

Be Set-Apart, For I YHWH Your Elohiym Am Set-Apart

Leviticus 14:54-21:24

Reading Questions

1. What is the discharge of Leviticus 15:2?
2. What was the sin that led to the offering in Leviticus 15:15?
3. How long is the normal monthly time of separation (niddah) for a woman?
4. What was the sin that led to the offering in Leviticus 15:30?
5. In Leviticus 16:8, 10, and 26 it mentions in the Hebrew Azazel (spelled Azazel usually). Who, or what, is Azazel?
6. What is atonement made for in Leviticus 16:16 and 18-19 and why?
7. What are we to observe on the 10th day of the 7th Biblical month and how do we observe it?
8. What were the children of Yisra'el commanded to bring to the door of the Tent of Meeting in Leviticus 17:5 and why?
9. Is marrying your cousin (if they are a believer) forbidden?
10. What does it mean to "not stand against the blood of your neighbor" as mentioned in Leviticus 19:16?
11. Is the Law of **יהוה** a law of love?
12. What does it mean to not sow your field with mixed/mingled seed?
13. What kind of a garment are we to avoid according to Leviticus 19:19?
14. Are tattoos permissible?
15. What should you do when someone with grey or white hair enters the room?
16. What is the penalty for one cursing their father or mother?
17. Who is a leader in Leviticus 21:4?

Reading Answers

1. I have read before that this is actually referring to the disease of gonorrhea which causes a discharge if contracted. So far, that explanation seems to make the most sense to me considering the following verses discuss things of a private nature. However, I can't say for certain that this couldn't also refer to other things as well. This is the only explanation I've heard so far that makes sense.
2. The discharge itself is listed in verse 15 as the reason for the sin offering for atonement. Is it possible that somehow this disease and/or discharge is only contracted due to some kind of sexual sin, like being with a woman who is not your wife? I do not know the answer to that, and the only reason listed specifically is for the discharge itself. I do not claim to fully understand all the reasons for this, but if the discharge is not from some sin the man did by a decision he made, perhaps it is

just all related to the fact that this flesh is corruptible and how imperfect it is. Read [the reading notes for Week 25 of the Annual Reading Schedule, specifically the answer for the question "What was the sin offering for in Leviticus 12:6?"](#) for more comments elaborating on a similar situation which may help understand this idea more.

3. 7 days (Leviticus 15:19). The later verses, discussing about counting 7 days from the time her discharge stop in verse 28, are referring to bleeding beyond or outside of that normal 7 day period. The reason we know this for certain is because in verse 29-30 a sin offering is required. If a woman had to give a sin offering every time she had a period, those who live far away from the Temple would never be able to even be at home because they would always be traveling to do a sin offering every single month. However, this offering, as well as the counting of 7 days from the time her discharge stops, are both referring to bleeding that occurs outside the normal 7-day period of separation (niddah).
4. Again, the discharge is listed in verse 30 as the reason for the sin offering for atonement. Could the extra bleeding or discharge she is going through be a result of some sin? Possibly, but that doesn't mean we can say that is the case in all situations. All we know for certain is that a sin offering and atonement are needed when there is abnormal bleeding or discharge. Again, this could possibly be related to the fact that this flesh is corruptible and how imperfect it is. Read [the reading notes for Week 25 of the Annual Reading Schedule, specifically the answer for the question "What was the sin offering for in Leviticus 12:6?"](#) for more comments elaborating on a similar situation which may help understand this idea more.
5. I don't know. I don't claim to know. And I don't believe I have to know. Maybe one day the Father will reveal this to me clearly, but for now I am just content in saying that I do not know. I may search it out more at some point, but I have heard different opinions from different sources and still do not know. In the King James Version, this word is translated as "scapegoat". Perhaps that is correct?
6. The Set-Apart Place, the Tent of Meeting, and the Altar. The Set-Apart Place "because of their transgressions in all their sins", the Tent of Meeting and Altar because of "the uncleanness of the children of Yisra'el". It is interesting to see that not only do people need atonement made for them, but objects used in Set-Apart services to **יהוה** are having atonement made for them also because of sins and/or uncleanness of the people near the objects. This shows just how Set-Apart (Qodesh) **יהוה** truly is! It is amazing how loving He is that He will dwell with us.
7. The Day of (the) Atonement(s) – known in Hebrew as Yom HaKippurim or more popularly written as Yom Kippor or Yom Kippur. This is the most serious day of the year and is a commanded day of afflicting our being (Leviticus 16:29, 31, 23:27, 29, 32, Numbers 29:7). Afflicting our being, or afflicting ourselves, involves avoiding pleasurable things including marital relations and all foods or drinks. So on the Day of Atonement, we are not supposed to be having "an enjoyable happy day of

relaxing”, instead we are to have a somber day of rest spent in prayer and repentance. We are to have a Set-Apart gathering with reading of the Scriptures, but it is not a regular gathering with rejoicing. This is not a day to feel comforted and comfort ourselves. Therefore, all music would be inappropriate on this Set-Apart day. All music is, in some regards, comforting to us. It will be a somber occasion where we are all thinking upon all the ways in which we have lived and all the ways we need to change. However, we should not wait until this day arrives to contemplate our ways and search ourselves to see if we are doing **יהוה**'s will. We should be doing this, well, really all the time but especially in the 6th month and the first 10 days of the 7th month we should be searching inside ourselves to see if we are walking worthily of the calling.

