

UNCLEAN “IMPURE”, TO CLEAN “PURE”

CLEAN AND UNCLEAN IS A MATTER OF GREAT IMPORTANCE TO BELIEVERS. BUT OUR ENGLISH TERMINOLOGY AFFECTS HOW WE UNDERSTAND AND MENTALLY PICTURE SUCH THINGS. WE TRANSLATE THESE WORDS INTO ENGLISH AS SHOWN WIHTIN THIS STUDY, BUT THEY ARE IMPERFECT TRANSLATIONS THAT SKEW OUR THINKING AS WE READ THE SCRIPTURES.

“CLEAN” AND “UNCLEAN” WERE CONCEPTS VERY FAMILIAR TO THOSE UNDER THE TANAKH (OLD TESTAMENT) LAW. יהוה (YAHUAH) CALLED HIS PEOPLE TO SEPARATE THEMSELVES FROM THE IMPURITIES OF THE WORLD. THE PRINCIPLE OF BEING CLEAN CROSSES INTO THE NEW COVENANT (TESTAMENT) AS WELL, WITH THE IDEA OF LIVING SPIRITUALLY PURE (2 CORINTHIANS 6:17) AND SEEKING TO BE KADOSH (HOLY), LIVING A LIFE WORTHY OF OUR CALLING (COLOSSIANS 1:10) THE WORDS TAME (UNCLEAN/IMPURE), TAHOR (CLEAN/PURE), KADOSH (HOLY) AND KADASH (SET APART) ARE SPIRITUAL CONCEPTS, WHICH HAVE NO EASY ONE-WORD TRANSLATIONS INTO ENGLISH!

UNCLEAN (IMPURE)

TAME (תְּמֵהָרָה) (TAW-MAY'), STRONGS #: 2950/2951 TRANSLATED IN ENGLISH BIBLES AS “UNCLEAN” “IMPURE” “CONTAMINATED” “CORRUPT” “TAINTED” “EVIL”

OUR NORMAL STATE OF BEING IS TAME (UNCLEAN). THERE ARE SOME THAT BELIEVE AND EVEN TEACH THAT THE STATE OF TAME (UNCLEAN) SUGGESTS A SPIRITUAL INFERIORITY, WHICH HAS BEEN USED TO SUGGEST THAT WOMEN ARE SPIRITUALLY INFERIOR TO MEN.

CHOL (חֹלֶה) (Khole), STRONGS #:2455, TRANSLATED IN ENGLISH BIBLES AS PROFANESS (PROFANE), COMMON.

ASHAM (אַשָּׁם) (AW-SHAM), STRONGS #: H816 OCCURS 38 TIMES IN 34 VERSES, TRANSLATED AS GUILTY, DESOLATE, FAULTY, PRIME ROOT TO BE GUILTY, VERY DILIBERATE DECEPTION LEADING TO TRANSGRESSION.

SHAGAH (שָׁגָהּ) (SHAW-GAW'), STRONGS #: H7686 OCCURS 20 TIMES IN 15 VERSES, TRANSLATED AS SIN THROUGH IGNORANCE, ERR FROM THE WORD, WANDERED, A PRIME ROOT TO STRAY, TO MISTAKE.

WHEN WE COME TO THE DEFINITION OF CLEAN VERSUS UNCLEAN IN LEVITICUS, IT IS IMPORTANT FOR US TO UNDERSTAND THE MEANING OF CLEAN AND UNCLEAN, HOW IT IS USED IN THE TANAKH (OLD COVENANT/TESTAMENT), AND ITS APPLICATION FOR US IN THE NEW

COVENANT (TESTAMENT).

WHEN WE LEAVE THE TANAKH (OLD COVENANT/TESTAMENT) AND LOOK TO THE NEW COVENANT (TESTAMENT), WE ONCE AGAIN FIND THAT THE DEFINITION OF CLEAN AND UNCLEAN IS CRITICAL TO OUR UNDERSTANDING. WE FIND THESE ISSUES DISCUSSED AND DEBATED HEATEDLY BETWEEN THE SCRIBES, THE PHARISEES, AND **OWYAH** (YAHUSHA). PARTICULARLY WITH THE AREA OF CEREMONIAL UNCLEANNESS AS DEFINED BY HEBREW TRADITION, NOT SO MUCH AS DEFINED BY TANAKH (OLD TESTAMENT) REVELATION.

IF WE ARE GOING TO UNDERSTAND HOW **OWYAH** (YAHUSHA) DIFFERED FROM THE SCRIBES AND THE PHARISEES, WE ARE GOING TO NEED TO UNDERSTAND HOW THE HEBREWS UNDERSTOOD THE AREA OF CLEAN AND UNCLEAN.

THE EXPRESSION CLEAN AND ITS COUNTERPOINT UNCLEAN IS ONE OF THE PROMINENT THEMES OF LEVITICUS.

THE MATTER OF UNCLEANNESS IS RELATED TO LEVITICUS 10:10, WHERE IT IS COMMANDED THAT THE PRIESTS ARE NOT TO DRINK WINE OR STRONG DRINK, SO AS TO MAKE A DISTINCTION BETWEEN THE KADOSH (HOLY) AND THE PROFANE (EVIL), THE CLEAN (PURE) AND THE UNCLEAN IMPURE).

THIS MATTER OF DECLARING SOMETHING CLEAN OR UNCLEAN WAS A MATTER FOR THE PRIESTS, AND THEY NEEDED FULL COMPREHENSION TO DO THAT. LEVITICUS 16 IS ABOUT THE DAY OF ATONEMENT, WHICH WAS FOR THE PURPOSE OF MAKING THE PEOPLE OF YISRAEL CLEAN.

