

## **180516-4 Leviticus 15, The Uncleanness of Natural and Diseased Issues of Men & Women – Craig Thurman**

In this chapter we read of the private *issues* of men and women that are either caused by nature or disease.

32, 33 Sum up the chapter.

2-12 the issue of a man; 13-15 if healed he offers the sin and burnt offerings

19-27 the *issue* of a woman; 28-30 if healed she offers the sin and burnt offerings.

16-19 the natural issue of a man; and the conjugal issue between a man and a woman.

31 The purpose for this law.

Note: regarding the issue of the seed of man, Christ was not conceived by the seed of man, but by the seed which God planted in Mary, His mother after the flesh. Christ was truly the God-man. God come into human flesh; a flesh derived from the substance of Mary, which had limitations so that He could weary, sorrow, hunger, thirst, joy, cry, become angry, and all of this without the nature of Adam to sin. (cf. He.4.15; 2Co.5.21; 1Jn.3.5; 1Pe.2.22) This is why it is written that Satan had nothing in Him. (Jn.14.30)

Man in his original condition, apart from Christ, is become less than nothing (Is.40.17, even if man were put all together), and everything he does, everything he touches, everything that touches him, and everything under him is corrupt. How much more comprehensively can man's poor estate be stated than this? The very seed of his body is polluted with sin. It is necessary to understand the utter hopelessness of man. When the life of Christ is communicated by the Spirit of God we soon become aware of our condition and repent. The sacrifices that are offered (the sin and burnt offerings) were not the cause of his cleansing, but the fruit of it. Notice it is after he has been relieved of the disease, and after he has washed his garments and his flesh that the sacrificed are offered to the Lord. As

always aback of all of this Christ stands for the sinner before God to take away sin and give us a new standing before God in Him. In part that is what this chapter communicates to me.

In this chapter though there might be an understood confinement for those that are personally afflicted with these kinds of disorders, the main thought is that during this time they are not to come into the courtyard of the tabernacle in this condition. Doing so was threatened with death from the LORD. (v.31) No one could offer their present their sin and burnt offerings until they were healed.

How this has historically contradicted the theology of so many in Christendom. The sinner cannot come to God until he has been healed of the loathsome disease of sin. That Israelite with leprosy, or with the diseases in this chapter, could not come before the LORD until *after* he had received miraculous healing for his affliction. Only after that miracle-working power of God could he bring his offerings. So how can a sin-sick sinner come to God like he is? The truth is, he cannot. What hope does a sin-sick sinner have of coming to God? He has no hope to come to God apart from the death of Christ in His behalf. God works a miracle in every single instance, when a sinner is brought from death to life. Whether he appreciates the extent of that miracle or not, it is always a miracle that only God can work. He bestows upon the sinner the grace of life. (*Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.* Jn.3.1) God put away sin for some select persons, just as He selectively put away the diseases that afflicted the people, and they come to Christ, just as Israel *after they are healed* comes to the priest. It is then that the believing bring forth the fruits of repentance as the Israelite brought forth the gifts of their cleansing. What did those gifts do? Let's be clear. Their bringing these offerings was not the cause of their healing; it was the proof of it. And those gifts offered show to everyone why they received healing ... typically on account of Christ's standing before God and dying in their place. No sinner ever came to God apart from Christ standing for them to God and dying for them. I don't mean prospectively depending upon faith. No, I mean that every sinner that comes to God does so

because Christ really stood for them to the Father and died for them specifically. That's what I mean.

Brethren, this doesn't take seminary training to understand. This is not a doctrine of a religious system. This is Bible-doctrine. To understand this all one has to do is have the Spirit of God and be willing to believe everything the Bible says. If one verse says what I think it says, is there another verse that says the same thing? Now believe it.

In the following, because of the subject matter, it is my purpose to speak in ambiguous terms that every adult should easily understand. We should be able to have a spiritual conversation without unnecessarily causing embarrassment.

2-12 the issue of a man

**1 ¶ And the LORD spake unto Moses and to Aaron, saying,**

**2 Speak unto the children of Israel, and say unto them, When any man hath a running issue out of his flesh, because of his issue he is unclean.**

*a running issue out of [from] his flesh, זָב מַבְשֵׁרō*

זָב, zav, Qal pret. 3ps. masc. of זָבֵל; KJV, the verb (12 times in Lev. ch.12) tss. *issue*, (Lev.15.25); the waters *gushed out*, (Ps.78.20); *flowing* with milk and honey, (Ex.3.8); the adj. זָבוֹן, zov, is found 13 times in Lev. 15, and always tss. *issue*.

