

The Law of Niddah - Part 1

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By Joseph F. Dumond

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Shabbat Shalom Brethren,

At last it is time to share this study on the Law of Niddah and I am very excited to do so.

The Law of Niddah Part #1 of a 3 part series.

Being raised Catholic I was taught that Sex was dirty and not compatible to being Holy. To say the least I was not a good practicing Catholic and yet some of the prudish teachings of the Nuns have had an effect on many of our marriages.

I am sure there are many out there reading this who will admit to the same Victorian or Catholic teachings and not realize that they carry them with them to this day.

Rather than sex being a wonderful communion between a husband and a wife to fulfill the sexual desire, The Roman Catholic view, if anyone actually listened to it, would make married partners feel guilty and dirty for having sex, for the sole purpose of a "good romp in the hay".

This week and the following two we are going to look at one of those things that some consider dirty and a subject not to be spoken about. That is a woman's period or the Law of Niddah as shown to us in the Torah. As we all come out of the pagan false teaching we were raised on, it is important that we approach each new subject without bringing all our former baggage with us; And at the same time to be careful not to trade those old bags of false traditions for new ones with other false teachings. We seek the truth and it alone.

The subject matter in this News Letter is for those who are mature. Not old in age but are mature in spirit.

Sex is defined in Judaism 101 at <http://www.jewfaq.org/sex.htm>

In Jewish law, sex is not considered shameful, sinful or obscene. Sex is not thought of as a necessary evil for the sole purpose of procreation. Although sexual desire comes from the

yetzer ra (the evil impulse), it is no more evil than hunger or thirst, which also come from the yetzer ra. Like hunger, thirst or other basic instincts, sexual desire must be controlled and channeled, satisfied at the proper time, place and manner. But when sexual desire is satisfied between a husband and wife at the proper time, out of mutual love and desire, sex is a mitzvah.

Sex is permissible only within the context of a marriage. In Judaism, sex is not merely a way of experiencing physical pleasure. It is an act of immense significance, which requires commitment and responsibility. The requirement of marriage before sex ensures that sense of commitment and responsibility. Jewish law also forbids sexual contact short of intercourse outside of the context of marriage, recognizing that such contact will inevitably lead to intercourse.

In the Torah, the word used for sex between husband and wife comes from the root Yod-DaletAyin, meaning “to know,” which vividly illustrates that proper Jewish sexuality involves both the heart and mind, not merely the body.

Niddah: The Laws of Separation

One of the most mysterious areas of Jewish sexual practices is the law of niddah, separation of husband and wife during the woman’s menstrual period. These laws are also known as taharat ha-mishpachah, family purity. Few people outside of the Orthodox community are even aware that these laws exist, which is unfortunate, because these laws provide many undeniable benefits. The laws of niddah are not deliberately kept secret; they are simply unknown because most non-Orthodox Jews do not continue their religious education beyond bar mitzvah, and these laws address subjects that are not really suitable for discussion with children under the age of 13.

According to the Torah, a man is forbidden from having sexual intercourse with a niddah, that is, a menstruating woman. This is part of the extensive laws of ritual purity described in the Torah. At one time, a large portion of Jewish law revolved around questions of ritual purity and impurity. The law of niddah is the only law of ritual purity that continues to be observed today; all of the other laws applied only when the Temple was in existence, but are not applicable today.

(Please note what this last paragraph has just said.)

The time of separation begins at the first sign of blood and ends in the evening of the woman’s seventh “clean day.” This separation lasts a minimum of 12 days. The Torah prohibits only sexual intercourse, but the rabbis broadened this prohibition, maintaining that a man may not even touch his wife or sleep in the same bed as her during this time. Weddings must be scheduled carefully, so that the woman is not in a state of niddah on her wedding night.

At the end of the period of niddah, as soon as possible after nightfall after the seventh clean day, the woman must immerse herself in a kosher mikvah, a ritual pool. The mikvah was traditionally used to cleanse a person of various forms of ritual impurity. Today, it is used

primarily for this purpose and as part of the ritual of conversion, though in some communities observant men periodically immerse themselves for reasons of ritual purity.