UNCLEAN AND ITS COGNATES OCCURS 132 TIMES IN THE TANAKH (OLD TESTAMENT); OVER 50% OF THESE ARE FOUND IN LEVITICUS. SO THE SENSE OF UNCLEANNESS IS A PREDOMINATE THEME, AND THE WORD CLEAN, ALONG WITH ITS RELATED TERMS, OCCURS 74 TIMES IN LEVITICUS, WHICH IS OVER (1/3) ONE-THIRD OF THE USES FOUND IN THE TANAKH (OLD TESTAMENT).

THE HEBREW WORD TRANSLATED “UNCLEAN” IN LEVITICUS IS USED NEARLY (100) ONE HUNDRED TIMES IN THIS (I) ONE BOOK, CLEARLY EMPHASIZING “CLEAN” STATE VERSUS “UNCLEAN.”

GENERALLY, THE MOSAIC LAW SPOKE OF SOMETHING AS “UNCLEAN” IF IT WAS UNFIT TO USE IN WORSHIP TO **AYAH** (YAHUAH). BEING “CLEAN” OR “UNCLEAN” WAS A CEREMONIAL DESIGNATION GOVERNING THE RITUAL OF CORPORATE WORSHIP. FOR EXAMPLE, THERE WERE CERTAIN ANIMALS, LIKE PIGS, CONSIDERED UNCLEAN AND THEREFORE NOT TO BE USED IN SACRIFICES (LEVITICUS 5:2); AND THERE WERE CERTAIN ACTIONS, LIKE TOUCHING A DEAD BODY, THAT

MADE A LIVING PERSON UNCLEAN AND TEMPORARILY UNABLE TO PARTICIPATE IN THE WORSHIP CEREMONY LEVITICUS 5:3.

ANIMALS, OBJECTS, FOOD, CLOTHING, AND EVEN PEOPLE COULD BE CONSIDERED “UNCLEAN.”

LEVITICUS 10:10 TEACHES, “YOU ARE TO DISTINGUISH BETWEEN THE KADOSH (HOLY) AND THE PROFANE (EVIL), AND BETWEEN THE UNCLEAN (IMPURE) AND THE CLEAN (PURE)”. THE PARALLEL BETWEEN KADOSH (HOLY), “CLEAN” AND “UNCLEAN” REVEALS THAT THE COMMAND WAS RELATED TO ONE’S SPIRITUAL CONDITION, THOUGH PHYSICAL ACTIONS WERE OFTEN INVOLVED.

CERTAIN FOODS WERE UNCLEAN AND FORBIDDEN FOR US TO EAT, SUCH AS PORK, CERTAIN FISH, AND CERTAIN BIRDS. A SKIN INFECTION COULD MAKE A PERSON UNCLEAN OR UNFIT FOR PRESENCE AT THE TABERNACLE OR EVEN IN THE COMMUNITY (LEVITICUS 13:3). A HOUSE WITH CERTAIN KINDS OF MOLD WAS UNCLEAN. A WOMAN WAS UNCLEAN FOR A PERIOD OF TIME FOLLOWING CHILDBIRTH. ON KADOSH (HOLY) DAYS COUPLES WERE RESTRICTED FROM ENGAGING IN SEXUAL ACTIVITY AS THE RELEASE OF SEMEN MADE THEM UNCLEAN UNTIL EVENING (LEVITICUS 15:18).

WHILE A WIDE VARIETY OF CIRCUMSTANCES COULD MAKE A PERSON, ANIMAL, OR ITEM UNCLEAN. THE MAJORITY OF THE LAWS CONCERNED ACTIVITIES DISQUALIFYING A PERSON OR ANIMAL IN CONNECTION WITH THE TABERNACLE OFFERINGS. AN ANIMAL OFFERED FOR SACRIFICE HAD TO BE WITHOUT DEFECT (BLEMISH). THE PERSON WHO OFFERED THE SACRIFICE ALSO HAD TO BE “CLEAN” BEFORE THE LAW; I.E., THE WORSHIPER HAD TO COMPLY WITH THE LAW AND APPROACH **אֱלֹהִים** (YAHUAH) WITH REVERENCE (FEAR).

IN THE NEW COVENANT (TESTAMENT), **וְיַהְוֵה** (YAHUSHA) USED THE IDEA OF BEING “CLEAN” TO SPEAK OF BEING KADOSH (HOLY). IN LUKE 11:39–41 HE SAYS TO THE PHARISEES, “NOW THEN, YOU PHARISEES CLEAN THE OUTSIDE OF THE CUP AND DISH, BUT INSIDE YOU ARE FULL OF GREED AND WICKEDNESS. YOU FOOLISH PEOPLE! DID NOT THE ONE WHO MADE THE OUTSIDE MAKE THE INSIDE ALSO? BUT NOW AS FOR WHAT IS INSIDE YOU, BE GENEROUS TO THE POOR, AND EVERYTHING WILL BE CLEAN FOR YOU.”

TAME (UNCLEAN) IS A STATE WHERE WE WOULD BE STRUCK DEAD IF WE WERE TO ENTER **אֱלֹהִים** (YAHUAH)’S PRESENCE! (NEDAV AND AVIHU, WHEN THEY CAME INTO HIS PRESENCE IMPROPERLY, WERE STRUCK DEAD.) TAME OCCURS 87 TIMES IN 78 VERSES, TRANSLATED AS UNCLEAN, FROM HEBREWS #2931, HEBREWS 2932 TRANSLATED

UNCLEAN 194 TIMES IN 158 VERSES, FROM THE ROOT OF 2930, 159 TIMES IN 141 VERSES, DEFILED, POLLUTED, UNCLEAN. THE ROOT MEANS TO BE FOUL IN A CEREMONIAL SENSE, CONTAMINATED, TO MAKE YOURSELF UNCLEAN.

