

Niddah, When and How to approach a Holy God

Approaching a subject like Niddah - a separation during a woman's time of Menstrual impurity - is a tough subject in a mixed community, and in front of children. But if you can trust me for this teaching time, I will show you that this is actually a very beautiful thing, and not offensive at all.

These are the verses we will be focusing on to begin our discussion. Leviticus 15:19-31

¹⁹ “When a woman has a discharge, and the discharge in her body is blood, she shall be in her menstrual impurity (Niddah) for seven days, and whoever touches her shall be unclean (Tamei) until the evening. ²⁰ *r*And everything on which she lies during her menstrual impurity (Niddah) shall be unclean. Everything also on which she sits shall be unclean. ²¹ And whoever touches her bed shall wash his clothes and bathe himself in water and be unclean until the evening. ²² And whoever touches anything on which she sits shall wash his clothes and bathe himself in water and be unclean until the evening. ²³ Whether it is the bed or anything on which she sits, when he touches it he shall be unclean until the evening. ²⁴ And *s*if any man lies with her and her menstrual impurity comes upon him, he shall

be unclean seven days, and every bed on which he lies shall be unclean.

²⁵ “If ^ta woman has a discharge of blood for many days, not at the time of her menstrual impurity, or if she has a discharge beyond the time of her impurity, all the days of the discharge she shall continue in uncleanness. As in the days of her impurity, she shall be unclean. ²⁶ Every bed on which she lies, all the days of her discharge, shall be to her as the bed of her impurity. And everything on which she sits shall be unclean, as in the uncleanness of her menstrual impurity. ²⁷ And whoever touches these things shall be unclean, and shall wash his clothes and bathe himself in water and be unclean until the evening. ²⁸ But ^uif she is cleansed of her discharge, she shall count for herself seven days, and after that she shall be clean. ²⁹ And on the eighth day she shall take two ^vturtledoves or two pigeons and bring them to the priest, to the entrance of the tent of meeting. ³⁰ And the priest shall use one for a sin offering and the other for a burnt offering. And the priest shall make atonement for her before the LORD for her unclean discharge.

³¹ “Thus you shall keep the people of Israel separate from their uncleanness, lest they die in their uncleanness by ^wdefiling my tabernacle that is in their midst.”

If we walk slowly through these verses, we see a few different things. The word unclean and the word impurity sound the same in English, but in Hebrew these are two different things. The word Tamei means ceremonially unclean, defiled or impure. I recently heard it understood as “dysfunctional” in contrast to the idea that when something is clean is in proper function, therefore tamei is not functioning properly, or not for proper function. This needs to be clarified, this is not sin. A woman in her menstrual cycle is not in sin. The words for sin is different - chata.. But we'll get to that a little later. Let's get back to this word impurity, or rather separation - Niddah.

אמט

Tet is a snake, encircling, surrounding, a twisting. It is open on top meaning there is something trapped inside it's a container, in the darkness. The number 9, like 9 months in the womb.. Completeness to birth, a new beginning.

Mem chaotic like waters, unstable, open on the bottom leaking out as in uncontrollable, or coming from as in a stream, it depicts movement
Aleph the ox or authority, the strength.

Tamei means instability and chaos surrounds you and controlling you.

Strongs defines it as תָּמֵא *tâmê'*, 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.**

In contrast

טהור

Tet is a snake, encircling, surrounding, a twisting. It is open on top meaning there is something trapped inside, in the darkness.

Hey is an open window with a fresh wind of revelation, it is arms up receiving the Ruach

Vav is a nail, it connects, like a tent peg keeping something stable

Resh is the back of the head, representing what has happened in the past. It is the prince off the throne walking around.

Tahor is therefore a picture of being encircled or surrounded by fresh revelation and stability in your past and relationship

Strong's definition טָהַר tîhâr, taw-hare'; a primitive root; properly, to be bright; i.e. (by implication) to be pure (physical sound, clear, unadulterated; Levitically, uncontaminated; morally, innocent or holy):—be (make, make self, pronounce) clean, cleanse (self), purge, purify(-ier, self).

And now let's investigate this word Niddah

נִדָּה

Nun is a fish or a new sprout of vegetation. It symbolizes action or life

Dalet is a door or a gate or a page. It symbolizes a door or a path or way of life or more directly, movement into or out of.

Hey is a window. It means to show or to reveal. **it is arms up receiving the Ruach**

Niddah therefore is a picture of movement taken for life when something is revealed

Strong's definition is

נִדְּחָה niddâh, nid-daw'; from H5074; 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).**

So what is this movement taken when we discover this discharge of blood? How do we walk this out? Let's go back to these scriptures.

