



The Book of Leviticus: Be Holy for God is Holy

Book	Genesis	Exodus	Leviticus	Numbers	Deuteronomy
Key Idea	Beginnings	Redemption	Worship	Wandering	Renewed Covenant
The Nation	Chosen	Delivered	Set Apart	Directed	Made Ready
The People	Prepared	Redeemed	Taught	Tested	Re-taught
God's Character	Powerful, Sovereign	Merciful	Holy	Just	Loving Lord
God's Role	Creator	Deliverer	Sanctifier	Sustainer	Rewarder
God's Command	"Let there be!"	"Let My people go!"	"Be holy"	"Go in!"	"Obey!"

Leviticus in the Pentateuch

Genesis	Exodus	Leviticus	Numbers	Deuteronomy
ORIGINS of the nation	DELIVERANCE of the nation	LIFE of the nation	TEST of the nation	REMINDERS to the nation
THEOCRACY BORN	THEOCRACY ESTABLISHED		THEOCRACY TESTED AND PREPARED FOR THE NEW HOME	

COVENANT
IS AMPLIFIED
 “Keep my
 covenant to be a
 peculiar
 treasure:
 “Kingdom of
 priests”
 “holy nation”
 (Exodus 19:5-6)

LAWS
ARE
PRESCRIBED
 “which if a
 man do, he
 shall live in
 them: I am the
 LORD”
 (Lev. 18:5)

Irvin L. Jensen, p 102
 (Jensen's Survey of the OT)

Genesis	Exodus
Human Effort and Failure	Divine Power and Triumph
Word of Promise	Work of Fulfillment
A People Chosen	A People Called
God's Electing Mercy	God's Electing Manner
Revelation of Nationality	Realization of Nationality

Exodus	Leviticus
Redemption and Deliverance	Sanctification and Cleansing
Building the Tabernacle	Serving in the Tabernacle
A People Called	A People Consecrated
God's Power Displayed	God's Holiness Displayed
Historical	Legislative
Beginning of Israel as a Nation	Beginning of Worship in Israel
Pardon / Salvation	Purity / Sanctification
God's Approach to Man	Man's Approach to God
Man's Guilt	Man's Defilement
A Great Act	A Long Process

LEVITICUS

Key Verses: 17:11; 11:45

Sacrifice		Sanctification									
Three Voluntary Offerings	1-5	Sanctification by Personal Purity	11-15	Sanctification through Blood	17	Sanctification in Relationships	18-20	Sanctification by the Priests and Feasts	21-23	Sanctification in the Promised Land	24-27
Two Compulsory Offerings / Review of the 5 Offerings	6-7	Ministry of Priests in Offerings	8-10	Sanctification by the Day of Atonement	16	Sanctification through Blood	17	Sanctification by the Priests and Feasts	21-23	Sanctification in the Promised Land	24-27
Laws of Offering	1:1-6:7	Laws of Consecration of Priests	6:8-10:20	Laws of Purity	11-15	Atonement	16-17	Holy People	18-20	Holy Times	23-25
								Holy Priests	21-22	Holy Justice	26
										Holy Vows	27
<p>The Way to God</p> <p>How to Approach a Holy God</p> <p>Worship</p> <p>Access to God by Sacrifice</p> <p>“I the LORD your God am holy”</p> <p>Location: at Mount Sinai / Duration: ONE MONTH</p>											
<p>The Walk with God</p> <p>How to Walk with a Holy God</p> <p>Walk</p> <p>Fellowship with God by Obedience</p> <p>“You shall be holy”</p>											

Author: Moses – Leviticus states 56 times in 27 chapters that Yahweh imparted these laws to Moses (see 1:1; 4:1; 6:1,24; 8:1; ...; also see Matt 8:2-4 & Lev 14:1-4; Matt 12:4 & Lev 24:9; see also Luke 2:22)
Date: orally given c.1444 BC – beginning with the first Passover (Ex 12:2), the tabernacle was completed 1 year later (Ex 40:17). Leviticus begins in the first month of the second year (cf. Num 1:1 which begins with the second month). Moses could have put it in its final form before his death in Moab, about 1405 BC

Theme: Holiness (11:45; 19:2). It teaches that one must approach a holy God on the basis of sacrifice and priestly mediation, and that one can only walk with a holy God on the basis of sanctification and obedience. God’s chosen people must approach Him in a holy manner.