THE STATE OF TAME (IMPURE/UNCLEAN) NOT BEING READY TO MEET יהוה (YAHUAH), IS A STATE THAT WE ARE IN FROM THE CRADLE TO SHEOL (THE GRAVE). ACCORDING TO HEBREW BELIEFS THAT WHEN WE WERE BORN, IT IS BELIEVED WE CAUSED OUR MOTHER TO BECOME A CONTAMINATING SOURCE OF TAMEI (UNCLEAN) FOR AN INITIAL PERIOD OF 7 DAYS (IF WE ARE MALE) OR 14 DAYS (IF WE ARE FEMALE). AND THEN THERE IS A 33 DAY PERIOD (IF THE CHILD IS MALE) OR 66 DAY PERIOD (IF THE CHILD IS FEMALE) WHERE SHE CONTINUES TO BE IN A STATE WHERE SHE IS TAME (UNCLEAN), ALL BECAUSE WE WERE BORN!

THE TORAH OF CHILD BIRTH. FOR A MAN CHILD, 7 DAYS AS IN HER CUSTOMARY IMPURITY, ON THE (8TH) EIGHT DAY THE FLESH OF HIS FORESKIN SHALL BE CIRCUMCISED. THE BLOOD OF PURIFICATION CONTINUES FOR 33 MORE DAYS. LEVITICUS 12:1-4,

THE NEXT AMONG THE DEGREES OF TAME (UNCLEAN) IS WHEN A WOMAN MENSTRUATES AND BECOME NIDDAH. NIDDAH (OR NIDAH; HEBREW: נִדָּה) IS A HEBREW TERM DESCRIBING A WOMAN DURING MENSTRUATION, OR A WOMAN WHO HAS MENSTRUATED, AND NOT YET COMPLETED THE ASSOCIATED REQUIREMENT OF IMMERSION.

DAVAH (DAW-VAW'): STRONG'S HEBREW: 1738, USED (1) ONE TIME LEVITICUS 12:2, TO BE SICK AS IN MENSTRUATION, INFIRMITY. NADDAH STRONG'S #:5079, USED 32 TIMES 24 VERSES (LEVITICUS 12:2, ZECHARIAH 13:1), IMPURITY, MENSTRUOUS WOMAN WHO IS SET APART AS TAME (UNCLEAN) OR THINGS OF FILTHINESS.

SHE IS LOOSING THE SOURCE OF LIFE, WHICH ALSO LEAVES A SPIRITUAL VACUUM. MENSTRUATION HAS BEEN USED TO DEMEAN WOMEN WHEN THE OPPOSITE IS TRUE. SHE IS AT A HIGHER STATE WHEN SHE IS NIDDAH, WHICH IS A STATE WHERE HER HUSBAND IS NOT PERMITTED TO APPROACH HER.

LEVITICUS 15:1-15, A DISCHARGE FROM THE BODY MAKES A MAN TAME (UNCLEAN) VERSE 16-18 TELL US THAT SEXUAL RELATION MAKE US TAME (UNCLEAN), THEN HE SHALL WASH HIS BODY AND SHE ALSO AND THEY ARE TAME (UNCLEAN) TILL SUNDOWN. AND VERSE :19-24, DO NOT COME NEAR FOR SEXUAL RELATION DURING NADDAH (MENSTRUATION TIME) OF A WOMAN SHE IS TAME (UNCLEAN), AT THE END OF THE (7) SEVEN DAY CYCLE, SHE SHALL BATH AND BE TAHOR (CLEAN) AT SUN DOWN.

SHE SHALL BE PRESERVED IN CHILDBEARING (AND DUTIES OF CHILD REARING) AND IF THEY CONTINUE IN TRUST AND IN LOVE (LOVE OF THE MOADIM (APPOINTED DAYS) AND PURIFICATION (KADOSH) WITH SOUNDNESS OF MIND. I TIMOTHY 2:15,

SINCE SHE IS TAME (UNCLEAN) BECAUSE OF OUR BIRTH THE THINGS WHICH SHE TOUCHES ALSO BECOME TAME (UNCLEAN) AND THAT INCLUDES US AS THE BABY WHICH SHE BREASTFEEDS. THE BABY BOY IN HIS STATE OF TAMEI (UNCLEANNESS) GOES THROUGH HIS FIRST SABBATH IN THE UNCIRCUMCISED STATE. THUS, WE LEARN THAT THE SABBATH ISN'T ONLY FOR THE CIRCUMCISED, BUT FOR THE UNCIRCUMCISED AS WELL. ON THE SON'S 8TH DAY OF LIFE, HE IS TO BE CIRCUMCISED. SOME HOW THE SON SHEDDING HIS BLOOD SEEMS TO CUT THE STATE OF TAME IN HALF FOR HIS FATHER'S BRIDE. INSTEAD OF HIS MOTHER BEING UNCLEAN FOR AN INITIAL TIME OF 14 DAYS, ON THE DAY THE SON SHEDS HIS BLOOD, HER INITIAL TIME IS COMPLETE! "SPEAK TO THE PEOPLE OF YISRAEL, SAYING, IF A WOMAN CONCEIVES AND BEARS A MALE CHILD, THEN SHE SHALL BE TAME (UNCLEAN) (7) SEVEN DAYS. AS AT THE TIME OF HER MENSTRUATION, SHE SHALL BE TAME (UNCLEAN). 3 AND ON THE (8TH) EIGHTH DAY THE FLESH OF HIS FORESKIN SHALL BE CIRCUMCISED. LEVITICUS 12:2-3

THIS STATE OF TAME (UNCLEANNESS) PASSES TO THE HUSBAND WHO KISSES HER FOREHEAD, RUBS HER BACK, ETC. AS WE GROW AND BECOME PHYSICALLY MATURE, THE BODY STARTS PUTTING OUT THINGS WHICH CAUSES US TO BE TAMEI (UNCLEAN). EVEN THE NORMAL MARITAL-RELATIONS WITH OUR SPOUSES CAUSE US TO BE TAME (UNCLEAN). THE VERY ESSENCE OF OUR FRUITFULNESS PASSING FROM OUR BODY PUTS US IN THAT STATE OF TAME (UNCLEAN).