It is one thing to do the laws which ourselves and others can see us doing and which are outward – all of which are important to **יהוה**. However, we do not want to neglect to take a look at our heart, our motives, our intentions, and question if we are really doing His will in our heart as well, or if we have forgotten where He called us from and what He has called us to also.

All too often we have desires and we want to question – why do we have these desires? Also, are we willing to wait on **יהוה**? Sometimes the answer to our desires is that we must wait and simply trust in **יהוה** and know that He will deliver us in the end. We want to be questioning ourselves also – are the words of our mouth and the meditation of our heart pleasing in **יהוה**'s eyes? (Psalms 19:14) **יהוה** can see our hearts, but I think sometimes we make other things a greater focus because we don't always see things the same way He does or with the same weight He places on things. May **יהוה** have mercy upon us all and help us to not only focus on how we are obeying His commands in the ways we can see, but also in the ways in which He sees inside of our hearts as well. We should consider Proverbs 15:26 which one translation says, “evil thoughts are an abomination to **יהוה**” while other translations use the word intentions or plans. Our thoughts are from our heart; we do not want an abomination in our heart.

Since we are to afflict our being, no food or drinks of any kind should be consumed on the Day of Atonement. In addition, unless you become unclean on accident (e.g. a nocturnal emission) and are required to bathe for something out of your control, then you should avoid bathing and showering as well. Before the Day of Atonement we should prepare in advance by bathing beforehand. In the past, in some years, to increase the feeling of affliction, sometimes I made ashes by burning paper before the Day of Atonement (which sometimes I had put on my head) and/or wore burlap-like material which was itchy tied with itchy jute string, but I haven't done that in years.

I spend some time in prayer as well when things come to mind to confess to יהוה, or if there is anything that comes to mind to repent of. The reason I had used burlap-like material was because I didn't have actual sackcloth. I believe sackcloth was made out of black goats' hair and from what I read in the Scriptures was worn in times of mourning or fasting. Yes – it's uncomfortable. It's supposed to be. That's the point. However, while wearing burlap or something similar or itchy that is uncomfortable is not a requirement, it definitely makes you feel more afflicted to wear it.

8. Their zevach (in the Hebrew). This Hebrew word, zevach, means “sacrifice” or “thing of sacrifice” or something similar. The ISR Scriptures 1998 version and possibly some other versions derived from the Scriptures version may incorrectly translate zevach as merely “slaughterings”. However, a “slaughtering” does not carry the same connotations in the English as “sacrifice” does. A slaughter is merely a killing of an animal. However, a sacrifice is a specific killing of an animal which carries with it specific laws and regulations. The “laws of the zevach” are discussed in more detail in [the reading notes for Week 16 of the Annual Reading Schedule, specifically the question “Should believers today take a lamb on Passover and perform the Passover with all its’ laws and ordinances, including the blood on the doorposts, etc., or not?”](#). Any killing of any animal might be called a “slaughtering” whereas a “sacrifice” is a specific slaughtering in which those “laws of the zevach” apply.

The reason why they had to bring their sacrifices to the door of the Tent of Meeting is shown in Leviticus 17:7 which states that it was to keep them from offering sacrifices to demons. It seems to me that whatever they were doing out in the open fields was more than just killing an animal, but actually doing sacrifices to demons in some cases. The reason why we know that Leviticus 17:5 is not instituting a new requirement for every single animal ever slaughtered to be brought to the priests is because then that would mean nobody could ever eat meat during the times of the 1st and 2nd Temple unless they were in Yerushalayim where the temple and priests were. However, we know this is not the case.

It would also mean nobody could eat meat today because we have no Temple functioning today with sons of Aharon. We know this also is not the case and that meat **is** permitted to be eaten, so that rules out the idea that this verse is prohibiting any and all slaughterings of animals.

The word in Leviticus 17:5 is not just “slaughterings” but sacrifices – zevach. Zevach are specific kinds of slaughterings which have additional laws that apply. See the link a few paragraphs back for details.

9. If they are a believer – No. While many relationships are forbidden in Leviticus 18, a cousin is not one of them. We can see an example of cousins marrying in Joshua 15:16-17 where Kalev's nephew Othni'el married Kalev's daughter Akhsah. This is recounted again in Judges 1:12-13.

