

LEVITICUS 15:19-33 (DISCHARGING DISCHARGES, PART II)

Several times while going through Leviticus, I've brought up the obvious point that the things we look at in this book are almost completely spiritual in nature. It must be so because what was forbidden under the Law of Moses is not even mentioned in the New Covenant.

Our verses today are a classic example of this. What is considered unclean and impure in a woman under the law is not only not mentioned by the New Testament writers, it is not even hinted at. If these things could truly make us unclean, then they would have certainly been repeated in order to keep people out of the church during the times when they are occurring.

Further, the ending verses of today tie being cleansed from them into the holiness of the Lord, and the very life of the people who are considered unclean by them. If these truly defiled a person, the Holy Spirit would never have come to dwell among the people. Men with discharges or emissions would cause the Spirit to depart. Women with periods would as well. But the Bible says we are sealed with the Spirit as a guarantee. It is a one-time-for-all-time thing.

Further, there is no distinction between males and females in this regard. All are sealed when one comes to Christ. This then shows us the stupidity of adhering to only chosen and carefully selected parts of the Law of Moses.

No church, even the most legalistic of them all, abides by what is given in these passages. If they did, it would prove to them that the Spirit was not among them, and could not be among them. But the same people act as if pork would defile them and keep the Spirit at bay. Likewise, they think that not observing a Sabbath would do the same. If you can see the idiocy of picking and choosing one's path to salvation, instead of simply relying on Christ who is the fulfillment of all of these types and pictures, then you are in the sweet spot. Legalism of all types is as poisonous to the body as is an attitude that we have full license to sin because of Christ.

Both are wrong, and both will lead to the same sad end, separation from God and an eternal swim in the Lake of Fire. What we need is grace; what

God offers is grace; and when we receive what God gives, we are to demonstrate our thanks in living lives which are given over to Him as living sacrifices of holiness and sanctity.

Text Verse: “As you therefore have received Christ Jesus the Lord, so walk in Him, ⁷ rooted and built up in Him and established in the faith, as you have been taught, abounding in it with thanksgiving.

⁸ Beware lest anyone cheat you through philosophy and empty deceit, according to the tradition of men, according to the basic principles of the world, and not according to Christ. ⁹ For in Him dwells all the fullness of the Godhead bodily; ¹⁰ and you are complete in Him, who is the head of all principality and power.” Colossians 2:6-10

The Law of Moses had some rather restrictive requirements which were levied on the women of Israel when they were having their monthly period, or at other times that they were facing similar things. But just to show you that the law was actually a restraint on legalism as pertaining to the lives of the ladies, let me read you Charles Ellicott’s commentary on today’s passage –

“To fully appreciate the merciful provisions of the laws here enacted, it is necessary to bear in mind not only the gross superstitions which obtained among the ancients about women in this condition, but the cruel treatment to which wives and daughters were subjected, and in some countries both in the Old and New Worlds still are subjected. It was believed that if a woman in this condition sat under a tree, all its fruit fell off; at her approach the edge of a tool became blunted, and copper utensils contracted a fetid smell, and meat got sour, and a thousand other things. Hence the Parsees not only isolated her from the rest of the family, but forbade her speaking to any one, and those who took food to her in her seclusion had to put it at some distance from her. The Zabii purified with fire every place which she trod. Even if the wind which came from the quarter where she was blew upon any one, he became polluted. To this day the in Issing, the Calmucks, and many others, have special houses for them outside each town and village; and at the River La Plata they are sewn into hammocks, with only a small aperture for the mouth, till they are well again. To restrain the Jews from sharing these superstitions, and from resorting to any of these

inhuman acts, as well as for sanitary purposes, the Lawgiver ordained these benign and necessary rules.” Charles Ellicott

As you can see, the people of Israel were actually kept in check by having been given these laws. And in Christ, even these laws are annulled and taken away. What is left then is that the Christian woman has a freedom that would have been unheard of in the ancient world, and which is still very burden-free in comparison to much of the world, even today.

The restrictions that are placed upon women are because they are the decision of the Lord for order and propriety within the church and the family, but even those restrictions are no more demanding than those levied upon men. They are just of a different sort to meet the Lord’s guidelines for His people.

Let’s look at these verses today in their proper light though. They have been given to us to show us spiritual truths which point to Christ. If we keep this in mind, then what is otherwise a bit personal in nature comes out in a most respectable and proper way. Yes, it’s all to be found in His superior word. And so let’s turn to that precious word once again and... May God speak to us through His word today and may His glorious name ever be praised.