WHEN WE DIE, OUR CORPSE BECOMES A PRIMARY SOURCE OF TAME (UNCLEANNESS). THE HOUSE OR BUILDING THAT WE DIE WITHIN BECOMES TAME (UNCLEAN). ALL THOSE WHO ENTER THE BUILDING WHERE WE DIED BECOME TAME (UNCLEAN), ALL THOSE WHO WORK WITH OUR BODY TO PREPARE US FOR BURIAL BECOME TAME (UNCLEAN). EVERYONE ASSOCIATED WITH THE FUNERAL BECOMES TAME (UNCLEAN), FROM THOSE WHO DIG THE HOLE, TO THOSE WHO CARRY THE CASKET AS PALL-BEARERS, TO THOSE WHO WERE THERE JUST AS OBSERVERS OF THE GRAVESIDE SERVICE. FROM BIRTH TO DEATH WE ARE TAME (UNCLEAN). IT IS JUST THE NORMAL STATE OF OUR PHYSICAL HUMAN LIVES.

TAME IS OUR NATURAL STATE, WE WERE BORN INTO IT, WE PRODUCE IT AND WE WILL DIE IN IT. TOO OFTEN PEOPLE WILL GET THE IDEA THAT THIS STATE OF TAME IS "SIN" IN AND OF ITSELF. BUT THIS IS NOT

THE CASE ALWAYS, SUCH AS WHEN A HUSBAND AND WIFE FULFILLING THE PURITY OF THE UNDEFILED MARRIAGE BED AND REPRODUCING ARE NOT COMMITTING ANY SIN. BUT, THEY DO REPRODUCE DEATH WHICH CAME INTO THIS WORLD THROUGH THE FIRST SINNER, ADAM. THERE IS THAT EXPRESSION FOR A MAN ON DEATH ROW “DEAD MAN WALKING” – WELL, WE ARE ALL IN THAT STATE BECAUSE OF ADAM’S SIN. WE ARE ALL CONDEMNED TO DEATH IN THIS NATURAL PHYSICAL REALM. IT IS APPOINTED UNTO US ONCE TO DIE AND AFTER THIS, WE ARE JUDGED.

耶和華 (YAHUAH) IS ONE AND WE ARE IN HIS IMAGE. WHEN WE MAKE CHOICES THAT ARE CONTRARY TO HIM, WE MOVE AWAY FROM HIM – THAT IS SIN – THAT IS OUR DESIRE TO DO EVIL. HOWEVER, WHEN WE MAKE THE CHOICE TO FOLLOW HIS WILL, HIS COMMANDMENTS AND SABBATHS, TO MOVE CLOSER TO HIM, THEN WE ARE CHOOSING “GOOD”. EVIL ISN’T PART OF 耶和華 (YAHUAH)’S REALITY – IT IS OUTER DARKNESS THAT HAS GONE AWAY FROM HIM. IT IS LIKE THE VACUUM OF SPACE – THERE IS NOTHING THERE. 耶和華 (YAHUAH) GIVES LIFE, WHEN LIFE LEAVES THE HUMAN BODY AND ONLY A CORPSE REMAINS.

THE PLACE WHERE THE RUACH (SPIRIT) AND SOUL ONCE RESIDED IS NOW A VACUUM. CORPSE UNCLEANNESS IS THE HIGHEST FORM OF SPIRITUAL IMPURITY DESCRIBED IN TORAH. WE WOULD OBVIOUSLY THINK OF OWYEH (YAHUSHA)’S BODY TAKING ON THAT VACUUM STATE WHEN HE DIED, WHEN HIS CORPSE LAID IN THE TOMB. HOWEVER, HIS BODY DID NOT REMAIN THERE! IT WAS CHANGED, IN A MOMENT, IN THE TWINKLING OF AN EYE AND THE CORRUPT PUT ON THE INCORRUPT – THE MORTAL PUT ON THE IMMORTAL! FOR THIS PERISHABLE BODY MUST PUT ON THE IMPERISHABLE, AND THIS MORTAL BODY MUST PUT ON IMMORTALITY. 1 CORINTHIANS 15:53

WE WOULD NORMALLY THINK OF DOGS AS BEING MORE SPIRITUALLY UNCLEAN THAN HUMANS ARE. HOWEVER, A DEAD HUMAN CORPSE IS FAR MORE DEFILING THAN A DEAD DOG’S BODY IN SCRIPTURE. WHY IS THIS? THE HUMAN BODY ONCE HAD THE 耶和華 (YAHUAH) BREATHED NESHAMAH CHAYAH (“BREATH OF LIFE”) WITHIN IT, WHICH RETURNS BACK TO 耶和華 (YAHUAH).

THE DOGS CAME FORTH BECAUSE 耶和華 (YAHUAH) SAID, “LET THE EARTH BRING FORTH....” - BUT MAN WAS CREATED BY 耶和華 (YAHUAH) SAYING “LET US MAKE MAN IN OUR IMAGE....” SO BOTH THE INNER (SPIRITUAL) AND OUTER (PHYSICAL) PORTIONS OF HUMANS ARE REVELATIONS OF 耶和華 (YAHUAH) AND OWYEH (YAHUSHA).

耶和華 (YAHUAH)’S BREATH WITHIN THE HUMAN IS AN OPEN MANIFESTATION OF 耶和華 (YAHUAH)’S PRESENCE – EVEN MORE SO

ONCE THE RUACH HAKODESH IS IMPARTED. LIKEWISE, THE HUMAN BODY IS "THE IMAGE AND LIKENESS OF OWYAH (YAHUSHA)".

THEREFORE, THE CORPSE UNCLEANNESS IS THE HIGHEST FORM OF TAME (UNCLEANNESS) FOUND IN SCRIPTURE.