10. In context, it could mean that you shouldn't slander or falsely accuse someone especially in the context of a court system where you act as a false witness to cause them to receive the death penalty. Standing against their blood might also, possibly, be interpreted as standing by idly while your neighbor is being attacked and permitting them to be murdered without jumping in to try and help rescue them. However, I'm not 100% certain that was an additional meaning when this command was given or not; but the idea certainly makes sense in my mind when looking at it from that perspective.

יהושע taught we are to turn the other cheek (Lamentations 3:30, Matthew 5:39, Luke 6:29) if someone hits us, but I don't think that means to let someone who is violent do whatever they want to anyone and everyone in all situations. I think there could be exceptions to that, especially if the violence being done has nothing to do with our belief in **יהושע** but rather is just a random act of violence by someone for other motives. I believe there may be some situations where we should act and take necessary actions to prevent murder or death from occurring.

However, we can't just jump into a fight any and everywhere. We have to know why people are fighting and who is involved to an extent. For example: If you were walking in an unknown neighborhood that you weren't familiar with and came across two groups of people shooting at each other, you don't really know why they are doing it or who the people are, so how can you intervene? What if one side are undercover police officers or something? The details in a situation matter as to if we get involved or not. We need discernment and **יהוה**'s Spirit to guide us to make the right decisions.

Also, someone being victimized is a lot different than two people duking it out voluntarily just because they're angry at each other. I would say in the case of two people fighting just because they're angry at each other, don't get involved unless it looks like one side might kill the other. When I say, "duking it out" – that implies a fist fight – not a fight with weapons. When I say, "voluntarily" that means both or either side could have walked away from each other peacefully, but they chose they wanted to fight.

Proverbs 26:17 teaches us to avoid getting involved in things we shouldn't get in the middle of: *"A passer-by meddling in a strife not his own is like one who takes a dog by the ears."*

Instead of getting involved, call the police in hopes that they get there quick enough to break up the fight before it could escalate. However, if one person is robbing another, the person being robbed struggles with the robber and then the robber begins punching the person, you may need to step in. Such situations can quickly lead to a murder if a knife is pulled out and the victim needs to be rescued before it gets worse. If they didn't voluntarily enter into the fight, then we should help them get out of it if they are being victimized. Yes – they should have probably just given

up whatever the robber wanted, but if it turns violent because they refuse to, we should come to their rescue.

This may even be true in group situations. If we come across a group of people jumping one individual, we may need to take action.

However, if you find yourself in that situation and you are a woman or are too afraid or feel like you are outnumbered or can't do anything to help, you can at least pray and call the police. But I do know of someone who was being jumped and while his friend with him did nothing, some stranger stopped their car, got out, and threw in a few punches to get the guys off of him. Who knows if that act of a stranger being brave may have saved his life.

I also know of a robbery gone bad where someone tried resisting the robber. After a struggle, the person being robbed was brutally punched, stabbed, and ultimately murdered. As they were being attacked, witnesses say they cried for help but those around did nothing. So for men in particular, I encourage you to pray to **יהוה** for guidance in advance so that when you get into those situations you are ready to respond. I also have heard of another story where a few military men off duty were in a place where someone was going to open fire and they ended up stopping the guy after a few people were injured and saving a bunch of lives because they responded quickly when the violence began. Their act of bravery seems to have saved a lot of lives. I pray that I never get in those situations at all, but I am hoping if I do I will be prepared in whatever ways I need to be and do whatever **יהוה** wants of me. I pray **יהוה** cover me in the shadow of His wings and keep me away from all violence.

11. Yes. Sadly, many people today think that the laws given through Mosheh (commonly called Moses) are old, antiquated, not applicable today, and not relevant for understanding how to love as our Creator intended. However, we see very clearly from passages such as Leviticus 19:18 that the Law of **יהוה** is a law of love. If the law says to love, why would **יהושע** come to get rid of the law as so many first-day-keeping Churches in traditional Christianity teach? This verse illustrates very clearly that the purpose of **יהוה's** law is to teach us to love. Loving others is not abolished or forbidden. **יהושע** even called this the 2nd greatest command in Matthew 22:36-40 and said, in so many words, that all the laws and prophets are related to the 1st and 2nd greatest commands in the law – which are about love.
12. Literally, it is saying when you go to plant crops in a field to not use two seeds at a time, but only one, so that each field only has one kind of crop growing. I suppose this means we should not be growing diverse kinds row by row, but field by field instead, having them properly separated from a crop of a different kind by some amount of distance to make the fields of different crops easily distinguishable and separate from one another. I do not know what that distance should be, but it

should be large enough that the two do not mix and that separate distinct fields are easily distinguishable just by looking.

Figuratively, this is also the picture of a command to not have a woman commit adultery. If a woman commits adultery then two seeds are put into her which ought not be done. Similarly, we do not want the seed of the enemy planted in our heart, but we want the seed planted by **יהוה** in our heart. This reminds me of the parables related to sewing seed in Matthew 13.