Purpose:

- 1) to show Israel how to live as a priestly kingdom and a holy nation in fellowship with God
- 2) to provide a guide for worship, a law code and a handbook on holiness for the priests
- 3) to reveal God’s grace as He accepts the death of a substitute as payment for the penalty of sin

I. Laws Pertaining to Sacrifice
(Leviticus 1:1–7:38)

- A. Legislation for the Laity (1:1–6:7)**
 - 1. Burnt offerings (chap. 1)
 - 2. Grain offerings (chap. 2)
 - 3. Peace offerings (chap. 3)
 - 4. Sin offerings (4:1–5:13)
 - 5. Trespass offerings (5:14–6:7)
- B. Legislation for the Priesthood (6:8–7:38)**
 - 1. Burnt offerings (6:8–13)
 - 2. Grain offerings (6:14–23)
 - 3. Sin offerings (6:24–30)
 - 4. Trespass offerings (7:1–10)
 - 5. Peace offerings (7:11–36)
 - 6. Concluding remarks (7:37–38)

II. Beginnings of the Priesthood
(Leviticus 8:1–10:20)

- A. Ordination of Aaron and His Sons (chap. 8)**
- B. First Sacrifices (chap. 9)**
- C. Execution of Nadab and Abihu (chap. 10)**

III. Prescriptions for Uncleanness
(Leviticus 11:1–16:34)

- A. Unclean Animals (chap. 11)**
- B. Uncleanness of Childbirth (chap. 12)**
- C. Unclean Diseases (chap. 13)**
- D. Cleansing of Diseases (chap. 14)**
- E. Unclean Discharges (chap. 15)**
- F. Purification of the Tabernacle from Uncleanness (chap. 16)**

IV. Guidelines for Practical Holiness
(Leviticus 17:1–27:34)

- A. Sacrifice and Food (chap. 17)**
- B. Proper Sexual Behavior (chap. 18)**
- C. Neighborliness (chap. 19)**
- D. Capital/Grave Crimes (chap. 20)**
- E. Instructions for Priests (chaps. 21, 22)**
- F. Religious Festivals (chap. 23)**
- G. The Tabernacle (24:1–9)**
- H. An Account of Blasphemy (24:10–23)**
- I. Sabbatical and Jubilee Years (chap. 25)**
- J. Exhortation to Obey the Law: Blessings and Curses (chap. 26)**
- K. Redemption of Votive Gifts (chap. 27)**





1. **Laws concerning uncleanness of men, Lev_15:1-12.**
2. **Mode of cleansing, Lev_15:13-15. Of uncleanness, accidental and casual, Lev_15:16-18.**
3. **Laws concerning the uncleanness of women, vv. 10-27.**
4. **Mode of cleansing, Lev_15:28-30.**
5. **Recapitulation of the ordinances relative to the preceding cases, Lev_15:31-33.**

Adam Clarke on Leviticus 15



- 1. A Man's Chronic Discharge (v1-12)**
- 2. Purification of a Man's Chronic Discharge (v13-15)**
- 3. Purification of a Man's Periodic Discharge (v16-18)**
- 4. Purification of a Woman's Periodic Discharge (v19-24)**
- 5. Purification of a Woman's Chronic Discharge (v19-30)**
- 6. Summary (v31-33)**

Leviticus 15

A Man's Chronic Discharge (v1-12)

¹ The LORD also spoke to Moses and to Aaron, saying, ² "Speak to the sons of Israel, and say to them, **'When any man has a discharge from his body, his discharge is unclean.**

Unclean Discharges (15:1-33)



- **Speak unto the children of Israel,....** From whence we learn, says the above mentioned writer, that these uncleannesses were only usual among the children of Israel, not among the Gentiles; that is, the laws respecting them were only binding on the one, and not on the other:
- **and say unto them, when any man;** in the Hebrew text it is, "a man, a man", which the Targum of Jonathan paraphrases, a young man, and an old man:
- **hath a running issue out of his flesh;** what physicians call a "gonorrhoea", and we, as in the margin of our Bibles, "the running of the reins":
- **because of his issue, he is unclean;** in a ceremonial sense, though it arises from a natural cause; but if not from any criminal one, from a debauch, but from a strain, or some such like thing, the man was not defiled, otherwise he was; the Targum of Jonathan is "if he sees it three times he is unclean;" so the Misnah.