DO NOT MAKE YOURSELF TAME (UNCLEAN), AS ALL THESE NATIONS ARE TAME (UNCLEAN) WHICH I CAST OUT BEFORE YOU. LEVITICUS 18:24-30,

LEVITICUS 18:1-30, ALL THESE HAVE THEY DONE AND THE LAND IS TAME (DEFILED). THESE NATIONS WERE TAME (UNCLEAN) AND LOST THE RIGHT TO POSSESS THE LAND GIVEN TO THEM IN, GENESIS 10:5.

THE HEBREW WORD CHALAL: STRONGS: H2490. OCCURS 143 TIMES IN 132 VERSES, TRANSLATED AS POLLUTED, DEFILED, PROFANE, AND BEGAN. A PRIME ROOT TO BORE, IMPLICATION TO WOUND, TO DISSOLVE, TO PROFANE, DEFILE, A PERSON PLACE OR THING.

LEVITICUS 7:22-27, 17:12-14, YOU SHALL NOT EAT BLOOD. GENESIS 9:4, FLESH WITH LIFE, WHICH IS THE BLOOD YOU SHALL NOT EAT.

LEVITICUS 11:1-8, ANIMALS THAT ARE CLEAN FOR US TO EAT, THOSE THAT DIVIDE THE HOOF AND CHEWS THE CUD, MEANING CHEWING AGAIN WHAT HAS BEEN SWALLOWED. THIS LEAVES OUT THE CAMEL, RABBIT, HOG, SWINE, PORK THEY ARE TAME-UNCLEAN. VERSE 9-12 THOSE OF THE WATERS THAT MAYBE EATEN, MUST HAVE FINS AND SCALES, THIS DISQUALIFIES ALL SHELL CREATURES. THESE ARE CALLED SHEQETS-FILTHY ABOMINATION, , MORE VILE THAN EVEN THE PIG .

THOSE THAT FLY LEVITICUS 13-19, WE MAY EAT IF THEY ARE NOT LIKE THE VULTURE OR BUZZARD IN OTHER WORDS THEY ARE NOT GARBAGE CANS. IF WE ARE NOT SURE JUST DON T EAT IT.

VERSE 24 AND 47 EXPLAINS TAME (UNCLEAN), SHEQETS (FILTHY) AND ALSO WHEN YOU BECOME UNCLEAN, HOW TO RETURN TO BEING TAHOR (CLEAN/PURE) AND KADOSH (HOLY).

IN CONTRAST, WE NEED TO UNDERSTAND TAHOR AS BEING A STATE WHERE WE ARE READY TO MEET YAHUAH (YAHUSHA) AND COME INTO HIS PRESENCE WITHOUT BEING STRUCK DEAD. IN TANAKH (OLD TESTAMENT) REVEALS THAT IT TAKES SOME REAL EFFORT ON OUR PART TO COME INTO THE STATE OF TAHOR (CLEAN)!

BY THE SACRIFICIAL DEATH AND RESURRECTION OF OWYAH (YAHUSHA), OUR HIGH PRIEST, WE ARE TRANSFORMED SPIRITUALLY FROM THE STATE OF TAME (UNCLEAN). YAHUAH'S KADOSH ("HOLY") STATE IS IMPUTED UNTO US, BRINGING US OUT OF OUR NATURAL STATE OF TAME (IMPURE/UNCLEAN) INTO THE STATE OF

BEING TAHOR (MADE PURE/CLEAN).

CLEAN (PURE)

TAHOR (**תָהוֹר**) (TAW-HORE'), STRONGS #:2889 OCCURS 94 TIMES IN 87 VERSES TRANSLATED AS CLEAN, PURE, UNCONTAMINATED, INCORRUPT, UNTAINTED, GOOD". OCCURS 4 TIMES IN 4 VERSES, TRANSLATED AS GLORY, PURIFYING, CLEANSE. THE PRIME ROOT, BRIGHTNESS; CEREMONIAL PURIFICATION, THE PRIME ROOT 2891 TO BE BRIGHT, TO BE PURE, MAKE SELF CLEAN, KADOSH. KADOSH IS A STATE OF KNOWING ONES POSITION RELATIVE TO THESE WORDS AND CONDITIONS LISTED. GUARDING YOURSELF THAT YOU DO NOT CAUSE SOMEONE ELSE TO BECOME TAME (UNCLEAN).

ZAKAH (**זָקַח**) (ZAW-KAW'): STRONGS #:2135 TO BE CLEAR, CLEAN OR PURE, BLAMELESS.

THE SOURCES OF "UNCLEANNESS" THAT TORAH SPECIFIES ARE ALL VERY ORDINARY AND COMMON - IT COULD EVEN BE SAID, THAT OUR "NATURAL STATE OF BEING" IS TAME (IMPURE/UNCLEAN) . IT IS FAR MORE COMMON FOR A PERSON TO BE TAME (IMPURE/UNCLEAN) THAN FOR THEM TO BE TAHOR (PURE/CLEAN).

ON THE (3RD) THIRD DAY AND THE (7TH) SEVENTH DAY THE CLEAN PERSON WILL SPRINKLE IT ON THE UNCLEAN, SO THAT HE WILL HAVE PURIFIED HIM ON THE (7TH) SEVENTH DAY. HE WILL THEN WASH HIS CLOTHES, BATHE IN WATER, AND BE CLEAN AT EVENING. NUMBERS 19:19

CREATE IN ME A TOHAR (CLEAN) HEART, O **אֱלֹהִים** (YAHUAH), AND RENEW A RIGHT RUACH (SPIRIT) WITHIN ME. PSALM 51:10

WASH ME THOROUGHLY FROM MY INIQUITY AND CLEANSE ME FROM MY SIN. PSALM 51:2

IF WE CONFESS OUR SINS, HE IS FAITHFUL AND RIGHTEOUS TO FORGIVE US OUR SINS AND TO CLEANSE US FROM ALL UNRIGHTEOUSNESS.