Now another thing to consider are GE (Genetically Engineered) foods, commonly referred to most people as GMOs (Genetically Modified Organisms). GMOs are essentially when a farmer wants his crops or animals he is raising to have some property that they normally can't obtain, so they have the seeds of those crops (or the animal) genetically modified to introduce other genes, sometimes from another plant or animal source, or when they stop a plant from having a gene it would normally have. The more scientifically correct term is "Genetic Engineering" (GE) or "biotechnology", but most people use the phrase "Genetically Modified Organism" or GMO to refer to things produced using modern biotechnology. Since GMO is what people are familiar with hearing and seeing, we'll also use that acronym here.

GMO food that involves taking genes from another source outside of that plant and inserting it into the seed are essentially mixing something foreign in with the seed. The purpose of the command was that you don't have two different things growing in one field. How much worse if the seed itself has been infiltrated with something foreign! If you took a gene from a cucumber and inserted it into the seed of a tomato and then plant that seed, aren't you then planting your field with a mixed seed? It's no longer just a tomato seed, it's now a tomato-cucumber seed – is it not? It sounds like a perversion to me. It seems like it goes against the purpose of the command which is to not have two different kinds planted in one field.

If you modify a seed to have two kinds, you are not following the principle of the law which is to have one kind. I don't think GMOs are a loophole in the law that permits differing kinds to be in one field. This is why I believe we should make sure our food is Non-GMO if at all possible. However, in some environments (such as believers in prison) you may not have enough options or information to know one way or the other if the food you are eating is modified; but a lot of food is GMO more than I think people realize.

How to avoid GMOs is a whole other discussion which would require a study in and of itself to cover in a more comprehensive fashion. In short, if it is labeled specifically as "Non-GMO" or has a Non-GMO Project certification, or if it is certified Organic and sold in the USA, then it is probably non-GMO and safe to eat.

I would consider some GMO foods permissible, however. For example, there is a GMO potato where the creators of it basically took genes from a potato and inserted them in order to make that potato have MORE of the same gene it already

has naturally. When this happens, that causes another gene that naturally occurs in the potato which causes the potato to turn brown inside over time to be less. The end result is a GMO potato that doesn't get brown spots inside as quickly.

Is that potato GMO? Yes. But is it Biblically forbidden? I can't say so – on what basis? Yes it is GMO but it is modified through use of potato genes native to that potato – so it's mixing the same kind with the same kind in a laboratory. Is it unnatural in the sense that it is the result of a laboratory? Yes it is unnatural – but it doesn't violate the principle of not mixing two different kinds of seed.

If we're going to ban a GMO potato that only has potato genes in it on the basis that "it just isn't natural" – are we going to apply that same standard to other things? What constitutes natural? Does that mean anything requiring a laboratory is therefore forbidden? What if food colors or additives or flavors or some other ingredient in your food required a laboratory but isn't necessarily genetically modified? I think eating natural, heirloom varieties of crops is the ideal, best, most natural choice. However, I can't say 100% for certain just because a lab was involved means the end result is forbidden by the Scriptures.

If that were the case, then you would need to research every single thing you eat to see if any lab was involved in any way in any ingredient to be consistent.

Does natural mean only heirloom varieties of plants are permitted? How do you know if what you are eating is an heirloom variety? I view eating natural as the best choice to make, and the ideal situation to be in, but I can't say I find a Scriptural command expressly forbidding something that isn't "natural". If that were the case, does that mean a kosher certified non-GMO organic vitamin pill that happened to have been created in a laboratory is now forbidden?

If I'm going to say something is certainly forbidden, I need a Scriptural basis I can apply consistently. In the case of genetically modified plants or animals introducing genes from a source outside of that plant or animal, a foreign source of genes, that food appears to be violating the Biblical principle of not mixing two kinds. However, if the only genes involved are those native to the plant or animal, I can't say for certain that there is a Biblical principle being violated. However, my personal choice when I eat is always non-GMO food.

See [the reading notes for Week 46 of the Annual Reading Schedule](#) for a little more information related to GMOs.

What about bananas and other fruits that appear seedless? See [the reading notes for Week 1 of the Annual Reading Schedule](#) for more information on that subject.

13. See [the reading notes for Week 46 of the Annual Reading Schedule for comments related to this question which give you my perspective on the subject](#). Search the comments in those notes on the last few pages for my answer.

14. No. Some teach that this is only forbidding tattoos if done “for the dead”, however, the Hebrew word “lo” (which means “No” or “Do Not”) is in Leviticus 19:28 two times indicating there are two distinct commands: 1) Do not put cuttings in your flesh for the dead, and 2) Do not put tattoo marks on you.

However, consider this: Is the purpose of Leviticus 19:28 to give you permission to cut yourself? Is it teaching, “Go ahead – cut yourself – as much as you want – just don’t cut yourself for the dead – only that you can’t do.” Obviously not. We know that’s not what this verse is teaching. The pagans may have cut themselves for the dead and that may be why this verse is written the way it is. However, I do not believe **יהוה** wants us to cut ourselves for any reason.

