

has sat, on touching it he shall be impure until evening. <sup>24</sup>And if a man lies with her, her menstrual impurity is communicated to him; he shall be impure seven days, and any bedding on which he lies shall become impure.

<sup>25</sup>When a woman has had a discharge of blood for many days, not at the time of her menstrual impurity, or when she has a discharge beyond her period of menstrual impurity, she shall be impure, as though at the time of her menstrual impurity, as long as her discharge lasts. <sup>26</sup>Any bedding on which she lies while her discharge lasts shall be for her like bedding during her menstrual impurity; and any object on which she sits shall become impure, as it does during her menstrual impurity: <sup>27</sup>whoever touches them shall be impure; he shall wash his clothes, bathe in water, and remain impure until evening.

<sup>28</sup>When she becomes purified of her discharge, she shall count off seven days, and after that she shall be pure. <sup>29</sup>On the eighth day she shall take two turtledoves or two pigeons, and bring them to the priest at the entrance of the Tent of Meeting. <sup>30</sup>The priest shall offer the one as a purification offering and the other as a burnt offering; and the priest shall make expiation on her behalf, for her impure discharge, before the LORD.

<sup>31</sup>You shall put the Israelites on guard against their impurity, lest they die through their im-

**24. he shall be impure seven days** He must bathe and launder his clothing after seven days.

**25.** A woman who has discharges of blood not caused by menstruation bears the same impurity as a menstruating woman for as long as the discharges last.

**28.** Like the male in verse 13, the female must count off seven days after the termination of her abnormal discharge of blood.

**29-30.** This is the essential difference between abnormal and normal conditions: Abnormalities ultimately require ritual expiation as part of the purification process, whereas normal con-

בו וטמא עדהערב: <sup>24</sup> ואם שכב ושכב איש אתה ותהי נדתה עליו וטמא שבעת ימים וכל המשכב אשר ישכב עליו וטמא: <sup>25</sup> פ ואשה כי יזוב זוב דמה ימים רבים בלא עת נדתה או כי תזוב על נדתה בלי ימי זוב טמאתה כימי נדתה תהיה טמאה הוא: <sup>26</sup> כל המשכב אשר תשכב עליו כל ימי זובה כמשכב נדתה יהיה לה וכל הכלי אשר תשב עליו טמא יהיה בטמאת נדתה: <sup>27</sup> וכל הנוגע בם וטמא וכבס בגדיו ורחץ במים וטמא עדהערב:

<sup>28</sup> ואם טהרה מזובה וספרה לה שבעת ימים ואחר תטהר: <sup>29</sup> וביום השמיני תקח לה שתי תרים או שני בני יונה והביאה אותם אל הכהן אל פתח אהל מועד: <sup>30</sup> ועשה הכהן את האחד חטאת ואת האחד עלה וכפר עליה הכהן לפני יהוה מזוב טמאתה:

<sup>31</sup> והורתם את בני ישראל מטמאתם

ditions, though they induce impurity, require only bathing and laundering of clothing and observance of the proper period of waiting. Such normal conditions do not of themselves involve the sanctuary directly, unless a person in such a state actually enters the sacred precincts.

#### CONCLUSION (vv. 31-33)

**31. lest they die through their impurity** It is not the condition of impurity itself that brings on God's punishment, but the failure to correct that condition so as to restore a state of purity.

