

Uncleanness

“Put to death, therefore, whatever belongs to your earthly nature: sexual immorality, impurity, lust, evil desires and greed, which is idolatry. Because of these, the wrath of God is coming. You used to walk in these ways, in the life you once lived. But now you must rid yourselves of all such things as these: anger, rage, malice, slander, and filthy language from your lips. Do not lie to each other, since you have taken off your old self with its practices and have put on the new self, which is being renewed in knowledge in the image of its Creator. (Col 3:5-10)

“Therefore come out from them and be separate, says the Lord. Touch no unclean thing, and I will receive you. I will be a Father to you, and you will be my sons and daughters, says the Lord Almighty.” (2 Cor 6:17-18)

Christian ritual worship service is part of the uncleanness that we must be separated from. Rev 18:2-4 speaks of a foul spirit. It's referring to religious spirits of idolatrous worship of the "heathen," which includes the most deceptive spirits in "her." This kind of uncleanness makes one of "us" defiled and impure. It makes one of us unfit for the Minchah or Breaking of Bread, or certain works of service.

1 Cor 7:14 contrasts the unclean with the Holy. Also Acts 10:14,28; 11:8. But Lev 5:2; 11:25; 13:45 is still the basis of 2 Cor 6:17 for us, regarding our physical and spiritual cleanliness as priests (Heb 10:22; Lev 15:16-18; Ex 19:10-15; Num 19:20-22).

Jn 11:55 – They purified themselves lest they be unclean according to Heb 10:22. This is for us. We are to wash both spiritually and physically. Such purification is required for priests in the service and worship of Yahweh (Num 8:21; Ex 19:10-11; Jos 3:5; 2 Chr 30:17). We must be purified both spiritually and physically, so as not to contaminate the whole offering (Heb 13:15; Jn 11:55).

1 Pet 2:9 says "Holy" (#40). This means set apart, sanctified, consecrated, chaste, pure, and separate from sin or anything that makes one unclean. Eph 5:5 – Uncleanness by unnatural pollution or defilement is what makes one unclean to enter into the most Holy Place, or to offer sacred service.

Acts 26:7 – If the work is not sacred as 1 Pet 4:11, then His strength is not applied to your work or service, and certainly it is not applied to your worship before His throne.

In Col 3:5 we see the word *earthly* (#1093), which means anything unfit for producing spiritual fruit. It also means things that are associated with the idea of empty, ritualistic worship or service. These are things we do from emptiness, or weakness, or sinfulness. This is in contrast to heavenly things, or to the wisdom and power of God, which accomplishes His will and purpose on earth, as in heaven.

Whatever we do must achieve Mt 6:10. Col 3:5-9 (#167) – These are things which are an unnatural pollution to our soul and body (1 Ths 5:23).

Heb 10:22 is essential so as not to be cut off from Israel (Heb 10:26-31).

Eph 5:5 speaks of unnatural defilement. Sexual intercourse with one's wife is natural, and only washing all over is necessary before entering into sacred service, or worship (Lev 15:16-18).

Any emission of semen requires one to wash his body all over before serving or worship. Lev 15:16-17 does not say that this is unnatural pollution to our soul or body, but only needs to be washed. Otherwise one is sinning by disobedience, if one enters the holy place unclean. Heb 10:26 applies to this disobedience. It is a refusal to be a holy priest, and results in defiling the whole lump.

Gal 5:19 speaks of any kind of unnatural pollution. Mt 23:27-28 – Both the outward and the inward must be cleansed together, before coming into God's presence (Heb 10:22,26).

Gal 5:19 is unnatural defilement of the soul, and could be also of the body. It is according to what the defilement is, or the thoughts entertained while making the body unclean, which make the soul unclean as well (1 Jn 2:1; Heb 10:22).

Eph 5:5 is unnatural pollution of both body and heart, or soul (verses 6-8). Eph 5:8 — The children of the light *know* Heb 10:22, therefore Heb 10:26 applies to us. We have now come to the full knowledge of the truth concerning the Royal Priesthood, and the Holy People, and the nation of Yahweh.

We are Holy (#40), which means separation from all defilement of body and spirit. We are to be perfect in holiness in the sight of God (2 Cor 7:1). This is the results of 2 Cor 6:14-18. This applies especially to priests in

this age.

The “us” in 1 Jn 2:19 are the Holy Ones, the majestic ones of Ps 16:3. They are the excellent ones in whom is all His delight. We are those who excel on the earth. We have His glory in us (Jn 17:22), which is expressed outwardly, demanding the respect of one another, creating the same unity as the Father and the Son. As priests we live a life wholly devoted to our Father who drew us to His Son (Jn 6:44). Now we share in His holiness and His purity, abstaining from earth’s defilements (2 Cor 7:1).