Also, this block of text in Leviticus 19 in the Hebrew also includes not eating meat with the blood (in verse 26). In English, we see verse numbers like verse 26 and verse 28, but originally there was no verse numbering system. It’s just one big block of text originally. So does that mean you can eat blood (from verse 26) as long as you don’t eat blood “for the dead” (from verse 28)? You can’t eat blood and unless you are having a piercing done or undergoing a medical procedure to save your life, you shouldn’t be cutting yourself for any reason – not just “for the dead”.

I believe Tattoos are completely prohibited. If you have one, you may be permanently stuck with it because it is very difficult to get them removed. But if you have repented and been immersed, there is forgiveness.

Also, consider the “mark” of the beast mentioned in the book of Revelation. “Mark” is similar to the word tattoo. Perhaps it is forbidding all markings on our flesh. Perhaps the “mark of the beast” will be a tattoo? If it is, which I don’t know, but if it is, you certainly would not want to think the laws are abolished and take that tattoo mark if it is a tattoo. We know that the law to avoid tattoos is not abolished. We are expected to avoid tattoos as the law teaches.

Also – consider a similar verse found in Deuteronomy 14:1.

15. Stand up (Leviticus 19:32). This society has lost respect & honor for the grey/white-haired; but the Scriptures teach grey hair is a crown of splendor (Proverbs 16:31).
16. Death (Leviticus 20:9). **יהוה** is serious about the need to respect and honor our parents. This is not something to take lightly.
17. Leviticus 21:1 specifically mentions the Sons of Aharon and verse 6 specifically says why they are commanded what they are commanded in verses 4 and 5 – which is because they bring the offerings of **יהוה** made by fire and the bread of their Elohiym. Who does these things except the Sons of Aharon? So “leader” or “chief man” or whatever word is here seems to be talking only still about the Sons of Aharon. I don’t think it is specifically the High Priest being talked about only in

verse 4, although he certainly would be included in it, but I don't think it's referring only to him. The reason being, later on in Leviticus 21:10 it specifically singles out the High Priest by saying "high priest". If verse 4 were also about the High Priest, I would expect the same words to be there.

Reading Notes

- Deuteronomy 22 restates a few of the commands from this reading but sometimes in a slightly different way. See [the reading notes for Week 46 of the Annual Reading Schedule for comments related to this reading](#).
- A lot of what I'm about to share are just my opinions on how to deal with the woman's monthly cycle in day-to-day household situations. I'm not saying everybody has to do things the way I do, but for those interested I will share my views on how I like to do things at home and what advice I would give.

The laws related to a woman's monthly period in Leviticus 15 are interpreted many different ways. Some believe that as long as a woman puts a blanket or towel under her when she sits or lays, that as long as no blood got on anything, all she has to do is wash that blanket or towel when her period is over and all the objects that were under her are considered clean if she didn't sit on them directly. I question if that is true and if that is the correct way to understand these laws. If that is the case, then wouldn't the first thing she is sitting on actually be her clothing anyhow, thus making a towel or blanket unnecessary? So it does seem to me that it's quite possible that even if you put a towel or blanket down that perhaps the things under her are still becoming unclean. I am not 100% certain on the correct interpretation.

Since I am not 100% certain, I think the best way to deal with this is for women to have separate things to sit and lay on during their monthly period. Women should know their cycle and be paying close attention in the days leading up to their expected period date and checking periodically to make sure they know if they are in their period or not. Wives should promptly communicate to their husbands if they are in their period and husbands should make sure they count the 7 days of separation also and avoid touching her at all during this time of separation.

Another way to deal with this, if the woman disagrees but the man is concerned about staying clean, is for the man to have his own separate bed and his own separate chair that women do not use. This way, if he wants to avoid becoming unclean, he has the option to lay or sit on something that he doesn't need to be concerned about causing him to become unclean.

For the toilet situation, it is best to have separate toilet seats – one for women on their period and one for women not on their period and men as well. It's best to have two separate toilets but since many people don't have that option, the next best thing is to swap out toilet seats and just not permanently connect the toilet seat. Then, when the woman is on her period she can take off the clean toilet seat, put on

the unclean one, and when she is finished, take the unclean one off and put the clean one back on. This is an inconvenience for her, but it makes it more likely that the man or others will remain clean.

If she is not physically well enough to change toilet seats, the man could put on long rubber gloves (the thick yellow kind used for cleaning) and change it when he needs to for himself instead. As long as his skin doesn't actually touch the seat directly, my understanding is he does not become unclean. My understanding is that he would have to have direct skin contact with something she sat or laid on for him to become unclean. I could be wrong, but that's my belief and understanding at this time.