It is important to note that the mikvah provides only ritual purification, not physical cleanliness; in fact, immersion in the mikvah is not valid unless the woman is thoroughly bathed before immersion. The mikvah is such an important part of traditional Jewish ritual life that traditionally a new community would build a mikvah before they would build a synagogue.

The Torah does not specify the reason for the laws of niddah, but this period of abstention has both physical and psychological benefits.

The fertility benefits of this practice are obvious and undeniable. In fact, it is remarkable how closely these laws parallel the advice given by medical professionals today. When couples are having trouble conceiving, modern medical professionals routinely advise them to abstain from sex during the two weeks around a woman's period (to increase the man's sperm count at a time when conception is not possible), and to have sex on alternate nights during the remaining two weeks. When you combine this basic physical benefit with the psychological benefit of believing that you are fulfilling G-d's will, it is absolutely shocking that more couples with fertility problems do not attempt this practice. The rejection of this practice by the liberal movements of Judaism is not a matter of "informed choice," but simply a matter of ignorance or blind prejudice.

In addition, women who have sexual intercourse during their menstrual period are more vulnerable to a variety of vaginal infections, as well as increased risk of cervical cancer.

But the benefits that the rabbis have always emphasized are the psychological ones, not the physical ones. The rabbis noted that a two-week period of abstention every month forces a couple to build a non-sexual bond as well as a sexual one. It helps to build the couple's desire for one another, making intercourse in the remaining two weeks more special. It also gives both partners a chance to rest, without feeling sexually inadequate. They also emphasized the value of self-discipline in a drive as fundamental as the sexual drive.

When I told my wife what I was studying she thought I was absolutely nuts and she was disgusted with me. At her work she has overheard a Jewish lady talking about menstruation and how she would be "Unclean" during this time.

This made my wife mad. She was thinking that during this time she was dirty or bad. Brethren this is not what we are talking about. Some of you may be Victorian in your attitude towards sex and the different functions of men and women. Some of you may be way too liberal. Whichever you are you do need to discuss this with your mate, as there are some very serious consequences of ignoring this subject.

We have just read what the Orthodox teaching is on Niddah. And we are going to explore some things here in search of the truth. I really do appreciate this teaching from an Orthodox point of view. I do want to point out two things before I move on though.

1) The law of Niddah is the only law of ritual purity that continues to be observed today; all of the other laws applied only when the Temple was in existence, but are not applicable today.

All the other laws of purity is what the above line is referring to and were strictly observed when the Temple existed and men and women were going up to the Temple. They still do need to be observed today.

2) This separation lasts a minimum of 12 days. The Torah prohibits only sexual intercourse, but the rabbis broadened this prohibition, maintaining that a man may not even touch his wife or sleep in the same bed as her during this time.

The article was kind enough to point out that the separation of men and women during this time period was added by the Rabbis. It is this rule that has some upset as they needed to have another room to sleep in and even some to have a whole other kitchen so as not to touch anything that the woman with her menstruation might have touched. It is my hope that by doing this series of articles a complete and rounded understanding might come from this study. <http://fixedreference.org/en/20040424/wikipedia/Niddah>

Being niddah might mean “exclusion” (or, according to one commentator: “obstruction of normal function”), it is certainly not regarded as “negative” in any other way. Although there is no physical contact between the partners, the time can serve to develop a more emotional relationship that extends beyond sexuality.

In religious philosophy, the laws of Niddah are referred to as “a hedge of roses” (Song of Songs 7:3 as interpreted by Midrash Shir ha-Shirim Rabba 7:7). There is certainly a separation (hedge) but it is of a pleasant nature, and the reunification after the mikvah can (and should be) romantic.

After reading this I am wondering how many men have read the Song of Solomon to their wives lately. All of you, who are of the Victorian mindset or even of the Baptist mindset, should not read the following, for these bible verses are talking about the fondling of breast and the drinking of wine. And I did check the strong’s and it says H3196 ??? yayin yah’-yin

From an unused root meaning to effervesce; wine (as fermented); by implication intoxication: – banqueting, wine, wine [-bibber].

Her mouth is like the best fermented wine and is intoxicating. Strange that Yehshua would talk like this. Like I warned you, this section is not for Baptist or Victorian era prunes.