²⁰ *r*And everything on which she lies during her menstrual impurity (Niddah) shall be unclean. Everything also on which she sits shall be unclean. ²¹ And whoever touches her bed shall wash his clothes and bathe himself in water and be unclean until the evening. ²² And whoever touches anything on which she sits shall wash his clothes and bathe himself in water and be unclean until the evening.

Basically any physical contact, whether directly or indirectly, causes others to also become Tamei. We're currently living in the world of Quarantine, we know how

isolation can cause distress, so why would our Abba Father want us women to be put through this kind of quarantine every month? And what does it mean that we are Tamei? We all know the scene of a leper walking around swinging a bell crying “unclean, unclean” should women do this every month for 7 days?

So let’s talk for a moment about this idea that “unclean” is transferable. We know from [Numbers 6:6](#) - “All the days that he separates himself to the LORD he shall not go near a dead body. That a Nazirite can’t even go NEAR a dead body lest it make him tamei, so even proximity to something unclean can make you unclean. How near is near? Well, you can be made unclean by someone spitting on you. By today’s Covid Standards to protect one from - as our Canadian Prime Minister says “Speaking moistly”, I’d say 6 feet might be the one measure of how close “near” is.

HMMM. Do you think it’s possible for a man and woman in their own home to remain 6 feet from each other at all times, lest that husband contract ritual impurity from his wife? Seems a little extreme. But wait a minute. This husband would also have to keep his distance from any person out on the street who would also be ritually impure also. Do we know all the things that can make one ritually impure? Any discharge from the body... such as a cut on

the arm, or ringworm or diarrhea. Do we always know when someone has something such as this? Or what if the person who sat on the bus just before you got on had one of these things. Unclean can be transmitted by touching the object after the unclean person also touched that object. What I'm saying is, it is essentially very difficult to remain ceremonially clean, you have to be very intentional about it, And this is why there was Mikveh pools at the Temple, in the very steps of the temple, in order to provide the means of taking those immersion baths in order to enter the temple in a tahor state.

So what happens on a SPIRITUAL level when you are Tamei? What happens between you and Yehovah?

In Revelation 21 we see the dwelling place of Yehovah coming to earth. Everything old is made new again. There is no death (therefore nothing can be made unclean from it), there is no pain, no crying... There's also no liars and sorcerers, or idolaters, they are put in to the second death. The dwelling place is a city, not a building. YHVH is the light at the centre of the city.

27 But nothing unclean will ever enter it, nor anyone who does what is detestable or false, but only those who are written in the Lamb's book of life.

We need to know, here and now, how to recognize what is unclean, and learn to avoid coming in contact with what is unclean, for the end of days when it will be necessary for daily life in the city when we live face to face with our Messiah in the Holy City of Jerusalem.

So let's go back to that first set of verses, Leviticus 15. Don't touch, don't go near, don't touch what has touched - anything unclean. This requires quite a bit of intentionality. I think our life in 2020/21 has made us very aware of this kind of attention to detail required to remain "ceremonially clean". Walking this out in our homes on a monthly basis as a practice for when we do have the potential of going to the Temple/Holy City has value. Learning to be set apart in this season of uncleanness is just as important as learning to check the labels on our food to make sure we are eating biblically kosher foods. Remember that season at the beginning of walking out Torah? There was constant label reading. And when we are out in public, we still need to make sure we know what we are eating. It takes vigilance.

At home, if you can, sleep in another bed, sit on only one chair, avoid touching people, and if you have the blessing,

have others make the food for that week. And at the end of the week, find a way to completely immerse yourself in water. Try it just once. It's very difficult. But there is value in the process. The experience of separating oneself for the benefit of the community, (even though they are themselves unclean) is of benefit for the learning process. It teaches us that not only are we responsible for our own personal clean and unclean condition, but we are also responsible for making another member of the community unclean. Think back to the question "Am I my brother's keeper?", well, yes, if you know you are in an unclean state, you have a responsibility to separate yourself from "Infection" or "Effecting" others.

Is Niddah, the word Strongs defines as 5079, is defined as ceremonially impure, but it's more than the word Tamei which is also defined as ceremonially impure.. Niddah implies something must be separated. Leviticus 20:21 If a man takes his brother's wife, it is impurity (Niddah).^[fn] He has uncovered his brother's nakedness; they shall be childless... there must be a separation.

