

FROM UNCLEAN (Impure) TO QADUSH (Pure)

“Clean” and “Unclean” were concepts very familiar to those under the Tanakh (OT). **אָפָּרְט** (Yahuah) called His people to Separate themselves from the impurities of the world. The principle of being Clean crosses into the Brit HaDashah (NT) as well, with the idea of living Spiritually Pure (**2 Corinthians 6:17**) and seeking to be Qadush (Holy), living a life worthy of our calling **Colossians 1:10**

Clean and Unclean is a matter of great importance to believers. But Our English terminology affects how we understand and mentally picture such things.

The Hebrew words Tama/Tame (Unclean/Impure), Tahor (Clean/Pure), Qadush (Holy) and Qodesh (Set Apart) are Spiritual concepts, which have no easy one-word translations into English!

UNCLEAN (IMPURE)

ח **מ** **ח** Tama (Unclean/Impure). **ח** (Hhet) Outside, Divide, Half, Tent Wall, Fence, Separation. **מ** (Mem) Chaos, Mighty, Blood. **ח** (Al/Aleph) Ox, Strength, Leader.

Tama: means; Outside, Divided. By a wall or fence that brings Separation. Mighty, Chaos. Strong Leader.

Tama/Tame (**טָמֵא**), Strong's #: 2930/2931 translated in English Bibles as Uncleanness, Impure, Contaminated, Corrupt, Tainted, Evil. Our normal state of being is Tama/Tame (Unclean).

ח **ל** **ל** Shagah (Sin). **ל** Sharp, Press, Eat, Consume, Destroy. **ל** (Gam/Gimmel) Gather, Walk, Camel, Carry, Pride. **ה** (Hey) Look, Reveal, Breath, Sigh.

Shagah: means; Eat, Consume and destroy, by our walk, the pride we carry in our breath, reveal.

Shagah (**שָׁגָה**), Strong's #: H7686, 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 (OT), and its application for us in the Brit HaDashah (NT).

Asham (**אָשָׁם**), Strong's #: H816, translated as Guilty, Desolate, Faulty, Prime root: to be Guilty, very Deliberate Deception leading to Transgression.

Chol (**חֹל**) (khole), Strong's #:2455: translated in English Bibles as Profaneness (Profane), Common.

When we leave the Tanakh and look to the Brit HaDashah, 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 **וְיָהוּשָׁע** (Yahusha). Particularly with the area of ceremonial Uncleanness as defined by Hebrew tradition, not so much as defined by Tanakh (OT) revelation.

If we are going to understand how **וְיָשׁוּא** (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 Qadush (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 Yasharal (Israel) Clean.

Unclean and its cognates occurs 132 times in the Tanakh (OT); 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 (OT).

The Hebrew word translated “Unclean” in Leviticus is used nearly (100) one hundred times in this (1) 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 **יְהוָה** (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 Qadush (Holy) and the Profane (Evil), and between the Unclean (Impure) and the Clean (Pure)”. The parallel between Qadush (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 Qadush (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 Turah; i.e., the worshiper had to comply with the Turah and approach **יְהוָה** (Yahuah) with reverence (fear).

In the Brit HaDashah (NT), **וְיָשׁוּא** (Yahusha) used the idea of being “Clean” to speak of being Qadush (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.”

Tama/Tame (Unclean) is a state where we would be struck dead if we were to enter אַיָּאֵל (Yahuah)'s Presence! Nedav and Avihu, when they came into His Presence improperly, were struck dead. Tama/Tame occurs 87 times in 78 verses, translated as Unclean, for #2931, 2932 translated Unclean 194 times in 158 verses, from the root 2930, 159 times in 141 verses as de-filed, polluted, Unclean. The root means to be foul in a ceremonial sense, contaminated, to make yourself Unclean.

The state of Tama/Tame (Impure/Unclean), is a state that we find ourselves 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 Tama/Tame (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 Tama/Tame (Unclean), all because we were born!