Song of Solomon 7:1 How fair are your feet in sandals, O daughter of a noble! The curves of your thighs are like ornaments, The work of a craftsman’s hands. Your navel is a rounded bowl Let it not lack mixed wine. Your body is a heap of wheat, Hedged about with lilies.

Your two breasts are like two fawns, twins of a gazelle. Your neck is like an ivory tower, Your eyes pools in H’eshbon By the gate of Bath Rabbim. Your nose is like the tower of Leb’anon looking to Damascus.

Your head upon you is like Mount Karmel, And the hair of your head like purple; The sovereign is held captive by the ringlets. How fair and how pleasant you are, O love, in delights! This stature of yours compares to a palm tree, And your breasts to clusters. I said, "Let me go up to the palm tree, Let me take hold of its tips." And please, let your breasts be like clusters of the vine, And the fragrance of your breath like apples, And your palate like the best wine, Going down smoothly for my beloved, Flowing gently, slumbering lips.

I am my beloved's, and his desire is toward me. Come, my beloved, let us go forth to the field; Let us stay in the villages. Let us get up early to the vineyards; Let us see whether the vine has budded, The grape blossoms have opened, The pomegranates have bloomed. There I give you my loves. The love-apples have given fragrance, And at our gates are all pleasant fruit, New and old, which I have laid up for you, my beloved.

I do hope all you men have fun reading this and caressing your wife as you read this to her.

We have now read what Judaism 101 says and I have found it most beneficial on many things. Let's now go to the source and see what Yehovah actually says. Let's not read into this anything that is not there. Do Not add to Torah.

Proverbs 30:6 Do not add to His words, Lest He rebuke you, and you be found a liar.

And before I get to far, let me say up front I have learned a great deal about this in the recent weeks which is why I am sharing this study with you. But I do not claim to know it all. So this week we will read what Torah says, and then next week we shall get the input of a number of women. Then the third week we shall look at it from a very different point of view which I am sure you will find as amazing as I do.

For the record there is no biblical account of women going into the Red Tent at this time of the month. That was a fictitious novel by the same name written in 1997 by Anita Diamant. My daughter read this book and loved it. She thought it was true.

The Laws of Niddah can be found in Leviticus 15:19-24, 18:19, 20:18

We get the Hebrew word Niddah from the expression in Lev 15:19 she shall be put apart or as quoted below, she has to be in her separation;

5079 niddah nid-daw' from 5074; properly, rejection; by implication, impurity, especially personal (menstruation) or moral (idolatry, incest):—X far, filthiness, X flowers, menstruous (woman), put apart, X removed (woman), separation, set apart, unclean(-ness, thing, with filthiness). see HEBREW for 05074

We also read in verse 19 of the word unclean. It is defined as;

2930 tame' taw-may' a primitive root; to be foul, especially in a ceremonial or moral sense (contaminated):—defile (self), pollute (self), be (make, make self, pronounce) unclean, X utterly.

Leviticus 15:19 'And when a woman has a discharge, and the discharge from her flesh is blood, she has to be in her separation for seven days. And whoever touches her is unclean until evening. 20 'And whatever she lies on during her separation is unclean. And whatever

she sits on is unclean. 21 'And anyone who touches her bed has to wash his garments, and shall bathe in water, and be unclean until evening. 22 'And whoever touches any object that she sat on has to wash his garments, and shall bathe in water, and be unclean until evening. 23 'And if it is on the bed or on any object on which she sits, when he touches it, he is unclean until evening. 24 'And if any man lies with her at all, and her monthly flow is on him, he shall be unclean seven days. And any bed he lies on is unclean. 25 'And when a woman has a discharge of blood for many days, other than at the time of her monthly separation, or when she discharges beyond her usual time of monthly separation, all the days of her unclean discharge shall be as the days of her monthly separation. She is unclean. 26 'Any bed on which she lies all the days of her discharge is to her as the bed of her monthly separation. And whatever she sits on is unclean, as the uncleanness of her monthly separation. 27 'And anyone who touches them is unclean, and shall wash his garments, and shall bathe in water, and be unclean until evening. 28 'But if she is cleansed of her discharge, then she shall count for herself seven days, and after that she is clean. 29 'And on the eighth day she takes for herself two turtledoves or two young pigeons, and shall bring them to the priest, to the door of the Tent of Meeting. 30 'And the priest shall prepare the one as a sin offering and the other as a burnt offering, and the priest shall make atonement for her before Yehovah for the discharge of her uncleanness. 31 'Thus you shall separate the children of Yisra'el from their uncleanness, lest they die in their uncleanness when they defile My Dwelling Place which is in their midst. 32 'This is the Torah for one who has a discharge, and for him who emits semen and is unclean thereby, 33 and for her who is sick in her monthly separation, and for one who has a discharge, either man or woman, and for him who lies with an unclean woman.' ”