2 Chronicles 29:3-5 In the first year of his reign, in the first month, he opened the doors of the house of the LORD and repaired them. He brought in the priests and the Levites and assembled them in the square on the east and said to them, "Hear me, Levites! Now consecrate

yourselves, and consecrate the house of the LORD, the God of your fathers, and carry out the filth (niddah)^[fn] from the Holy Place... there needs to be a separation.. The consecration is a form of separating - they are separating the house of Yehovah and they are separating themselves in order to restore the holiness to the Temple

Lamentations 1:17 Zion stretches out her hands, but there is none to comfort her; the LORD has commanded against Jacob that his neighbors should be his foes; Jerusalem has become a filthy (Niddah) thing among them. There is none to comfort Zion, for she is unclean, she needs a separation.

Let's look at Leviticus 10:10 **10**You are to distinguish between the holy and the common, and between the unclean and the clean,

Leviticus 10:10 provides orientation. It states that the priest must distinguish between two pairs of overlapping categories:

- A. The holy things (qodesh) and
- B. The common things (chol);

- b. The unclean (tame') and
- a. The clean (tahor).

That which is "holy" is set apart to God, and must also be "clean." All that is not "holy" is "common." That which is common can be either ritually clean or unclean. Hence there are actually three categories: (i) holy and clean, (ii) common and clean, (iii) common and unclean. There is a close connection between "cleanness" and "holiness" and an incompatibility between "uncleanness" and "holiness."

You see, this isn't just about women, it effects all people, and we all have these various "conditions" at different times. But what is most important is to see that one can not come into the presence of the Tabernacle

There is a prayer in the siddur - and we have just finished our season of counting the Omer - this is a prayer for counting the Omer it says: Master of the Universe, you commanded us through, Your servant, to count the Omer Count in order to cleanse us from our encrustations of evil and from our contaminations, as You have written in Your Torah: You are to count from the morrow of the rest day, from the day you brought the Omer offering that is waived - they are to be seven complete weeks. Until the morrow of the 7th week you are to count 50 days, so that the souls of Your People Israel be cleansed of their contamination. Therefore, may it be Your will, Yehovah, Our God and the

God of our forefathers, that in the Merit of the Omer Count that I have counted today, may there be corrected whatever blemish I have caused in the sefira. May I be cleansed and Sanctified with the Holiness above, and through this may abundant Bounty flow in all the worlds. And may it correct our lives, spirits, and souls from all sediment and blemish; make cleanse us and Sanctified us with your exalted Holiness. Amen selah

(Sefira - means the period of time between Passover and Shavuot)

I found this prayer very interesting in that it recognizes that we are in this 50 days purifying ourselves for the wedding Feast of Shavuot. and that's what this Niddah, this separation, is all about is preparing ourselves for the intimacy that comes when we come into The Presence of Yehovah.

Let's look at a Bible character who went through this process of being prepared to come into the intimate relationship with Yehovah. Let's read from Ezekiel 16

1Again the word of the LORD came to me: **2**"Son of man, make known to Jerusalem her abominations, **3**and say, Thus says the Lord GOD to Jerusalem: Your origin and your

birth are of the land of the Canaanites; your father was an Amorite and your mother a Hittite. **4**And as for your birth, on the day you were born your cord was not cut, nor were you washed with water to cleanse you, nor rubbed with salt, nor wrapped in swaddling cloths. **5**No eye pitied you, to do any of these things to you out of compassion for you, but you were cast out on the open field, for you were abhorred, on the day that you were born.

6“And when I passed by you and saw you wallowing in your blood, I said to you in your blood, ‘Live!’ I said to you in your blood, ‘Live!’ **7**I made you flourish like a plant of the field. And you grew up and became tall and arrived at full adornment. Your breasts were formed, and your hair had grown; yet you were naked and bare.

8“When I passed by you again and saw you, behold, you were at the age for love, and I spread the corner of my garment over you and covered your nakedness; I made my vow to you and entered into a covenant with you, declares the Lord GOD, and you became mine. **9**Then I bathed you with water and washed off your blood from you and anointed you with oil. **10**I clothed you also with embroidered cloth and shod you with fine leather. I wrapped you in fine linen and covered you with silk.^a **11**And I adorned you with ornaments and put bracelets on your wrists and a chain on your neck. **12**And I put a ring on your nose and

earrings in your ears and a beautiful crown on your head. **13** Thus you were adorned with gold and silver, and your clothing was of fine linen and silk and embroidered cloth. You ate fine flour and honey and oil. You grew exceedingly beautiful and advanced to royalty. **14** And your renown went forth among the nations because of your beauty, for it was perfect through the splendor that I had bestowed on you, declares the Lord GOD.