I. Natural Discharges (verses 19-24)

¹⁹ ‘If a woman has a discharge,

The *zov*, or discharge, which was seen in verse 15:2, and which pertained to men right up until verse 18, is now used to refer to discharges among women. Verses 19-24 concern a natural discharge, and they correspond in general to the natural discharges of man found in verses 16-18.

What is seen of such a discharge here not only pictures spiritual things such as has been the case with male discharges, but it also is relevant to an actual occurrence found in the New Testament which matches the next words, as well as words of the verses to come...

19 (con't) **and the discharge from her body is blood,**

This is specifically speaking of a discharge of blood, inclusive of, but not limited to, the blood of a woman's monthly period. This discharge is further identified as being in her *basar*, or flesh. In chapter 12, it was explained that according to the Bible, the life is in the blood, and thus when there is an issue of blood, it is no longer used for life, and thus it pictures death. As death is the result of sin, such an issue is a picture of sin. Understand, this is a spiritual picture, and there is nothing truly sinful in a woman having a period. Rather, this is showing us typological truths. If a woman has such a discharge of blood, then...

19 (con't) **she shall be set apart seven days;**

A period for women is normally three to five days, but a period of two to seven days is not considered abnormal. Seven days is given for this time of purification, regardless of the actual length of the period. As seven is the number of spiritual perfection, it is given to cover any such flow of blood that is considered normal, and within this time-frame.

For her, she is to be set apart, meaning considered unclean. The wording here recalls those of chapter 12. It says *tihyeh b'nidatah* – she shall be in her menstrual impurity. The word *niddah*, or ceremonial impurity due to menstruation, was introduced in chapter 12, and it was used twice. That passage dealt with an issue of blood due to childbirth.

As a woman was set apart due to an issue of blood then, so it is the case with the regular period cycle. These words thus exclude a bloody nose or any other such things. It is speaking of that which issues from the private parts.

As this seven days is given, rather than the actual time of the period which could be as short as two days, we are obviously seeing types and pictures. If it were not so, then the time of uncleanness would end when the period ended. This setting apart, and the terms of the state of uncleanness, will be further explained in the passage. The setting apart which is referred to involves not engaging in intimacy with her husband, socializing closely with

friends, and not going to the house of God or touching any of the holy things.

19 (con't) and whoever touches her shall be unclean until evening.

One must question if touching a woman who is having a period actually makes that person unclean. The answer must be, "No." Nothing is said of this under the New Covenant, and the Old Covenant is annulled in Christ. Therefore, this is a precept, and an uncleanness, which occurs because of the law itself. As Paul says, "...for by the law *is* the knowledge of sin" (Romans 3:20). Without the law, there would not be the knowledge that touching a woman is sin, and thus sin could not be imputed for doing so.

If this blood discharge pictures sin leading to death, then it is emblematic of the words of Paul, again from Romans -

"Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey, whether of sin *leading* to death, or of obedience *leading* to righteousness?" Romans 6:16

This is a spiritual, not a physical death. All sin results in a spiritual disconnect from God. Physical death is merely a result of this spiritually dead state.

20 Everything that she lies on during her impurity shall be unclean; also everything that she sits on shall be unclean.

This verse matches verse 4 of this chapter for the man. As seen, defilement is not limited to people alone, but to the things a person comes in contact with. In this case, it extends to where the woman lies, or anything on which she sits.

The bed and the chair are both places one occupies. The bed is where one rests; the seating is where one engages in fellowship and discourse. The place that a person who is engaged in sins of the flesh lies or sits is considered as unclean because the person who occupies it is unclean.

For a clean person to go to their place of rest or fellowship, is then to indicate that they have accepted another's unclean state in order to participate in it. As Paul says in 1 Corinthians 15 –

Do not be deceived: “Evil company corrupts good habits.”³⁴ Awake to righteousness, and do not sin; for some do not have the knowledge of God. I speak *this* to your shame. 1 Corinthians 15:33, 34

That is then pictured in the next verses...

²¹ Whoever touches her bed shall wash his clothes and bathe in water, and be unclean until evening.

This corresponds to the first half of verse 20. From the uncleanness which has spread from the infected person to the bed, their place of leisure, so the uncleanness transfers also to another person who would then touch that infected article.