Why are we told that a woman is impure during her time of menstruation?

Why are we told this information? What is the importance of it?

<http://fixedreference.org/en/20040424/wikipedia/Niddah>

Why does Judaism have niddah?

The traditional view has been that these are “Laws of Holiness”, and serve to elevate the physical to the highest spiritual level. It takes a physical aspect and adds holiness to it, using the physical for spiritual gain. As society has rediscovered the importance of spirituality, these laws are being rediscovered, and are even being adopted, to varying extents, by the progressive movements in Judaism.

There you have it. We are given these laws of Niddah to raise us to a higher level of Holiness. Keep this in mind as we continue our study. But this is not the only reason.

http://en.wikipedia.org/wiki/Menstrual_cycle

Menstruation is also called menstrual bleeding, menses, catamenia or a period. The flow of menses normally serves as a sign that a woman has not become pregnant. The Woman has her period of on average 7 days normally once every 28 days. The word “menstruation” is etymologically related to “moon”. The terms “menstruation” and “menses” are derived from the

Latin mensis (month), which in turn relates to the Greek mene (moon) and to the roots of the English words month and moon— reflecting the fact that the moon’s period of revolution around the earth (27.32 days) is similar to that of the human menstrual cycle. The synodical lunar month, the period between two new moons (or full moons), is 29.53 days long.

During these seven days she discharges blood. Before ovulation (the release of the egg), there is a lot of mucous produced, up to 30 times more than after ovulation. Most menstruations are between 2 and 7 days for normal women.

It is during those 7 days she is impure or unclean as Lev 15 shows us and everything she touches is unclean until evening. Then anyone who touches those things she touched is also unclean until evening.

Because some no longer know when evening is here is what Webster’s Dictionary says about Evening.

Evening \Eˈven*ing\, n. [AS. [=æ]fnung. See even, n., and cf. Eve.]

1. The latter part and close of the day, and the beginning of darkness or night; properly, the decline of the day, or of the sun. [1913 Webster]

In the ascending scale Of heaven, the stars that usher evening rose. –Milton. [1913 Webster]

Note: Sometimes, especially in the Southern parts of the United States, the afternoon is called evening. –Bartlett. [1913 Webster]

2. The latter portion, as of life; the declining period, as of strength or glory. [1913 Webster]

Note: Sometimes used adjectively; as, evening gun. “Evening Prayer.” –Shak. [1913 Webster]

The evening star, the bright star of early evening in the western sky, soon passing below the horizon; specifically, the planet Venus; — called also Vesper and Hesperus. During portions of the year, Mars, Jupiter, and Saturn are also evening stars. See Morning Star. [1913 Webster]

The person who is unclean is unclean until the going down of the sun or sunset at evening time. After this the new day begins.

We are also told in Lev 18: 19 ‘And do not approach a woman to uncover her nakedness in her monthly separation of uncleanness. And then in chapter 20 we read 18 ‘And a man who lies with a woman during her sickness and uncovers her nakedness: he has laid bare her flow, and she has uncovered the flow of her blood, both of them shall be cut off from the midst of their people.

If you go into a woman during her Menstrual cycle knowingly **you will be cut off**.

This is a serious thing to be cut off from Israel. Yet in Chapter 15 we are told . 24 ‘And if any man lies with her at all, and her monthly flow is on him, he shall be unclean seven days. And

any bed he lies on is unclean. This is talking about those who have sex with a woman and it was not known by her or him that she was in her time of the month.