LXX, Greek, πέω, (once in the N.T., *a flow* [Jn.7.38, out of his belly *shall flow* rivers of living water]; v.19, for the woman; **combined w/γόνον this is tss. ‘whoever has a gonorrhea ...’**

Whenever a flow proceeds from the body of a man he becomes unclean. The flow doesn't cause the disease, but it is a sign of it. The manifestation of the sign brings knowledge of the defilement. Being affected by a disease manifests with symptoms. Evil works are an indication of sin. They are not the cause of sin, but an indication of it. Treating the symptoms doesn't cure the disease. While men might suppress their actions by applying a

variety of aids to to this or that condition yet the disease itself remains unchecked in the heart. Christ alone is the remedy. The Christian may have dominion over the flesh, and one day the entire issue of sin in our members shall be removed.

**3 And this shall be his uncleanness in his issue:**

Describing by what follows how extensive his uncleanness is. (vss.4-11)

***whether his flesh run with his issue, or his flesh be stopped from his issue, it is his uncleanness.***

The LXX has the combination of words, ρέων γόνον, which later in this text of the LXX is γονορρήσ, of our English gonorrhea, which is today known as a disease afflicting the sexual organs of both the male and female. The affliction of our text might not be limited so strictly to today's STD, but doubtless it would be included. (cf. LXX, Lev. 15.4 [twice], 6-9, 11-13, 32, 33: 11 times in the Gr. text) Such, like leprosy, is a judgment from the Lord, like sin was for disobedience in the beginning with our first parents, Adam and Eve.

*stopped, אָזַחֲתִים*, meaning whether, or; Hiphil (causative active), pret. 3ps. masc. of *חָתַם*, cha-tham, KJV, to seal, (Jer.32.34); make an end, (Dan9.24); marked, (Job 24.16).

**4 Every bed, whereon he lieth that hath the issue, is unclean: and every thing, whereon he sitteth, shall be unclean.**

**5 And whosoever toucheth his bed shall wash his clothes, and bathe himself in water, and be unclean until the even.**

*shall wash, יְכַבֵּס*, y<sup>e</sup>-ka-behs, Piel (intensive active) fut. 3ps. masc. of *כַּבֵּס*, ka-bas; this verb is predominately found in the book of Leviticus, and but for 4 times it is in Piel meaning to be busy about the act of *washing*, and it is always tss. with the English verb to wash. In this chapter, vss. 5-8, 10, 11, 13, 17, 21, 22, 27: **11 times =**

**judgment, self-examination: washing the clothes is a type for putting away the filth of the flesh.**

*bathe*, בָּרַחֲץ, v<sup>e</sup>-ra-chats, Qal pret. is tss. *to wash, bathe*; this verb is found 12 times in this chapter and references bathing the flesh in water.

**6 And he that sitteth on any thing whereon he sat that hath the issue shall wash his clothes, and bathe himself in water, and be unclean until the even.**

**7 And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe himself in water, and be unclean until the even.**

**8 And if he that hath the issue spit upon him that is clean; then he shall wash his clothes, and bathe himself in water, and be unclean until the even.**

*spit*, וְכִידֵּךְ, and if he spit, Qal fut. 3ps. fut. masc. of בָּקַק, which is only once; refer to יָבַק, to spit (3 times).

**9 And what saddle soever he rideth upon that hath the issue shall be unclean.**

*and what saddle soever*, בְּוֹכֶל־הַמְּרַכֶּב, ham-mer-kav, masc. sing. noun w/prefixed article הַ, meaning *and the*; the noun, מְרַכֶּבֶת, mer-ka-vah; KJV, *saddle*, (Lev. 15.9 only); *chariots*, (1Ki.4.26 only); *covering*, (Sol. 3:10, only).

**10 And whosoever toucheth any thing that was under him shall be unclean until the even: and he that beareth any of those things shall wash his clothes, and bathe himself in water, and be unclean until the even.**

**11 And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and bathe himself in water, and be unclean until the even.**

Rinse, wash, and bathe are all in this verse: respectively in the Greek (LXX), νίπτω, to wash a part (face, hands, feet); λούω, to wash (a complete or thorough washing of the clothes); and πλύνω, a flowing of water over the

body. (It would be a good study to also consider the different aspects of *christening*, χριώ, *sprinkling*, ραντίζω, and *baptizing*, βαπτίζω.)

*hath not rinsed*, נָטַף־אָל, Qal pret.; KJV, *rinse*, (Lev.6.28; **15.12**); *overflow*, (Ps.69.2); *overwhelm*, (Ps.124.4); *wash*, (1Ki.22.38); *wash away*, (Job 14.19), *run*, (2Chr.32.4); *rush*, (Jer.8.6); *wash away*, (Ez.16.9).

**12 And the vessel of earth, that he toucheth which hath the issue, shall be broken: and every vessel of wood shall be rinsed in water.**

Perhaps these vessels are mentioned because they are used for holding the water for washing. Especially, so in the case of the earthen vessel, it is to be broken, and the wood vessel should be rinsed in water.