In Numbers 5:2, such a discharge was sufficient to put anyone so infected outside the camp, just as a person with leprosy was to be. The same word for discharge is used both here and there. The Lord dwelt among the people, and so they were to be outside the camp during their time of impurity. Sin is an infectious disease, and it renders all who come in contact with it unclean.

To be expelled from the camp means that one is out of fellowship with the congregation. As long as such a person has sin in their life which is chronic, they are to be treated as one entirely out of fellowship. For such a person in the church, Paul explains what is their punishment –

“In the name of our Lord Jesus Christ, when you are gathered together, along with my spirit, with the power of our Lord Jesus Christ,⁵ deliver such a one to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus.” 1 Corinthians 5:4, 5

He explains what that means in verse 13 of the same chapter –

“Therefore ‘put away from yourselves the evil person.’” 1 Corinthians 5:13

For someone who doesn't have such sin in their life, but who comes in contact with them, they also become defiled through that contact. This is why we are told to not have fellowship with deeds of darkness. We are to put on holiness like a garment, and we are to keep ourselves from participating in these things. We are to separate ourselves from sin which leads to death.

²² And whoever touches anything that she sat on shall wash his clothes and bathe in water, and be unclean until evening.

This verse corresponds to the second half of verse 20. Like the bed of the first half, the same is true with anything which is sat on in the second, anyone who touches what she sits on becomes defiled. They must wash their garments and bathe. Further, they remain in a state of defilement until evening.

The place where one sits is their place of discourse and fellowship. For a person to come into contact with such a sin pictured here would then defile that person. During the time of his defilement, he is excluded from the benefits of the sanctuary. He has touched the place which is occupied by a person engaged in a discharge of the flesh, and he has acquired such defilement as well.

²³ If *anything* is on *her* bed or on anything on which she sits, when he touches it, he shall be unclean until evening.

This verse seems superfluous at first, as if it is repeating the thought of verses 21 and 22, but it isn't. Those were primary causes of defilement, this is a secondary cause. To touch the bed or place of sitting directly brings defilement where washing is necessary. What this verse is saying is that if there is something on one of those spots, and a person touches it, that thing, being unclean, transmits a secondary defilement. No washing is necessary. Instead they simply remain unclean until evening.

An example of what this is picturing might be a person who goes out to a restaurant with a person who is in active sin. The person's character will inevitably be corrupted to some extent by the bad company. However, another person might be at the next table. Though he isn't actively corrupted by the bad character, he picks up the defilement of the conversation. It is a secondary defilement which still is bound to render the person unclean.

²⁴ And if any man lies with her at all, so that her impurity is on him, he shall be unclean seven days; and every bed on which he lies shall be unclean.

Two other verses from Leviticus need to be cited in connection with this one -

"Also you shall not approach a woman to uncover her nakedness as long as she is in her *customary* impurity." Leviticus 18:19

"If a man lies with a woman during her sickness and uncovers her nakedness, he has exposed her flow, and she has uncovered the flow of her blood. Both of them shall be cut off from their people." Leviticus 20:18

The first is a direct command. The second gives the penalty for violating the command. Both seem to not fit with the words of this verse, and so there are two possible meanings of this. The first view is that this verse is referring to being intimate, but ignorant of the flow of blood. Whereas, it is then assumed that the other two verses are speaking of purposeful intimacy. It is true that the word "lies" is euphemistically used elsewhere to indicate sex. This is the most favored explanation among scholars.

Another option is that this is speaking only of lying down together, but not being intimate, and while lying down her impurity is thus on him. It is more than a mere touch of the bed or seat, or a touch of an article on one of them, but an immersion of oneself through the act of lying down.

I prefer this because the wording of this verse is not nearly as explicit as the other two. It only speaks of lying with her, not of uncovering her nakedness

or the flow of her blood. But what would be the reason for a man doing this? We could think of a handful if we just put our minds to it. For example, it is winter, the family is poor, and there is one blanket. Or, the two are on a journey, and they need to sleep together at night. Nothing here suggests that there is willful or accidental intimacy. It simply says they have lain together.

If this occurs, the man is considered defiled, just as the woman is. Remember, her period may only last three days, but she remains unclean for seven. If the man defiles himself by lying with her, then he also is considered defiled for the full seven days.