John Gill on Leviticus 15:2

The Septuagint version renders צרן hazzab, the man with the issue, by ο
yovopnς, the man with a gonorrhea, no less than nine times in this
chapter; and that it means what in the present day is commonly
understood by that disorder, taken not only in its mild but in its worst
sense, they think there is little room to doubt... In countries where public
prostitution was permitted, where it was even a religious ceremony among
those who were idolaters, this disease must necessarily have been
frequent and prevalent. ... That the Israelites might have received it from
the Egyptians, and that it must, through the Baal-peor and Ashteroth
abominations which they learned and practiced, have prevailed among the
Moabites, etc., there can be little reason to doubt. Supposing this disease
to be at all hinted at here, the laws and ordinances enjoined were at once
wisely and graciously calculated to remove and prevent it. By contact,
contagion of every kind is readily communicated; and to keep the whole
from the diseased must be essential to the check and eradication of a
contagious disorder. This was the wise and grand object of this
enlightened Legislator in the ordinances which he lays down in this
chapter.

Adam Clarke on Leviticus 15:2

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A Man's Chronic Discharge (v1-12)

³ This, **moreover**, shall be **his uncleanness in his discharge: it is his uncleanness** whether his body allows its discharge to flow, or whether his body obstructs its discharge. ⁴ Every bed on which the person with the discharge lies **becomes unclean**, and everything on which he sits **becomes unclean**. ⁵ Anyone, moreover, who touches his bed shall wash his clothes and bathe in water and be unclean until evening; ⁶ and whoever sits on the thing on which the man with the discharge has been sitting, shall wash his clothes and bathe in water and be unclean until evening. ⁷ Also whoever touches the person with the discharge shall wash his clothes and bathe in water and be unclean until evening. ⁸ **Or if the man with the discharge spits on one who is clean, he too shall wash his clothes and bathe in water and be unclean until evening.**

Unclean Discharges (15:1-33)

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- **Lev 15:5 - And whosoever toucheth his bed,.... Is unclean. According to the Misnah, a bed defiles a man seven ways, so as to defile garments; standing, sitting, lying, hanging, and leaning, and by touching, and by bearing: shall wash his clothes, and bathe himself in water; in forty seahs of water, as the Targum of Jonathan: and be unclean until the even; be unfit for conversation with other men till the even, though both his body and clothes are washed.**
- **Lev 15:8 - And if he that hath the issue spit upon him that is clean,.... Not purposely, which is not usual for a man to do, and whenever it is done, nothing is more affronting; but accidentally, when, as Aben Ezra expresses it, he spreads his spittle, and it falls upon a clean person; and under this, as Gersom observes, is comprehended whatever is brought up by coughing, as phlegm, or flows from the nose, or is pressed out of it; and so Maimonides: and this may denote all corrupt communication which proceeds out of the mouth of evil men, whether immoral or heretical, which not only defiles the man himself, but those he converses with; for evil communication corrupts good manners:**

John Gill on Leviticus 15:5,8

A Man's Chronic Discharge (v1-12)

⁹ 'And every saddle on which the person with the discharge rides becomes unclean. ¹⁰ Whoever then touches any of the things which were under him shall be unclean until evening, and he who carries them shall wash his clothes and bathe in water and be unclean until evening. ¹¹ Likewise, whomever the one with the discharge touches without having rinsed his hands in water shall wash his clothes and bathe in water and be unclean until evening. ¹² However, an earthenware vessel which the person with the discharge touches shall be broken, and every wooden vessel shall be rinsed in water.

Unclean Discharges (15:1-33)

 Entrusting the Word to the Faithful

- **Lev 15:11 - And whomsoever he toucheth that hath the issue,**.... Not only he that touched him that had the issue, but whomsoever, and indeed whatsoever he touched, as the Targum of Jonathan, the Septuagint, and Arabic versions, were unclean; See Gill on Lev_15:4,
- **and hath not rinsed his hands in water;** which is to be understood, not of the man that is touched, but of him that toucheth; and is interpreted by the Jewish writers, generally, of bathing the whole body; according to Aben Ezra, the simple sense is, every clean person, whom he that hath an issue touches and hath rinsed his hands, he is indeed unclean, but not his garments; and if his hands are not rinsed his garments are unclean, and this is as he that touches all that is under him; wherefore it follows:
 - **he shall wash his clothes, &c. that is, if a man is touched, as the Targum of Jonathan, and not a thing, as directed and prescribed in the above cases instanced in; all which are designed to instruct men to abstain from conservation with impure persons in doctrine and practice.**

