

~CLEAN, CLEANNESS (2464)

[Hebrew, *ta-her'*; Greek, *ka-tha-ros'*]

- Physical Cleanness
- Ceremonial Cleanness
- Leprosy
- Discharges
- Why Do Sexual Intercourse And Childbirth Make A Person Unclean
- Dead bodies
- Christian Cleanness

• A number of Hebrew and Greek words describe that which is clean and pure as well as the act of purification, that is, restoring to a condition without blemish, spotless, free from anything that soils, adulterates, or corrupts.

• These words describe not only physical cleanliness but, more often, moral or spiritual cleanliness. Often physical and ceremonial cleanliness overlap. The Hebrew verb *ta-her'*; be clean, cleanse, usually refers to ceremonial or moral cleanliness. A Hebrew synonym of *ta-her'* is *ba-rar'*, which, in its various forms, means clean out, select, keep clean, show oneself clean, cleanse.

• And I will clean out from you the revolters and the transgressors against me, for out of the land of their alien residence I shall bring them forth, but onto the soil of Israel they will not come, and you people will have to know that I am Yehowah. (Ezekiel 20:38)

• I, even I, have said in my heart with regard to the sons of mankind that the true God is going to select them, that they may see that they themselves are beasts. (Ecclesiastes 3:18)

• With the one keeping clean you will show yourself clean, and with the crooked one you will show yourself tortuous. (Psalms 18:26)

• At that time it will be said to this people and to Jerusalem; There is a searing wind of the beaten paths through the wilderness on the way to the daughter of my people, it is not for winnowing, nor for cleansing. (Jeremiah 4:11)

- The Greek word *ka-tha-ros'*, meaning **clean, pure**, is used in a physical, moral, and religious sense.
- Blind Pharisee, cleanse first the inside of the cup and of the dish, that the outside of it also may become **clean**. (**Matthew 23:26**)
- Happy are the **pure in heart**, since they will see God. (**Matthew 5:8**)
- All things are **clean to clean** persons. But to persons defiled and faithless nothing is **clean**, but both their minds and their consciences are defiled. (**Titus 1:15**)
- Uncleanliness is rendered from the Hebrew *ta-me'* and the Greek *a-ka-thar-si'a*.
- Or in case he touches the **uncleanliness** of a man as respects any uncleanliness of his with which he may become **unclean**, although it had been hidden from him, and yet he himself has come to know it, then he has become guilty. (**Leviticus 5:3**)
- Woe to you, scribes and Pharisees, hypocrites! Because you resemble whitewashed graves, which outwardly indeed appear beautiful but inside are full of dead men's bones and of every sort of **uncleanliness**. (**Matthew 23:27**)
- Now the works of the flesh are manifest, and they are fornication, **uncleanliness**, loose conduct. (**Galatians 5:19**)

•• Physical Cleanliness

- Their personal habits made the nation of Israel a comparatively healthy people, notwithstanding their nomadic wanderings in the wilderness for 40 years. God's laws governing their camp life, including the diagnosis and treatment of diseases, were unquestionably responsible for this.
- The importance of **clean water** was emphasized under this arrangement. Not all animals were classified as **clean** for food. Precautionary regulations governed the handling and disposal of dead bodies. Quarantines acted as barriers against the spread of contagious diseases. Sewage disposal by burying excreta was a sanitation requirement far in advance of the times.

- And a private place should be at your service outside the camp, and you must go out there. ([Deuteronomy 23:12](#))
- And a peg should be at your service along with your implements, and it must occur that when you squat outside, you must also dig a hole with it and turn and cover your excrement. ([Deuteronomy 23:13](#))
- For Yehowah your God is walking about within your camp to deliver you and to abandon your enemies to you, and your camp must prove to be holy, that he may see nothing indecent in you and certainly turn away from accompanying you. ([Deuteronomy 23:14](#))
- The requirements of frequent bathing and the washing of clothes were also beneficial provisions in that nations code of laws.

See Also ANIMALS

- The Scriptures often use physical **cleanness** as a symbol or representation of **spiritual cleanness**. For example, mention is made of **bright, clean, fine linen**, and it is said to represent **the righteous acts of the holy ones**.
- Yes, it has been granted to her to be arrayed in bright, **clean**, fine linen, for the fine linen stands for the righteous acts of the holy ones. ([Revelation 19:8](#))
- Jesus also drew upon a principle of **physical cleanness** when pointing out the **spiritual uncleanness** and **hypocrisy** of the Pharisees. Their **deceitful conduct** was likened to **cleaning** the outside of a cup or dish without doing the same thing to the inside.
- Woe to you, scribes and Pharisees, hypocrites! Because you cleanse the outside of the cup and of the dish, but inside they are full of plunder and immoderateness. ([Matthew 23:25](#))
- Blind Pharisee, **cleanse** first the inside of the cup and of the dish, that the outside of it also may become **clean**. ([Matthew 23:26](#))
- Jesus used a similar illustration during the last Passover meal when talking to his disciples with Judas Iscariot present. Even though they had bathed and had their feet washed by the Master, and were

therefore **wholly clean** physically, yet spiritually speaking, Not all of you are **clean**, Jesus said.

- Now, because he knew before the festival of the Passover that his hour had come for him to move out of this world to the Father, Jesus, having loved his own that were in the world, loved them to the end. (John 13:1)
- So, while the evening meal was going on, the Devil having already put it into the heart of Judas Iscariot, the son of Simon, to betray him. (John 13:2)
- He, knowing that the Father had given all things into his hands and that he came forth from God and was going to God. (John 13:3)
- Got up from the evening meal and laid aside his outer garments. And, taking a towel, he girded himself. (John 13:4)
- After that he put water into a basin and started to wash the feet of the disciples and to dry them off with the towel with which he was girded. (John 13:5)
- And so he came to Simon Peter. He said to him; Lord, are you washing my feet? (John 13:6)
- In answer Jesus said to him; What I am doing you do not understand at present, but you will understand after these things. (John 13:7)
- Peter said to him; You will certainly never wash my feet. Jesus answered him; Unless I wash you, you have no part with me. (John 13:8)
- Simon Peter said to him; Lord, not my feet only, but also my hands and my head. (John 13:9)
- Jesus said to him; He that has bathed does not need to have more than his feet washed, but is **wholly clean**. And you men are **clean**, but not all. (John 13:10)
- He knew, indeed, the man betraying him. This is why he said, **Not all of you are clean**. (John 13:11)

- The Bible lists some 70 causes of **physical uncleanness** and ceremonial defilement. Among these are, **contact with dead bodies**,
- Now anything upon which any of them should fall in its **death state** will be **unclean**, whether it be some wooden vessel or a garment or a skin or sackcloth. Any vessel of which some use is made will be put in water, and it must be unclean until the evening and then be clean. (**Leviticus 11:32**)
- As for any earthenware vessel into which any of them should fall, anything that is within it will be **unclean**, and you will smash it. (**Leviticus 11:33**)
- Any sort of food that may be eaten upon which water may come from it will be **unclean**, and any drink that may be drunk in any vessel will be **unclean**. (**Leviticus 11:34**)
- And everything upon which any of their **dead bodies** may fall will be **unclean**. Whether oven or jar stand, it is to be broken down. They are **unclean**, and they will become **unclean** to you. (**Leviticus 11:35**)
- Only a spring and a pit of impounded waters will continue **clean**, but anyone touching their **dead bodies** will be **unclean**. (**Leviticus 11:36**)
- And should any of their dead bodies fall upon any seed of a plant that is to be sown, it is clean. (**Leviticus 11:37**)
- But in case water should be put upon seed and something of their dead bodies had fallen upon it, it is **unclean** to you. (**Leviticus 11:38**)
- Now in case any beast that is yours for food should die, he who touches its dead body will be **unclean** until the evening. (**Leviticus 11:39**)
- And he who eats any of its dead body will wash his garments, and he must be **unclean** until the evening, and he who carries off its dead body will wash his garments, and he must be **unclean** until the evening. (**Leviticus 11:40**)
- Anyone touching the corpse of any human soul must also be **unclean** seven days. (**Numbers 19:11**)

- Such one should purify himself with it on the third day, and on the seventh day he will be **clean**. But if he will not purify himself on the third day, then on the seventh day he will not be **clean**. (Numbers 19:12)
- Everyone touching a corpse, the soul of whatever man may die, and who will not purify himself, has defiled Yehowah's tabernacle, and that soul must be cut off from Israel. Because the water for **cleansing** has not been sprinkled upon him, he continues **unclean**. His **uncleanness** is still upon him. (Numbers 19:13)
- This is the Law in case a man should die in a tent. Everyone coming into the tent, and everyone who is in the tent, will be **unclean** seven days. (Numbers 19:14)
- And every opened vessel upon which there is no lid tied down is **unclean**. (Numbers 19:15)
- And everyone who on the open field may touch someone slain with the sword or a corpse or a bone of a man or a burial place will be **unclean** seven days. (Numbers 19:16)
- And they must take for the unclean one some of the dust of the burning of the sin offering and put running water upon it in a vessel. (Numbers 19:17)
- Then a **clean** man must take hyssop and dip it into the water and spatter it upon the tent and all the vessels and the souls that happened to be there and upon the one who touched the bone or the slain one or the corpse or the burial place. (Numbers 19:18)
- And the **clean** person must spatter it upon the **unclean** one on the third day and on the seventh day and must purify him from sin on the seventh day, and he must wash his garments and bathe in water, and he must be **clean** in the evening. (Numbers 19:19)
- Contact with unclean persons or things.**
- Any bed upon which the one having a running discharge may lie down will be **unclean**, and any article upon which he may sit will be unclean. (Leviticus 15:4)

- And a man who may touch his bed should wash his garments, and he must bathe in water and be **unclean** until the evening. (**Leviticus 15:5**)
- And whoever sits upon the article upon which the one having a running discharge was sitting should wash his garments, and he must bathe in water and be **unclean** until the evening. (**Leviticus 15:6**)
- And whoever touches the flesh of the one having a running discharge should wash his garments, and he must bathe in water and be **unclean** until the evening. (**Leviticus 15:7**)
- And in the case of the one who has a running discharge spitting upon someone **clean**, he must in that case wash his garments and bathe in water and be **unclean** until the evening. (**Leviticus 15:8**)
- And any saddle upon which the one having a **running discharge** was riding will be **unclean**. (**Leviticus 15:9**)
- And anyone touching anything that happens to be under him will be **unclean** until the evening, and he who carries them will wash his garments, and he must bathe in water and be **unclean** until the evening. (**Leviticus 15:10**)
- And anyone whom the one having a running discharge might touch when he has not rinsed his hands in water must then wash his garments and bathe in water and be **unclean** until the evening. (**Leviticus 15:11**)
- And an earthenware vessel that the one having a running discharge might touch should be smashed, and any wooden vessel should be rinsed with water. (**Leviticus 15:12**)
- And anything upon which she may lie down in her menstrual impurity will be **unclean**, and everything upon which she may sit will be **unclean**. (**Leviticus 15:20**)
- And anyone touching her bed should wash his garments, and he must bathe in water and be **unclean** until the evening. (**Leviticus 15:21**)
- And anyone touching any article upon which she was sitting