1 JOHN 1:9

PURIFY ME WITH HYSSOP (A WILD SHRUB OF UNCERTAIN IDENTITY WHOSE TWIGS WERE USED FOR SPRINKLING IN ANCIENT JEWISH RITES OF PURIFICATION), AND I SHALL BE CLEAN; WASH ME, AND I SHALL BE WHITER THAN SNOW. PSALM 51:7

FOR IT IS ON THIS DAY THAT ATONEMENT SHALL BE MADE FOR YOU TO CLEANSE YOU; YOU WILL BE CLEAN FROM ALL YOUR SINS BEFORE **אֱלֹהִים** (YAHUAH). LEVITICUS 16:30 THIS IS WHAT **וְיְהוָה** (YAHUSHA) DID FOR US AS HE ATONED FOR OUR SINS ON THE TREE.

'I WILL CLEANSE THEM FROM ALL THEIR INIQUITY BY WHICH THEY

HAVE SINNED AGAINST ME, AND I WILL PARDON ALL THEIR INIQUITIES BY WHICH THEY HAVE SINNED AGAINST ME AND BY WHICH THEY HAVE TRANSGRESSED AGAINST ME. JEREMIAH 33:8

"THEY WILL NO LONGER DEFILE THEMSELVES WITH THEIR IDOLS, OR WITH THEIR DETESTABLE THINGS, OR WITH ANY OF THEIR TRANSGRESSIONS; BUT I WILL DELIVER THEM FROM ALL THEIR DWELLING PLACES IN WHICH THEY HAVE SINNED, AND WILL CLEANSE THEM. AND THEY WILL BE MY PEOPLE, AND I WILL BE THEIR ALUAH (GOD). EZEKIEL 37:23

WHO GAVE HIMSELF FOR US TO REDEEM US FROM EVERY LAWLESS DEED, AND TO PURIFY FOR HIMSELF A PEOPLE FOR HIS OWN POSSESSION, ZEALOUS FOR GOOD DEEDS. TITUS 2:14

SINCE YOU HAVE IN OBEDIENCE TO THE TRUTH PURIFIED YOUR SOULS FOR A SINCERE LOVE OF THE BRETHREN, FERVENTLY LOVE ONE ANOTHER FROM THE HEART, 1 PETER 1:22

THE LEVITES, TOO, PURIFIED THEMSELVES FROM SIN AND WASHED THEIR CLOTHES; AND AARON PRESENTED THEM AS A WAVE OFFERING BEFORE **אֱלֹהִים** (YAHUAH). AARON ALSO MADE ATONEMENT FOR THEM TO CLEANSE THEM. NUMBERS 8:21 JUST AS **וְיְהֹוָה** (YAHUSHA) HAS DONE FOR ALL THAT BELIEVE UPON HIM.

HOW MUCH MORE WILL THE BLOOD OF MESSIAH, WHO THROUGH THE ETERNAL RUACH (SPIRIT) OFFERED HIMSELF WITHOUT BLEMISH TO **אֱלֹהִים** (YAHUAH), CLEANSE YOUR CONSCIENCE FROM DEAD WORKS TO SERVE THE LIVING ALUAH (GOD)? HEBREWS 9:14

BUT IF WE WALK IN THE LIGHT AS HE HIMSELF IS IN THE LIGHT, WE HAVE FELLOWSHIP WITH ONE ANOTHER, AND THE BLOOD OF **וְיְהֹוָה** (YAHUSHA) HIS SON CLEANSES US FROM ALL SIN. 1 JOHN 1:7

HE SAVED US, NOT ON THE BASIS OF DEEDS WHICH WE HAVE DONE IN RIGHTEOUSNESS, BUT ACCORDING TO HIS MERCY, BY THE WASHING OF REGENERATION AND RENEWING BY THE RUACH HAKODESH, TITUS 3:5

SUCH WERE SOME OF YOU; BUT YOU WERE WASHED, BUT YOU WERE SANCTIFIED, BUT YOU WERE JUSTIFIED IN THE NAME OF **וְיְהֹוָה** (YAHUSHA) HAMASHIACH AND IN THE RUACH (SPIRIT) OF OUR ALUAH (GOD). 1 CORINTHIANS 6:11

SO THAT HE MIGHT SANCTIFY HER, HAVING CLEANSED HER BY THE WASHING OF WATER WITH THE WORD, EPHESIANS 5:26

KADOSH (HOLY) AND KADASH (SET APART)

YOU SHALL BE KADOSH (HOLY) TO ME, FOR I **אֱלֹהִים** (YAHUAH) AM

KADOSH (HOLY) AND HAVE SEPARATED YOU FROM THE PEOPLES, THAT YOU SHOULD BE MINE. LEVITICUS 20:26

BUT LIKE THE KADOSH (HOLY) ONE WHO CALLED YOU, BE KADOSH (HOLY) YOURSELVES ALSO IN ALL YOUR BEHAVIOR; 16: FOR THE SCRIPTURES SAY, "YOU MUST BE KADOSH (HOLY) BECAUSE I AM KADOSH (HOLY)." 1 PETER 1:15

'FOR I AM יהוה (YAHUAH) YOUR ALUAH (GOD), KADASH (CONSECRATE YOURSELVES) THEREFORE, AND BE KADOSH (HOLY), FOR I AM KADOSH (HOLY). AND YOU SHALL NOT MAKE YOURSELVES TAME (UNCLEAN) WITH ANY OF THE SWARMING THINGS THAT SWARM ON THE EARTH. 45 'FOR I AM יהוה (YAHUAH) WHO BROUGHT YOU UP FROM THE LAND OF EGYPT TO BE YOUR ALUAH (GOD); THUS YOU SHALL BE KADOSH (HOLY), FOR I AM KADOSH (HOLY). LEVITICUS 11:44