THE TORAH OF CHILD BIRTH

אַיָּאֵל (Yahuah) spoke to Moshah (Moses) saying, ²“Speak to the people of Yasharal (Israel), saying, if a woman conceives and bears a male child, then she shall be Unclean seven (7) days. As at the time of her menstruation, she shall be Unclean. ³And on the eighth (8th) day the flesh of his foreskin shall be circumcised. ⁴Then she shall continue for thirty-three (33) days in the blood of her purifying. She shall not touch anything Qadush (Holy), nor come into the sanctuary, until the days of her Purifying are completed. **LEVITICUS 12:1-4**

The next among the degrees of Tama/Tame (Unclean) is when a woman menstruates and become Nadah. Nadah (Hebrew: נָדָה) is a Hebrew term describing a woman during menstruation, or a woman who has menstruated, and not yet completed the associated requirement of immersion.

LEVITICUS 15:1-15, A discharge from the body makes a man Tama/Tame (Unclean), verses 16-18 tell us that sexual relations makes us Tama/Tame (Unclean), then he shall wash his body and she also and they are Tama/Tame (Unclean) till sundown. Verse:19-24, Do not come near for sexual relations during Nadah (Menstruation Time) of a Woman she is Tama/Tame (Unclean), at the end of seven (7) day cycle, she shall be Tahor (Clean) at Sun down. Yet she will be saved through childbearing—if they continue in Amunah (Faith) and Aahabah (love) and Righteousness, with Self-control. **1 TIMOTHY 2:15**

Since she is Tama/Tame (Unclean) because of our birth the things which she touches also become Tama/Tame (Unclean) and that includes us as the baby which she breastfeeds. The baby boy in his state of Tama/Tame (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. Somehow the son shedding his blood seems to cut the state of Tama/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 Yasharal, saying, If a woman conceives and bears a male

child, then she shall be Tama/Tame (Unclean) (7) seven days. As at the time of her menstruation, she shall be Tama/Tame (Unclean). 3 And on the (8th) eighth day the flesh of his foreskin shall be circumcised. **Leviticus 12:2-3**

This state of Tama/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 Tama/Tame (Unclean). Even the normal marital-relations with our spouses cause us to be Tama/Tame (Unclean). The very essence of our fruitfulness passing from our body puts us in that state of Tama/Tame (Unclean).

When we die, our corpse becomes a primary source of Tama/Tame (Uncleanness). The house or building that we die within becomes Tama/Tame (Unclean). All those who enter the building where we died become Tama/Tame (Unclean), all those who work with our body to prepare us for burial become Tama/Tame (Unclean). Everyone associated with the funeral becomes Tama/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 Tama/Tame (Unclean). It is just the normal state of our physical human lives.

Tama/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 Tama/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.

אֱלֹהִים (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 which 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 “him”. Evil isn’t part of אֱלֹהִים (Yahuah)’s Reality – it is outer darkness that has gone away from Him. אֱלֹהִים (Yahuah) gives life, when life leaves the human body then only a corpse remains.

The place where the ruch (spirit) and Soul once resided is now a vacuum. Corpse Uncleanness is the highest form of spiritual impurity described in Turah. We would obviously think of **וְיָשָׁא** (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 אֱלֹהִים (Yahuah) breathed Neshamah Chayah ("Breath of Life") within it, which returns back to אֱלֹהִים (Yahuah).

The dogs came forth because **אֵלֹהִים** (Yahuah) said, "let the earth bring forth...." - but man was created by Alhym saying "let Us make man in Our Image...." So, both the Inner (Spiritual) and Outer (Physical) portions of humans are revelations of **אֵלֹהִים** (Yahuah) and **וַיִּשְׁלַח** (Yahusha). **אֵלֹהִים** (Yahuah)'s breath within the human is an open manifestation of **אֵלֹהִים** (Yahuah)'s Presence – even more so once the Ruch Ah Qodesh is imparted. Likewise, the human body is "the Image and Likeness of **וַיִּשְׁלַח** (Yahusha)".