Lev 20:18 And ifH834 a manH376 shall lieH7901 withH854 a womanH802 having her sickness,H1739 and shall uncoverH1540 (H853) her nakedness;H6172 he hath discoveredH6168 (H853) her fountain,H4726 and sheH1931 hath uncoveredH1540 (H853) the fountainH4726 of her blood:H1818 and bothH8147 of them shall be cut offH3772 from amongH4480 H7130 their people.H5971

Before we move on we must examine this one verse so that we do understand what it is saying. The expression ‘having her sickness’ is H1739 דָּוָה da'veh daw-veh'

From H1738; sick (especially in menstruation): – faint, menstruous cloth, she that is sick, having sickness.

The expression ‘shall uncover’ is H1540 גָּלָה ga'lah gaw-law'

A primitive root; to denude (especially in a disgraceful sense); by implication to exile (captives being usually stripped); figuratively to reveal: – + advertise, appear, bewray, bring, (carry, lead, go) captive (into captivity), depart, disclose, discover, exile, be gone, open, X plainly, publish, remove, reveal, X shamelessly, shew, X surely, tell, uncover.

‘He hath discovered’ H6168 עָרָה a'rah aw-raw'

A primitive root; to be (causatively make) bare; hence to empty, pour out, demolish: – leave destitute, discover, empty, make naked, pour (out), rase, spread self, uncover.

‘The fountain’ H4726 מַקְוֵה ma'qor maw-kore', maw-kore'

From H6979; properly something dug, that is, a (generally) source (of water, even when naturally flowing; also of tears, blood (by euphemism of the female pudenda); figuratively of happiness, wisdom, progeny): – fountain, issue, spring, well (-spring).

And just so you know exactly what we are talking about here, the word Pudenda which is what her fountain is referring to is according to Websters;

Pudenda \Pu*den"da\, n. pl. [L., from pudendus that of which one ought to be ashamed, fr. pudere to be ashamed.]

(Anat.) The external organs of generation. [1913 Webster]

Source: The Collaborative International Dictionary of English v.0.48

47 Moby Thesaurus words for “pudenda”: bag, ballocks, balls, basket, beard, breasts, cervix, clitoris, cod, cods, cullions, family jewels, female organs, genitalia, genitals, gonads, labia, labia majora, labia minora, lingam, lips, male organs, meat, nuts, nymphae, ovary, parts, penis, phallus, private parts, privates, privy parts, pubic hair, reproductive organs, rocks, scrotum, secondary sex characteristic, secrets, sex organs, spermary, testes, testicles, uterus, vagina, vulva, womb, yoni

Source: Moby Thesaurus II by Grady Ward, 1.0

pudendum noun

human external genital organs collectively especially of a female [also: pudenda (pl)]

In short the Pudenda is all the parts that make up the sexual organs and in this case as we talk about the Niddah the word Pudenda is referring to the female sexual organs.

'of her blood' H1818 דָּם da'm dawm

From H1826 (compare H119); blood (as that which when shed causes death) of man or an animal; by analogy the juice of the grape; figuratively (especially in the plural) bloodshed (that is, drops of blood): – blood (-y, -guiltiness, [-thirsty]), + innocent.

'of them shall be cut off' H3772 כָּרַת ka'rath kaw-rath'

A primitive root; to cut (off, down or asunder); by implication to destroy or consume; specifically to covenant (that is, make an alliance or bargain, originally by cutting flesh and passing between the pieces): – be chewed, be con- [feder-] ate, covenant, cut (down, off), destroy, fail, feller, be freed, hew (down), make a league ([covenant]), X lose, perish, X utterly, X want.

As we dig deeper into the Lev 20:18 we can easily see just how serious this offence is to have sex with a women during her menstrual cycle.

We have just read both the laws of Niddah according to the Orthodox teachings on it and according to Lev 15. Here they both are once again;

From the Orthodox we read; The time of separation begins at the first sign of blood and ends in the evening of the woman's seventh "clean day." This separation lasts a minimum of 12 days.

Leviticus 15:19 'And when a woman has a discharge, and the discharge from her flesh is blood, she has to be in her separation for seven days.