Therefore, having the promise of 2 Cor 6:18, we must cleanse ourselves from all filthiness, as Jms 1:21 says — filthiness of the flesh and the spirit. We must be perfecting holiness in the fear of God. If we believe that God is holy, then we must be holy also (1 Jn 3:22; 5:14-15; Jn 15:5-8).

So we must judge ourselves well (1 Cor 11:27-31) as to what is natural and unnatural pollution. We, as men, must have understanding. In our understanding we must be men — men of understanding — lest we become like verse 22 — unfaithful (Pr 2:21-22; Rev 17:14). Pr 2:21-22 contrasts those who do 2 Cor 6:14 - 7:1 with those who do not, as the wise and foolish virgins of Mt 25. Pr 2:5 is perfecting holiness in the fear of God (2 Cor 7:1; Pr 2:22,21). Read and re-read Pr 3:13-15, and re-read it again, including verses 16-18. But to retain understanding, one must remain faithful to the end (Pr 2:21; Rev 17:14; Mt 24:40-41; 25:3-4).

Since Israel’s God was Holy, Israel, as a nation, had to be Holy (Lev 11:44-45). Priests discern uncleanness (Lev 11:47). To not distinguish between the clean and the unclean is to be in an unclean state before Yahweh, who is Holy (verse 44), even if the uncleanness is due to ignorance. But one is cut off entirely after one is able to distinguish between the clean and the unclean by the word of God. This is for one who understands 1 Tim 4:4-5. The word *sanctified* in verse 5 means that the creatures, which can be eaten, are set apart from the creatures which cannot be eaten by the Holy Ones, and only after prayer over these animals can they be eaten by the Holy Ones.

Lev 11:27 sets animals apart, or, as the New Testament says in 1 Tim 4:4-5, they are “sanctified.” A better translation would say *set apart* or *distinguished*. But ignorant people assume that the scripture means that *all creatures* can be eaten, since they are now “sanctified” by the Word of God. But the “Word of God” that Paul spoke about here is in Lev 11, which gives the Holy Ones understanding to be able to distinguish between Lev 11:47 and Acts 11:8.

So the verses in Col 3:5; Lev 11:47; 15:31; 18:1-3; and 20:13 give us understanding as men who are well trained in the Word. Moral impurity is destructive to one’s spiritual life. Impurity compromises the integrity of our mind, soul, heart, and body. We are to flee from these, because of its evil power to entrap.

As Lev 11:47 and 15:31 teaches us, we must avoid all spiritual and moral uncleanness, for it will corrupt and defile every aspect of our lives. This is the Word of God, the only Word of God known in Paul’s day when he said 1 Tim 4:4.

Lev 18:1-30 – We must know what the Word of God says about sexual conduct. We are to avoid all forms of sexual misconduct, which defiles the whole man. Lev 20:13 – We must also understand about this serious perversion, even as Rom 1:24-28 says, which is the way the whole world is going now (Rom 9:29).

In 1 Tim 4:4-5 it says that every creature of God is good, and nothing is to be refused, if it can be received and eaten, with thanksgiving to God for setting it apart from the unclean creatures which cannot be eaten by God’s Holy People, since it is distinguished by the Word of God.

Prayer— You can’t ask God to bless what He does not bless, and what He did not create for food for His Holy creatures, the Holy men who have understanding.

1 Tim 4:4 – *Sanctified* (#37) means what is separated from the others to be eaten and given thanks for, and by prayer to nourish us. Food that is “sanctified” speaks of what can be eaten without defiling the person who is Holy. If things that are not sanctified are eaten by the Holy, it makes him common with the rest of the world, who are men without understanding. The Holy have the Word of God, so that they can distinguish between the clean and the unclean.

In Lev 15:16-17, one is unclean bodily until he washes all over. Heb 10:22 says we must be clean both spiritually and physically. Until one has washed bodily, he is unfit to be admitted to the peculiar rights and privileges to stand before God, with clean hands and a pure heart (Ps 24:3-4). One cannot lift up unclean and

defiled hands, in the same way that one cannot come into His presence with an unclean heart. Having clean hands is not only applied to Lev 15:16-17, but to moral integrity and ethics in all that we have done in His sight (1 Jn 3:22).

The laws of cleanliness apply this holiness to every part of the life we live. These laws in Leviticus are the Word of God (Mt 5:17; Rom 8:4; 3:31). These laws applied to every aspect of the life of Israel, in their daily food and bodily cleanness. They were considered defiled or unclean, and had to be washed before they could join again to the activities of God's Holy People (Jn 11:55).

Lev 10:10-11; Eze 44:23; Lev 20:22-26 – So we now must bring out the old into the new, to help God's Holy People to keep physically and spiritually healthy and whole. This is done by preventing them (by ignorance and by rebellion, Heb10:26) from eating harmful creatures which were not created for food, and are not food, since all food is clean. God's Holy People are kept physically and spiritually healthy and whole also by encouraging personal hygiene, and limiting the spread of disease.

So the Law is good for those who have understanding, but not to Christians.