Therefore, the corpse Uncleaness is the highest form of Tama/Tame (Uncleaness) found in Scripture.

Do not make yourself Tama/Tame (Unclean), as all these Nations are Tama/Tame (Unclean) which I cast out before. **Leviticus 18:24-30**

The Hebrew word Chalal: Strong's: H2490 occurs 143 times in 132 verses, translated as Pol-luted, Defiled, Profane. A prime root to bore, implication to would, to dissolve, to profane, de-file, a person, place or thing.

Leviticus 11:1-8, Animals that are clean for us to eat, those that divide the hoof and chew the cud, meaning chewing again what has been swallowed. This leaves out the Camel, Rabbit, Hog, Swine, Pig, they are Tama/Tame (Unclean). Verse 9-12 those of the waters that may be eaten, must have fins and scales, this disqualifies all shell creatures. These are called Sheqets (Filthy Abomination).

Those that fly **Leviticus 13-19**, We are not to eat winged Predators (Eagles, Hawks, Falcons, Bats, etc... or scavengers, recycler like Vulture or Buzzard, in other words we are not to eat that which is designed to act as earths garbage cans. If not sure don't eat.

Verses 24 and 47 Explains Tama/Tame (Unclean), Sheqets (Filthy) and also when you become Unclean, how to return to being Tahor (Clean/Pure) and Qadush (Holy).

In contrast, we need to understand Tahor (Clean/Pure) as being a state where we are ready to meet **וַיִּשְׁלַח** (Yahusha) and come into **אֵלֹהִים** (Yahuah) Presence without being struck dead. In Tanakh (OT) reveals that it takes some real effort on our part to come into a state of Tahor (Clean)!

By the sacrificial death and resurrection of **וַיִּשְׁלַח** (Yahusha), our High Priest, we are transformed Spiritually from the state of Tama/Tame (Unclean). **אֵלֹהִים** (Yahuah)'s Qadush (Holy) state is imputed unto us, bringing us out of our natural state of Tama/Tame (Impure/Unclean) into the state of being Tahor (made Pure/Clean).

CLEAN (PURE)

תָּהוֹר Tuahr/ Tahor (טהור)

⊗ (Thet) Basket, Snake, Surround, Contain, Mud. **י** (Uau/Waw) Add, Secure, Hook, Nail, Peg. **ח** (Hey) Window Look, Reveal, Breath, Sigh. **א** Head, Person, First, Top, Beginning.

Tuahr, means: Surround and Contain. Add, Secure. Reveal, Breath, Sign. First, Beginning.

Tahor (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, Qadush. Qadush is a state of knowing one's position relative to these words and conditions listed. Guarding yourself that you do not cause someone else to become Tama/Tame (Unclean).

Zakah (זָכַח) (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 Tama/Tame (Impure/Unclean). It is far more common for a person to be Tama/Tame (Impure/Unclean) than for them to be Tahor (Pure/Clean).

On the third (3rd) day and the seventh (7th) day the Clean person will sprinkle it on the Unclean, so that he will have purified him on the seventh (7th) 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 יְיָ (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 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 יְיָ (Yahuah). **Leviticus 16:30** This is what OYִיָּהּ (Yahusha) did for us as he atoned for our Sins on the stake.

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 Alhym (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 יְיָ (Yahuah). Aaron also made atonement for them to Cleanse them. **Numbers 8:21** Just as OYִיָּהּ (Yahusha) has done for all that believe upon him.

how much more will the blood of Mashiach, who through the eternal Ruch (Spirit) offered Himself without blemish to **אֱלֹהִים** (Yahuah), Cleanse your conscience from dead works to serve the living Alhym (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 **וְיֵשׁוּעַ** (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 Ruch Ah Qodesh, **Titus 3:5**

Such were some of you; but you were Washed, but you were Sanctified, but you were Justified in the Name of **וְיֵשׁוּעַ** (Yahusha) HaMashiach and in the Ruch (Spirit) of our Alhym (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**

QADUSH (HOLY) AND QODESH (SET PART)

קֹדֶשׁ Qadush (Quph) Behind, Condense, Circle, Time. **דַּלֶּת** (Dalet) Tent Door, Pathway. **וָו** (Uau/Waw) Add, Secure, Hook, Nail, Peg. **שׁוֹן** (Shin) Sharp, Press, Eat, Consume, Destroy.