Lev 12: 5 'But if she gives birth to a female child, then she shall be unclean for two weeks, as in her monthly separation,

The rabbis have added that once her period is over then she must count another seven days of being clean before she is finished. Are they including the Lev 12:5 verse to mean that it is for two weeks? I will let you decide. Read them for yourself.

I am now going to point out how we become unclean, other than by touching a woman in her menstruation cycle.

In Lev 5 we read of how men can become unclean by other means.

2 'Or when a being touches any unclean matter, or the carcass of an unclean beast, or the carcass of unclean livestock, or the carcass of unclean creeping creatures, and it has been hidden from him, he is unclean and guilty. 3 'Or when he touches uncleanness of man, any of his uncleanness by which he is unclean, and it has been hidden from him, when he shall know it, then he shall be guilty.

If you have a cat or dog or horse and you pet them then you have become unclean.

If you do not eat all of the Peace offering, and then do so after the third day then you become unclean and as we read you can be cut off from Israel for doing this.

Lev 7:15 'As for the flesh of the slaughtering of his peace offering for thanksgiving, it is eaten the same day it is offered, he does not leave any of it until morning. 16 'And if the offering he brings is a vow or a voluntary offering, it is eaten the same day that he brings his slaughtering, and what is left of it is eaten the next day, 17 but whatever is left of the flesh of the slaughtering on the third day is burned with fire. 18 'However, if any of the flesh of his peace offering is eaten at all on the third day, it is not accepted. It is not reckoned to him who brings it, it is unclean to him, and the being who eats of it bears his crookedness. 19 'And the flesh that touches that which is unclean is not eaten, it is burned with fire. And as for the clean flesh, all who are clean eat of it. 20 'But the being who eats the flesh of the peace offering that belongs to Yehovah, while he is unclean, that being shall be cut off from his people. 21 'And when a being who touches that which is unclean, of the uncleanness of man, or of the uncleanness of beast, or of any unclean swarming creature, and shall eat the flesh of the peace offering that belongs to Yehovah, that being shall be cut off from his people.' ”

Drinking wine or strong drink made the Cohen profane. Wine and strong drink was not a sin if anyone else took part in them, but only the Cohen were told not to take part in them when they were to serve in the Temple. Why? Because they served at the Temple.

Lev 10: 8 And Yehovah spoke to Aharon, saying, 9 “Do not drink wine or strong drink, you, nor your sons with you, when you go into the Tent of Meeting, lest you die – a law forever throughout your generations, 10 so as to make a distinction between the set-apart and the profane, and between the unclean and the clean, 11 and to teach the children of Yisra’?I all the laws which Yehovah has spoken to them by the hand of Mosheh.”

In Lev 11 we are told that even if we touch an unclean insect or animal we are unclean.

24 'And by these you are made unclean, anyone touching the carcass of any of them is unclean until evening, 25 and anyone picking up part of the carcass of any of them has to wash his garments, and shall be unclean until evening.

In Lev 12 we are told that if a woman bares a male child she is unclean for 7 days plus 33 more days after this; and if she bares a female she is unclean for 66 days plus her 14 days for her separation.

When my Grand Daughter was born on Nov 25, was I worried about being unclean at this time? No I kissed my New Born Granddaughter and I kissed my Daughter-in-law and told her how proud I was of her. In fact I did this a couple of times. 80 days later would mean I could not hold my Granddaughter or hug my Daughter-in-law until Feb 14 of 2011.

Are you as a Father of a New Born child and the husband of your wife who has just given birth not going to touch them for 40 days if it is a male and for 80 days if it is a female? Do not be

absurd. That is not what this law is telling you. It is for the service in the Temple that you would separate.