- should wash his garments, and he must bathe in water and be **unclean** until the evening. (**Leviticus 15:22**)
- And if it was upon the bed or upon another article that she was sitting, by his touching it he will be **unclean** until the evening. (**Leviticus 15:23**)
 - And if a man lies down with her at all and her menstrual impurity comes to be upon him, he must then be **unclean** seven days, and any bed upon which he might lie down will be **unclean**. (**Leviticus 15:24**)
 - And anything the **unclean** one may touch will be **unclean**, and the soul who touches it will be **unclean** until the evening. (**Numbers 19:22**)
 - **Leprosy**
 - And Yehowah proceeded to speak to Moses and Aaron, saying; (**Leviticus 13:1**)
 - In case a man develops in the skin of his flesh an eruption or a scab or a blotch and it does develop in the skin of his flesh into the plague of leprosy, he must then be brought to Aaron the priest or to one of his sons the priests. (**Leviticus 13:2**)
 - And the priest must look at the plague in the skin of the flesh. When the hair in the plague has turned white and the appearance of the plague is deeper than the skin of his flesh, it is the plague of leprosy. And the priest must look at it, and he must declare him **unclean**. (**Leviticus 13:3**)
 - But if the blotch is white in the skin of his flesh and its appearance is not deeper than the skin and its hair has not turned white, the priest must then quarantine the plague seven days. (**Leviticus 13:4**)
 - And the priest must look at him on the seventh day, and if in the way it looks the plague has stopped, the plague has not spread in the skin, the priest must also quarantine him another seven days. (**Leviticus 13:5**)
 - And the priest must look at him on the seventh day the second time, and if the plague has grown dull and the plague has not

- spread in the skin, the priest must also pronounce him **clean**. It was a scab. And he must wash his garments and be **clean**. (**Leviticus 13:6**)
- But if the scab has unquestionably spread in the skin after his appearing before the priest for the establishment of his purification, he must then appear the second time before the priest. (**Leviticus 13:7**)
 - And the priest must take a look, and if the scab has spread in the skin, the priest must then declare him **unclean**. It is leprosy. (**Leviticus 13:8**)
 - In case the plague of leprosy develops in a man, he must then be brought to the priest. (**Leviticus 13:9**)
 - And the priest must take a look, and if there is a white eruption in the skin and it has turned the hair white and the raw of the living flesh is in the eruption. (**Leviticus 13:10**)
 - It is chronic leprosy in the skin of his flesh, and the priest must declare him **unclean**. He should not quarantine him, for he is **unclean**. (**Leviticus 13:11**)
 - Now if the leprosy unquestionably breaks out in the skin, and the leprosy does cover all the skin of the one with the plague from his head to his feet to the full sight of the priests eyes. (**Leviticus 13:12**)
 - And the priest has looked and there the leprosy has covered all his flesh, he must then pronounce the plague **clean**. All of it has turned white. He is **clean**. (**Leviticus 13:13**)
 - But on the day the living flesh appears in it, he will be **unclean**. (**Leviticus 13:14**)
 - And the priest must see the living flesh, and he must declare him **unclean**. The living flesh is **unclean**. It is leprosy. (**Leviticus 13:15**)
 - Or in case the living flesh goes back and it does change to white, he must then come to the priest. (**Leviticus 13:16**)
 - And the priest must look at him, and if the plague has been

- changed to white, the priest must then pronounce the plague clean. He is **clean**. (**Leviticus 13:17**)
- As for the flesh, in case a boil develops in its skin and it does get healed. (**Leviticus 13:18**)
 - And in the place of the boil a white eruption has developed or a reddish-white blotch, he must then show himself to the priest. (**Leviticus 13:19**)
 - And the priest must look, and if its appearance is lower than the skin and its hair has turned white, the priest must then declare him unclean. It is the plague of leprosy. It has broken out in the boil. (**Leviticus 13:20**)
 - But if the priest looks at it, and, there now, there is no white hair in it and it is not deeper than the skin and it is dull, the priest must then quarantine him seven days. (**Leviticus 13:21**)
 - And if it unmistakably spreads in the skin, the priest must then declare him **unclean**. It is a plague. (**Leviticus 13:22**)
 - But if in its place the blotch should stand, it has not spread, it is the inflammation of the boil, and the priest must pronounce him clean. (**Leviticus 13:23**)
 - Or in case there comes to be a scar in the skin of the flesh from the fire, and the raw flesh of the scar does become a reddish-white blotch or a white one. (**Leviticus 13:24**)
 - The priest must then look at it, and if the hair has been changed white in the blotch and its appearance is deeper than the skin, it is leprosy. It has broken out in the scar, and the priest must declare him **unclean**. It is the plague of leprosy. (**Leviticus 13:25**)
 - But if the priest looks at it, and, there now, there is no white hair in the blotch and it is not lower than the skin and it is dull, the priest must then quarantine him seven days. (**Leviticus 13:26**)
 - And the priest must look at him on the seventh day. If it unmistakably spreads in the skin, the priest must then declare him **unclean**. It is the plague of leprosy. (**Leviticus 13:27**)

- **But if the blotch stands in its place, it has not spread in the skin and it is dull, it is an eruption of the scar, and the priest must pronounce him **clean**, because it is an inflammation of the scar. (Leviticus 13:28)**
- **As for a man or a woman, in case a plague develops in such one on the head or on the chin. (Leviticus 13:29)**
- **The priest must then see the plague, and if its appearance is deeper than the skin, and the hair is yellow and scarce in it, the priest must then declare such one **unclean**. It is an abnormal falling off of hair. It is leprosy of the head or of the chin. (Leviticus 13:30)**
- **But in case the priest sees the plague of abnormal falling off of hair, and, look! Its appearance is not deeper than the skin and there is no black hair in it, the priest must then quarantine the plague of abnormal falling off of hair seven days. (Leviticus 13:31)**
- **And the priest must look at the plague on the seventh day, and if the abnormal falling off of hair has not spread, and no yellow hair has developed in it and the appearance of the abnormal falling off of hair is not deeper than the skin. (Leviticus 13:32)**
- **He must then have himself shaved, but he will not have the abnormal falling off of hair shaved, and the priest must quarantine the abnormal falling off of hair seven days again. (Leviticus 13:33)**
- **And the priest must look at the abnormal falling off of hair on the seventh day, and if the abnormal falling off of hair has not spread in the skin, and its appearance is not deeper than the skin, the priest must then pronounce him **clean**, and he must wash his garments and be clean. (Leviticus 13:34)**
- **But if the abnormal falling off of hair unmistakably spreads in the skin after the establishment of his purification. (Leviticus 13:35)**
- **The priest must then see him, and if the abnormal falling off of hair has spread in the skin, the priest need not make examination for yellow hair. He is **unclean**. (Leviticus 13:36)**
- **But if in its look the abnormal falling off of hair has stood and**

- black hair has grown in it, the abnormal falling off of hair has been healed. He is **clean**, and the priest must pronounce him clean. (**Leviticus 13:37**)
- As for a man or a woman, in case blotches develop in the skin of their flesh, white blotches. (**Leviticus 13:38**)
 - The priest must then take a look, and if the blotches in the skin of their flesh are dull white, it is a harmless eruption. It has broken out in the skin. He is **clean**. (**Leviticus 13:39**)
 - As for a man, in case his head grows bald, it is baldness. He is **clean**. (**Leviticus 13:40**)
 - And if his head grows bald up in front, it is forehead baldness. He is **clean**. (**Leviticus 13:41**)
 - But in case a reddish-white plague develops in the baldness of the crown or of the forehead, it is leprosy breaking out in the baldness of his crown or of his forehead. (**Leviticus 13:42**)
 - And the priest must look at him, and if there is an eruption of the reddish-white plague in the baldness of his crown or of his forehead like the appearance of leprosy in the skin of the flesh. (**Leviticus 13:43**)
 - He is a leper. He is **unclean**. **Unclean** is what the priest should declare him. His plague is on his head. (**Leviticus 13:44**)
 - As for the leprous one in whom the plague is, his garments should be torn, and his head should become un-groomed, and he should cover over the mustache and call out; **Unclean, unclean!** (**Leviticus 13:45**)
 - All the days that the plague is in him he will be **unclean**. He is **unclean**. He should dwell isolated. Outside the camp is his dwelling place. (**Leviticus 13:46**)
 - As for a garment, in case the plague of leprosy develops in it, whether in a woolen garment or in a linen garment. (**Leviticus 13:47**)
 - Or in the warp or in the woof of the linen and of the wool, or in a skin or in anything made of skin. (**Leviticus 13:48**)

- **And the yellowish-green or reddish plague does develop in the garment or in the skin or in the warp or in the woof or in any article of skin, it is the plague of leprosy, and it must be shown to the priest. (Leviticus 13:49)**
- **And the priest must see the plague, and he must quarantine the plague seven days. (Leviticus 13:50)**
- **When he has seen the plague on the seventh day, that the plague has spread in the garment or in the warp or in the woof or in the skin for any use for which the skin may be made, the plague is malignant leprosy. It is unclean. (Leviticus 13:51)**
- **And he must burn the garment or the warp or the woof in the wool or in the linen, or any article of skin in which the plague may develop, because it is malignant leprosy. It should be burned in the fire. (Leviticus 13:52)**
- **But if the priest takes a look, and, there now, the plague has not spread in the garment or in the warp or in the woof or in any article of skin. (Leviticus 13:53)**
- **The priest must also command that they should wash that in which the plague is, and he must quarantine it a second seven days. (Leviticus 13:54)**
- **And the priest must look at the plague after it has been washed out, and if the plague has not changed its look and yet the plague has not spread, it is unclean. You should burn it in the fire. It is a low spot in a threadbare patch on either its underside or its outside. (Leviticus 13:55)**
- **But if the priest has taken a look, and, there now, the plague is dull after it has been washed out, he must then tear it out of the garment or the skin or the warp or the woof. (Leviticus 13:56)**
- **However, if it still appears in the garment or in the warp or in the woof or in any article of skin, it is breaking out. You should burn in the fire whatever it is in which the plague is. (Leviticus 13:57)**
- **As for the garment or the warp or the woof or any article of skin that you may wash, when the plague has disappeared from them, it must then be washed a second time, and it must be clean.**

(Leviticus 13:58)

- This is the Law of the plague of leprosy in a garment of wool or of linen, or in the warp or in the woof, or in any article of skin, in order to pronounce it clean or to declare it **unclean**. (Leviticus 13:59)
- Physical discharges of the sex organs, including emission of semen during sexual intercourse.
- And Yehowah continued to speak to Moses and Aaron, saying; (Leviticus 15:1)
- Speak to the sons of Israel, and you must say to them; In case any man has a running discharge occur from his genital organ, his discharge is unclean. (Leviticus 15:2)
- And this will become his uncleanness by his discharge; Whether his genital organ has flowed with a running discharge or his genital organ is obstructed from his running discharge, it is his **uncleanness**. (Leviticus 15:3)
- Now in case a man has an emission of semen go out from him, he must then bathe all his flesh in water and be **unclean** until the evening. (Leviticus 15:16)
- And any garment and any skin upon which the emission of semen gets to be must be washed with water and be **unclean** until the evening. (Leviticus 15:17)
- As for a woman with whom a man may lie down with an emission of semen, they must bathe in water and be **unclean** until the evening. (Leviticus 15:18)
- And in case a woman is having a running discharge, and her running discharge in her flesh proves to be blood, she should continue seven days in her menstrual impurity, and anyone touching her will be **unclean** until the evening. (Leviticus 15:19)
- This is the Law about the man having a running discharge and the man from whom an emission of semen may go out so that he becomes **unclean** by it. (Leviticus 15:32)
- And the menstruating woman in her **uncleanness**, and anyone