Wait a minute, that baby was unclean in it's blood of impurity... who cleaned it up? Who took that baby from the tamei stage to the tahor stage. Remember we mentioned tamei was dysfunction and tahor was function. Function, as in prepared to do what it was designed to do. Dysfunction as in not operating as it was designed to do. This baby was designed to LIVE, TO GROW TO FLOURISH, TO BECOME THE BRIDE. Who reset this baby on the path to life and maturity and prepared to be the bride?

Yeshua did.

He did that for us too.

We talk about Yeshua being our Passover Lamb. We also talk about Him as our Yom Kippor Goat for Atonement. But did you know He is also our Ashes of the Red Heifer?

Can someone read Numbers 19

Hebrew 9:12 he *j*entered *k*once for all into the holy places, not by means of *l*the blood of goats and calves but *m*by means of his own blood, *n*thus securing an eternal redemption. ¹³ For if *o*the blood of goats and bulls, and the sprinkling of defiled persons with *p*the ashes of a heifer, sanctify¹ for the purification of the flesh, ¹⁴ how much more will *q*the blood of Christ, who through the eternal Spirit *r*offered himself without blemish to God, *s*purify our² conscience *t*from dead works *u*to serve the living God.

If we look at the details of numbers 19 and we notice that we need to wash ourselves on both the third day and the seventh day, then what happened on the third day since creation and the seventh day since creation. In this third DAY since creation, what we see is the bulk of what's going on in the Torah it is the season of Abraham's life, Jacob's life, of Israel's life, it is the season of Joshua and the tribes, it is the season of the kings, and the Davidic reign. In other words if we are not cleansed by immersion into the Torah we are not clean. And what happened on the 7th day since creation or rather what happens in the seventh DAY since

creation, well that is the sabbatical reign. If we are not immersed in that season after the year 2045 if we are not cleansed in that season we will not be clean for eternity.

So what about the part in numbers 19:5-6 **5** And the heifer shall be burned in his sight. Its skin, its flesh, and its blood, with its dung, shall be burned. **6** And the priest shall take cedarwood and hyssop and scarlet yarn, and throw them into the fire burning the heifer. **7**

What does Cedarwood and Hyssop and Scarlet Yarn have to do with cleansing?

Biblemeanings.info tells us this

Wood, Cedar

The signification of **wood**, is the good of merit That shittim wood was a species of cedar, is evident in **Isaiah**:--

I will set in the wilderness the cedar of Shittah, and the myrtle, and the wood of oil (*Isa. 41:19*);

where **the cedar of Shittah** denotes spiritual good, and **the wood of oil** celestial good. As the good of merit that belongs to the Lord alone is the only good that reigns in heaven, and that makes heaven, therefore this wood was the only wood employed in the construction of the tabernacle (by which heaven was represented); as for

instance for the ark itself, in which was the testimony; for its staves; for the table upon which were the breads of faces, and its staves; for the planks of the Habitation; for the bars and pillars of the covering; and also for the altar and its staves; as is evident from (verses 10, 13, 23, 28) of this chapter; from (*Exod. 26:15, 26, 37*) of the following chapter; and (*Exod. 27:1 and 6*).

Hyssop

The signification of "hyssop," is external truth, which is a means of purification. [2] As "hyssop" has this signification, it was therefore employed in cleansings, which in the internal sense signified purifications from falsities and evils, as in the cleansing of the leprosy, in Moses:--

The priest shall take for the leper that is to be cleansed two living clean birds, and cedar wood, and scarlet and hyssop, and shall dip them in the blood of the bird that was killed, and he shall sprinkle upon him that is to be cleansed (*Lev. 14:4-7*);

and in like manner "in the cleansing of a house, if the leprosy be in it" (*Lev. 14:49-51*). For preparing the water of separation by which cleansings were wrought, cedar wood and hyssop were also employed (*Num. 19:6, 18*); by "cedar wood" was signified internal spiritual truth, and by "hyssop" external; thus by "cedar" an interior means of

purification, by "hyssop" an exterior one. That "hyssop" denotes a means of purification is very manifest in David:-

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Thou shalt purge me with hyssop, and I shall become clean; Thou shalt wash me, and I shall be whiter than snow (*Ps. 51:7*)

where "to be purged with hyssop and made clean" denotes external purification; "to be washed and made whiter than snow," internal purification; "snow" and "whiteness" are predicated of truth.

FROM GOTQUESTIONS.ORG

Question: "What is the significance of a scarlet thread?"

Answer: The Bible mentions a scarlet thread in several different contexts, from an unusual childbirth to the high priestly garments to the conquest of Canaan.