John Gill on Leviticus 15:11

- **Lev 15:12 - And the vessel of earth that he toucheth which hath an issue shall be broken,....** That it might not be made use of afterwards; which was ordered, that they might be careful what they touched who were in such circumstances: according to Gersom an earthen vessel received no uncleanness but from the middle, though he owns the law does not distinguish between the middle and the outside; wherefore Jarchi is of opinion, that if the back or outside of it was touched, it was unclean, and to be broken:
- **and every vessel of wood shall be rinsed in water;** and after that be used: what should be the reason why an earthen vessel defiled by touching should be broken, and a wooden vessel defiled in the same way should not, but be rinsed and cleansed, when an earthen vessel might as well be rinsed and fit for use as that, is not easy to say; it depended upon the will of the lawgiver: according to Ainsworth, **the one may signify the destruction of reprobate persons, the other the cleansing of penitent sinners.**

John Gill on Leviticus 15:12

Purification of a Man's Chronic Discharge (v13-15)

¹³ **Now** when the man with the discharge becomes **cleansed** from his discharge, **then** he shall count off for himself seven days for his cleansing; he shall then wash his clothes and bathe his body in running water and shall become clean. ¹⁴ **Then on the eighth day** he shall take for himself two turtledoves or two young pigeons, and come before the LORD to the doorway of the tent of meeting, and give them to the priest; ¹⁵ **and the priest shall offer them, one for a sin offering, and the other for a burnt offering.** **So** the priest shall make atonement on his behalf before the LORD **because** of his discharge.

Unclean Discharges (15:1-33)

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Leviticus 15 - Laws Concerning Bodily Discharges

A. Bodily discharges from a man.

1. (1-15) An abnormal bodily discharge.

- a. **When any man has a discharge from his body, his discharge is unclean:** The idea is of some obviously abnormal genital discharge, indicating some type of disease. When this occurs, the man was to be somewhat isolated in order not to pass on the infection to anyone else.
- b. **So the priest shall make atonement for him before the LORD because of his discharge:** After the discharge had stopped, a sacrifice had to be made.

<http://www.enduringword.com/commentaries/0315.htm>



- **Lev 15:13 - And when he that hath an issue is cleansed of his issue,.....** That is, it is ceased from him, as the Targum of Jonathan and Jarchi explain it; for otherwise, according to the ceremonial law, he was not yet cleansed, until he had done everything next prescribed; but when he perceived there was an entire stop put to his disorder:
 - **then he shall number to himself seven days for his cleansing;** by which time it would appear whether he was thoroughly rid of it or not; and these seven days, as Jarchi observes, must be seven pure days, quite free from pollution, and continued in a constant course, without interruption; for, as Gersom says, if he saw any impurity in anyone of these days it did not come into the account: nay, according to Maimonides, he must begin to number again from the day of the last appearance:
 - **and wash his clothes, and bathe his flesh in running water;** typical of the fountain opened in Christ to wash in for sin and uncleanness, even the fountain of his blood, which cleanses from all sin; and in which both the persons and garments of the saints are washed and made white:
 - **and shall be clean;** in a ceremonial sense; as all that are washed from their sins in the blood of Christ are clean in a spiritual and evangelical sense.

John Gill on Leviticus 15:13

Lev 15:14 - And on the eighth day,..... Having on the seventh done as before directed: **he shall take to him two turtledoves, or two young pigeons;** of his own, or purchase them; this was the meanest offering that was brought, and of the least expense, and which, in other cases, the poorer sort were allowed to bring, but here it was the offering of poor and rich: and come before the Lord unto the door of the tabernacle of the congregation; not into the tabernacle, where he was not admitted till the sacrifice was offered, and atonement made; but he was to stand at the door of the tabernacle, at the eastern gate; and so fronting the west, where stood the holy of holies, the place of the divine Majesty, he is said to come before the Lord, presenting himself to him to be cleansed: and give them unto the priest; the two doves or pigeons, to be offered for him according to the usual rites.

Lev 15:15 - And the priest shall offer them, the one for a sin offering, and the other for a burnt offering,.... As in the case of a new mother who is poor, and of a poor leper, Lev_12:8, **and the priest shall make atonement for him before the Lord for his issue;** which, though not in itself sinful, yet might be occasioned by sin, for which the atonement was made: or, however, it was a ceremonial uncleanness, and therefore a ceremonial expiation must he made for it, typical of the atonement by the blood and sacrifice of Christ, by which all kinds of sin is expiated and removed.

John Gill on Leviticus 15:14,15

Purification of A Man's Periodic Discharge (v16-18)

16 **Now if** a man has a seminal emission, **he shall bathe all his body in water and be unclean until evening.** **17** **As** for any garment or any leather on which there is seminal emission, **it shall be washed with water and be unclean until evening.** **18** **If** a man lies with a woman **so that** there is a seminal emission, **they shall both bathe in water and be unclean until evening.**

Unclean Discharges (15:1-33)

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Leviticus 15 - Laws Concerning Bodily Discharges

A. Bodily discharges from a man.

2. (16-18) Normal bodily discharge.