- who has a flow of his running discharge, whether a male or a female, and whether a man who lies down with an **unclean** woman. (**Leviticus 15:33**)
- **Childbirth**
 - **And Yehowah went on to speak to Moses, saying; (**Leviticus 12:1**)**
 - **Speak to the sons of Israel, saying; In case a woman conceives seed and does bear a male, she must be **unclean** seven days, as in the days of the impurity when she is menstruating she will be **unclean**. (**Leviticus 12:2**)**
 - **And on the eighth day the flesh of his foreskin will be circumcised. (**Leviticus 12:3**)**
 - **For thirty-three days more she will stay in the blood of purification. She should not touch any holy thing, and she should not come into the holy place until the fulfilling of the days of her purification. (**Leviticus 12:4**)**
 - **Now if she should bear a female, she must then be **unclean** fourteen days, as during her menstruation. For sixty-six days more she will stay with the blood of purification. (**Leviticus 12:5**)**
 - **Eating the flesh of **unclean** birds, fish, or animals.**
 - **And every swarming creature that swarms upon the earth is a loathsome thing. It must not be eaten. (**Leviticus 11:41**)**
 - **As for any creature that goes upon the belly and any creature that goes on all fours or any great number of feet of all the swarming creatures that swarm upon the earth, you must not eat them, because they are a loathsome thing. (**Leviticus 11:42**)**
 - **Do not make your souls loathsome with any swarming creature that swarms, and you must not make yourselves unclean by them and actually get **unclean** by them. (**Leviticus 11:43**)**
 - **For I am Yehowah your God, and you must sanctify yourselves and you must prove yourselves holy, because I am holy. So you must not make your souls **unclean** by any swarming creature that moves upon the earth. (**Leviticus 11:44**)**

- **For I am Yehowah who is leading you up out of the land of Egypt to prove myself God to you, and you must prove yourselves holy, because I am holy. (Leviticus 11:45)**
- **This is the Law about the beast and the flying creature and every living soul that moves about in the waters and concerning every soul that swarms upon the earth. (Leviticus 11:46)**
- **In order to make a distinction between the unclean and the clean and between the living creature that is eatable and the living creature that may not be eaten. (Leviticus 11:47)**
- **The priests were especially obligated to be physically as well as ceremonially **clean** when serving before Yehowah.**
- **And Yehowah spoke further to Moses, saying; (Exodus 30:17)**
- **You must make a basin of copper and its stand of copper for washing, and you must put it between the tent of meeting and the altar and put water into it. (Exodus 30:18)**
- **And Aaron and his sons must wash their hands and their feet at it. (Exodus 30:19)**
- **When they go into the tent of meeting they will wash with water that they may not die, or when they go near the altar to minister in order to make an offering made by fire smoke to Yehowah. (Exodus 30:20)**
- **And they must wash their hands and their feet that they may not die, and it must serve as a regulation to time indefinite for them, for him and his offspring throughout their generations. (Exodus 30:21)**
- **And Yehowah went on to say to Moses; Talk to the priests, Aaron's sons, and you must say to them, For a deceased soul no one may defile himself among his people. (Leviticus 21:1)**
- **But for a blood relation of his who is close to him, for his mother and for his father and for his son and for his daughter and for his brother (Leviticus 21:2)**
- **And for his sister, a virgin who is close to him, who has not**

become a man's, for her he may defile himself. (**Leviticus 21:3**)

- He may not defile himself for a woman possessed by an owner among his people so as to make himself profane. (**Leviticus 21:4**)
- They should not produce baldness upon their heads, and the extremity of their beard they should not shave, and on their flesh they should not make an incision. (**Leviticus 21:5**)
- They should prove themselves holy to their God, and they should not profane the name of their God, because they are those presenting Yehowah's offerings made by fire, the bread of their God, and they must prove themselves holy. (**Leviticus 21:6**)
- A prostitute or a violated woman they should not take, and a woman divorced from her husband they should not take, because he is holy to his God. (**Leviticus 21:7**)
- Speak to Aaron and his sons, that they may keep themselves separate from the holy things of the sons of Israel and not profane my holy name in the things they are **sanctifying** to me. I am Yehowah. (**Leviticus 22:2**)
- Say to them; Throughout your generations any man of all your offspring who comes near to the holy things, which the sons of Israel will sanctify to Yehowah, while his **uncleanness** is upon him, that soul must be cut off from before me. I am Yehowah. (**Leviticus 22:3**)
- No man of Aaron's offspring when he is leprous or has a running discharge may eat of the holy things until he becomes **clean**, neither he who touches anyone **unclean** by a deceased soul or a man from whom there goes out a seminal emission. (**Leviticus 22:4**)
- Nor a man who touches any swarming thing that is **unclean** for him or touches a man who is **unclean** for him as respects any **uncleanness** of his. (**Leviticus 22:5**)
- The soul who touches any such must be **unclean** until the evening and may not eat any of the holy things, but he must bathe his flesh in water. (**Leviticus 22:6**)
- When the sun has set, he must also be **clean**, and afterward he

may eat some of the holy things, because it is his bread.
([Leviticus 22:7](#))

- He should also not eat any body already dead or anything torn by wild beasts so as to become **unclean** by it. I am Yehowah.
([Leviticus 22:8](#))
- In a special sense the land could be polluted by acts of murder and idolatry.
- And you must not pollute the land in which you are, because it is blood that pollutes the land, and for the land there may be no atonement respecting the blood that has been spilled upon it except by the blood of the one spilling it. ([Numbers 35:33](#))
- And you must not defile the land in which you are dwelling, in the midst of which I am residing, for I Yehowah am residing in the midst of the sons of Israel. ([Numbers 35:34](#))
- And as for you, O son of man, will you judge, will you judge the bloodguilty city and certainly cause her to know all her detestable things? ([Ezekiel 22:2](#))
- And you must say; This is what the Sovereign Lord Yehowah has said; O city that is shedding blood in her midst till her time comes, and that has made dungy idols within herself in order to become **unclean**. ([Ezekiel 22:3](#))
- By your blood that you have shed you have become guilty, and by your dungy idols that you have made you have become unclean. And you bring your days near, and you will come to your years. That is why I must make you an object of reproach to the nations and of jeering to all the lands. ([Ezekiel 22:4](#))
- And I will sprinkle upon you **clean** water, and you will become clean, from all your impurities and from all your dungy idols I shall **cleanse** you. ([Ezekiel 36:25](#))

•• Ceremonial Cleanness

- This was observed among the Israelites under the penalty of death. You must keep the sons of Israel separate from their **uncleanness**, that they may not die in their **uncleanness** for their defiling of my tabernacle, which is in their midst.

- And you must keep the sons of Israel separate from their **uncleanness**, that they may not die in their **uncleanness** for their defiling of my tabernacle, which is in their midst. (**Leviticus 15:31**)

- **Cleansing** was usually performed by the use of water and ashes of a red cow, and the ceremony was administered in behalf of persons, places, and things.

- This is a statute of the Law that Yehowah has commanded, saying; Speak to the sons of Israel that they should take for you a sound red cow in which there is no defect and upon which no yoke has come. (**Numbers 19:2**)

- And you must give it to Eleazar the priest, and he must lead it forth outside the camp, and it must be slaughtered before him. (**Numbers 19:3**)

- Then Eleazar the priest must take some of its blood with his finger and spatter some of its blood straight toward the front of the tent of meeting seven times. (**Numbers 19:4**)

- And the cow must be burned under his eyes. Its skin and its flesh and its blood together with its dung will be burned. (**Numbers 19:5**)

- And the priest must take cedarwood and hyssop and coccus scarlet material and throw it into the midst of the burning of the cow. (**Numbers 19:6**)

- And the priest must wash his garments and bathe his flesh in water, and afterward he may come into the camp, but the priest must be **unclean** until the evening. (**Numbers 19:7**)

- And the one who burned it will wash his garments in water and must bathe his flesh in water, and he must be **unclean** until the evening. (**Numbers 19:8**)

- And a **clean** man must gather up the ashes of the cow and deposit them outside the camp in a **clean** place, and they must serve the assembly of the sons of Israel as something to be kept for the water for **cleansing**. It is a sin offering. (**Numbers 19:9**)

- Three of the most common causes of **uncleanness** involving persons are enumerated at;
- And a **clean** man must gather up the ashes of the cow and deposit them outside the camp in a **clean** place, and they must serve the assembly of the sons of Israel as something to be kept for the water for **cleansing**. It is a sin offering. (**Numbers 19:9**)

[1] every leprous person

[2] everyone having a running discharge

[3] everyone **unclean** by a deceased soul.

• Leprosy

- This was the most loathsome of all diseases and required severe measures of control, including prolonged isolation with careful and repeated examination to determine when a cure had been effected.
- And Yehowah proceeded to speak to Moses and Aaron, saying; (**Leviticus 13:1**)
- In case a man develops in the skin of his flesh an eruption or a scab or a blotch and it does develop in the skin of his flesh into the plague of leprosy, he must then be brought to Aaron the priest or to one of his sons the priests. (**Leviticus 13:2**)
- And the priest must look at the plague in the skin of the flesh. When the hair in the plague has turned white and the appearance of the plague is deeper than the skin of his flesh, it is the plague of leprosy. And the priest must look at it, and he must declare him **unclean**. (**Leviticus 13:3**)
- But if the blotch is white in the skin of his flesh and its appearance is not deeper than the skin and its hair has not turned white, the priest must then quarantine the plague seven days. (**Leviticus 13:4**)
- And the priest must look at him on the seventh day, and if in the way it looks the plague has stopped, the plague has not spread in the skin, the priest must also quarantine him another seven days. (**Leviticus 13:5**)
- And the priest must look at him on the seventh day the second time, and if the plague has grown dull and the plague has not

