has sat, on touching it he shall be impure until evening. ²⁴And 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.

25When 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. ²⁶Any 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: ²⁷whoever touches them shall be impure; he shall wash his clothes, bathe in water, and remain impure until evening.

28When she becomes purified of her discharge, she shall count off seven days, and after that she shall be pure. ²⁹On 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. ³⁰The 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.

³¹You shall put the Israelites on guard against their impurity, lest they die through their imבְּן יִטְמֶא עַד־הָעֶרֶב: 14 וְאָם שָׁכֹב יְשְׁבַּב אִישׁ אֹתָה וּתְהָי נִדְּתָה עָלָיו וְטָמֵא שִׁרְעַת יָמֵים וְכָל־הַמִּשְׁבָּב אֲשֶׁר־יִשְׁבַּב שִׁרְעַת יִמִים וְכָל־הַמִּשְׁבָּב אֲשֶׁר־יִשְׁבַּב

בּןְאִשְּׁה כִּי־יָזוּב וֹנב דָּמָה יָמִים רַבִּים בְּלֵּא עֶת־נִּדְּתָה אַוֹ כִי־תָזוּב עַל־נִדְתְה בְּלֹא עֶת־נִדְּתָה אַוֹ כִי־תָזוּב עַל־נִדְתְה בְּלֹא עֶת־נִדְּתָה אַוֹ כִי־תָזוּב עַל־נִדְתְה הִּיְהֶי יְמִי זוֹב טִמְאָתָה כִּימִי נִדְּתְה תִּשְׁכֵב נִדְּתָה יְהְיֶה עְלְיוֹ כָּל־תַּבְּלוֹ אֲשֶׁר תִּשֵׁב עָלְיו טָמֵא לְה וְכֵל־תַּבְּלוֹ אֲשֶׁר תִשֵׁב עָלְיו טָמֵא יִהְיֶה כְּטִמְאַת נִדְּתָה: י׳יִוְכָל־תַּנוֹגֵע בֶּם יִיְטָמֵא וְכִבֶּס בְּגְדֵיו וְרָתַץ בַּמֵּיִם וְטָמֵא יִיְמֶא וְכִבֶּס בְּגְדֵיו וְרָתַץ בַּמֵּיִם וְטָמֵא יִיִּמֶא וְכַבֶּס בְּגְדֵיו וְרָתַץ בַּמֵּיִם וְטָמֵא יִיִּמֶא וְכַבֶּס בְּגְדֵיו וְרָתַץ בַּמֵּיִם וְטָמֵא

יְאָם־טְהַרָה מִזּוֹבֶה וְסֵפְרָה לֵּה שִׁבְעַת מֵּי יְמֶים וְאַם־טְהַרָה מִזּוֹבֶה וְסֵפְרָה לֵּה שִׁבְעַת מִּי יְמֶים וְאַחַר תִּטְהְר: ינּ וּבִיּוֹם הַשְּׁמִינִּי וּנְהְ שְּׁבִּי יוֹנְה וְהַבִּיאֵה אוֹתָם אֶל־הַכּּהֹן אֶל־פֶּתַח אִהֶל מוֹעַר: יּנִּ וְעָשֵׂה הַכּּהֵן אֶת־הָאֶחֶר חַשְּׁאת וְבָבֶּי עָלֶיהְ הַכּּהֵן לִפְנֵי וְנְתַּיֹּה מִזּוֹב טִמֹאתה:

ייי וּוְהַזַּרְתֶם אֶת־בְּנֵי־יִשְׂרָאֵל מִטְּמְאָתֶם ייי וּ וְהַזַּרְתֶם

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-

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.

purity by defiling My Tabernacle which is among them.

32Such is the ritual concerning him who has a discharge: concerning him who has an emission of semen and becomes impure thereby, 33and concerning her who is in menstrual infirmity, and concerning anyone, male or female, who has a discharge, and concerning a man who lies with an impure woman. ּוְלְא יָמֶׂתוּ בְּטֻמְאָתָם בְּטַמְאָם אֶת־מִשְׁכָּנֶי אַשֶר בְּתוֹכֵם:

זֹאת תּוֹרֶת הַזָּב וַאֲשֶׁר תִּצֵא מִמְּנוּ 32 שָׁכְבַת־זֵרֵע בְּנָדְּתָה וְתַזָּב אֶת־זוֹבוֹ לַזָּכֶר וְלַנְּקֵבֶה וּלְאִישׁ אֲשֵׁר יִשְׁכַּב עִם־טְמֵאֲה: פ

strual impurity, or when she has a dischargebe-

rond her period of mensional impurity, she

which she sits shall become impure, as it does during her menstrual impurity: 27whoever touches their shall be impure; he shall wash his clothes, Lathe to water, addremain arbure fustil

2814 hen she becomes purified of hen dis-

charge, she shall count off seven days, and after

that site shall be pure. 29On the eighth day she shall take two turdedoves of two pigeons, and

string them to use priest of the chiralice of the Tent of Meeting, 30The priest shall offer the one

as a purification offering and the other as a burnt offering; and the priest shall make explation of her behalf, for her impure discharge, before the an's normal measuration and her abnormal dis . gao.! 81You shall put the Israelites on guard againsy sale their impurity, lest they die through their impleas

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CONCLUSION (vv. 31-33)

31. less they die through their hafter !

TE VINATION or until evening 23Be

31. My Tabernacle which is among them man body. Thus "defiling My Tabernacle" re-Even when Israelites are impure, God's pres- fers to rendering our bodies impure. Because ence is found among them. Abravanel under-stands "My Tabernacle" as referring to the hu-her body is a temple of God. ing her mensteual impurity; and any object on