Qadush means: Behind, Circle, Time. Tent Door, Pathway. Add, Secure, Hook, Nail. Press, Eat, Consume, Destroy.

קֹדֶשׁ Qadush 6918, **קֹדֶשׁ** Holy, Sacred, literally means "to be Set Apart for a Special Purpose". A related word, Qodesh, is one who is also Set Apart for a Special Purpose. It is the addition of the Uau (Waw) which represents the Nail that Adds and Secures us and sets us apart,

קֹדֶשׁ Qodesh (Quph) Behind, Condense, Circle, Time. **דַּלֶּת** (Dalet) Tent Door, Pathway. **שׁוֹן** (Shin) Sharp, Press, Eat, Consume, Destroy.

Qodesh means: Behind, Circle, Time. Tent Door, Pathway. Press, Eat, Consume, Destroy.

קֹדֶשׁ Qodesh 6944, **קֹדֶשׁ**: Set Apartness, Sacredness. One who is also Set Apart for a Special Purpose, i.e. Ruch Ah Qodesh (The Set Apart Spirit).

קֹדֶשׁ Qadash 6942, **קֹדֶשׁ** to be Set apart or Consecrated

Yasharal (Israel) was Qadush because they were Separated from the other Nations as servants of **אֱלֹהִים** (Yahuah). The furnishings in the tabernacle were also Qadush (Holy), as they were not to be used for anything except for the work in the tabernacle. While we may not think of ourselves as "Holy," we are in fact Set Apart from the world to be **אֱלֹהִים** (Yahuah)'s servants and his representatives.

'For I am **אֱלֹהִים** (Yahuah) your Alhym (God), Qodesh (Consecrate yourselves) therefore, and be Qadush (Holy), for I am Qadush (Holy). And you shall not make yourselves Tama/Tame (Unclean) with any of the swarming things that swarm on the earth. 45 'For I am **אֱלֹהִים** (Yahuah) who brought you up from the land of Mitsrym (Egypt) to be your Alhym (God); thus, you shall be Qadush (Holy), for I am Qadush (Holy). **Leviticus 11:44**

You shall be Qadush (Holy) to me, for I **יְהוָה** (Yahuah) am Qadush (Holy) and have Separated you from the peoples, that you should be mine. **Leviticus 20:26**

But like the Qadush (Holy) One who called you, be Qadush (Holy) yourselves also in all your behavior; 16: For the Scriptures say, "You must be Qadush (Holy) because I am Qadush (Holy)." **1 Peter 1:15**

"Speak to all the congregation of the sons of Yasharal and say to them, 'You shall be Qadush (Holy), for I **יְהוָה** (Yahuah) your Alhym (God) am Qadush (Holy). **Leviticus 19:2**

'You shall Qodesh (Set apart/Consecrate) yourselves therefore and be Qadush (Holy), for I am **יְהוָה** (Yahuah) your Alhym (God). **Leviticus 20:7**

'You shall Qodesh (Set apart/Consecrate) him, therefore, for he offers the food of your Alhym (God); he shall be Qadush (Holy) to you; for I **יְהוָה** (Yahuah), who Qodesh (Sanctifies) you, I am Qadush (Holy). **Leviticus 21:8**

"Since **יְהוָה** (Yahuah) your Alhym (God) walks in the midst of your camp to deliver you and to defeat your enemies before you, therefore your camp must be Qadush (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 Qadush (Holy) and Qodesh (Set Apart), and to the reality of being Qadush (Holy) in our lives, then we must understand the role which cleanness plays in regard to being Qadush (Holy) and Qodesh (Set Apart).