However, if blood were on the seat and it got on the gloves and then he touched the gloves and the blood came into direct contact with his skin, then he would definitely become unclean. So he would have to be careful. In that situation it is unclear if his uncleanness is until evening or for 7 days if direct contact with the blood occurs in any way. I would think it could be for 7 days if it involves direct skin contact with the blood.

Another alternative is for the man to use a portable commode like the ones they use bedside in hospitals. Then, he could get out the commode as needed, use it, empty it into the toilet bowl without directly touching the toilet seat or bowl itself, and clean it. It is debatable whether or not cleaning it on a Sabbath would be appropriate. I'm not sure about that.

Regarding cleansing things she sat or laid on – some might believe when her period is over the bed mattresses or pads are automatically clean but the sheets just need to be washed. I am not sure that interpretation is correct. I would advise having a separate bed for when she is on her period. We definitely want to make sure any clothes or sheets, blankets, pillow cases, towels, etc. are all washed when her period is over. She can put these in the washer 7 days after her period starts shortly before sunset, take a shower at sunset, and after the shower put the clothes in the dryer. The clothes, blankets, pillow cases, towels, etc. would be considered clean as long as they were washed before sunset. She should use a fresh clean towel in the bathroom, not one she may have used during her period.

If the 7th day of separation falls on a Sabbath, wash and dry as much as you can before the Sabbath. Then, fill the washer with water before the Sabbath starts and turn the washer off with a full load of water still in the washer. Then, near the end of Sabbath, she can just put the clothes she has on and the sheets or towels she used on Sabbath in the washer (without turning it on) and just make sure they go under the water. However, I would not turn the washer on while it is the Sabbath. Instead, just make sure the clothing and towels go all the way under the water before taking a shower after Sabbath has ended. After Sabbath is over, she can turn the washer on and let it go through the full cycle and then put them in the dryer. The reason I say a shower "after Sabbath" is most people don't have a Mikveh filled with water to get in for Biblical cleansing and due to modern showers using hot water heaters, and not

being able to cook water on Sabbath, most people are not going to want to take a cold shower on Sabbath – and it's unclear to me if sunset or one of the later twilights is when Biblical sunset actually occurs. Any sources of water we have authority over should not have heat applied on Sabbath, generally speaking. I say, "generally speaking" because it's difficult to know what to do in certain life and death or medical situations, or if the water source or heating source is actually owned by someone else and damage to property of someone else could occur – which raise other Biblical questions. Modern technology complicates how to answer Biblical questions.

If you have a front-load washer the above steps might not be possible because front loaders might not work as well as top-loaders do. In that case, if you have a front load washer that can't be pre-filled with water, still wash and dry as much as you can before the Sabbath. Then, for the woman's clothes, towels, sheets or other things used on Sabbath day, I would put them in the washer near the end of the Sabbath with no water in it, but I would not actually run the washing machine on the Sabbath. I would put the clothes in the washer without turning the washer on. I would wait until Sabbath is over before running any washer or dryer.

If you live in an apartment building or other situation where you don't have enough privacy to follow these steps, then my advice would be slightly different. In that situation, use a big laundry bag and put all your unclean clothes in the laundry bag. When your period is over and you have cleansed yourself, take your laundry bag to the place you do laundry and, if you are cautious enough, you should be able to empty the laundry bag into the washer without actually touching any of the things in the laundry bag directly. Then, at last, you can throw the laundry bag in the washer also after it is emptied and wash that with everything else.

When the washer is done, you could use a clean dry towel to cover your hands while you reach in the washer to pull out the clothes to put them in the dryer. If you touched the clothes or other things you sat or laid on during your period with your bare skin, you would become unclean. However, if you use a clean dry towel as a barrier between your hand and the things you are pulling out of the washer, then you avoid direct skin contact and as long as you keep it from touching your skin then you remain clean. If it were to touch your skin, you would be unclean until evening since the clothes, sheets, etc. themselves won't be cleansed until after the sunset that occurs after they are cleaned. So just be careful when pulling things from the dryer for it to not touch your skin directly. If it happens on accident that garments of some kind do touch your skin directly before they were cleansed, then you will need to follow Leviticus 15:27 which says wash your garments and bathe in water. If this seems too difficult, you could just choose to grab the clothes with your bare hands and just become unclean and do what it says in Leviticus 15:27; but I think that when possible we should try, in most situations, to remain clean. However, I realize some of this may be too detailed and too much for some to do, so just do your best.

However, if you ever see any period blood stains on any clothing, that clothing is still unclean and you should avoid touching that garment with direct skin contact when possible until the blood stain is removed from the garment. Definitely don't touch the blood because it is quite possible that could make you unclean for another 7 days. That part is unclear to me and I'm not 100% certain though.

And just to be clear, I myself begin Sabbath observance at sunset but I end the next day at nautical twilight (which is later than sunset) because I am not 100% certain that the day ends at sunset. Since I'm not sure, I go until nautical twilight which is later (research online to see the difference – it changes throughout the year – sometimes around 50-70 minutes after sunset approximately, plus or minus some time).