- spread in the skin, the priest must also pronounce him **clean**. It was a scab. And he must wash his garments and be **clean**. (Leviticus 13:6)
- But if the scab has unquestionably spread in the skin after his appearing before the priest for the establishment of his purification, he must then appear the second time before the priest. (Leviticus 13:7)
 - And the priest must take a look, and if the scab has spread in the skin, the priest must then declare him **unclean**. It is leprosy. (Leviticus 13:8)
 - In case the plague of leprosy develops in a man, he must then be brought to the priest. (Leviticus 13:9)
 - And the priest must take a look, and if there is a white eruption in the skin and it has turned the hair white and the raw of the living flesh is in the eruption. (Leviticus 13:10)
 - It is chronic leprosy in the skin of his flesh, and the priest must declare him unclean. He should not quarantine him, for he is **unclean**. (Leviticus 13:11)
 - Now if the leprosy unquestionably breaks out in the skin, and the leprosy does cover all the skin of the one with the plague from his head to his feet to the full sight of the priests eyes. (Leviticus 13:12)
 - And the priest has looked and there the leprosy has covered all his flesh, he must then pronounce the plague **clean**. All of it has turned white. He is **clean**. (Leviticus 13:13)
 - But on the day the living flesh appears in it, he will be **unclean**. (Leviticus 13:14)
 - And the priest must see the living flesh, and he must declare him **unclean**. The living flesh is **unclean**. It is leprosy. (Leviticus 13:15)
 - Or in case the living flesh goes back and it does change to white, he must then come to the priest. (Leviticus 13:16)
 - And the priest must look at him, and if the plague has been

- changed to white, the priest must then pronounce the plague **clean**. He is **clean**. (**Leviticus 13:17**)
- As for the flesh, in case a boil develops in its skin and it does get healed. (**Leviticus 13:18**)
 - And in the place of the boil a white eruption has developed or a reddish-white blotch, he must then show himself to the priest. (**Leviticus 13:19**)
 - And the priest must look, and if its appearance is lower than the skin and its hair has turned white, the priest must then declare him **unclean**. It is the plague of leprosy. It has broken out in the boil. (**Leviticus 13:20**)
 - But if the priest looks at it, and, there now, there is no white hair in it and it is not deeper than the skin and it is dull, the priest must then quarantine him seven days. (**Leviticus 13:21**)
 - And if it unmistakably spreads in the skin, the priest must then declare him **unclean**. It is a plague. (**Leviticus 13:22**)
 - But if in its place the blotch should stand, it has not spread, it is the inflammation of the boil, and the priest must pronounce him **clean**. (**Leviticus 13:23**)
 - Or in case there comes to be a scar in the skin of the flesh from the fire, and the raw flesh of the scar does become a reddish-white blotch or a white one. (**Leviticus 13:24**)
 - The priest must then look at it, and if the hair has been changed white in the blotch and its appearance is deeper than the skin, it is leprosy. It has broken out in the scar, and the priest must declare him **unclean**. It is the plague of leprosy. (**Leviticus 13:25**)
 - But if the priest looks at it, and, there now, there is no white hair in the blotch and it is not lower than the skin and it is dull, the priest must then quarantine him seven days. (**Leviticus 13:26**)
 - And the priest must look at him on the seventh day. If it unmistakably spreads in the skin, the priest must then declare him **unclean**. It is the plague of leprosy. (**Leviticus 13:27**)

- **But if the blotch stands in its place, it has not spread in the skin and it is dull, it is an eruption of the scar, and the priest must pronounce him **clean**, because it is an inflammation of the scar. (Leviticus 13:28)**
- **As for a man or a woman, in case a plague develops in such one on the head or on the chin. (Leviticus 13:29)**
- **The priest must then see the plague, and if its appearance is deeper than the skin, and the hair is yellow and scarce in it, the priest must then declare such one **unclean**. It is an abnormal falling off of hair. It is leprosy of the head or of the chin. (Leviticus 13:30)**
- **But in case the priest sees the plague of abnormal falling off of hair, and, look! Its appearance is not deeper than the skin and there is no black hair in it, the priest must then quarantine the plague of abnormal falling off of hair seven days. (Leviticus 13:31)**
- **And the priest must look at the plague on the seventh day, and if the abnormal falling off of hair has not spread, and no yellow hair has developed in it and the appearance of the abnormal falling off of hair is not deeper than the skin. (Leviticus 13:32)**
- **He must then have himself shaved, but he will not have the abnormal falling off of hair shaved, and the priest must quarantine the abnormal falling off of hair seven days again. (Leviticus 13:33)**
- **And the priest must look at the abnormal falling off of hair on the seventh day, and if the abnormal falling off of hair has not spread in the skin, and its appearance is not deeper than the skin, the priest must then pronounce him **clean**, and he must wash his garments and be **clean**. (Leviticus 13:34)**
- **But if the abnormal falling off of hair unmistakably spreads in the skin after the establishment of his purification. (Leviticus 13:35)**
- **The priest must then see him, and if the abnormal falling off of hair has spread in the skin, the priest need not make examination for yellow hair. He is **unclean**. (Leviticus 13:36)**
- **But if in its look the abnormal falling off of hair has stood and**

black hair has grown in it, the abnormal falling off of hair has been healed. He is **clean**, and the priest must pronounce him **clean**. (**Leviticus 13:37**)

- As for a man or a woman, in case blotches develop in the skin of their flesh, white blotches. (**Leviticus 13:38**)
- The priest must then take a look, and if the blotches in the skin of their flesh are dull white, it is a harmless eruption. It has broken out in the skin. He is clean. (**Leviticus 13:39**)
- As for a man, in case his head grows bald, it is baldness. He is **clean**. (**Leviticus 13:40**)
- And if his head grows bald up in front, it is forehead baldness. He is **clean**. (**Leviticus 13:41**)
- But in case a reddish-white plague develops in the baldness of the crown or of the forehead, it is leprosy breaking out in the baldness of his crown or of his forehead. (**Leviticus 13:42**)
- And the priest must look at him, and if there is an eruption of the reddish-white plague in the baldness of his crown or of his forehead like the appearance of leprosy in the skin of the flesh. (**Leviticus 13:43**)
- He is a leper. He is **unclean**. **Unclean** is what the priest should declare him. His plague is on his head. (**Leviticus 13:44**)
- As for the leprous one in whom the plague is, his garments should be torn, and his head should become un-groomed, and he should cover over the mustache and call out; **Unclean, unclean!** (**Leviticus 13:45**)
- All the days that the plague is in him he will be unclean. He is unclean. He should dwell isolated. Outside the camp is his dwelling place. (**Leviticus 13:46**)
- Be on your guard in the plague of leprosy to take good care and do according to all that the priests, the Levites, will instruct you. Just as I have commanded them, you should be careful to do. (**Deuteronomy 24:8**)

- It, therefore, required a great deal of faith for the unclean leper to say to Jesus; Lord, if you just want to, you can make me **clean**. Jesus not only wanted to but he also showed he had the ability to cure this loathsome disease by commanding; Be made **clean**. Jesus then told this restored man; Go, show yourself to the priest, and offer the gift that Moses appointed.
- And, look! A leprous man came up and began doing obeisance to him, saying; Lord, if you just want to, you can make me **clean**. (**Matthew 8:2**)
- And so, stretching out his hand, he touched him, saying; I want to. Be made **clean**. And immediately his leprosy was cleansed away. (**Matthew 8:3**)
- Then Jesus said to him; See that you tell no one, but go, show yourself to the priest, and offer the gift that Moses appointed, for the purpose of a witness to them. (**Matthew 8:4**)
- There also came to him a leper, entreating him even on bended knee, saying to him; If you just want to, you can make me **clean**. (**Mark 1:40**)
- At that he was moved with pity, and he stretched out his hand and touched him, and said to him; I want to. Be made **clean**. (**Mark 1:41**)
- And immediately the leprosy vanished from him, and he became **clean**. (**Mark 1:42**)
- Furthermore, he gave him strict orders and at once sent him away. (**Mark 1:43**)
- And said to him; See that you tell nobody a thing, but go show yourself to the priest and offer in behalf of your **cleansing** the things Moses directed, for a witness to them. (**Mark 1:44**)

See Also LEPROSY

- Originally, under the prescribed regulations of the Law, before a cured victim of leprosy could return to normal living, an elaborate two-part ceremony was necessary, the first part involving the use of water, cedarwood, coccus scarlet material, hyssop, and two birds. These

things were supplied by the recovered leper when he presented himself to the priest outside the camp of Israel.

- One of the birds was then killed over running water, and its blood was caught in an earthenware vessel. The cedar, scarlet material, hyssop, and the living bird were dipped in the blood, the cured leper was spattered seven times by the priest with the blood, and the live bird was turned loose.

- Upon being pronounced **clean**, the man shaved, bathed, washed his garments, and entered the camp, but he was required to dwell seven days outside his tent. On the seventh day he again shaved off all his hair, including his eyebrows. The next day he brought two rams and a female lamb, less than a year old, together with a little flour and oil, as a guilt offering, sin offering, burnt offering, and grain offering.

- The guilt offering consisting of one ram and the oil was first presented as a wave offering before Yehowah by the priest, who then killed the ram, he put some of its blood on the lobe of the right ear, the right thumb, and the right big toe of the one being **cleansed**.

- Similarly, some of the oil was then placed on top of the blood in the three above-mentioned places, some of the oil was also sprinkled seven times before Yehowah, and the balance of it was put on the head of the one being **cleansed**.

- The priest then offered up the sin, burnt, and grain sacrifices, making atonement and pronouncing the cured leper **clean**. If, because of circumstances, the candidate was very poor, he could substitute two turtledoves or two young pigeons for the lamb and one of the rams used as the sin and the burnt offerings.

- And Yehowah continued to speak to Moses, saying; (**Leviticus 14:1**)

- This will become the Law of the leper in the day for establishing his purification, when he must be brought to the priest. (**Leviticus 14:2**)

- And the priest must go forth outside the camp, and the priest must look, and if the plague of leprosy has been cured in the leprous one. (**Leviticus 14:3**)

- The priest must then give command, and he must take for

- cleansing himself two live clean birds and cedar wood and coccus scarlet material and hyssop. (**Leviticus 14:4**)
- **And the priest must give command, and the one bird must be killed in an earthenware vessel over running water. (**Leviticus 14:5**)**
 - **As for the living bird, he should take it and the cedar wood and the coccus scarlet material and the hyssop, and he must dip them and the living bird in the blood of the bird that was killed over the running water. (**Leviticus 14:6**)**
 - **Then he must spatter it seven times upon the one cleansing himself from the leprosy and he must pronounce him **clean**, and he must send away the living bird over the open field. (**Leviticus 14:7**)**
 - **And the one **cleansing** himself must wash his garments and shave off all his hair and bathe in water and must be **clean**, and afterward he may come into the camp. And he must dwell outside his tent seven days. (**Leviticus 14:8**)**
 - **And it must occur on the seventh day that he should shave off all his hair on his head and his chin and his eyebrows. Yes, he should shave off all his hair, and he must wash his garments and bathe his flesh in water, and he must be **clean**. (**Leviticus 14:9**)**
 - **And on the eighth day he will take two sound young rams and one sound female lamb, in its first year, and three tenths of an ephah of fine flour as a grain offering moistened with oil and one log measure of oil. (**Leviticus 14:10**)**
 - **And the priest who pronounces him **clean** must present the man who is **cleansing** himself, and the things, before Yehowah at the entrance of the tent of meeting. (**Leviticus 14:11**)**
 - **And the priest must take the one young ram and offer it for a guilt offering together with the log measure of oil and must wave them to and fro as a wave offering before Yehowah. (**Leviticus 14:12**)**
 - **And he must slaughter the young ram in the place where the sin offering and the burnt offering are regularly slaughtered, in a holy place, because, like the sin offering, the guilt offering**

belongs to the priest. It is something most holy. (**Leviticus 14:13**)