I prefer this, because the person has done something to make himself unclean, and though it was intentional, the participation came out of necessity. The issue here is that of a person defiled by another's impurity, not that they were ignorant of it or not. If someone joins with another to steal because they are starving, they are still guilty of stealing. This thought is explained in Proverbs 6 –

“People do not despise a thief

If he steals to satisfy himself when he is starving.

³¹*Yet when he is found, he must restore sevenfold;*

He may have to give up all the substance of his house.” Proverbs 6:30, 31

In Ephesians 4, Paul gives a list of things to not do, because in doing them we will grieve the Holy Spirit. He doesn't say that we can't do them, nor does he say that we will lose our salvation over it. He never even hints at that. Rather, he asks us to not do these things because they are no longer in accord with the life we have been called to.

What is it that makes a soul unclean?

What is it that makes us defiled before our God?

Is it something that is visibly seen?

Or is it rather something about our earthly tread?

Certainly it is something from within us

It is that which springs forth from deep within the heart

*And there is no cure for it apart from Jesus
Only through Him can we make a brand new start*

*Our lives are not our own, and only one master can we serve
It is either the devil, and our working a life of sin
Or it is Jesus Christ who can our soul preserve
Without Him in our lives, we are certainly done in*

*Thank God for what He has done through Christ Jesus
Thank God for what He has done for each one of us*

II. Unnatural Discharges (verses 25-33)

²⁵ 'If a woman has a discharge of blood for many days, other than at the time of her *customary* impurity,

These verses here now correspond to the unnatural male discharges seen in verses 2-15. This is still speaking of an issue of blood from the private parts. However, it is an issue distinct from the regular menstruation cycle. In this case, it is a discharge which lasts an extended period of time, and it is not a part of the woman's regular cycle. There is also another type of discharge which is unnatural...

^{25 (con't)} or if it runs beyond her *usual time of* impurity, all the days of her unclean discharge shall be as the days of her *customary* impurity. She *shall be* unclean.

This would be a period which simply failed to end. In this case, if the period were to go beyond the maximum seven days allotted for purification, the woman would be considered unclean during the entire time the discharge continued. Like the discharge for the male, this in type pictures active sin in one's life.

²⁶ Every bed on which she lies all the days of her discharge shall be to her as the bed of her impurity; and whatever she sits on shall be unclean, as the uncleanness of her impurity.

This verse, like verse 20, and verse 4, shows that there is a state of defilement which transfers to inanimate objects. The difference here from verse 20 is that the state is an unnatural one. As long as she is in this state of defilement, anything she lies on or sits on will be unclean, even as she is unclean.

²⁷ Whoever touches those things shall be unclean; he shall wash his clothes and bathe in water, and be unclean until evening.

This corresponds, once again, to verses 21 & 22. The same pictures are being repeated as before. The difference here is that this is a lingering sin which is pictured. It is on-going, and there is no specific time-frame by which cleansing can be gauged. However, this does not mean that is no cure for the sin. All sin can be cleansed because there is a Physician who can cleanse it.

²⁸ 'But if she is cleansed of her discharge, then she shall count for herself seven days, and after that she shall be clean.

This corresponds to verse 13 for the cleansing of a man from his discharge. But, he was first required to wash his clothes and bathe his body in running water. Here the mere passage of seven days is sufficient for the cleansing. No reason is given for the change. But the absence of the requirement necessitates our asking, "Why?"

When the man was cleansed, he had to do two things. The first was to wash his clothes, and the second was to wash his flesh, meaning his private parts, in living water. As sin transfers from the male, that pictured the part of man where life transfers. In this, he was washed with the new life of Christ's living water.

However, for the woman, there is no transfer of original sin from her to the child. She is simply a receptacle for bearing the child. Therefore, the symbolic washing which the man was required to accomplish was not needed for the woman. Her complete purification and atonement will come from the sacrifices she brings, just as the man also brought for his atonement...

²⁹ And on the eighth day she shall take for herself two turtledoves or two young pigeons, and bring them to the priest,

This verse corresponds to the same rites as for the man in verse 14. The only major difference is that in verse 14 it added the words “and come before the Lord.” This is implied here, as the tent of meeting is where the Lord dwells, and also because it is specifically stated in the next verse.

On this, the eighth day, the day of new beginnings, the healed woman is granted the right to come before the Lord, into the sanctuary, in order to receive final atonement. With her, she is to bring two turtledoves or two young pigeons. As before, these picture Christ in His simplicity, purity, and humility. And more, the dove’s affectionate nature pictures Christ’s affection for His people. So much so, that He came to dwell among them and give Himself for them in order to purify them.