Qadush Strongs #:6918 (kaw-doshe'), translated in English Bibles as sacred, Holy. Qadush means, you are following instructions from the Turah, the books of instruction and are walking in the defined ways of Scripture and are Tohar (Ceremonially Pure or Clean). Just as **יְהוָה** (Yahuah) our Alhym is Qadush. Our desire is to remain Qadush. This Makes us Qodesh (Set Apart) Strong's #:6942 (kaw-dash'), translated in English Bibles as to be Set Apart or Consecrated unto **יְהוָה** (Yahuah).

When we are not Qadush we are Tama/Tame (Unclean) and Chalal (Defiled).

Her (Yasharal's) Priest's (Teachers) have violated my Turah and Profaned my Qadush (Holy) things. They have not distinguished between the Tohar (Clean) and Tama/Tame (Unclean) and the Chol (Common/Profane (H2455) they have not divided between Unclean (Tama/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 **יְהוָה** (Yahuah) in the Seventh (7th) day and Yasharal brings on the Day of **יְהוָה** (Yahuah), **Ezekiel 22:26**

They are to teach My people the difference between the Qadush (Holy) and the Chol (Common), and show them how to discern between the Tohar (Clean) and Tama/Tame (Unclean). **Ezekiel 44:23,**

I am afraid that when I come again, my Alhym will humble me before you, and I will be grieved over many who have sinned earlier and have not repented of their acts of impurity, sexual immorality, and debauchery. **II CORINTHIANS 12:21,**

In **ACTS 10:9**, The beginning of Kepha (Peter)'s dream, he became very hungry and saw Shamym (Heavens) open and something like a sheet let down to earth and it contained all kinds of four (4) footed animals and creeping things and birds. Verse 13 a voice came to him, rise

Kepha (Peter); go and eat. Since Kepha (Peter) was hungry he could have risen and eaten, but Kepha (Peter)s reply was not so my Adonai, for I have never eaten anything Common or Unclean. And a voice spoke to him a second time, What Alhym has Cleaned you must not make Common. Now in verse 19 while Kepha (Peter) thought about the vision the Ruch (Spirit) said behold three (3) 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 Alhym (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 Kepha (Peter) and the other Apostles to work with the people of the Nations. This is being considered in **Acts 15** with the council at Yarusalym discussing the Hebrew brothers bringing into the meeting the circumcision question and parts of the oral traditions.

In other words, making Hebrews of them. And 17 is defining the ones coming in as Called, and verse 18 through 21 gives the minimum requirement for the people of the Nations to Assemble with the brethren and verse 21 they will hear Moshah read on the weekly Shabbat, learning the difference between Clean and Unclean.

They would have heard the following Scriptures read on the Clean and Unclean issue.

יְהוָה (Yahuah) spoke to Moshah, saying: 2 “Speak to all the congregation of the sons of Yasharal (Israel) and say to them, ‘You shall be Qadush (Holy), for I יְהוָה (Yahuah) your Alhym (God) am Qadush (Holy). 3 ‘Every one of you shall reverence his mother and his father, and you shall keep My Sabbaths; I am יְהוָה (Yahuah) your Alhym (God). 4 ‘Do not turn to Idols or make for yourselves molten alhym (gods); I am יְהוָה (Yahuah) your Alhym (God).

Leviticus 19:1-2

THE TURAH

The Hebrew word "Turah" is usually translated into the English word "Law". Because of this translation there is a great misunderstanding of what "Turah" truly is. "Turah 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.

The Turah provides a way back from Tama/Tame (Unclean), even today without the Temple the Priests, today we have **וְיָשׁוּעָא** (Yahusha) HaMashiach and the Tanakh (OT), we must comply with Turah, as Turah is still our guide, it still defines Sin and the way to being Qadush.

A Hebraic definition of Turah is "a set of Instructions, Guidelines from our 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/Turah) that I have spoken to you. **John 15:3**

Let us draw near with a true heart in full assurance of Amunah (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 Immersed (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 Immersed (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 Shamym (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! Being Qadush (Holy) and Qodesh (Set Apart)!!!