"SPEAK TO ALL THE CONGREGATION OF THE SONS OF YISRAEL AND SAY TO THEM, 'YOU SHALL BE KADOSH (HOLY), FOR I יהוה (YAHUAH) YOUR ALUAH (GOD) AM KADOSH (HOLY). LEVITICUS 19:2

'YOU SHALL KADASH (SET APART/CONSECRATE) YOURSELVES THEREFORE AND BE KADOSH (HOLY), FOR I AM יהוה (YAHUAH) YOUR ALUAH (GOD). LEVITICUS 20:7

'YOU SHALL KADASH (SET APART/CONSECRATE) HIM, THEREFORE, FOR HE OFFERS THE FOOD OF YOUR ALUAH (GOD); HE SHALL BE KADOSH (HOLY) TO YOU; FOR I יהוה (YAHUAH), WHO KADASH (SANCTIFIES) YOU, AM KADOSH (HOLY). LEVITICUS 21:8

"SINCE יהוה (YAHUAH) YOUR ALUAH (GOD) WALKS IN THE MIDST OF YOUR CAMP TO DELIVER YOU AND TO DEFEAT YOUR ENEMIES BEFORE YOU, THEREFORE YOUR CAMP MUST BE KADOSH (HOLY); AND HE MUST NOT SEE ANYTHING INDECENT AMONG YOU OR HE WILL TURN AWAY FROM YOU. DEUTERONOMY 23:14

IF YOU AND I ARE COMMITTED TO THE CONCEPT OF BEING KADOSH (HOLY) AND KADASH (SET APART), AND TO THE REALITY OF BEING KADOSH (HOLY) IN OUR LIVES, THEN WE MUST UNDERSTAND THE ROLE WHICH CLEANNESS PLAYS IN REGARD TO BEING KADOSH (HOLY) AND KADASH (SET APART).

KADOSH STRONGS #:6918 (KAW-DOSHE'), TRANSLATED IN ENGLISH BIBLES AS SACRED, HOLY.

"HOLY" IS A MAN MADE WORD, MAN CANNOT MAKE HIMSELF OR ANYTHING HOLY, WHICH IMPLIES A MAN'S ACCENCION TO PIETY, THIS IS NOT RECOGNIZED IN THE SCRIPTURES.

KADOSH MEANS, YOU ARE FOLLOWING INSTRUCTIONS FROM THE

TORAH, THE BOOKS OF INSTRUCTION AND ARE WALKING IN THE DEFINED WAYS OF SCRIPTURE AND ARE TOHAR (CERMONIALLY PURE OR CLEAN). JUST AS יהוה (YAHUAH) OUR ALUAH IS KADOSH. OUR DESIRE IS TO REMAIN KADOSH. THIS MAKES US KADASH (SET APART) STRONGS #:6942 (KAW-DASH'), TRANSLATED IN ENGLISH BIBLES AS TO BE SET APART OR CONSECRATED UNTO יהוה (YAHUAH).

WHEN WE ARE NOT KADOSH WE ARE TAME (UNCLEAN) AND CHALAL (DEFILED).

HER (YISRAEL'S) PRIEST'S (TEACHER'S) HAVE VIOLATED MY LAW (TORAH) AND PROFANED MY KADOSH (HOLY) THINGS. THEY HAVE NOT DISTINGUISHED BETWEEN THE TOHAR (CLEAN) AND TAME (UNCLEAN) AND THE CHOL (COMMON-PROFANE (H2455) THE HAVE NOT DIVIDED BETWEEN UNCLEAN (TAME) AND CLEAN (TAHOR) THESE HAVE THEY NOT TAUGHT. AND FROM MY SABBATHS THEY HAVE HIDDEN THEIR EYES AND I AM PROFANED AMONG THEM. PROFANE יהוה (YAHUAH) IN THE (7TH) SEVENTH DAY AND YISRAEL BRINGS ON THE DAY OF יהוה (YAHUAH), EZEKIEL 22:26 "(LORD IS NOT IN HEBREW TEXT")

IN EZEKIEL 39:7 THEY PROFANE THE NAME WHILE DWELLING SAFELY, SEE VERSE :26, THIS IS AFTER, YISRAEL HAS BEEN BROUGHT BACK AND SAFELY DWELLING IN THE LAND. EZEKIEL44:23, AND MY PEOPLE THEY (THE PRIEST/TEACHER) SHALL TEACH THE KADOSH AND COMMON AND THE UNCLEAN AND CLEAN TO MAKE THEM KNOWN.

AND I SHALL MOURN FOR MANY WHO HAVE SINNED BEFORE AND HAVE NOT REPENTED OF THE UNCLEANNESS-(G169 IMPURITY) EITHER MORAL OR PHYSICAL, PORNEIA (FORNICATION, HARLOTRY, ADULTERY, INCEST AND IDOLATRY), AND LICENTIOUSNESS (FILTHY AND WANTONNESS: 1: ONE GIVEN TO SELF-INDULGENT FLIRTATION OR TRIFLING: A LEWD OR LASCIVIOUS PERSON. 2 : A PAMPERED PERSON OR ANIMAL: A SPOILED CHILD, WHICH THEY HAVE PRACTICED. II CORINTHIANS 12:21,

IN ACTS 10:9, THE BEGINNING OF PETERS DREAM, HE BEGAMED VERY HUNGRY AND SAW SHAMYIM (HEAVENS) OPEN AND SOMETHING LIKE A SHEET LET DOWN TO EARTH AND IT CONTAINED ALL KINDS OF (4) FOUR FOOTED ANIMALS AND CREEPING THINGS AND BIRDS. VERSE 13 A VOICE CAME TO HIM RISE PETER; KILL AND EAT. SINCE PETER WAS HUNGRY HE COULD HAVE RISEN AND EATENED, PETERS REPLY WAS NOT SO MY ADONIA, FOR I HAVE NEVER EATEN ANYTHING COMMON OR UNCLEAN. AND A VOICE SPOKE TO HIM A SECOND TIME "WHAT ALAHYM HAS CLEANSED YOU MUST NOT MAKE COMMON. NOW IN VERSE 19 WHILE PETER THOUGHT ABOUT THE VISION THE RUACH