One reference to the scarlet thread in the Bible occurs during the birth of the twin sons of Judah and Tamar ([Genesis 38:27-30](#)). As Tamar was giving birth, the arm of one twin, Zerah, reached out of the birth canal, and immediately the midwife tied a scarlet thread to the

baby's wrist to designate Zerah as the firstborn. As it turned out, however, Zerah was not the firstborn; the arm was withdrawn into the womb, and the other twin, [Perez](#), was born first.

In the case of Perez and Zerah, the scarlet thread was to indicate who was to have the designation and privileges of the firstborn. To all appearances, Zerah seemed to be the one, but God had different plans, and Perez was the firstborn. In God's providence, it was through Perez that the line of the Lord Jesus Christ proceeded ([Matthew 1:3](#)).

The Bible also mentions scarlet thread or scarlet yarn as part of the tabernacle's curtains ([Exodus 26:1](#)) and the high priest's [ephod](#) ([Exodus 28:6](#)), along with threads of gold, blue, and purple. Scripture does not comment on the significance of those colors in the curtains or ephod, but some commentators surmise that the gold, blue, and purple foreshadow Christ's glory, heavenly origin, and kingly position, while the scarlet thread represents Christ's atoning work on the cross through the shedding of His blood.

Another significant mention of scarlet thread is in [Joshua 2](#). Two spies had been sent to Jericho in advance of the Israelites' taking of that city. The spies were hidden in

Jericho by [Rahab the harlot](#), who expressed her faith in Israel's God and protected the spies (see [Hebrews 11:31](#)). Rahab allowed the Hebrew spies to escape from Jericho by letting them down through her window by means of a rope made of scarlet thread. As they departed, the spies told Rahab, "Tie this cord of scarlet thread in the window" ([Joshua 2:18](#)), with the promise that she and her household would be kept safe in the coming invasion. By faith, Rahab obeyed: "And she tied the scarlet cord in the window" (verse 21).

The rope in her window was a sign of her faith and led to her salvation, as she was not destroyed with the rest of Jericho. The scarlet rope—the color of blood—worked for Rahab much as the blood of the [Passover lamb](#) had worked during the exodus: every home marked with blood was spared death that night ([Exodus 12:13](#)). God's mercy and forgiveness of Rahab the harlot was signified by a rope of scarlet thread, which becomes a symbol of the blood of Christ.

"Without the [shedding of blood](#) there is no forgiveness" ([Hebrews 9:22](#)), and that's why the symbolism of the scarlet thread in the Bible is significant. The scarlet thread is the theme of atonement found throughout the pages of Scripture.

Father, so overwhelming is Your Loving Kindness to us!

Yeshua's death on the cross accomplished bringing us into covenant, paying the price for our sins and makes us clean from our defilement. His death removed the Niddah, the separation. His death gives us the freedom to approach.

Approach? That's Corban. In Leviticus 1 we learn about Corbanot. Let us read it in English first and then I'll explain in Hebrew

וַיִּקְרָא, אֶל-מֹשֶׁה; וַיְדַבֵּר יְהוָה אֵלָיו,
מֵאֵתֶלֶת מוֹעֵד לְאֹמֶר. **1** And the LORD called unto
Moses, and spoke unto him
out of the tent of meeting,
saying:

ב דַבֵּר אֶל-בְּנֵי יִשְׂרָאֵל, וְאָמַרְתָּ
 אֲלֵהֶם, אָדָם כִּי-יִקְרִיב מִכֶּם קָרְבָן,
 לַיהוָה--מִן-הַבְּהֵמָה, מִן-הַבֶּקָר וּמִן-
 הַצֹּאן, תִּקְרִיבוּ, אֶת-קָרְבַּנְכֶם.

2 Speak unto the children of Israel, and say unto them:
 When any man of you bringeth an offering unto the LORD, ye shall bring your offering of the cattle, even of the herd or of the flock.

VaYikra - root word is Kara קָרָא - means to cry, to call, to invoke
 - TO INVITE.

Qof is the set apart place, a garden with a fence
 Resh is the back of the head or the leader or a prince
 Bet is the home, house, family together, dwelling
 Nun soffit is a picture of the ultimate of this.. Meaning the messiah

Karban is where they are being lead is set apart and Yeshua is leading the way. Yeshua is our mediator.

Verse 2 כִּי-יִקְרִיב ki-yakriv - to come near, approach
 Karban קָרְבָן - offering, sacrifice something brought near.
 Takrivu - תִּקְרִיבוּ - you shall bring

The very idea of bringing a sacrifice, an offering... it's all about approaching, coming near, coming into intimacy with Yehovah. When you approach, approaching to approach.. Leviticus 1: 1-2 is Yehovah whispering - come, coming into my presence, I want to be intimated with you. It's not about the blood and gore of dead animals. It's not about appeasing an angry god. It's not about paying a debt, or having another life pay your debt. It's

about God wanting us to draw near so we can know Him, so we can be in relationship with us.