- a. **If any man has an emission of semen:** When a man discharged semen (either accidentally or in sex), he had to cleanse himself and respect a brief time of ceremonial impurity.
- b. **They shall bathe in water, and be unclean until evening:** In the case of an emission of semen, both the man and his wife needed to ceremonially cleanse themselves and respect a brief time of ceremonial impurity.

<http://www.enduringword.com/commentaries/0315.htm>

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- **Involuntary emission of seed.** - This defiled for the whole of the day, not only the man himself, but any garment or skin upon which any of it had come, and required for purification that the whole body should be bathed, and the polluted things washed.
- ***Sexual connection.*** “If a man lie with a woman with the emission of seed, both shall be unclean till the evening, and bathe themselves in water.” Consequently it was not the *concupitus* as such which defiled, as many erroneously suppose, but the emission of seed in the *coitus*. This explains the law and custom, of abstaining from conjugal intercourse during the preparation for acts of divine worship, or the performance of the same (Exo_19:5; 1Sa_21:5-6; 2Sa_11:4), in which many other nations resembled the Israelites.

Keil and Delitzsch on Lev 15:16-17,18

- **Lev 15:16 - And if any man's seed of copulation go out from him,....** Not in lawful cohabitation, nor voluntarily, but involuntarily, as Aben Ezra observes; not through any disorder, which came by an accident, or in any criminal way, but through a dream, or any lustful imagination; what is commonly called nocturnal pollution:
- **then he shall wash all his flesh in water, and be unclean until the even;** and so the Egyptian priests, when it happened that they were defiled by a dream, they immediately purified themselves in a laver so the Jewish priests did when the like happened to them asleep in the temple; see Deu 23:10.

John Gill on Leviticus 15:16,18

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- **Lev 15:18 - The woman also with whom man shall lie *with seed of copulation*,....** It seems to respect any congress of a man and woman, whether in fornication or adultery, or lawful marriage, and particularly the latter; for though marriage is honourable and holy, and carnal copulation in itself lawful, yet such is the sinfulness of nature, that as no act is performed without pollution, so neither that of generation, and by which the corruption of nature is propagated, and therefore required a ceremonial cleansing:
 - **they shall *both bathe themselves in water, and be unclean until the even***; so Herodotus reports, that as often as a Babylonian man lay with his wife, he had used to sit by consecrated incense, and the woman did the same: and in the morning they were both washed, and did not touch any vessel before they had washed themselves; and he says the Arabians did the like: and the same historian relates of the Egyptians, that they never go into their temples from their wives unwashed; see Exo_19:15.

John Gill on Leviticus 15:16,18

- **They shall both bathe themselves - What a wonderful tendency had these ordinances to prevent all excesses! The pains which such persons must take, the separations which they must observe, and the privations which, in consequence, they must be exposed to in the way of commerce, traffic, etc., would prevent them from making an unlawful use of lawful things.**

Adam Clarke on Leviticus 15:18

Purification of A Woman's Periodic Discharge (v19-24)

- ¹⁹ **When** a woman has a discharge, **if** her discharge in her body is blood, **she shall continue in her menstrual impurity for seven days;** and whoever touches her **shall be unclean until evening.**
- ²⁰ **Everything also on which she lies during her menstrual impurity shall be unclean, and everything on which she sits shall be unclean.** ²¹ **And anyone who touches her bed shall wash his clothes and bathe in water and be unclean until evening.**
- ²² **And whoever touches any thing on which she sits shall wash his clothes and bathe in water and be unclean until evening.**
- ²³ **Whether it be on the bed or on the thing on which she is sitting, when he touches it, he shall be unclean until evening.**
- ²⁴ **And if a man actually lies with her, so that her menstrual impurity is on him, he shall be unclean seven days, and every bed on which he lies shall be unclean.**

Unclean Discharges (15:1-33)



- **Lev 15:19 - And if a woman have an issue,....** Having finished, as Aben Ezra observes, what was to be said of the male, now the Scripture begins with the female, whose issue, of a different sort, is thus described: **and her issue in her flesh be blood**; or, "blood be her issue in her flesh"; not in any part of her, but in that which by an euphemism is so called, in the same sense as the phrase is used of men, Lev_15:2; and so it distinguishes it from any flow of blood elsewhere, as a bleeding at the nose, &c. **she shall be put apart seven days**; not out of the camp, nor out of the house, but might not go into the house of God: **whosoever toucheth her shall be unclean until the even**; the same as one that had touched a man that had an issue, Lev_15:7; the pollution of the one reached to the same things as that of the other; and so, in the Misnah, they are put together, and the same is ascribed to the touch of the one as of the other; it may be understood of everything as well as of every person.
- **Lev 15:20 - And everything that she lieth upon in her separation shall be unclean,....** During her being apart from her husband, with whom she might be, and do all offices for him, but not lie with him; and whatsoever she lay upon during this time, bed or couch, and the clothes upon them, were unclean: **everything also that she sitteth upon shall be unclean**; chair, stool, &c. as is the case of a man, Lev_15:4.