(SPIRIT) SAID BEHOLD (3) THREE MEN ARE SEEKING YOU. VERSE 20 RISE AND GO DOWN AND ACCOMPANY THEM WITHOUT HESITATION, FOR I HAVE SENT THEM." VERSE 28 HE SAID TO THEM: "YOU ARE WELL AWARE THAT IT IS AGAINST OUR LAW FOR A HEBREW TO ASSOCIATE WITH OR VISIT A GENTILE. BUT ALAHYM (GOD) HAS SHOWN ME THAT I SHOULD NOT CALL ANYONE IMPURE OR UNCLEAN. THIS VERSE WAS NOT TALKING ABOUT EATING UNCLEAN FOOD, BUT RATHER NOT TO JUDGE AND CALL ANYONE UNCLEAN OR IMPURE.

THESE VERSES ARE DEFINING A NEW WAY FOR PETER AND OTHER APOSTLES TO WORK WITH THE PEOPLE OF THE NATIONS. THIS IS BEING CONSIDERED IN ACTS 15 WITH THE COUNCIL AT YERUSHALYIM DISCUSSING THE HEBREW BROTHERS BRINGING IN TO THE MEETINGS THE CIRCUMCISION QUESTION AND PARTS OF THE ORAL TRADITIONS.

IN OTHER WORDS MAKING HEBREWS OF THEM. AND VERSE 17 IS DEFINING THE ONES COMING IN AS BEING CALLED, AND VERSE 18 THROUGH 21 GIVES THE MINIMUM REQUIREMENT FOR PEOPLE OF THE NATIONS TO ASSEMBLE WITH THE BRETHREN AND VERSE 21 THEY WILL HEAR MOSHE READ ON THE WEEKLY SHABBAT, LEARNING THE DIFFERENCE BETWEEN CLEAN AND UNCLEAN.

AND THEY WOULD HAVE HEARD THE FOLLOWING SCRIPTURES READ ON THE CLEAN AND UNCLEAN ISSUE.

אֱלֹהִים (YAHUAH) SPOKE THESE WORDS TO MOSHE, SAYING ALL THESE WORDS TO THE EDAH-ASSEMBLY OF THE SONS OF YISRAEL SAYING YOU ARE TO BE KADOSH, FOR I אֱלֹהִים (YAHUAH) YOUR ALUAH, I AM KADOSH. LEVITICUS 19:1-2,

THE TORAH

THE TORAH PROVIDES A WAY BACK FROM TAME (UNCLEAN), EVEN TODAY WITHOUT THE TEMPLE AND KOHANIM (PRIESTS), TODAY WE HAVE OWYAH (YAHUSHA) HAMASHIACH AND THE TANAKH (OLD TESTAMENT), WE MUST COMPLY WITH TORAH, AS TORAH IS STILL THE GUIDE, IT STILL DEFINES SIN AND THE WAY TO BEING KADOSH.

THE HEBREW WORD "TORAH" IS USUALLY TRANSLATED INTO THE ENGLISH WORD "LAW". BECAUSE OF THIS TRANSLATION THERE IS A GREAT MISUNDERSTANDING OF WHAT "TORAH" TRULY IS. "TORAH IS NOT LAW". WHEN WE USE THE WORD "LAW" WE ASSUME A CERTAIN MEANING AND CONCEPT OF THE WORD THAT IS NOT PRESENT IN THE HEBREW SCRIPTURES.

A HEBRAIC DEFINITION OF TORAH IS "A SET OF INSTRUCTIONS, FROM A FATHER TO HIS CHILDREN, VIOLATION OF THESE INSTRUCTIONS ARE DISCIPLINED IN ORDER TO FOSTER OBEDIENCE AND TRAIN HIS

CHILDREN".

ALREADY YOU ARE CLEAN BECAUSE OF THE WORD (LOGOS/TORAH) THAT I HAVE SPOKEN TO YOU. JOHN 15:3

LET US DRAW NEAR WITH A TRUE HEART IN FULL ASSURANCE OF AMANAH (FAITH), WITH OUR HEARTS SPRINKLED CLEAN FROM AN EVIL CONSCIENCE AND OUR BODIES WASHED WITH PURE WATER. HEBREWS 10:22

AND NOW WHY DO YOU WAIT? RISE AND BE BAPTIZED AND WASH AWAY YOUR SINS, CALLING ON HIS NAME.' ACTS 22:16

FOR THIS IS MY BLOOD OF THE COVENANT, WHICH IS POURED OUT FOR MANY FOR THE FORGIVENESS OF SINS. MATTHEW 26:28

WHOEVER BELIEVES AND IS BAPTIZED WILL BE SAVED, BUT WHOEVER DOES NOT BELIEVE WILL BE CONDEMNED. MARK 16:16

BUT YOU ARE TO BE PERFECT, EVEN AS YOUR FATHER IN THE SHAMYIM (HEAVENS) IS PERFECT. MATTHEW 5:48

PERFECT = TELEIOS (TEL'-I-OS) (τέλειος, α, ον), STRONG'S #: G5046: (A) HAVING REACHED ITS END, I.E. COMPLETE IN ALL ITS PARTS, (B) FULL GROWN, OF FULL AGE, (C) THE DEFINITION OF WHAT SCRIPTURE DECLARES THE COMPLETENESS OF A BELIEVERS CHARACTER SHOULD BE, PERFECT! AS BEING KADOSH (HOLY)!! AND KADASH (SET APRAT)!!!