My understanding is that 7 days after her period starts, after sunset that evening, she will be clean. So if her period started at 3 PM on the first day of the week, the next week at the end of the 1st day at sunset she would be clean. This is slightly more than 7 days, but less than 8 days, so I think it's the correct way to count. If you stopped the count the evening before, it would have been less than 7 full days which seems possibly incorrect.

If a tub was brand new and you wanted to keep it 100% definitely Biblically clean, then women would need to avoid baths and showers during their period if possible so that the blood does not get the tub unclean. I would guess most tubs are probably already Biblically unclean. For this reason, I recommend a removable bathtub mat for people to step on while showering to avoid always becoming unclean when using the shower. Most people only have one tub, but if you had multiple then you could reserve one for when a woman is on her period. Standing while bathing is better if a woman on her period needs to bathe because sitting down in the tub would definitely make it unclean. It does not command she end her period with a bath or shower, however, we see in 2 Samuel 11:4 that Bathsheba was "cleansing herself from her uncleanness". I believe this was a bath she was taking after the 7 days of separation. Also, just as a matter of hygiene, it makes sense for a woman to shower after 7 days of having a period – after 7 days of separation.

If you don't have multiple chairs or multiple beds for the man to stay clean, or if the man's wife does not want to accommodate him for some reason, the next best thing the man can do is put down sheets and towels under him when he sits or lays so that he does not come into direct contact with her or with what she has sat or laid on. While I'm not 100% certain I understand these laws correctly, this might be sufficient to keep him clean as long as he doesn't have direct skin contact with what she has sat or laid on. Again, I'm not 100% certain that's correct, but I'm guessing that may be sufficient at this time. At the end of the day, just do the best you can. It is not a sin if you do happen to become unclean by something a woman sat or laid on. I say that because we do not see a sin offering being required. All we see is that we must wash our clothes and bathe in water and be unclean until evening. No sin offering is mentioned for that, however, in Leviticus 15:20-23. However, there is value to being

clean and the time of a woman's separation is a good time for a man to draw closer to **יהוה**, do ministry things, or get work done around the house, etc. when it is not Sabbath.

- Leviticus 15:24 is talking about an accidental situation where a man was with his wife and didn't know she would have started her period, and she didn't know either. A woman should always check before being with her husband, but if she checks, thinks everything is OK, and still starts her period unexpectedly in the process, then that is where Leviticus 15:24 comes in. The reason I believe Leviticus 15:24 is discussing an accidental situation is because in Leviticus 20:18 it gives a penalty for this act – being cut off from the people. Being cut off may be referring to either being put to death or, possibly, being sent away out of the land. I'm not 100% certain in this case. My understanding is that the penalty in Leviticus 20:18 is for when a man knowingly, purposefully commits this act. I could be wrong, but that's my understanding at this time.
- Notice in Leviticus 20:18 it also mentions uncovering her nakedness. So she should remain separate and covered and be very private during her time of separation. It would also be a good idea for her to make sure any grocery shopping or errands are done before her time of separation so that she does not need to go out anywhere either, because wherever she goes she could make things unclean by sitting on them or make people unclean by touching them. Her time of separation is a good time for her to be alone, pray, and read the Scriptures. In close quarters, you might not be "alone" much; but you can be more to yourself during this time if you want.
- Special circumstances like what a priest may have been required to do for being able to do his priestly duties, the Day of the Atonements, the monthly time of separation (and other Scriptures that reference it such as during the birth of a child, for example), and other times of separation (due to spotting, abnormal bleeding, etc.) are the only times when a husband can refuse his wife physically or a wife refuse her husband physically. Priests would have been required to be Biblically clean to take part in Set-Apart matters. Day of The Atonements is a time for affliction and marital relations are the opposite of affliction and therefore a violation of the command to afflict our being on Day of The Atonements. During a wife's period (or other spotting or abnormal bleeding similar), what if a husband might have a hard time just hugging his wife and not taking things further? So he shouldn't be pressured by his wife to comfort her by holding her or other things during her period. She needs to be separate and let him be separate from her. It is a sin to lie together, so don't play with fire – stay separate. Don't do cuddling or other things, just stay separated and keep yourself safe from sinning. In certain situations, such as a wife grieving the loss of a person very close to her (parent, child, etc.) maybe the husband would make an exception to the "no hugging" perhaps – if they are both fully clothed and he will definitely exercise necessary self-control – but he would become unclean.