²⁹ (con’t) to the door of the tabernacle of meeting.

The door of the tent of meeting means the altar of burnt offering. It is that altar which symbolically allows access for the atoned-for sinner into the Holy Place. There at the altar, which is before, or in the face of the Lord, the person is to give the birds to the priest.

³⁰ Then the priest shall offer the one as a sin offering and the other as a burnt offering,

This verse corresponds to verse 15 for the man, the wording being extremely similar. As each time we have seen this, the birds both picture the work of Christ. One is as a sin-offering for the life given over wholly to God. He found the life acceptable, and therefore He then accepts His sin offering in our place. That is seen in several places in Scripture, such as in Hebrews 9:28. The other as a burnt offering as a life wholly offered to God as an acceptable and sweet smelling aroma to Him. That is seen in Ephesians 5:2. The same typology seen for the purification of the man in these corresponding verses, pertains to the woman here as well.

³⁰ (con't) **and the priest shall make atonement for her before the Lord for the discharge of her uncleanness.**

Just as with the man, the life of sin in the woman, pictured by the discharge, is atoned for and covered over. The penalty for that life of sin, is transferred to the innocent bird. In picture, the atonement and vicarious death are made by Christ on our behalf. Reconciliation has come; new life has begun.

In the New Testament, there is an account which is recorded in all three synoptic gospels to which this passage corresponds. Jesus had just crossed over the Sea of Galilee and was surrounded by a great multitude who was waiting for Him. At this time, He performed two miracles. All three place the one account in the middle of the other, and so it is right to read them both together, even though only one of them pertains to this passage of Leviticus –

Now when Jesus had crossed over again by boat to the other side, a great multitude gathered to Him; and He was by the sea. ²² And behold, one of the rulers of the synagogue came, Jairus by name. And when he saw Him, he fell at His feet ²³ and begged Him earnestly, saying, “My little daughter lies at the point of death. Come and lay Your hands on her, that she may be healed, and she will live.” ²⁴ So *Jesus* went with him, and a great multitude followed Him and thronged Him.

²⁵ Now a certain woman had a flow of blood for twelve years, ²⁶ and had suffered many things from many physicians. She had spent all that she had and was no better, but rather grew worse. ²⁷ When she heard about Jesus, she came behind *Him* in the crowd and touched His garment. ²⁸ For she said, “If only I may touch His clothes, I shall be made well.”

²⁹ Immediately the fountain of her blood was dried up, and she felt in *her* body that she was healed of the affliction. ³⁰ And Jesus, immediately knowing in Himself that power had gone out of Him, turned around in the crowd and said, “Who touched My clothes?”

³¹ But His disciples said to Him, “You see the multitude thronging You, and You say, ‘Who touched Me?’”

³² And He looked around to see her who had done this thing. ³³ But the woman, fearing and trembling, knowing what had happened to her, came and fell down before Him and told Him the whole truth. ³⁴ And He said to

her, "Daughter, your faith has made you well. Go in peace, and be healed of your affliction."

³⁵ While He was still speaking, *some* came from the ruler of the synagogue's *house* who said, "Your daughter is dead. Why trouble the Teacher any further?"

³⁶ As soon as Jesus heard the word that was spoken, He said to the ruler of the synagogue, "Do not be afraid; only believe." ³⁷ And He permitted no one to follow Him except Peter, James, and John the brother of James. ³⁸ Then He came to the house of the ruler of the synagogue, and saw a tumult and those who wept and wailed loudly. ³⁹ When He came in, He said to them, "Why make this commotion and weep? The child is not dead, but sleeping."

⁴⁰ And they ridiculed Him. But when He had put them all outside, He took the father and the mother of the child, and those *who were* with Him, and entered where the child was lying. ⁴¹ Then He took the child by the hand, and said to her, "Talitha, cumi," which is translated, "Little girl, I say to you, arise." ⁴² Immediately the girl arose and walked, for she was twelve years *of age*. And they were overcome with great amazement. ⁴³ But He commanded them strictly that no one should know it, and said that *something* should be given her to eat. Mark 5:21-43

In this account, the woman was certainly fearful and trembling not only because she was cured, but because by touching Jesus, the law would deem Him as unclean. The same is true with Him touching the dead girl. Anyone who touched a dead body would be considered unclean according to the Law.