John Gill on Leviticus 15:19, 20



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- **Lev 15:22 - And whosoever toucheth anything that she sat upon,....** Which was appropriated to her to sit upon, as the Targum of Jonathan, which was her proper and peculiar seat, what she usually sat upon; such were obliged to wash their clothes and bathe, as in all the above cases. See Lev_15:5.
- **Lev 15:23 - And if it be on her bed, or on anything whereon she sitteth,....** That is, if any person or thing should be upon her bed or seat; a vessel on her bed, or a vessel upon a vessel, as Aben Ezra expresses it: **when he toucheth it;** that person or thing that should be on her bed or seat, as well as touch her bed or seat: **shall be unclean until the even;** in a ceremonial sense; so defiling was a woman in such circumstances, and to whom the Scriptures often compare unclean persons and things: and Pliny speaks of menstrues as very infectious, or worse, to various creatures and things, in a natural way.

John Gill on Leviticus 15:22, 23

- **Lev 15:24 - And if any man lie with her at all,..... Not presumptuously but ignorantly, as Aben Ezra observes; for he was guilty of cutting off, that lay with her wilfully, Lev_20:18,**
- **and her flowers be upon her; or, "her separation", her monthly courses not being ceased:**
- **he shall be unclean seven days; and be excluded from all conversation civil and religious:**
- **and all the bed whereon she lieth shall be unclean; that and every thing upon it; and this uncleanness also lasted seven days, as Aben Ezra notes, and defiled others, though it is not written.**

John Gill on Leviticus 15:24

Purification of A Woman's Chronic Discharge (v25-30)

25 **Now** if a woman has a discharge of her blood **many days**, not at the period of **her menstrual impurity, or if** she has a discharge beyond that period, **all the days of her impure discharge she shall continue as though in her menstrual impurity; she is unclean.** ²⁶ **Any bed on which she lies all the days of her discharge shall be to her like her bed at menstruation; and every thing on which she sits shall be unclean, like her uncleanness at that time.** ²⁷ **Likewise, whoever touches them shall be unclean and shall wash his clothes and bathe in water and be unclean until evening.**

Unclean Discharges (15:1-33)

- **Lev 15:25 - And if a woman have an issue of her blood many days out of the time of her separation,.... Not an ordinary but an extraordinary one, not within that time, but out of it, and which continued three days at least; so the Targum of Jonathan, and sometimes many years; as the poor woman Christ cured, which she had had twelve years; see Gill on Mat_9:20,**
- **or if it run beyond the time of her separation; beyond the seven days of her separation, and so out of the usual way and time of it; whereby it appears to be somewhat extraordinary and unusual:**
- **all the days of the issue of her uncleanness shall be as the days of her separation: all the while it was upon her, be it ever so many days or years, she was kept apart from her husband, and in all respects in the same condition and circumstances, as in the seven days of her separation because of her monthly courses:**
- **she *shall be unclean*; as long as it is upon her, and neither be admitted to her husband's bed, nor to the house of God, which made her condition a very deplorable one.**

John Gill on Leviticus 15:25

Purification of A Woman's Chronic Discharge (v25-30)

28 **'When** she becomes **clean** from her discharge, **she** **shall count off for herself seven days; and afterward she shall be clean.** **29** **Then on the eighth day** she shall take for herself two turtledoves or two young pigeons, and bring them in to the priest, to the doorway of the tent of meeting. **30** **And the priest shall offer the one for a sin offering and the other for a burnt offering. So the priest shall make atonement on her behalf before the LORD because of her impure discharge.'**

Unclean Discharges (15:1-33)



After the issue had ceased, she was to purify herself like the man with an issue, as described in Lev_15:13-15. - Obedience to these commands is urged in Lev 15:31: “Cause that the children of Israel free themselves from their uncleanness, that they die not through their uncleanness, by defiling My dwelling in the midst of them.” הִזְיִר, *Hiphil*, to cause that a person keeps aloof from anything, or loosens himself from it, from זָרַח, *Niphal* to separate one's self, signifies here deliverance from the state of uncleanness, purification from it. Continuance in it was followed by death, not merely in the particular instance in which an unclean man ventured to enter the sanctuary, but as a general fact, because uncleanness as irreconcilable with the calling of Israel to be a holy nation, in the midst of which Jehovah the Holy One had His dwelling-place (Lev_11:44), and continuance in uncleanness without the prescribed purification was a disregard of the holiness of Jehovah, and involved rebellion against Him and His ordinances of grace.