- And the priest must take some of the blood of the guilt offering, and the priest must put it upon the lobe of the right ear of the one **cleansing** himself and upon the thumb of his right hand and upon the big toe of his right foot. (**Leviticus 14:14**)
- And the priest must take some of the log measure of oil and pour it upon the priests left palm. (**Leviticus 14:15**)
- And the priest must dip his right finger into the oil that is upon his left palm and must spatter some of the oil with his finger seven times before Yehowah. (**Leviticus 14:16**)
- And of the rest of the oil that is upon his palm the priest will put some upon the lobe of the right ear of the one **cleansing** himself and upon the thumb of his right hand and upon the big toe of his right foot over the blood of the guilt offering. (**Leviticus 14:17**)
- And what is left over of the oil that is upon the priests palm he will put upon the head of the one **cleansing** himself, and the priest must make atonement for him before Yehowah. (**Leviticus 14:18**)
- And the priest must render up the sin offering and make atonement for the one **cleansing** himself from his impurity, and afterward he will slaughter the burnt offering. (**Leviticus 14:19**)
- And the priest must offer up the burnt offering and the grain offering upon the altar, and the priest must make atonement for him, and he must be **clean**. (**Leviticus 14:20**)
- However, if he is lowly and does not have enough means, he must then take one young ram as a guilt offering for a wave offering in order to make atonement for him and one tenth of an ephah of fine flour moistened with oil as a grain offering and a log measure of oil. (**Leviticus 14:21**)
- And two turtledoves or two young pigeons, according as he may have the means, and the one must serve as a sin offering and the other as a burnt offering. (**Leviticus 14:22**)
- And on the eighth day he must bring them for establishing his

purification to the priest at the entrance of the tent of meeting before Yehowah. ([Leviticus 14:23](#))

- And the priest must take the young ram of the guilt offering and the log measure of oil, and the priest must wave them to and fro as a wave offering before Yehowah. ([Leviticus 14:24](#))
- And he must slaughter the young ram of the guilt offering, and the priest must take some of the blood of the guilt offering and put it upon the lobe of the right ear of the one **cleansing** himself and upon the thumb of his right hand and upon the big toe of his right foot. ([Leviticus 14:25](#))
- And the priest will pour some of the oil upon the priests left palm. ([Leviticus 14:26](#))
- And the priest must spatter with his right finger some of the oil that is upon his left palm seven times before Yehowah. ([Leviticus 14:27](#))
- And the priest must put some of the oil that is on his palm upon the lobe of the right ear of the one **cleansing** himself and upon the thumb of his right hand and upon the big toe of his right foot over the place of the blood of the guilt offering. ([Leviticus 14:28](#))
- And what is left over of the oil that is on the priests palm he will put upon the head of the one **cleansing** himself in order to make atonement for him before Yehowah. ([Leviticus 14:29](#))
- And he must render up the one of the turtledoves or of the young pigeons for which he may have the means. ([Leviticus 14:30](#))
- The one of them for which he may have the means as a sin offering and the other as a burnt offering along with the grain offering, and the priest must make atonement for the one cleansing himself before Yehowah. ([Leviticus 14:31](#))
- This is the Law for the one in whom the plague of leprosy was who may not have the means when establishing his purification. ([Leviticus 14:32](#))

· Discharges

- There were laws governing both the natural and diseased discharges from the bodies of both sexes, that is, discharges from the sex organs.
- If a man had an involuntary emission of semen during the night, he was to bathe and wash his garments and remain unclean until the following evening. A woman was to count seven days as the period of **uncleanness** for her regular menstruation.
- However, if a woman had an **irregular, abnormal, or prolonged flow**, then she was to count also seven days after it stopped. So also the male was to count seven days after a running discharge had stopped. Such diseased condition of his urinary system is not to be confused with his normal expulsion of semen.
- Anything that the man or woman might touch or sit on, beds, chairs, saddles, garments, and so forth, during their state of **uncleanness** was itself made **unclean**, and in turn, anyone touching these articles or the **unclean** person himself was required to bathe, wash his garments, and remain **unclean** until evening time.
- In addition to bathing and washing their garments, both the male and female on the eighth day were to bring two turtledoves or two young pigeons to the tent of meeting, and the priest was to offer them, one as a sin offering and the other as a burnt sacrifice, to make atonement for the **cleansed** person.
- And Yehowah continued to speak to Moses and Aaron, saying; **(Leviticus 15:1)**
- Speak to the sons of Israel, and you must say to them; In case any man has a running discharge occur from his genital organ, his discharge is **unclean**. **(Leviticus 15:2)**
- And this will become his **uncleanness** by his discharge; Whether his genital organ has flowed with a running discharge or his genital organ is obstructed from his running discharge, it is his **uncleanness**. **(Leviticus 15:3)**
- Any bed upon which the one having a running discharge may lie down will be **unclean**, and any article upon which he may sit will be unclean. **(Leviticus 15:4)**
- And a man who may touch his bed should wash his garments,

and he must bathe in water and be **unclean** until the evening.
(**Leviticus 15:5**)

- And whoever sits upon the article upon which the one having a running discharge was sitting should wash his garments, and he must bathe in water and be **unclean** until the evening. (**Leviticus 15:6**)
- And whoever touches the flesh of the one having a running discharge should wash his garments, and he must bathe in water and be **unclean** until the evening. (**Leviticus 15:7**)
- And in the case of the one who has a running discharge spitting upon someone **clean**, he must in that case wash his garments and bathe in water and be **unclean** until the evening. (**Leviticus 15:8**)
- And any saddle upon which the one having a running discharge was riding will be **unclean**. (**Leviticus 15:9**)
- And anyone touching anything that happens to be under him will be **unclean** until the evening, and he who carries them will wash his garments, and he must bathe in water and be **unclean** until the evening. (**Leviticus 15:10**)
- And anyone whom the one having a running discharge might touch when he has not rinsed his hands in water must then wash his garments and bathe in water and be **unclean** until the evening. (**Leviticus 15:11**)
- And an earthenware vessel that the one having a running discharge might touch should be smashed, and any wooden vessel should be rinsed with water. (**Leviticus 15:12**)
- Now in case the one having a running discharge would become clean from his running discharge, he must then count for himself seven days for his purification, and he must wash his garments and bathe his flesh in running water, and he must be **clean**. (**Leviticus 15:13**)
- And on the eighth day he should take for himself two turtledoves or two young pigeons, and he must come before Yehowah to the entrance of the tent of meeting and give them to the priest. (**Leviticus 15:14**)

- **And the priest must offer them, the one as a sin offering and the other as a burnt offering, and the priest must make atonement for him before Yehowah concerning his running discharge. (Leviticus 15:15)**
- **Now in case a man has an emission of semen go out from him, he must then bathe all his flesh in water and be **unclean** until the evening. (Leviticus 15:16)**
- **And any garment and any skin upon which the emission of semen gets to be must be washed with water and be **unclean** until the evening. (Leviticus 15:17)**
- **And in case a woman is having a running discharge, and her running discharge in her flesh proves to be blood, she should continue seven days in her menstrual impurity, and anyone touching her will be **unclean** until the evening. (Leviticus 15:19)**
- **And anything upon which she may lie down in her menstrual impurity will be **unclean**, and everything upon which she may sit will be **unclean**. (Leviticus 15:20)**
- **And anyone touching her bed should wash his garments, and he must bathe in water and be **unclean** until the evening. (Leviticus 15:21)**
- **And anyone touching any article upon which she was sitting should wash his garments, and he must bathe in water and be **unclean** until the evening. (Leviticus 15:22)**
- **And if it was upon the bed or upon another article that she was sitting, by his touching it he will be **unclean** until the evening. (Leviticus 15:23)**
- **And if a man lies down with her at all and her menstrual impurity comes to be upon him, he must then be **unclean** seven days, and any bed upon which he might lie down will be **unclean**. (Leviticus 15:24)**
- **As for a woman, in case the running discharge of her blood should be flowing many days when it is not the regular time of her menstrual impurity, or in case she should have a flow longer than her menstrual impurity, all the days of her **unclean** running**

- discharge will prove as in the days of her menstrual impurity. She is **unclean**. (Leviticus 15:25)
- Any bed upon which she may lie any of the days of her running discharge will become for her as the bed of her menstrual impurity, and any article upon which she may sit will become **unclean** like the **uncleanness** of her menstrual impurity. (Leviticus 15:26)
 - And anyone touching them will be **unclean**, and he must wash his garments and bathe in water and be **unclean** until the evening. (Leviticus 15:27)
 - However, if she has become **clean** from her running discharge, she must also count for herself seven days, and afterward she will be **clean**. (Leviticus 15:28)
 - And on the eighth day she should take for herself two turtledoves or two young pigeons, and she must bring them to the priest at the entrance of the tent of meeting. (Leviticus 15:29)
 - And the priest must make the one a sin offering and the other a burnt offering, and the priest must make atonement for her before Yehowah concerning her **unclean** running discharge. (Leviticus 15:30)
 - And you must keep the sons of Israel separate from their **uncleanness**, that they may not die in their **uncleanness** for their defiling of my tabernacle, which is in their midst. (Leviticus 15:31)
 - This is the Law about the man having a running discharge and the man from whom an emission of semen may go out so that he becomes **unclean** by it. (Leviticus 15:32)
 - And the menstruating woman in her uncleanness, and anyone who has a flow of his running discharge, whether a male or a female, and whether a man who lies down with an **unclean** woman. (Leviticus 15:33)
 - When a man and his wife had intercourse in which there was an emission of semen, they were required to bathe and were **unclean** until evening.