Let's keep going

ג אם-עלה קרבנו מן-הבקר, זכר תמים יקריבנו ; אל-פתח אהל מועד, יקריב אתו, לרצונו, לפני יהוה. **3** If his offering be a burnt-offering of the herd, he shall offer it a male without blemish; he shall bring it to the door of the tent of meeting, that he may be accepted before the LORD.

Olah - עלה - ascending, to go up.

Ayin the eye, how you see things, your emotions,

Lamed the instruction or the movement, the path of

Hey.. the revelation of God..

olah means supplicating your will to approach, releasing your will so you can approach. This is the first thing we are called to do in Leviticus 1. Bow our Will and come to Him.

Leviticus 2

א ונפש, כִּי-תקריב קרבן מנחה ליהוה--סלת, יהיה קרבנו ; ויצק עליה שמן, ונתן עליה לבנה. **1** And when any one bringeth a meal-offering unto the LORD, his offering shall be of fine flour; and he shall

pour oil upon it, and put
frankincense thereon.

Karban Mincha קָרְבַּן מִנְחָה Mincha is called a meal offering, or in
some versions a meat offering. It is a gift, or tribute.

Mem, water, nourishing, not chaos

Nun the seed

Chet the chuppah, a place to learn covenant

Hey the open window which reveals the Ruach.

Just as we come to a meal - a fancy dinner date - it's about
building that relationship. We bring a gift to approach. When we
meet a foreign leader or dignitary we come with a gift, a
protocol, in an appropriate manner respecting the position. This
is how we Karban Mincha... respectfully and generously. This
offering is about learning how Yehovah provides for us, how Our
BrideGroom protects us. This offering is about surrendering
and not worrying, it's about resting and not Doing...

Leviticus 3

א וְאִם-זֶבַח שְׁלָמִים, קָרְבָּנוֹ--אֵם מִן-הַבָּקָר, הוּא מִקְרִיב, אֵם-זָכָר אֵם-נִקְבָּה, תָּמִים יִקְרִיבֵנוּ לְפָנַי יְהוָה.

1 And if his offering be a sacrifice of peace-offerings: if he offer of the herd, whether male or female, he shall offer it without blemish before the LORD.

שְׁלָמִים

Shin is teethe or fire devouring
Lamed is instruction or correction
Mem - waters of chaos

The Corban Shalom is an approach we make to bring shalom, peace. This is the offering we make when we go make peace with our brother we had ought with ... anything that causes division in the body of the Bride, will be a wedge between us and our Bridegroom. So not only do we make this approach to Yehovah BECAUSE we have gone and apologized, or forgiven our brother an offence.. But this is also the approach we make when we want to make peace between us and our brother. This laying down of offense, so that we can have peace also removes the awkwardness between us and Yehovah.

Leviticus 4

ב דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל, לֵאמֹר--נִפְּשׁ כִּי-תַחֲטָא בְּשִׁגְגָה
מִכָּל מִצְוֹת יְהוָה, אֲשֶׁר לֹא תַעֲשִׂינָהּ; וְעָשָׂה, מֵאַחַת
מֵהֵנָּה.

2 Speak unto the children of Israel
If any one shall sin through error
the things which the LORD hath
commanded not to be done, and
any one of them:

ג אִם הִכֹּהֵן הַמְּשִׁיחַ יַחֲטָא, לְאַשְׁמַת הָעָם: וְהִקְרִיב עַל
חַטָּאתוֹ אֲשֶׁר חָטָא פֶּרֶךְ-בֶּן-בְּקָר תָּמִים, לַיהוָה--לְחַטָּאת.

3 if the anointed priest shall sin
bring guilt on the people, then
for his sin, which he hath sinned
bullock without blemish unto
for a sin-offering.

Chatat - sin. it's an archery term, it means to miss the mark.

חַטָּאת

Chet is a chuppah, the letter is an invitation to come and learn
about the covenant. It's a place of safety, there's no arguing - it's
where you work on getting along, on understanding one another
Tet - is the womb, something inside is hidden, something will be
revealed in it's perfect time.

Aleph - leadership, strength, represents the Holy One and His
ways. What contract is brewing in you and taking authority over
you.

Sin is missing Yehovah's will, it is missing God's way of doing
things. When we miss the mark, we are aiming at the target, but
we unintentionally miss the mark, so we need to readjust. This
offering is after repentance, this offering is fixing the
awkwardness we feel when we sin... the guilt and shame.