Keil and Delitzsch on Leviticus 15:28-31

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- **Lev 15:28 - But if she be cleansed of her issue,....** The disease is healed, or a stop is put to it; there are no signs of it remaining: **then she shall number to herself seven days**; from the time she observed it to cease: **and after that she shall be clean**; having bathed herself according to the usual manner of unclean persons, for their cleansing; when she would be fit to be admitted to her husband, though not as yet into the tabernacle, until she had offered her offering next directed to.
- **Lev 15:29 - And on the eighth day,....** From the cessation of her issue, and the healing of it, at least from the time she began to number for her cleansing: **she shall take unto her two turtles, or two young pigeons**; the same as the man that had an issue was obliged to bring. Now this is to be understood not of a woman that had an ordinary issue, or her monthly courses; for this would have been both troublesome and expensive to have brought every month, but of a woman that had laboured under an extraordinary one; though some think every menstruous woman was obliged to this offering: **and bring them unto the priest, to the door of the tabernacle of the congregation**; whither the man that had an issue brought his; See Gill on Lev_15:14.

John Gill on Leviticus 15:28, 29

- **Lev 15:30 - And the priest shall offer the one for a sin offering,.....** As in the case of a man that had an issue, the offerings of one and the other were the same and for the same purpose; See Gill on Lev_15:15; there being a legal uncleanness in their case, atonement must be made by sacrifice, typical of the atonement of Christ, who by himself has purged our sins. The design of these several laws concerning uncleanness by issues, was to set forth the filthiness of sin arising from the corruption of human nature; particularly the pollution of fleshly lusts, and the necessity of purification from them by the grace of God, and blood of Christ, and of holiness of heart and life, in order to a near approach to God, particularly in public worship, as the next words suggest.

John Gill on Leviticus 30, 31



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31 "Thus you shall keep the sons of Israel separated from their uncleanness, **lest** they die in their uncleanness by their defiling My tabernacle that is among them."

32 This is the law for the one with a discharge, and for the man who has a seminal emission so that he is unclean by it, **33** and for the woman who is ill because of menstrual impurity, and for the one who has a discharge, whether a male or a female, or a man who lies with an unclean woman.

Summary (15:31-33)

Leviticus 15 - Laws Concerning Bodily Discharges

B. Bodily discharges from a woman.

1. (19-24) Impurity during menstruation.

2. (25-30) Unusual or abnormal bodily discharge.

3. (31-33) Summation of the laws of bodily discharge.

- a. **When they defile my tabernacle:** None of these discharges made a man or a woman *sinful*, only ceremonially unclean. This did promote hygiene in ancient Israel, yet discharges of semen and menstruation were so regarded, not because there was anything inherently wrong with them, but because the two are connected with symbols of life and redemption, blood and seed.
- b. **My tabernacle that is among them:** This made an obvious separation between sex and the worship of God. To the modern world this seems normal, but in the ancient world it was common to worship the gods by having sex with temple prostitutes. God did not want this association in His worship.

<http://www.enduringword.com/commentaries/0315.htm>

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Leviticus 15 - Laws Concerning Bodily Discharges

B. Bodily discharges from a woman.

3. (31-33) Summation of the laws of bodily discharge.

- i. It is important for us to regard these laws of cleanliness in a New Testament perspective. In Mark 7:1-9 Jesus criticized the Pharisees for their over-emphasis on ceremonial cleanliness and their lack of regard for internal cleanliness. These laws were meant to have both hygienic reasons and spiritual applications; they were never intended as the way to be right with God.
- ii. In Acts 15, the early Christian community properly discerned the work and will of God in the New Covenant: that under the New Covenant, the believer was not bound to these laws of ritual purity. One could be a follower of Jesus without the ritual conformity to the Mosaic Law.

<http://www.enduringword.com/commentaries/0315.htm>

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Leviticus 15 - Laws Concerning Bodily Discharges

B. Bodily discharges from a woman.

3. (31-33) Summation of the laws of bodily discharge.