- Now in case a man has an emission of semen go out from him, he must then bathe all his flesh in water and be **unclean** until the evening. (**Leviticus 15:16**)
- And any garment and any skin upon which the emission of semen gets to be must be washed with water and be **unclean** until the evening. (**Leviticus 15:17**)
- As for a woman with whom a man may lie down with an emission of semen, they must bathe in water and be **unclean** until the evening. (**Leviticus 15:18**)
- If inadvertently a wife's flow began during intercourse, then the husband was **unclean** seven days, the same as his wife.
- And if a man lies down with her at all and her menstrual impurity comes to be upon him, he must then be **unclean** seven days, and any bed upon which he might lie down will be **unclean**. (**Leviticus 15:24**)
- If they deliberately showed contempt for God's Law and had sexual relations while she was menstruating, the penalty of death was imposed on the male and the female.
- And where a man lies down with a menstruating woman and does lay bare her nakedness, he has exposed her source, and she herself has laid bare the source of her blood. So both of them must be cut off from among their people. (**Leviticus 20:18**)
- For the above reasons, when ceremonial **cleanness** was required, as, for example, when men were sanctified for a military expedition, they were obliged to refrain from having intercourse with their wives.
- But the priest answered David and said; There is no ordinary bread under my hand, but there is holy bread, provided that the young men have at least kept themselves from womankind. (**1 Samuel 21:4**)
- So David answered the priest and said to him; But womankind has been kept away from us the same as formerly when I went out, and the organisms of the young men continue holy, although the mission itself is ordinary. And how much more so today, when one becomes holy in his organism? (**1 Samuel 21:5**)

- Finally David said to Uriah; Go down to your house and bathe your feet. Accordingly Uriah went out from the king's house, and the king's courtesy gift went out following him. (2 Samuel 11:8)
- However, Uriah lay down at the entrance of the king's house with all the other servants of his lord, and he did not go down to his own house. (2 Samuel 11:9)
- So they told David, saying; Uriah did not go down to his own house. Upon that David said to Uriah; It is from a journey that you have come in, is it not? Why have you not gone down to your own house? (2 Samuel 11:10)
- At this Uriah said to David; The Ark and Israel and Judah are dwelling in booths, and my lord Joab and the servants of my lord are camping on the face of the field, and I, shall I go into my own house to eat and drink and to lie down with my wife? As you are living and as your soul is living, I shall not do this thing! (2 Samuel 11:11)
- Giving birth also meant a period of **uncleanness** for the mother. If the baby was a boy, she was **unclean** for seven days, the same as during her menstrual period. The eighth day the child was circumcised, but for another 33 days the mother was **unclean** with regard to touching anything holy or coming into the sanctuary, though she did not make **unclean** everything she touched.
- If the baby was a girl, this 40-day period was doubled, 14 days plus 66 days. Thus, from birth, the Law distinguished between male and female, assigning to the latter a subordinate position. In either case, at the end of the period of purification she was to bring a ram less than a year old for a burnt offering and a young pigeon or a turtledove for a sin offering.
- If the parents were too poor to afford a ram, as was the case with Mary and Joseph, then two doves or two pigeons served for the cleansing sacrifices.
- And Yehowah went on to speak to Moses, saying; (Leviticus 12:1)
- Speak to the sons of Israel, saying; In case a woman conceives seed and does bear a male, she must be unclean seven days, as in the days of the impurity when she is menstruating she will be

unclean. (Leviticus 12:2)

- And on the eighth day the flesh of his foreskin will be circumcised. (Leviticus 12:3)
- For thirty-three days more she will stay in the blood of purification. She should not touch any holy thing, and she should not come into the holy place until the fulfilling of the days of her purification. (Leviticus 12:4)
- Now if she should bear a female, she must then be unclean fourteen days, as during her menstruation. For sixty-six days more she will stay with the blood of purification. (Leviticus 12:5)
- Then at the fulfilling of the days of her purification for a son or for a daughter she will bring a young ram in its first year for a burnt offering and a young pigeon or a turtledove for a sin offering to the entrance of the tent of meeting to the priest. (Leviticus 12:6)
- And he must present it before Yehowah and make atonement for her, and she must be **clean** from the source of her blood. This is the Law about her who bears either a male or a female. (Leviticus 12:7)
- But if she cannot afford enough for a sheep, she must then take two turtledoves or two young pigeons, one for a burnt offering and one for a sin offering, and the priest must make atonement for her, and she must be **clean**. (Leviticus 12:8)
- Also, when the days for purifying them according to the Law of Moses came to the full, they brought him up to Jerusalem to present him to Yehowah. (Luke 2:22)
- Just as it is written in Yehowah's Law. Every male opening a womb must be called holy to Yehowah. (Luke 2:23)
- And to offer sacrifice according to what is said in the Law of Yehowah. A pair of turtledoves or two young pigeons. (Luke 2:24)

•• Why Do Sexual Intercourse And Childbirth Make A Person Unclean

- **The question arises, why were such normal, proper things as menstruation, sexual intercourse between married persons, and childbirth viewed in the Law as making one **unclean**?**
- **For one thing, it raised the most intimate relations of marriage to the level of sanctity, teaching both mates self-control, a high regard for the reproductive organs, and respect for the sacredness of life and blood. The hygienic benefits that accrued from scrupulous observance of these regulations have also been commented on. But there is yet another aspect of the matter.**
- **In the beginning God created the sex impulses and generative powers in the first man and woman and commanded them to cohabit and bring forth children. It was therefore no sin for the perfect pair to have sexual intercourse.**
- **However, when Adam and Eve disobeyed God, not in the matter of sex relations, but in eating the forbidden fruit, drastic changes took place. Suddenly their guilty sin-stricken consciences made them aware of their nakedness, and they immediately covered their genital organs from God's sight.**
- **Then the eyes of both of them became opened and they began to realize that they were naked. Hence they sewed fig leaves together and made loin coverings for themselves. (**Genesis 3:7**)**
- **Finally he said; Your voice I heard in the garden, but I was afraid because I was naked and so I hid myself. (**Genesis 3:10**)**
- **At that he said; Who told you that you were naked? From the tree from which I commanded you not to eat have you eaten? (**Genesis 3:11**)**
- **From then on, men could not carry out the procreative mandate in perfection, but, instead, the hereditary blemish of sin and the penalty of death would be transmitted from the parents to children. Even the most upright and God-fearing parents produce sin-infected children.**
- **Look! With error I was brought forth with birth pains, and in sin my mother conceived me. (**Psalms 51:5**)**
- **The Law's requirements pertaining to the functions of the reproductive organs taught men and women self-discipline, restraint of**

passions, and respect for God's means of propagation. The Laws regulations forcefully reminded creatures of their sinful state, these were not merely health measures to ensure **cleanliness** or prophylactic safeguards against the spread of diseases.

- As a reminder of man's inherited sinfulness, it was fitting that both the male and the female with genital discharges due to normal functions of their bodies observe a period of **uncleanness**.
- If suffering abnormal prolonged discharges because of defective conditions, a more extensive period of **uncleanness** was demanded, and in the end, as also when a mother gave birth, in addition to bathing, a **sin offering** was necessary, so that God's priest might make atonement in behalf of the person.
- Jesus mother Mary thus confessed to her hereditary sinfulness, acknowledging that she was not sinless, immaculate, by offering a sin-atoning sacrifice after giving birth to her firstborn.
- Also, when the days for purifying them according to the Law of Moses came to the full, they brought him up to Jerusalem to present him to Yehowah. (**Luke 2:22**)
- Just as it is written in Yehowah's Law. Every male opening a womb must be called holy to Yehowah. (**Luke 2:23**)
- And to offer sacrifice according to what is said in the Law of Yehowah. A pair of turtledoves or two young pigeons. (**Luke 2:24**)

·· **Dead bodies**

- Under the Mosaic Law governing dead bodies, there were different degrees of **uncleanness**. Touching a dead beast made one **unclean** for only the day, touching a dead man resulted in **uncleanness** for a week. In the first instance a person was required only to wash his garments, or in case he ate an animal that had died of itself or had been torn by a wild beast, then he had to bathe in addition to washing his garments.
- Or when a soul touches some unclean thing, whether the dead body of an **unclean** wild beast or the dead body of an unclean domestic animal or the dead body of an **unclean** swarming creature, although it has been hidden from him, still he is

unclean and has become guilty. (**Leviticus 5:2**)

- You must not eat any of their flesh, and you must not touch their dead body. They are **unclean** for you. (**Leviticus 11:8**)
- So by these you would make yourselves unclean. Everyone touching their dead bodies will be **unclean** until the evening. (**Leviticus 11:24**)
- As for every creature going upon its paws among all the living creatures that go on all fours, they are **unclean** to you. Everyone touching their dead bodies will be **unclean** until the evening. (**Leviticus 11:27**)
- These are **unclean** to you among all the swarming creatures. Everyone touching them in their death state will be **unclean** until the evening. (**Leviticus 11:31**)
- Now in case any beast that is yours for food should die, he who touches its dead body will be **unclean** until the evening. (**Leviticus 11:39**)
- And he who eats any of its dead body will wash his garments, and he must be **unclean** until the evening, and he who carries off its dead body will wash his garments, and he must be **unclean** until the evening. (**Leviticus 11:40**)
- As for any soul that eats a body already dead or something torn by a wild beast, whether a native or an alien resident, he must in that case wash his garments and bathe in water and be **unclean** until the evening, and he must be **clean**. (**Leviticus 17:15**)
- The same injunction was imposed upon the priests, with the further command that if while in an **unclean** state they ate anything holy, they were to be put to death.
- Say to them, Throughout your generations any man of all your offspring who comes near to the holy things, which the sons of Israel will sanctify to Yehowah, while his **uncleanness** is upon him, that soul must be cut off from before me. I am Yehowah. (**Leviticus 22:3**)
- No man of Aaron's offspring when he is leprous or has a running discharge may eat of the holy things until he becomes **clean**,

neither he who touches anyone **unclean** by a deceased soul or a man from whom there goes out a seminal emission. (**Leviticus 22:4**)

- Nor a man who touches any swarming thing that is **unclean** for him or touches a man who is **unclean** for him as respects any **uncleanness** of his. (**Leviticus 22:5**)
- The soul who touches any such must be **unclean** until the evening and may not eat any of the holy things, but he must bathe his flesh in water. (**Leviticus 22:6**)
- When the sun has set, he must also be **clean**, and afterward he may eat some of the holy things, because it is his bread. (**Leviticus 22:7**)
- He should also not eat any body already dead or anything torn by wild beasts so as to become **unclean** by it. I am Yehowah. (**Leviticus 22:8**)
- For persons who touched a human corpse a more involved purification ceremony was necessary. For this purpose ashes were prepared by slaughtering a red cow outside the camp. The priest spattered some of its blood seven times toward the tent of meeting.
- The whole cow, its skin, flesh, blood, dung, was then burned, and the cedarwood, hyssop, and coccus scarlet material were cast into the blaze. The ashes were kept and used for the water for **cleansing**, which on the third and seventh days was sprinkled for purification on the one touching the human corpse. At the end of the seven days he was to wash his garments and bathe, and he was then pronounced **clean**.
- And Yehowah proceeded to speak to Moses and Aaron, saying; (**Numbers 19:1**)
- This is a statute of the Law that Yehowah has commanded, saying; Speak to the sons of Israel that they should take for you a sound red cow in which there is no defect and upon which no yoke has come. (**Numbers 19:2**)
- And you must give it to Eleazar the priest, and he must lead it forth outside the camp, and it must be slaughtered before him. (**Numbers 19:3**)

- Then Eleazar the priest must take some of its blood with his finger and spatter some of its blood straight toward the front of the tent of meeting seven times. (**Numbers 19:4**)
- And the cow must be burned under his eyes. Its skin and its flesh and its blood together with its dung will be burned. (**Numbers 19:5**)
- And the priest must take cedarwood and hyssop and coccus scarlet material and throw it into the midst of the burning of the cow. (**Numbers 19:6**)
- And the priest must wash his garments and bathe his flesh in water, and afterward he may come into the camp, but the priest must be **unclean** until the evening. (**Numbers 19:7**)
- And the one who burned it will wash his garments in water and must bathe his flesh in water, and he must be **unclean** until the evening. (**Numbers 19:8**)
- And a clean man must gather up the ashes of the cow and deposit them outside the camp in a **clean** place, and they must serve the assembly of the sons of Israel as something to be kept for the water for **cleansing**. It is a sin offering. (**Numbers 19:9**)
- And the one gathering the ashes of the cow must wash his garments and be **unclean** until the evening. And it must serve the sons of Israel and the alien resident who is residing as an alien in their midst as a statute to time indefinite. (**Numbers 19:10**)
- Anyone touching the corpse of any human soul must also be **unclean** seven days. (**Numbers 19:11**)
- Such one should purify himself with it on the third day, and on the seventh day he will be **clean**. But if he will not purify himself on the third day, then on the seventh day he will not be clean. (**Numbers 19:12**)
- Everyone touching a corpse, the soul of whatever man may die, and who will not purify himself, has defiled Yehowah's tabernacle, and that soul must be cut off from Israel. Because the water for **cleansing** has not been sprinkled upon him, he continues **unclean**. His **uncleanness** is still upon him. (**Numbers**