Leviticus 5

א וּנְפֹשׁ כִּי-תִחַטָּא, וְשָׁמְעָה קוֹל אֱלֹהִים, וְהָיָא עֵד, אוֹ רָאָה אוֹ יָדַע; אִם-לוֹא יִגִּיד, וְנִשְׂא עֲוֹנוֹ. **1** And if any one sin, in that he heareth the voice of adjuration, he being a witness, whether he hath seen or known, if he do not utter it, then he shall bear his iniquity;

ב אוֹ נֶפֶשׁ, אֲשֶׁר תִּגַּע בְּכֹל-דְּבַר טָמֵא, אוֹ בְּנִבְלַת חַיָּה טָמְאָה אוֹ בְּנִבְלַת בְּהֵמָה טָמְאָה, אוֹ בְּנִבְלַת שָׂרִץ טָמֵא; וְנִעְלַם מִמֶּנּוּ, וְהָיָא טָמֵא וְאָשָׁם. **2** or if any one touch any unclean thing, whether it be the carcass of an unclean beast, or the carcass of unclean cattle, or the carcass of unclean swarming things, and be guilty, it being hidden from him that he is unclean;

ג אוֹ כִּי יִגַּע, בְּטִמְאַת אָדָם, לְכֹל טִמְאַתּוֹ, אֲשֶׁר יִטְמָא בָּהּ; וְנִעְלַם מִמֶּנּוּ, וְהָיָא יָדַע וְאָשָׁם. **3** or if he touch the uncleanness of man, whatsoever his uncleanness be wherewith he is unclean, and it be hid from him; and, when he knoweth of it, be guilty;

ד או נִפְשׁ כִּי תִשָּׁבַע לְבַטָּא בְּשִׁפְתָיִם
לְהַרְעֵ אוּ לְהִיטִיב, לְכֹל אֲשֶׁר יִבְטָא
הָאָדָם בְּשִׁבְעָה--וְנִעְלַם מִמֶּנּוּ; וְהוּא-
יָדַע וְאָשָׁם, לְאַחַת מֵאֵלֶּה.

4 or if any one swear clearly with his lips to do evil, or to do good, whatsoever it be that a man shall utter clearly with an oath, and it be hid from him; and, when he knoweth of it, be guilty in one of these things;

ה וְהָיָה כִּי-יֵאָשָׁם, לְאַחַת מֵאֵלֶּה:
וְהִתְנַדָּה--אֲשֶׁר חָטָא, עָלָיָהּ.

5 and it shall be, when he shall be guilty in one of these things, that he shall confess that wherein he hath sinned;

ו וְהָבִיָא אֶת-אֲשָׁמוֹ לִיהוָה עַל חַטָּאתוֹ
אֲשֶׁר חָטָא נְקֵבָה מִן-הַצֹּאן כְּשִׁבָּה, אוּ-
שְׁעִירַת עֲזִים--לְחַטָּאת; וְכִפֹּר עָלָיו
הַכֹּהֵן, מִחַטָּאתוֹ.

6 and he shall bring his forfeit unto the LORD for his sin which he hath sinned, a female from the flock, a lamb or a goat, for a sin-offering; and the priest shall make atonement for him as concerning his sin.

ז וְאִם-לֹא תִגִּיעַ יָדוֹ, דֵּי שְׁה--וְהָבִיָא
אֶת-אֲשָׁמוֹ אֲשֶׁר חָטָא שְׁמֵי תְרִים אוּ-
שְׁנֵי בְנֵי-יוֹנָה, לִיהוָה: אֶחָד לְחַטָּאת,
וְאֶחָד לְעֹלָה.

7 And if his means suffice not for a lamb, then he shall bring his forfeit for that wherein he hath sinned, two turtle-doves, or two young pigeons, unto the LORD: one for a sin-offering, and the other for a burnt-offering.

אָשֵׁם

Aleph is the strong leader

Shin is teeth, it's what is devoured, could be devoured by fire as shin also represents the fire of YHVH

Mem Sofit is the deep waters, ultimate waters, like the living water that is our Messiah.

This is the trespass offering... or rather, the approach when we have trespassed. This is when something that is meant to function is not functioning correctly within you.

Which brings us back to that unclean state, that Tamei condition. This is not the same as touching a dead body or emission of body fluid. This is the uncleanness within our minds.

Let's read from Matthew 15 - can someone read this please.