*Le 11:32 And upon whatsoever any of them, when they are dead, doth fall, it shall be unclean; whether it be any vessel of wood, or raiment, or skin, or sack, whatsoever vessel it be, wherein any work is done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed. 33 And every earthen vessel, whereinto any of them falleth, whatsoever is in it shall be unclean; and ye shall break it.*

This man's uncleanness is very extensive. His bed, his seat, his flesh, saddle, and his spittle are unclean. A man by touching these things, or being touched by him, unless he has rinsed his hands, is unclean. Every earthen vessel touched by him is to be broken, and every wooden vessel rinse. This is the effect of one's uncleanness to those about him. Unless he has rinse his hands prior to touching someone he makes them unclean in his uncleanness. In a type, the only way that sinners may do anything that will not have some kind of uncleanness attached to it is when he has judged himself. Christians who live carelessly, that is without regard for the word of God in their daily business are carnal Christians who have a harmful influence on those around them, and especially their dear brethren in Christ. They present a false impression that they can live like the world

without repercussions, without harm. And that's a lie. Their spiritual growth is at best stymied and their faith wavering. Every Christian must learn to judge himself by the word of God (rinsing his hands with the water of the word) and then he is better prepared to do what is best. Personal preparation of this sort produces holy actions which encourage fellow-believers to do the same.

13-15 if healed he offers the sin and burnt offerings

**13 *And when he that hath an issue is cleansed of his issue;***

In other words when the LORD chose this one to be relieved of his affliction then he was to do the following things.

***then he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running (living, מִיּוֹם, chay-yeem) water, and shall be clean.***

*to cleanse, תָהַר, ta-her; KJV, to cleanse, purge, purify.*

So, he has been healed, and he has washed as commanded. He is now prepared to present his offerings, gifts to the priest. (Mt.7.11)

**14 *And on the eighth day he shall take to him two turtledoves, or two young pigeons, and come before the LORD unto the door of the tabernacle of the congregation, and give them unto the priest:***

In this case, every man has equal standing before God regardless of his standing, being rich or poor by bringing the same offerings, two doves or two pigeons. In Lev. 1.14-17; 5.11 these were a special provision for the poor so that there might be equal access to God with the rich.

**15 *And the priest shall offer them,***

*shall offer, is the Hebrew for do or make, תָשַׁׁע; so for v.30; 16.9, 24; et al; so the idea is that the priest make these for the sin and burnt offerings.*

**the one for a sin offering, and the other for a burnt offering; and the priest shall make an atonement for him before the LORD for his issue.**

Notice that these offerings were not in order to have healing and cleansing, but because he had already received these from the LORD. It was what the LORD did which should have prompted the man to do what he did, though he was under commandment to do so. This speaks of the true grace of God. God wasn't waiting for the sinner to repent before He brought him relief. The fact is that, because the LORD brought him relief, and the indicators of life well up in his heart, he sees for the first time that he is a sinner who has offended God with sins, and now he comes to Christ in repentance and faith, though he was under commanded all while he was dead in trespasses and sins.

16-18 the natural issue of a man; and the conjugal issue between a man and a woman

**16 And if any man's seed of copulation go out from him,**

*seed of copulation* in 19.20 is tss. *carnally* (Lev.19.20), שְׁכַבָּת־זָרָע, shik-vath za-ra[g]; this is in verses **16, 17, 18.**

שְׁכַבָּת, shik-vath, fem. sing. noun, שְׁכַבָּה, sh<sup>e</sup>-ka-vah; KJV, dew lay; seed of copulation; lieth carnally, (Lev.19.20).

זָרָע, za-rah, vss.16-18, masc. noun; KJV, seed, carnally (Lev.19.20)

*then he shall wash all his flesh in water, and be unclean until the even.*

**17 And every [cloth] garment, and every skin [garment], whereon is the seed of copulation, shall be washed with water, and be unclean until the even.**

Like the man, even his seed is corrupt. And what will it produce but a son dead in sins. And,

**18 The woman also with whom man shall lie with seed of copulation,**  
- carnally (19.20) -

**they shall both bathe themselves in water, and be unclean until the even.**

19-27 the issue of a woman

**19 ¶ And if a woman have an issue,**

Again, like the man, there is a diseased *flow*, the Gr. LXX, ρέω, (once in the N.T., *a flow* [Jn.7.38, out of his belly *shall flow* rivers of living water]; v.2, for the man.