1 And Yehovah spoke to Mosheh, saying, 2 “Speak to the children of Yisra’el, saying, ‘When a woman has conceived, and has given birth to a male child, then she shall be unclean seven days, as in the days of her monthly separation she is unclean. 3 ‘And on the eighth day the flesh of his foreskin is circumcised. 4 ‘And she remains in the blood of her cleansing thirty three days. She does not touch whatever is set-apart, and she does not come into the setapart place until the days of her cleansing are completed. 5 ‘But if she gives birth to a female child, then she shall be unclean for two weeks, as in her monthly separation, and she remains in the blood of her cleansing for sixty-six days. 6 ‘And when the days of her cleansing are completed, for a son or for a daughter, she brings to the priest a lamb a year old, as a burnt offering, and a young pigeon or a turtledove as a sin offering, to the door of the Tent of Meeting. 7 ‘And he shall bring it before Yehovah, and make atonement for her, and she shall be cleansed from the flow of her blood. This is the Torah for her who has given birth to a male or a female. 8 ‘And if she is not able to bring a lamb, then she shall bring two turtledoves or two young pigeons, one as a burnt offering and the other as a sin offering. And the priest shall make atonement for her, and she shall be clean.’ ”

In chapter 13 of Leviticus we are told how Leprosy makes us unclean.

In Leviticus 14 we can read how a house can become unclean and if you go in it you too are unclean.

In Leviticus 17 we read how a person who eats an animal that has died is unclean.

15 “And any being who eats a carcass or what was torn by a beast, be he a native or a stranger, he shall wash his garments and bathe in water, and shall be unclean until evening. Then he shall be clean. 16 “And if he does not wash or bathe his body, then he shall bear his crookedness.”

In chapter 20 we read 21 ‘And a man who takes his brother’s wife: it is uncleanness, he has uncovered his brother’s nakedness, they are childless.

In chapter 22 we learn more of how you can be unclean and that when you touch the dead person you are unclean.

4 ‘Any man of the offspring of Aharon, who is a leper or has a discharge, does not eat the setapart offerings until he is clean. And whoever touches what is rendered unclean by a corpse, or a man who has had an emission of semen, 5 or a man who touches any creeping creature by which he would be made unclean, or any being by whom he would become unclean, even any of his uncleanness; 6 the being who has touched it shall be unclean until evening, and does not eat the set-apart offerings, but shall bathe his body in water. 7 ‘And when the sun goes down he shall be clean, and afterward eat the set-apart offerings, because it is his food. 8

‘He does not eat that which dies or is torn by beasts, becoming unclean by it. I am Yehovah. 9

'And they shall guard My Charge, lest they bear sin for it and die thereby, when they profane it.
I Yehovah set them apart

If you touch a dead person you are unclean 7 days just the same as when someone is in Niddah. Numbers 19:11'He who touches the dead body of anyone shall be unclean seven days.

Now I want you to notice that right after we read about the uncleanness of the woman during Niddah we read in chapter 16 of how Aaron was to go into the Holy Place on the Day of Atonement.

In all of these cases the law of Uncleanness is made in order to keep those who are going up to the temple to worship. They are to be Clean and pure when they enter the Temple area. Because we do not have a Temple now we have to look at these laws with this in mind.

A few weeks ago I was on Jono's show and we talked about the Laws of Niddah and I wanted to explain the prophecies I had found. Jono wanted to explain the laws of Niddah to clear up the confusion about this subject. (Sorry, but this link is no longer available.)

You can listen to it at <http://www.truth2u.org/2010/12/joe-dumond-considering-propheticimplications-in-the-torah-of-niddah.html>

My Friend Nehemiah Gordon was on the Jono radio show and asked him about the Laws of Niddah and Nehemiah did have a great deal to say on this. I urge you all to listen to it to come to an understanding of the importance of this subject of Niddah. You can still listen to this teaching at:

<http://www.truth2u.org/2014/06/18/the-law-of-niddah-nehemia-gordon/>

So let us now put this into practice today. None of you are going up to the Temple to serve and worship Yehovah this month. There is no Temple. So once you have mikvehed and made yourself clean, you come home and are greeted by your family Dog; an unclean animal which runs to greet you and rubs its head under your hand. As you walk to the door of your house a mosquito lands on you and you kill it. Again you have become unclean first by touching an unclean insect and then by touching a dead creature. You sit down in your favorite chair and do not know that Aunt Milly was visiting and her time of the month started 3 days early, that very day she was at your home and she was sitting right in this very chair. You are now unclean and did not know it. After entering your house the family cat jumps on your lap and begins to purr, another unclean animal. Your son comes in from the neighbors and they were riding the big sow they have and he gives you a kiss. You are not eating the pig but your son was touching it and now you are unclean.