- iii. Yet we need to remember that spiritual cleanliness in worship is important today. We also remember that Jesus is the One who makes us clean and fit for fellowship: You are already clean because of the word which I have spoken to you (John 15:3). As we receive from the Word of God, we are being cleansed.
- iv. Our cleanliness is complete as we abide in Jesus: 1 John 1:7-9 - *But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.*

<http://www.enduringword.com/commentaries/0315.htm>

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Lev 15:31 - Thus shall ye separate the children of Israel from their uncleanness,.... Or because of it, and while they are in it, as from other persons, even their nearest relations, and from the house of God, as the next clause shows; or teach them, by observing the above laws and rules, to separate themselves, and that they be careful and cautions to keep themselves apart while in such impurities; and the children of Israel are only made mention of, because these laws are only binding upon them, with their proselytes and servants, free or not free (I), but not upon Gentiles; See Gill on Lev_15:2, **that they die not in their uncleanness, when they defile my tabernacle that is among them;** from whence it appears, **that men and women, in the above circumstances, might not go into the tabernacle; and it was chiefly to prevent their access to it that these laws were given, for the greater reverence and honour of it;** and that for such persons to enter there was a pollution of it, and the punishment was cutting off, or death; and for one to die in his impurity, without purification and sacrifice, was a dreadful thing, and to be deprecated, and to be guarded against by an observance of the above laws. But the Jews now say, that forasmuch as the reason of these precepts was, because such persons were forbidden to enter into the temple, that being destroyed, all these precepts of uncleanness are ceased also.

John Gill on Leviticus 30, 31

In all these laws there seems to be a special regard had to the honour of the tabernacle, to which none must approach in their uncleanness, that they defile not my tabernacle. Infinite Wisdom took this course to preserve in the minds of that careless people a continual dread of, and veneration for, the manifestations of God's glory and presence among them in his sanctuary. Now that the tabernacle of God was with men familiarity would be apt to breed contempt, and therefore the law made so many things of frequent incidence to be ceremonial pollutions, and to involve an incapacity of drawing near to the sanctuary (making death the penalty), that so they might not approach without great caution, and reverence, and serious preparation, and fear of being found unfit. Thus they were taught never to draw near to God but with an awful humble sense of their distance and danger, and an exact observance of every thing that was required in order to their safety and acceptance.

Matthew Henry on Lev 15:19-33

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LEVITICUS

Key Verses: 17:11; 11:45

Sacrifice		Sanctification							
Three Voluntary Offerings	1-5	Sanctification by Personal Purity	11-15	16	17	18-20	21-23	24-27	Sanctification in the Promised Land
Two Compulsory Offerings / Review of the 5 Offerings	6-7	Ministry of Priests in Offerings	8-10	16	17	18-20	21-23	24-27	Sanctification by the Priests and Feasts
Laws of Offering	1:1-6:7	Laws of Consecration of Priests	6:8-10:20	16-17	17	18-20	21-22	23-25	Holy People Holy Times Holy Justice Holy Vows
<p>Laws of Offering</p> <p>1:1-6:7</p> <p>The Way to God</p> <p>How to Approach a Holy God</p> <p>Worship</p> <p>Access to God by Sacrifice</p> <p>“I the LORD your God am holy”</p> <p>Location: at Mount Sinai / Duration: ONE MONTH</p>									
<p>The Walk with God</p> <p>How to Walk with a Holy God</p> <p>Walk</p> <p>Fellowship with God by Obedience</p> <p>“You shall be holy”</p>									

Author: Moses – Leviticus states 56 times in 27 chapters that Yahweh imparted these laws to Moses (see 1:1; 4:1; 6:1,24; 8:1; ...; also see Matt 8:2-4 & Lev 14:1-4; Matt 12:4 & Lev 24:9; see also Luke 2:22)
Date: orally given c.1444 BC – beginning with the first Passover (Ex 12:2), the tabernacle was completed 1 year later (Ex 40:17). Leviticus begins in the first month of the second year (cf. Num 1:1 which begins with the second month). Moses could have put it in its final form before his death in Moab, about 1405 BC

Theme: Holiness (11:45; 19:2). It teaches that one must approach a holy God on the basis of sacrifice and priestly mediation, and that one can only walk with a holy God on the basis of sanctification and obedience. God’s chosen people must approach Him in a holy manner.

Purpose:

- 1) to show Israel how to live as a priestly kingdom and a holy nation in fellowship with God
- 2) to provide a guide for worship, a law code and a handbook on holiness for the priests
- 3) to reveal God’s grace as He accepts the death of a substitute as payment for the penalty of sin