**and her issue in her flesh be blood,**

In the LXX, this *issue of blood*, ρέουσα αἵματι is in verse 33 combined by αἱμορρούσῃ, from which we have our English word *hemorrhage*. The woman has some infirmity in her flesh and she has begun hemorrhaging. (cf. Lk.8.43-48, *And a woman having an issue of blood twelve years ...*)

**she shall be put apart seven days:**

in separation

*put apart*, בָּנְתָה, prefixed preposition, בְּ, by, in, with; to a fem. sing. noun בָּנְתָה, w/3ps. fem. suffix; KJV, *put away, her flowers, unclean thing, separation* (cf. vss. 19, 20, ***in her separation***; 24, ***her flowers***; 25, (3 times, ***her separation***); 26, (twice, ***her separation***); 33, ***her flowers***; the verb, בָּנְתָה, is tss. only twice: *to cast out* (Is.66.5); *to put far away*, (Am.6.3).

**and whosoever toucheth her shall be unclean until the even.**

The case is unusual or irregular, so she is separated for seven days.

**20 And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean.**

**21 And whosoever toucheth her bed shall wash his clothes, and bathe himself in water, and be unclean until the even.**

**22 And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe himself in water, and be unclean until the even.**

**23 And if it be on her bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even.**

**24 And if any man lie with her at all, and her flowers be upon him,**  
menses

*her flowers, נָשָׁה, fem sing noun, נָשָׁה, w/3ps. fem. suffix (her); KJV, separation, put apart, flowers, unclean thing, filthiness, menstrual woman, removed, removed woman, uncleanness; found in this chapter nine times (cf. vss. 19, put apart; 20, in her separation; 24, her flowers; 25, her separation (3 times); 26, her separation (twice), 33, her flowers).*

**he shall be unclean seven days; and all the bed whereon he lieth shall be unclean.**

**25 And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation;**

Again, this is an unusual circumstance. For this reason ...

**all the days of the issue of her uncleanness shall be as the days of her separation: she shall be unclean.**

**26 Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation.**

**27 And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe himself in water, and be unclean until the even.**

28-30 if healed she offers the sin and burnt offerings.

**28 But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.**

**29 And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation.**

**30 And the priest shall offer the one for a sin offering, and the other for a burnt offering; and the priest shall make an atonement for her before the LORD for the issue of her uncleanness.**

31 The purpose for this law: so that they may continue to approach unto the LORD on the holy grounds of the court surrounding the tabernacle without fear of death.

**31 Thus shall ye separate the children of Israel from their uncleanness;**

*thus shall ye separate,* מִזְרָתֶם, hiz-zar-tem, Hiphil (causative active) pret. w/2ppl. masc. pronoun of the root נָזַר, na-zar; KJV, *to separate* (9), *consecrate* (1, Nu.6.12); and from the noun form is the name Nazarite.

So, *thus shall ye*, in this manner you, Moses and Aaron, shall separate the Israelites from his uncleanness.

***that they die not in their uncleanness, when they defile my tabernacle that is among them.***

*Le 22:3 Say unto them, Whosoever he be of all your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the LORD, having his uncleanness upon him, that soul shall be cut off from my presence: I am the LORD. 4 What man soever of the seed of Aaron is a leper, or hath a running issue; he shall not eat of the holy things, until he be clean. And whoso toucheth any thing that is unclean by the dead, or a man whose seed goeth from him; 5 Or whosoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he hath; 6 The soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he wash his flesh with water. 7 And when the sun is*

down, he shall be clean, and shall afterward eat of the holy things; because it is his food.

32, 33 And the summation of the chapter

**32 This is the law of him that hath an issue, and of him whose seed goeth from him, and is defiled therewith;**

LXXE version: Le 15:32 *This is the law of the man who has an issue [gonorrhea, ουτος ο νομος του γονορρουους], and if one discharge seed of copulation, so that he should be polluted by it.*

**33 And of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is unclean.**

LXXE version: Le 15:33 *And this is the law for her that has the issue of blood (or, hemorrhage) in her separation, and as to the person who has an issue of seed (Gr. gonorrhea), in his issue: it is a law for the male and the female, and for the man who shall have lain with her that is set apart.*

και τη αιμορροουση εν τη αφεδρω αυτης και ο γονορρυης εν τη ρυσει αυτου

αίμορροούσῃ is a combination of the words ρέουσα αίματι in v.19. This is the only time that αίμορρόομαι is found in the Bible. From this we have our English word 'hemorrhage'.

Apart from the comments that were made in the main during the open remarks this is pretty straightforward. One man said this,

'[W]hen we bear in mind that God was training up a people to live in his presence in some measure as priests devoted to His service, we should not consider these rules for the maintenance of personal purity either too stringent or to minutes (1Thess. iv. 4).'

*1Thes. 4.1 ¶ Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to*

*walk and to please God, so ye would abound more and more. 2 For ye know what commandments we gave you by the Lord Jesus. 3 For this is the will of God, even your sanctification, that ye should abstain from fornication: 4 That every one of you should know how to possess his vessel in sanctification and honour ...*