- When the woman has spotting or bleeding outside of her normal monthly period, she needs to remember that she has to stay separate from the time the bleeding starts until 7 days AFTER the bleeding stops. The 7 day count for spotting or other abnormal bleeding starts when the bleeding stops and she's cleansed of her discharge in those situations according to Leviticus 15:28.
- Regarding Leviticus 19:27, I believe if a man is shaving his face every day or shaving his head, he is definitely in violation of this law. Beyond that, it is debatable as to how we obey this command. I will just say that if you shave your face or head, you are definitely violating this law. For myself, out of caution, I let my hair grow and comb it back. Every so often, I will just cut along the back or back bottom part of my head or pull all my hair together on the back of my head and cut off what I can hold together in my hand to keep my hair from growing long. I think this is probably avoiding breaking this law in regards to the part about the head.

For the beard, for the first eight years I had a full beard, I only trimmed my beard once. Since then, I rarely trim the beard because it barely grows longer, at a slow rate. When I trim it, I cut straight across the bottom of the beard. I do not think it would be right to use a beard trimmer and go around my face in a round fashion. Rather, I think it is more correct and permissible to cut straight across the bottom of the beard to make the bottom of the beard appear square with corners. However, again, this is debatable and I recognize there are different views on this. But if you are shaving your face, I do believe you are definitely in violation of the command.

Man was made in the image of Elohiym, and whatever facial hair our Creator has given us is part of that image. We do not want to destroy the way He naturally made us. Hair is a natural part of our body and I think we should let it be natural. Trimming, to a certain extent and if done in a certain way, is permissible – but I think we should let ourselves be the natural way we were created to be.

- Leviticus 19:35-36 is teaching us about the importance of not cheating people out of money or products or being deceitful for the sake of profit. Having a right scale is about weighing out things when buying or selling. We wouldn't want to make something appear to weigh one amount when it really doesn't in order to sell less for more and make a bigger profit. That would be deceitful and wrong according to the Torah (Law).
- Leviticus 20:7-8 is teaching us that part of being Set-Apart (Holy) and walking in Set-Apartness (Holiness) is obeying יהוה's laws. Contrary to what is commonly taught by first-day-keeping Churches, the keeping of יהוה's laws are part of Set-Apartness (Holiness).

Related Verses

Day of Atonement: Leviticus 23:27-32, 25:9, Numbers 29:7-11, Acts 27:9-10

Greatest Commands: Deuteronomy 6:4-5, Matthew 22:36-40, Romans 13:9, 1 Timothy 1:5, 1 John 4:7-21, James 2:8

Sowing Seed: Genesis 47:23, Leviticus 11:37-38, 26:16, Deuteronomy 11:10, 22:9, Psalms 126:6, Ecclesiastes 11:6, Isaiah 30:23, 55:10, Jeremiah 31:27, 35:7, Amos 9:13, Matthew 13:3-43, 25:24, Mark 4:24-32, Luke 8:4-15, 1 Corinthians 9:11, 2 Corinthians 9:9-11

Garment of Two Threads: Deuteronomy 22:11

Pure Garments: Genesis 41:42, Exodus 28:6, 8, 15, 39:2, 5, 8, Leviticus 6:10, 16:4, 32, 1 Samuel 2:18, 22:18, 2 Samuel 6:14, 1 Chronicles 15:27, Psalms 45:13-14, Esther 8:15, Isaiah 52:1, 61:3-10, Ezekiel 44:17, Matthew 22:11-12, Revelation 3:4-5, 18, 16:15, 19:8

Infected Garment: Leviticus 13:47-51

Our Filthy Garments Which He Removes From Us: Isaiah 64:6, Zechariah 3:3-4

Mediums & Spiritists: Deuteronomy 18:9-12, 1 Samuel 28, 1 Chronicles 10:13, 2 Kings 21:6, 23:24, 2 Chronicles 33:6, Isaiah 8:19, 19:3, 29:4

Adulterer/Adulteress/Adultery: Exodus 20:14, Deuteronomy 5:18, Job 24:15, Psalms 50:18, Proverbs 6, 30:20, Isaiah 57:3, Jeremiah 3:8-9, 5:7, 7:9, 9:2, 13:27, 23:10-14, 29:23, Ezekiel 6:9, 16:32-38, 23:37-45, Hosea 2:2, 3:1, 4:2-14, 7:4, Malachi 3:5, Matthew 5:27-32, 12:39, 15:19, 16:4, 19:9, 18, Mark 7:21, 8:38, Mark 10:11-12, 19, Luke 16:18, 18:20, John 8:3-11, Romans 2:22, 7:3, 13:9, 1 Corinthians 6:9, 2 Corinthians 2:17, Galatians 5:19, Hebrews 13:4, James 2:11, 4:4, 2 Peter 2:14, Revelation 2:22

Brother's Wife: Matthew 14:3-4, Mark 6:17-18, Luke 3:19

Has A Defect: Leviticus 22:20-21, 25, Deuteronomy 15:21

The Veil: Exodus 26:31-33, Matthew 27:51, Mark 15:38, Luke 23:45, 2 Corinthians 3:13-18, 4:3, Hebrews 6:19, 9:3, 10:20