But this is what it means when Isaiah writes that "He took our infirmities, and He bore our sicknesses." A little girl of twelve years of age was brought back to physical life by the Lord. Likewise an adult female of Israel was restored to wholeness by the Lord after twelve years of sickness. But as we have seen, her physical sickness pictures the spiritual death which exists in humanity. Thus He is the Healer and Bestower of physical life, and He is the Healer and Bestower of spiritual life as well.

And so in this one account we see that there was twelve years of physical life which ended first in death, and then in renewed life. And there was also

a picture of twelve years of spiritual death which resulted in renewed life. Each account is given, based on the Law of Moses, to show us the superiority of what would come in Christ the Lord.

The reason why the Lord selected the number twelve for both of these people who were cured is seen in the meaning of the number 12 in Scripture. EW Bullinger defines its meaning –

“Twelve is a perfect number, signifying perfection of government, or of governmental perfection. It is found as a multiple in all that has to do with rule. Twelve is the product of 3 (the perfectly Divine and heavenly number) and 4 (the earthly, the number of what is material and organic). ... twelve is 3 multiplied by 4, and hence denotes that which can scarcely be explained in words, but which the spiritual perception can at once appreciate...”

In curing these two women, Christ was confirming His governmental perfection over both the natural and the spiritual worlds. The natural in curing the woman with the issue of blood; the spiritual in restoring life to the dead girl. And yet both hold the opposite truth. The woman with the issue, was symbolically spiritually restored; the dead girl was made naturally alive again.

As Bullinger noted, the use of the number 12 here can scarcely be explained in words, but our spiritual perception of what occurred can at once be appreciated. He is the Ruler of that which is Divine and heavenly; He is the Ruler of that which is material and organic; He is the God/Man.

³¹ ‘Thus you shall separate the children of Israel from their uncleanness, lest they die in their uncleanness when they defile My tabernacle that *is* among them.

These words here are speaking of the rites of purification from uncleanness, not specifically keeping unclean people away from the tabernacle. Those who were defiled by discharges were to be kept away. But those who touched them or something unclean which was defiled by them, or those who were cleansed of their discharges, still had to be cleansed themselves.

This was through certain time-frames, certain washings, or certain rites at the altar of incense.

All of these picture the work of Christ – unclean until evening, washing one’s body, making the required sacrifices – all of them point to the true cleansing found in Christ. With these, they were to separate themselves from their uncleanness. And the reason is specifically given – “Lest they die in their uncleanliness when they defile my tabernacle that *is* among them.”

The word “tabernacle” here is *mishkan*. It is only the second time it has been used in Leviticus thus far. It speaks of the tabernacle, or dwelling place, which is found beneath the tent of meeting, and which comprises the Holy Place and the Most Holy Place. It, and everything in it, points to Christ and His work. It is translated by the Greek OT as *skene*. That is the root of the word which John uses to state that Jesus came and “dwelt” among us in John 1:14.

In Leviticus 11:44, the Lord told the people that they were to be holy just as He is holy. The only way this can actually come about is by transferring our unholiness to Him. This is what all of this is pointing to. Every type of cleansing is to tell us that we are defiled, and that we need Jesus and His work to cleanse us. Without this, we remain defiled. This is what Jesus showed the people when He healed the two ladies – one of physical affliction, and one of physical death. It is Christ alone who rules over both.

³² This *is* the law for one who has a discharge, and *for him* who emits semen and is unclean thereby,

This verse simply summarizes what was said about the man who was unclean with a discharge, or who has a seminal emission which is found in verses 1 thru 18.

***³³ and for her who is indisposed because of her *customary* impurity, and for one who has a discharge, either man or woman, and for him who lies with her who is unclean.’”**

And this concluding verse of the chapter is given as a summary for the monthly impurity of a woman, for both the man and the woman with a discharge, and for a man who lies with a woman who is unclean.

As with other such passages, like for that of leprosy, the final verses of the chapter appear to end on a rather anti-climatic note, and yet, they are there to call to memory that which has been submitted to the people by the Lord. In the end, they polish off the passages with a strong note of completion and finality that would otherwise be lacking.

With but one more chapter, the first half of the book of Leviticus, that of laws for sacrifice and purification, will be complete. From there, a new direction in the book will take place. Each section has, and each section will continue to, develop a theme for the people of Israel. It is that of the sanctification of the people, leading to holiness.