Or after you ride your horse which is an unclean animal or you clean the cow manure, the cow is clean but the manure is unclean; and what about the kitty litter or the poop and scoop?

You get my point. We all become unclean many times during the day and none of this has anything to do with the menstruation cycle of those women around us. You are not serving in the Temple and the Mikveh was at the very gates to the Temple so that when you come out of it you went straight up to the Temple area, to avoid any thing that could make you unclean. Before you went to the Temple you would have prepared at least a week in advance so that you were ready by the time you got to the Temple.

There are some people who have taken these purity laws to the extreme. While this is admirable, they have caused undue hardship to their families. Yes we are to be clean and to keep ourselves unspotted from the world. But use some common sense here. The Torah is to make us free. It is not to be a burden upon us. Keep yourself clean and remove those things that are not clean and that can make you sick and kill you. It was by practicing these laws of cleanliness and the washing of the hands that kept many of the Jews from catching the Bubonic plague during the middle ages.

Let us get back to the law of Niddah. And not add what it does not say. Men are not to have relations with their wife when she is in her menstruation. If they do unknowingly they are unclean 7 days. If he lies in bed with her or sits on the chair she has sat on then he is unclean until evening the same as touching an unclean animal or insect. He is just unclean until evening once he has mikvehed.

There are those men I know who have thrown their hands in the air trying to do this law and become completely frustrated because they do not know what woman sat on the subway before they got to the same seat and if she was clean or not; or they sit on a chair in the waiting room. If they are at a Doctor's office then you can bet that those who sat there before them were unclean. Or they walked down the street and brushed by a woman who was in her cycle and they have no idea.

I know of some men who are going to ban women from attending their services if she is in her time of the month. Other men will not shake hands with women for fear they may be unclean and then this will make them unclean.

Stop and think what you are doing. Not one of you is serving in the Temple. And I would bet not one of you has a mikveh bath at your home where you can completely submerge yourself all at one time to make yourself clean. A shower is not a mikveh. A normal bathtub is not big enough. And by the time you went to the local pond and made yourself naked and mikvehed, you would most likely be bitten by the mosquitoes as you changed into your clean clothes and you would then be unclean again with the dead flesh on you once you killed it. I can't see you running to the pond naked in the middle of winter.

Because none of you serve in the Temple it is not necessary for your wife to go and sleep in a separate bed for two weeks each month. It is not necessary for you to have two sets of dishes, one for her during her time of impurity and one for you. It is not necessary for you to assign certain chairs for her to sit on and not to touch others. Or to do the same for female guest who

come to your house. Are you really going to ask them when they come in the door if they are menstruating at this time?

Read Numbers 19:22 Whatever the unclean person touches shall be unclean; and the person who touches it shall be unclean until evening.’ ”

How do you know what is clean and not clean as you go about your daily business at work or while you are shopping? The Door handle or the shopping cart is going to be unclean. You do not know what is and is not clean and just by touching these other things you will without a doubt make yourself unclean.

Even the very words that come out of your mouth can make you unclean as we read of in Isaiah 6: 5 And I said, “Woe to me, for I am undone! Because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips – for my eyes have seen the Sovereign, Yehovah of hosts.”

We are told in Isaiah 64: 6 And all of us have become as one unclean, and all our righteousness’s are as soiled rags. And all of us fade like a leaf, and our crookednesses, like the wind, have taken us away.

Our Righteousness is as a Menstruation pad or rag. So no matter how holy you think you are, it is nothing but pride and you have puffed yourself up. You are as all of us are, unclean in all that we do. Humble yourself and know how detestable you are in the sight of Yehovah.

We are told in Ezekiel 44:23 And they shall teach My people the difference between the holy and the unholy, and cause them to discern between the unclean and the clean.

Brethren do a word search on the word unclean in your own bible and read all of these things for yourself. Do not remain ignorant any longer on these subjects.

It is very important that we do our utmost to be pure and to stay as much as possible from those things that will make us unclean. We do this now for hygiene and not for Temple service as there is no temple and most of you are not Cohen Priests. Do not make your wives second class citizens. In this area we could learn much from the Orthodox if we would study.

We shall continue with part two next week.