19:13)

- Under this statute all persons who were in the house or tent when death occurred, as well as the dwelling itself and all open vessels, were made unclean. Touching even a bone of a dead man on the battlefield or touching any burial place, or sepulcher, likewise made one **unclean**.
- This is why in Jesus day it was customary to whitewash the graves a month before Passover in order to safeguard people against inadvertently stumbling upon a grave and thus becoming disqualified to partake of the feast.
- This is the Law in case a man should die in a tent. Everyone coming into the tent, and everyone who is in the tent, will be **unclean** seven days. (**Numbers 19:14**)
- And every opened vessel upon which there is no lid tied down is **unclean**. (**Numbers 19:15**)
- And everyone who on the open field may touch someone slain with the sword or a corpse or a bone of a man or a burial place will be **unclean** seven days. (**Numbers 19:16**)
- And they must take for the **unclean** one some of the dust of the burning of the sin offering and put running water upon it in a vessel. (**Numbers 19:17**)
- Then a **clean** man must take hyssop and dip it into the water and spatter it upon the tent and all the vessels and the souls that happened to be there and upon the one who touched the bone or the slain one or the corpse or the burial place. (**Numbers 19:18**)
- And the **clean** person must spatter it upon the unclean one on the third day and on the seventh day and must purify him from sin on the seventh day, and he must wash his garments and bathe in water, and he must be **clean** in the evening. (**Numbers 19:19**)
- Woe to you, scribes and Pharisees, hypocrites! Because you resemble whitewashed graves, which outwardly indeed appear beautiful but inside are full of dead men's bones and of every sort of **uncleanness**. (**Matthew 23:27**)
- Woe to you, because you are as those memorial tombs which are

not in evidence, so that men walk upon them and do not know it!
([Luke 11:44](#))

- The occurrence of human death in the presence or alongside of one under a Nazirite vow canceled out the time he had already spent under the vow, and it necessitated the offering of a sacrifice.
- All the days of his Naziriteship he is holy to Yehowah. ([Numbers 6:8](#))
- But in case anyone dying should die quite suddenly alongside him so that he has defiled the head of his Naziriteship, he must then shave his head in the day of establishing his purification. On the seventh day he should shave it. ([Numbers 6:9](#))
- And on the eighth day he should bring two turtledoves or two young pigeons to the priest to the entrance of the tent of meeting. ([Numbers 6:10](#))
- And the priest must handle one as a sin offering and the other as a burnt offering and make atonement for him, since he has sinned because of the dead soul. Then he must sanctify his head on that day. ([Numbers 6:11](#))
- And he must live as a Nazirite to Yehowah for the days of his Naziriteship, and he must bring a young ram in its first year as a guilt offering, and the former days will go uncounted because he defiled his Naziriteship. ([Numbers 6:12](#))

See Also NAZIRITE

See Also SAMSON

- Under the Law covenant, **places and things** that were contaminated had to be **cleansed**. If a murder was committed by an unknown assailant, it was first determined by measurement which was the city nearest to the crime.
- The elders of that city then had to take a young unworked cow, as a substitute for the murderer, and break its neck in a torrent valley running with water, and over the animal they had to **cleanse** themselves symbolically of any responsibility by washing their hands in innocence, pleading that the charge of guilt be not laid to their account.

- In case someone is found slain on the ground that Yehowah your God is giving you to take possession of it, fallen on the field, and it has not become known who struck him fatally. (**Deuteronomy 21:1**)
- Your older men and your judges must also go out and measure to the cities that are all around the slain one. (**Deuteronomy 21:2**)
- And it must prove to be the city nearest to the slain one. And the older men of that city must take a young cow of the herd that has not been worked with, that has not pulled in a yoke. (**Deuteronomy 21:3**)
- And the older men of that city must lead the young cow down to a torrent valley running with water in which there was customarily no tilling or sowing of seed, and they must break the neck of the young cow there in the torrent valley. (**Deuteronomy 21:4**)
- And the priests the sons of Levi must approach, because they are the ones Yehowah your God has chosen to minister to him and to bless in the name of Yehowah and at whose mouth every dispute over every violent deed should be disposed of. (**Deuteronomy 21:5**)
- Then all the older men of that city who are nearest to the slain one should wash their hands over the young cow, the neck of which was broken in the torrent valley. (**Deuteronomy 21:6**)
- And they must answer and say; Our hands did not shed this blood, neither did our eyes see it shed. (**Deuteronomy 21:7**)
- Do not set it to the account of your people Israel, whom you redeemed, O Yehowah, and do not put the guilt of innocent blood in the midst of your people Israel. And the bloodguilt must not be set to their account. (**Deuteronomy 21:8**)
- And you, you will clear away the guilt of innocent blood from your midst, because you will do what is right in Yehowah's eyes. (**Deuteronomy 21:9**)
- Garments and vessels that came in contact with dead bodies or that were polluted in other ways had to be **cleansed** according to prescribed formulas.

- Now anything upon which any of them should fall in its death state will be **unclean**, whether it be some wooden vessel or a garment or a skin or sackcloth. Any vessel of which some use is made will be put in water, and it must be **unclean** until the evening and then be **clean**. (**Leviticus 11:32**)
- As for any earthenware vessel into which any of them should fall, anything that is within it will be **unclean**, and you will smash it. (**Leviticus 11:33**)
- Any sort of food that may be eaten upon which water may come from it will be **unclean**, and any drink that may be drunk in any vessel will be **unclean**. (**Leviticus 11:34**)
- And everything upon which any of their dead bodies may fall will be unclean. Whether oven or jar stand, it is to be broken down. They are **unclean**, and they will become **unclean** to you. (**Leviticus 11:35**)
- And anyone whom the one having a running discharge might touch when he has not rinsed his hands in water must then wash his garments and bathe in water and be **unclean** until the evening. (**Leviticus 15:11**)
- And an earthenware vessel that the one having a running discharge might touch should be smashed, and any wooden vessel should be rinsed with water. (**Leviticus 15:12**)
- The development of leprosy in a garment or in the walls of a house was a much more serious matter, for if it could not be contained and seemed to spread, it was necessary to destroy the garment or tear down the house completely.
- As for a garment, in case the plague of leprosy develops in it, whether in a woolen garment or in a linen garment. (**Leviticus 13:47**)
- Or in the warp or in the woof of the linen and of the wool, or in a skin or in anything made of skin. (**Leviticus 13:48**)
- And the yellowish-green or reddish plague does develop in the garment or in the skin or in the warp or in the woof or in any article of skin, it is the plague of leprosy, and it must be shown to

the priest. (**Leviticus 13:49**)

- **And the priest must see the plague, and he must quarantine the plague seven days. (**Leviticus 13:50**)**
- **When he has seen the plague on the seventh day, that the plague has spread in the garment or in the warp or in the woof or in the skin for any use for which the skin may be made, the plague is malignant leprosy. It is **unclean**. (**Leviticus 13:51**)**
- **And he must burn the garment or the warp or the woof in the wool or in the linen, or any article of skin in which the plague may develop, because it is malignant leprosy. It should be burned in the fire. (**Leviticus 13:52**)**
- **But if the priest takes a look, and, there now, the plague has not spread in the garment or in the warp or in the woof or in any article of skin. (**Leviticus 13:53**)**
- **The priest must also command that they should wash that in which the plague is, and he must quarantine it a second seven days. (**Leviticus 13:54**)**
- **And the priest must look at the plague after it has been washed out, and if the plague has not changed its look and yet the plague has not spread, it is unclean. You should burn it in the fire. It is a low spot in a threadbare patch on either its underside or its outside. (**Leviticus 13:55**)**
- **But if the priest has taken a look, and, there now, the plague is dull after it has been washed out, he must then tear it out of the garment or the skin or the warp or the woof. (**Leviticus 13:56**)**
- **However, if it still appears in the garment or in the warp or in the woof or in any article of skin, it is breaking out. You should burn in the fire whatever it is in which the plague is. (**Leviticus 13:57**)**
- **As for the garment or the warp or the woof or any article of skin that you may wash, when the plague has disappeared from them, it must then be washed a second time, and it must be clean. (**Leviticus 13:58**)**
- **This is the Law of the plague of leprosy in a garment of wool or of linen, or in the warp or in the woof, or in any article of skin, in**

order to pronounce it clean or to declare it **unclean**. (**Leviticus 13:59**)

- **And Yehowah proceeded to speak to Moses and Aaron, saying; (**Leviticus 14:33**)**
- **When you come into the land of Canaan, which I am giving you as a possession, and I do put the plague of leprosy in a house of the land of your possession. (**Leviticus 14:34**)**
- **The one to whom the house belongs must then come and tell the priest, saying; Something like a plague has appeared to me in the house. (**Leviticus 14:35**)**
- **And the priest must give orders, and they must clear out the house before the priest may come in to see the plague, that he may not declare unclean everything that is in the house, and after that the priest will come in to see the house. (**Leviticus 14:36**)**
- **When he has seen the plague, then if the plague is in the walls of the house, with yellowish-green or reddish depressions, and their appearance is lower than the wall surface. (**Leviticus 14:37**)**
- **The priest must then go out of the house to the entrance of the house and he must quarantine the house seven days. (**Leviticus 14:38**)**
- **And the priest must return on the seventh day and must take a look, and if the plague has spread in the walls of the house. (**Leviticus 14:39**)**
- **The priest must then give orders, and they must tear out the stones in which the plague is, and they must throw them outside the city into an unclean place. (**Leviticus 14:40**)**
- **And he will have the house scraped off all around inside, and they must pour the clay mortar that they cut off outside the city into an **unclean** place. (**Leviticus 14:41**)**
- **And they must take other stones and insert them in the place of the former stones, and he will have different clay mortar taken, and he must have the house plastered. (**Leviticus 14:42**)**