And this is exactly what is expected for us as well. We are saved unto holiness, not because we already were holy. As the Lord said, “You shall therefore consecrate yourselves, and you shall be holy; for I *am* holy.” It is true that we will possess that state in its fullness some day when Christ comes to glorify us, but God asks us to work towards it now, emulating Him, and glorifying Him for what He has done for us in Christ Jesus.

Let us not fall short and be found displeasing to Him, but rather let us live out our lives pursuing Him, applying the words of the New Testament epistles to our lives, and bringing others along with us on this marvelous journey to which we have been granted the right to go on. And if by chance there is someone who has not yet started that journey by calling on Jesus. I tell you that now is the accepted time, and now is the day of salvation.

Closing Verse: “Come out from among them
And be separate, says the Lord.
Do not touch what is unclean,
And I will receive you.”

¹⁸ “I will be a Father to you,
And you shall be My sons and daughters,
Says the Lord Almighty.” 2 Corinthians 6:17, 18

Next Week: Leviticus 16:1-10 *Amazing stuff for sure, for every ma'am and every gent, and pictures of Christ by the ton...* (Yom Kippur, The Day of Atonement, Part I) (27th Leviticus Sermon)

The Lord has you exactly where He wants you. He has a good plan and purpose for you. Even if you have a lifetime of sin heaped up behind you, He can wash it away and purify you completely and wholly. So follow Him and trust Him and He will do marvelous things for you and through you.

Discharging Discharges

'If a woman has a discharge
And the discharge from her body is blood; if this is seen
She shall be set apart seven days
And whoever touches her shall until evening be unclean

Everything that she lies on during her impurity shall be unclean
Also everything that she sits on shall be unclean
-----this is what I mean

Whoever touches her bed
Shall wash his clothes and bathe in water
And be unclean until evening, so I have said

And whoever touches anything
That she sat on shall wash his clothes also
And bathe in water
And be unclean until evening, as you certainly know

If anything is on her bed
Or on anything on which she sits as well
When he touches it
He shall be unclean until evening, as to you I tell

And if any man lies with her at all
So that her impurity is on him, yes it is now on him seen
He shall be unclean seven days

And every bed on which he lies shall be unclean
'If a woman has a discharge of blood for many days
Other than at the time of her customary impurity
Or if it runs beyond her usual time of impurity
In her is some type of health insecurity

All the days of her unclean discharge
Shall be as the days of her customary impurity
She shall be unclean
Know this with all surety

Every bed on which she lies
All the days of her discharge shall be to her
As the bed of her impurity
She shall be deemed as impure

And whatever she sits on shall be unclean, so you see
As the uncleanness of her impurity

Whoever touches those things shall be unclean
He shall wash his clothes and bathe in water
And be unclean until evening when the new day is seen

'But if she is cleansed of her discharge
Then she shall count for herself seven days
And after that she shall be clean
Certainly an event worthy of praise

And on the eighth day she shall take for herself
Two turtledoves or two young pigeons, still alive and tweeting
And bring them to the priest
To the door of the tabernacle of meeting

Then the priest shall offer the one as a sin offering
And the other as a burnt offering
And the priest shall make atonement for her before the Lord
For the discharge of her uncleanness as a proffering

'Thus you shall separate the children of Israel
From their uncleanness, lest they die in their uncleanness
When they defile My tabernacle that is among them
So to you I make this address

This is the law for one who has a discharge
And for him who emits semen and is thereby unclean
And for her who is indisposed
Because of her customary impurity, so it shall be seen

And for one who has a discharge
Any discharge as is here seen
Either man or woman
And for him who lies with her who is unclean

Lord God, it is we who have been unclean
It is we who had walked away from You
Our sins defiled us, only stained garments were seen
Our iniquities stained us through and through

But in Your amazing love, and in your magnificent mercy
You made a way for us to be brought back to You
Through the blood of Christ, ended the great controversy
We have been reconciled! Wonderful things You did do

Hallelujah to Christ our Lord!
Hallelujah to the Purifier of our souls
For each person cleansed by His precious blood
Who have been recorded there in heaven's rolls

We praise You, our matchless King
We praise You now and for all of our days
To you forever will the saints break forth and sing
And to You, O God, we give all of our praise

Hallelujah and Amen...