roaring lion tearing its prey; they devour people, take treasures and precious things and make many widows within her. Her* [*priests*](priests.html) *do violence to my* [*law*](law.html) *and profane my holy things; they do not distinguish between the holy and the common; they* [*teach*](teacher.html) *that there is no difference between the unclean and the clean; and they shut their* [*eyes*](body.html) *to the keeping of my Sabbaths, so that I am profaned among them.*

***Ezekiel 44:21-23*** *No* [*priest*](priests.html) *is to drink wine when he enters the inner court. They must not marry widows or divorced women; they may marry only virgins of Israelite descent or widows of* [*priests*](priests.html)*. They are to* [*teach*](teacher.html) *my people the difference between the holy and the common and show them how to distinguish between the unclean and the clean.*

**\* \* \***

***Vayikra (Leviticus) 18:19*** *“‘Do not approach a woman to have sexual relations during the uncleanness of her monthly period.*

***Vayikra (Leviticus) 18:24-30*** *“‘Do not defile yourselves in any of these ways, because this is how the* [*nations*](nations.html) *that I am going to drive out before you became defiled. Even the land was defiled; so I punished it for its* [*sin*](sin.html)*, and the land vomited out its inhabitants. But you must keep my decrees and my* [*laws*](law.html)*. The native-born and the* [*aliens*](aliens.html) *living among you must not do any of these detestable things, For all these things were done by the people who lived in the land before you, and the land became defiled. And if you defile the land, it will vomit you out as it vomited out the* [*nations*](nations.html) *that were before you. “‘Everyone who does any of these detestable things--such persons must be cut off from their people. Keep my requirements and do not follow any of the detestable customs that were practiced before you came and do not defile yourselves with them. I am* [*HaShem*](hashem.html) *your God.’”*

***Vayikra (Leviticus) 20:18*** *“‘If a man lies with a woman during her monthly period and has sexual relations with her, he has exposed the source of her flow, and she has also uncovered it. Both of them must be cut off from their people.*

***Vayikra (Leviticus) 20:22-26*** *“‘Keep all my decrees and* [*laws*](law.html) *and follow them, so that the land where I am bringing you to live may not vomit you out. You must not live according to the customs of the* [*nations*](nations.html) *I am going to drive out before you. Because they did all these things, I abhorred them. But I said to you, “You will possess their land; I will give it to you as an* [*inheritance*](inherit.html)*, a land flowing with milk and honey.” I am* [*HaShem*](hashem.html) *your God, who has set you apart from the* [*nations*](nations.html)*. “‘You must therefore make a distinction between clean and unclean animals and between unclean and clean birds. Do not defile yourselves by any animal or bird or anything that moves along the ground--those which I have set apart as unclean for you. You are to be holy to me because I,* [*HaShem*](hashem.html)*, am holy, and I have set you apart from the* [*nations*](nations.html) *to be my own.*

***Ezekiel 18:1-9*** *The word of* [*HaShem*](hashem.html) *came to me: “What do you people mean by quoting this proverb about the* [*land of Israel*](city.html)*: “‘The* [*fathers*](fathers.html)[*eat*](eating.html) *sour grapes, and the children’s* [*teeth*](body.html) *are set on edge’? “As surely as I live, declares the Sovereign* [*HaShem*](hashem.html)*, you will no longer quote this proverb in Israel. For every living soul belongs to me, the father as well as the son--both alike belong to me. The soul who* [*sins*](sin.html) *is the* [*one*](one.html) *who will die. “Suppose there is a righteous man who does what is just and right. He does not* [*eat*](eating.html) *at the mountain shrines or look to the idols of the house of Israel. He does not defile his neighbor’s wife or lie with a woman during her period. He does not oppress anyone, but returns what he took in pledge for a loan. He does not commit robbery but gives his* [*food*](food.html) *to the hungry and provides clothing for the naked. He does not lend at usury or take excessive interest. He withholds his* [*hand*](fourteen.html) *from doing wrong and judges fairly between man and man. He follows my decrees and faithfully keeps my* [*laws*](law.html)*. That man is righteous; he will surely live, declares the Sovereign* [*HaShem*](hashem.html)*.*

Here we have an unclean woman touching [Yeshua](yeshua.html):

***Mark 5:24-34*** *So* [*Yeshua*](yeshua.html) *went with him. A large crowd followed and pressed around him. And a woman was there who had been subject to bleeding for* [*twelve*](twelve.html) *years. She had suffered a great deal under the care of many doctors and had spent all she had, yet instead of getting better she grew worse. When she heard about* [*Yeshua*](yeshua.html)*, she came up behind him in the crowd and touched his cloak, Because she thought, “If I just touch his clothes, I will be healed.” Immediately her bleeding stopped and she felt in her* [*body*](body.html) *that she was freed from her suffering. At once* [*Yeshua*](yeshua.html) *realized that power had gone out from him. He turned around in the crowd and asked, “Who touched my clothes?” “You see the people crowding against you,” his disciples answered, “and yet you can ask, ‘Who touched me?’” But* [*Yeshua*](yeshua.html) *kept looking around to see who had done it. Then the woman, knowing what had happened to her, came and fell at his* [*feet*](heel.html) *and, trembling with* [*fear*](fear.html)*, told him the whole truth. He said to her, “Daughter, your faith has healed you. Go in peace and be freed from your suffering.”*

A. Touch a dead unclean creature.

B. Touch human uncleaness or a dead person.

C. Touch [four](four.html) legged, winged insects.

D. Touch a clean animal that dies or [eat](eating.html) [one](one.html) that

does.

E. Give [birth](birth.html).

F. During monthly period.

G. Going into an unclean house.

H. A person with a bodily discharge and whatever

that person touches.

I. Contact with people who have infectious

diseases.

\* \* \*

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