- **If, though, the plague returns and it does break out in the house after having torn out the stones and after having cut off the house and plastered it. (Leviticus 14:43)**
- **The priest must then come in and take a look, and if the plague has spread in the house, it is malignant leprosy in the house. It is **unclean**. (Leviticus 14:44)**
- **And he must have the house pulled down with its stones and its timbers and all the clay mortar of the house and must have it carried forth outside the city to an **unclean** place. (Leviticus 14:45)**
- **But whoever comes into the house any of the days of quarantining it will be **unclean** until the evening. (Leviticus 14:46)**
- **And whoever lies down in the house should wash his garments, and whoever eats in the house should wash his garments. (Leviticus 14:47)**
- **However, if the priest comes at all and he does take a look, and, there now, the plague has not spread in the house after having plastered the house, the priest must then pronounce the house **clean**, because the plague has been healed. (Leviticus 14:48)**
- **And to purify the house from sin he must take two birds and cedar wood and coccus scarlet material and hyssop. (Leviticus 14:49)**
- **And he must kill the one bird in an earthenware vessel over running water. (Leviticus 14:50)**
- **And he must take the cedar wood and the hyssop and the coccus scarlet material and the live bird and dip them in the blood of the bird that was killed and in the running water, and he must spatter it toward the house seven times. (Leviticus 14:51)**
- **And he must purify the house from sin with the blood of the bird and the running water and the live bird and the cedar wood and the hyssop and the coccus scarlet material. (Leviticus 14:52)**
- **And he must send the live bird away outside the city into the open field and must make atonement for the house, and it must**

be **clean**. (**Leviticus 14:53**)

- **Spoils of war had to be **cleansed** before they could be brought in. Combustible articles were washed with water, but metal objects had to pass through the fire.**
- **Eleazar the priest then said to the men of the army who had gone into the battle; This is the statute of the Law that Yehowah commanded Moses. (**Numbers 31:21**)**
- **Only the gold and the silver, the copper, the iron, the tin and the lead. (**Numbers 31:22**)**
- **Everything that is processed with fire, you should pass through the fire, and it must be **clean**. Only it should be purified by the water for **cleansing**. And everything that is not processed with fire you should pass through the water. (**Numbers 31:23**)**
- **And you must wash your garments on the seventh day and be **clean**, and afterward you may come into the camp. (**Numbers 31:24**)**

.. **Christian Cleanness**

- **Christians are not under the Law and its **cleansing** requirements, even though such Law and its customs were still in force in the days when Jesus was on earth.**
- **Now the Passover of the Jews was near, and many people went up out of the country to Jerusalem before the Passover in order to **cleanse** themselves ceremonially. (**John 11:55**)**
- **The Law had a shadow of the good things to come, the reality belongs to Christ.**
- **For since the Law has a shadow of the good things to come, but not the very substance of the things, men can never with the same sacrifices from year to year which they offer continually make those who approach perfect. (**Hebrews 10:1**)**
- **For those things are a shadow of the things to come, but the reality belongs to the Christ. (**Colossians 2:17**)**
- **Hence, Paul wrote concerning these purification matters.**

- For when every commandment according to the Law had been spoken by Moses to all the people, he took the blood of the young bulls and of the goats with water and scarlet wool and hyssop and sprinkled the book itself and all the people. (**Hebrews 9:19**)
- Saying; This is the blood of the covenant that God has laid as a charge upon you. (**Hebrews 9:20**)
- And he sprinkled the tent and all the vessels of the public service likewise with the blood. (**Hebrews 9:21**)
- Yes, nearly all things are **cleansed with blood** according to the Law, and **unless blood is poured out no forgiveness takes place.** (**Hebrews 9:22**)
- Therefore it was necessary that the typical representations of the things in the heavens should be **cleansed** by these means, **but the heavenly things themselves with sacrifices that are better than such sacrifices.** (**Hebrews 9:23**)
- For if the blood of goats and of bulls and the ashes of a heifer sprinkled on those who have been defiled sanctifies to the extent of **cleanness** of the flesh. (**Hebrews 9:13**)
- How much more will the blood of the Christ, who through an everlasting spirit offered himself without blemish to God, **cleanse** our consciences from dead works that we may render sacred service to the living God? (**Hebrews 9:14**)
- **So it is the blood of the Lord Jesus Christ that cleanses Christians from all sin and unrighteousness.**
- However, if we are walking in the light as he himself is in the light, we do have a sharing with one another, and the blood of Jesus his Son **cleanses** us from all sin. (**1 John 1:7**)
- If we confess our sins, he is faithful and righteous so as to forgive us our sins and to **cleanse** us from all unrighteousness. (**1 John 1:9**)
- **Christ loved the congregation and delivered up himself for it, that he might sanctify it, **cleansing** it with the bath of water by means of the**

word in order for it to be spotless, holy, and without blemish, a people peculiarly his own, zealous for fine works.

- Husbands, continue loving your wives, just as the Christ also loved the congregation and delivered up himself for it. **(Ephesians 5:25)**
- That he might sanctify it, cleansing it with the bath of water by means of the word. **(Ephesians 5:26)**
- That he might present the congregation to himself in its splendor, not having a spot or a wrinkle or any of such things, but that it should **be holy and without blemish**. **(Ephesians 5:27)**
- Who gave himself for us that he might deliver us from every sort of lawlessness and **cleanse** for himself a people peculiarly his own, **zealous for fine works**. **(Titus 2:14)**
- Every member of this Christian congregation, therefore, should not become forgetful of his **cleansing** from his sins of long ago but should continue to manifest the fruitage of God's spirit.
- Yes, for this very reason, by your contributing in response all earnest effort, supply to your faith virtue, to your virtue knowledge. **(2 Peter 1:5)**
- To your knowledge self-control, to your self-control endurance, to your endurance godly devotion. **(2 Peter 1:6)**
- To your godly devotion brotherly affection, to your brotherly affection love. **(2 Peter 1:7)**
- For if these things exist in you and overflow, they will prevent you from being either inactive or unfruitful regarding the accurate knowledge of our Lord Jesus Christ. **(2 Peter 1:8)**
- For if these things are not present in anyone, he is blind, shutting his eyes to the light, and has become forgetful of his **cleansing** from his sins of long ago. **(2 Peter 1:9)**
- Remembering that every one bearing fruit he, **God cleans**, that it may bear more fruit.
- Every branch in me not bearing fruit he takes away, and every

one bearing fruit he **cleans**, that it may bear more fruit. (**John 15:2**)

- You are already **clean** because of the word that I have spoken to you. (**John 15:3**)
- Christians must, therefore, maintain a high standard of physical, moral, and **spiritual cleanness**, guarding against every defilement of flesh and spirit.
- Therefore, since we have these promises, beloved ones, let us cleanse ourselves of **every defilement of flesh and spirit, perfecting holiness** in God's fear. (**2 Corinthians 7:1**)
- In view of what Jesus said; That it is not what enters a man but what comes forth from him that defiles, these beneficiaries of the **cleansing** blood of Christ place the greater emphasis on spiritual cleanliness. They maintain a **clean** heart and a **clean** conscience before God.
- There is nothing from outside a man that passes into him that can defile him, but the things that issue forth out of a man are the things that **defile a man**. (**Mark 7:15**)
- Really the objective of this mandate is love out of a **clean heart** and out of a **good conscience** and out of faith without hypocrisy. (**1 Timothy 1:5**)
- Holding the sacred secret of the faith with a **clean conscience**. (**1 Timothy 3:9**)
- I am grateful to God, to whom I am rendering sacred service as my forefathers did and with a **clean conscience**, that I never leave off remembering you in my supplications, night and day (**2 Timothy 1:3**)
- To such ones with a **clean conscience** all things are **clean**, in contrast with faithless persons who are defiled in conscience, to whom nothing is **clean**.
- **All things are clean** to **clean** persons. But to persons **defiled and faithless nothing is clean**, but both their minds and their consciences are defiled. (**Titus 1:15**)

- Those who want to remain **clean** and pure in heart heed the counsel of;
- Turn away, turn away, get out of there, touch nothing unclean, get out from the midst of her, keep yourselves **clean**, you who are carrying the utensils of Yehowah. (**Isaiah 52:11**)
- Which says; Touch nothing **unclean**, keep yourselves **clean**, you who are carrying the utensils of Yehowah. (**Psalms 24:4**)
- Happy are the pure in heart, since they will see God. (**Matthew 5:8**)
- Doing this, their hands in a figurative sense are **cleansed**
- Draw close to God, and he will draw close to you. **Cleanse** your hands, you sinners, and purify your hearts, you indecisive ones. (**James 4:8**)
- God deals with them as **clean** persons.
- With the one keeping **clean** you will show yourself **clean**, and with the crooked one you will act as silly. (**2 Samuel 22:27**)
- With the one keeping **clean** you will show yourself **clean**, and with the crooked one you will show yourself tortuous. (**Psalms 18:26**)
- And some of those having insight will be made to stumble, in order to do a refining work because of them and to do a **cleansing** and to do a whitening, until the time of the end, because it is yet for the time appointed. (**Daniel 11:35**)
- Many will **cleanse** themselves and whiten themselves and will be refined. And the wicked ones will certainly act wickedly, and no wicked ones at all will understand, but the ones having insight will understand. (**Daniel 12:10**)
- On one occasion the apostle Paul, though no longer under the Law, observed the Law's requirements by ceremonially **cleansing** himself at the temple. Was this inconsistent on his part? Paul did not fight against the Law or its procedures, he merely showed that obedience to it was not divinely required for Christians.

- **Where its procedures did not violate new Christian truths, there was no real objection to doing what God had prescribed under the Law. Paul took the action he did so that he might not needlessly hinder the Jews from listening to the Good News about Jesus Christ.**

- **Take these men along and cleanse yourself ceremonially with them and take care of their expenses, that they may have their heads shaved. And so everybody will know that there is nothing to the rumors they were told about you, but that you are walking orderly, you yourself also keeping the Law. (Acts of Apostles 21:24)**

- **Then Paul took the men along the next day and cleansed himself ceremonially with them and went into the temple, to give notice of the days to be fulfilled for the **ceremonial cleansing**, until the offering should be presented for each one of them. (Acts of Apostles 21:26)**

- **And so to the Jews I became as a Jew, that I might gain Jews, to those under Law I became as under Law, though I myself am not under Law, that I might gain those under Law. (1 Corinthians 9:20)**

- **In a similar vein the apostle also argued that food in itself may be **clean**, but if his eating of it stumbled his brother, then he would refrain from eating.**

- **I know and am persuaded in the Lord Jesus that nothing is defiled in itself, only where a man considers something to be defiled, to him it is defiled. (Romans 14:14)**

- **For if because of food your brother is being grieved, you are no longer walking in accord with love. Do not by your food ruin that one for whom Christ died. (Romans 14:15)**

- **Stop tearing down the work of God just for the sake of food. True, all things are **clean**, but it is injurious to the man who with an occasion for stumbling eats. (Romans 14:20)**

- **It is well not to eat flesh or to drink wine or do anything over which your brother stumbles. (Romans 14:21)**

- **Therefore, if food makes my brother stumble, I will never again eat flesh at all, that I may not make my brother stumble. (1**

Corinthians 8:13)

- **In all of this, Paul showed a great concern for the salvation of others and did everything in his power to bring this about. He therefore could say; I am **clean** from the blood of all men.**
- **Hence I call you to witness this very day that I am **clean** from the blood of all men. (Acts of Apostles 20:26)**
- **But after they kept on opposing and speaking abusively, he shook out his garments and said to them; Let your blood be upon your own heads. **I am clean**. From now on I will go to people of the nations. (Acts of Apostles 18:6)**