1Then Pharisees and scribes came to Jesus from Jerusalem and said, **2**"Why do your disciples break the tradition of the elders? For they do not wash their hands when they eat." **3**He answered them, "**And why do you break the commandment of God for the sake of your tradition? 4**For God commanded, 'Honor your father and your mother,' and, 'Whoever reviles father or mother must surely die.' **5**But you say, 'If anyone tells his father or his mother, "What you would have gained from me is given to

God,"^a **6**he need not honor his father.' So for the sake of your tradition you have made void the word^b of God. **7**You hypocrites! Well did Isaiah prophesy of you, when he said:

8"This people honors me with their lips,

but their heart is far from me;

9in vain do they worship me,

teaching as doctrines the commandments of men."

What Defiles a Person

10And he called the people to him and said to them, "Hear and understand: **11**it is not what goes into the mouth that defiles a person, but what comes out of the mouth; this defiles a person." **12**Then the disciples came and said to him, "Do you know that the Pharisees were offended when they heard this saying?" **13**He answered, "Every plant that my heavenly Father has not planted will be rooted up. **14**Let them alone; they are blind guides.^c And if the blind lead the blind, both will fall into a pit." **15**But Peter said to him, "Explain the parable to us." **16**And he said, "Are you also still without understanding? **17**Do you not see that whatever goes into the mouth passes into the stomach and is expelled?^d **18**But what comes out of the mouth proceeds from the heart, and this defiles a person. **19**For out of the heart come evil thoughts, murder, adultery, sexual

immorality, theft, false witness, slander. **20**These are what defile a person. But to eat with unwashed hands does not defile anyone.”

Can you see, we are in a constant state of unclean. We can't deal with this unclean state just going into the Mikveh. The uncleanness is within us. And to deal with that, we must approach our Holy King with this Corban, this corban which washes away what is unclean within us, what is defiled, what is not functioning correctly within us.

Nadav and Abihu approached Yehovah in an unclean state, in a state where the way something was designed to function was not functioning properly, functioning not according to the design.

1Now Aaron's sons Nadab and Abihu took their censers, put fire in them and added incense, and offered unauthorized **a** fire before the LORD, contrary to His command. **2**So fire came out from the presence of the LORD and consumed them, and they died in the presence of the LORD.

We don't want to be doing that. We want to purify ourselves, so that that all is functioning precisely as Yehovah designed it to function.

Now when I first learned this, I thought, if I was designing these sacrifices, I would have had this Asham Corban, this coming before him because of our unclean state, first, but that's really scary! Instead in Yehovah's wisdom, He has us approaching first just so we know He wants us close to Him in relationships. He wants us to know we don't have to fear Him, it's not too hard, it's a warm welcoming place to come to Him, that we can hear His heartbeat and just BE in His presence, that we don't have to carry our own baggage and shame, we don't have to live with the filth of our dysfunction. We can come and leave it all at His Feet.

You see, Yeshua is not just our Passover Lamb, He is also the Ashes of the Red Heifer. His death on the cross made us CLEAN, it made us Tahor. We CAN come before Him when we have been washed by His Blood. And coming to Him today, there's no Temple, but we come before Him in prayer, our physical and spiritual uncleanness is dealt with. Remember that word Niddah means to have to remain separate because of uncleanness. Without Him, it is very very difficult to remain Tahore, clean. Anything unclean we touch makes us unclean. So you may be sleeping in another bed, but if your husband touches a grocery cart previously touched by a woman in her menstrual impurity,

he is unclean. If you touch a dish to feed him, he is unclean.

I have high respect for those trying to practice these principles of clean and unclean every month, but the truth is, we live in an unclean world. It is good to put into practice the principles laid out before us in scripture, but our efforts every month are not enough to overcome the uncleanness of this world.

That's why we need a Messiah.

And that's why He will bring a New Heaven and a New Earth. It's why we will all be baptized by fire.

The counting of the Omer was a season of counting up to coming into intimate presence with our BrideGroom. But now that we have celebrated Shavuot, we now enter the 3 months of silence until we hear the shofar blast at Yom Teruah. This is the same as a bride and groom at their betrothal. They return to their parents house. They are legally married before the eyes of Yehovah, but they are not yet ready for marriage. They have to go prepare. He has to prepare a house for her, and she has to prepare to live under the terms of the Ketubah. This is a season of Niddah. - separation - because the marriage is not yet

functioning as it is designed to. The young couple are separate until the wedding day.

Our BrideGroom left us at the betrothal, but He didn't leave us alone, He sent His Spirit to live within us, to teach us how to live out the terms of our Marriage Covenant. We, right now, are learning to live this out, in silence, apart from Him. But a day will come, when we will be face to face with our BrideGroom Under the Chuppah again, confirming the vows, so that period of separation will be over and we can fully come into His presence, face to face with our BrideGroom, Yeshua, our Messiah.