

Day 136 - TUESDAY: April 25th

Leviticus 15:

Leviticus 15:1–33 NKJV

And the LORD spoke to Moses and Aaron, saying, "Speak to the children of Israel, and say to them: 'When any man has a discharge from his body, his discharge is unclean. And this shall be his uncleanness in regard to his discharge—whether his body runs with his discharge, or his body is stopped up by his discharge, it is his uncleanness. Every bed is unclean on which he who has the discharge lies, and everything on which he sits shall be unclean. And whoever touches his bed shall wash his clothes and bathe in water, and be unclean until evening. He who sits on anything on which he who has the discharge sat shall wash his clothes and bathe in water, and be unclean until evening. And he who touches the body of him who has the discharge shall wash his clothes and bathe in water, and be unclean until evening. If he who has the discharge spits on him who is clean, then he shall wash his clothes and bathe in water, and be unclean until evening. Any saddle on which he who has the discharge rides shall be unclean. Whoever touches

anything that was under him shall be unclean until evening. He who carries any of those things shall wash his clothes and bathe in water, and be unclean until evening. And whomever the one who has the discharge touches, and has not rinsed his hands in water, he shall wash his clothes and bathe in water, and be unclean until evening. The vessel of earth that he who has the discharge touches shall be broken, and every vessel of wood shall be rinsed in water. 'And when he who has a discharge is cleansed of his discharge, then he shall count for himself seven days for his cleansing, wash his clothes, and bathe his body in running water; then he shall be clean. On the eighth day he shall take for himself two turtledoves or two young pigeons, and come before the LORD, to the door of the tabernacle of meeting, and give them to the priest. Then the priest shall offer them, the one as a sin offering and the other as a burnt offering. So the priest shall make atonement for him before the LORD because of his discharge. 'If any man has an emission of semen, then he shall wash all his body in water, and be unclean until evening. And any garment and any leather on which there is semen, it shall be washed with water, and be unclean until evening. Also, when a woman lies with a man, and there is

an emission of semen, they shall bathe in water, and be unclean until evening. 'If a woman has a discharge, and the discharge from her body is blood, she shall be set apart seven days; and whoever touches her shall be unclean until evening. Everything that she lies on during her impurity shall be unclean; also everything that she sits on shall be unclean. Whoever touches her bed shall wash his clothes and bathe in water, and be unclean until evening. And whoever touches anything that she sat on shall wash his clothes and bathe in water, and be unclean until evening. If anything is on her bed or on anything on which she sits, when he touches it, he shall be unclean until evening. 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. '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, all the days of her unclean discharge shall be as the days of her customary impurity. She shall be unclean. 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. Whoever touches those things shall be unclean; he shall

wash his clothes and bathe in water, and be unclean until evening. 'But if she is cleansed of her discharge, then she shall count for herself seven days, and after that she shall be clean. And on the eighth day she shall take for herself two turtledoves or two young pigeons, 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. '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. This is the law for one who has a discharge, and for him who emits semen and is unclean thereby, 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.' "

Daily Deep Dive:

This next chapter continues the theme and shows us other forms of physical uncleanness.

Verse 2 – The word discharge is a general Hebrew word for: “to flow, to gush, discharge”. It would be any type of “cleansing” type discharge/flow/puss, etc...that comes out of the body, or infection that is trapped within the body.

Verse 4 – The nation of Israel would have understood very little in regard to germs and how illness could spread. We aren't told by God why He made certain laws. We can often speculate about some of the physical reasons, such as to stop the spread of disease, and that is likely one of the reasons for God's law. Additionally, God throughout this book is teaching us about purity and cleanness, and additionally about defilement and becoming unclean.

Verse 13 – Again this idea of “living” water is used here. The translation of flowing is correct, however, I believe we are meant to see the connection between this and the living water that Jesus Christ offered (the Holy Spirit).

Verses 14 – 15: We see a sin offering, then a burnt offering required for the one who had this discharge or infection and needed to be healed. Hebrews 9:13 tells us that these offerings brought about the purifying of the flesh, but we understand that they ultimately pointed to the perfect

Offering of Jesus Christ, whose blood made possible spiritual cleaning and purification (Hebrews 9:14).

Verses 16 – 18 – While we learn important spiritual principles from these examples, it's important that we understand that being unclean in itself is not sinful or wrong. Being "unclean" does not equal "having sinned". Obviously, sinning brought someone into an unclean state, but that's not what is being shown here in these verses. These are states or conditions where one is not able to go into a "clean" Holy place for a period of a day. Approaching God is something that took consideration, special attention, and preparation to teach us that it is not a common thing or something to take casually. We apply similar principles to how we approach the Sabbath and appearing before God on that Holy day. We also see Paul teach a similar principle regarding putting aside sexual intercourse during a time of dedicated fasting & prayer so that our focus is correct (see 1 Corinthians 7:5).

Verse 19 – Again, this is a time of not going into any temple area.

Verse 29 – Notice that for most things that makes one unclean, they are simply to wash and are again clean at the end of the day. In this case of a flow of blood that goes on for a period of time longer than normal, this is more similar to the example of the discharge/infection at the beginning of this chapter that requires healing and the appropriate offerings when healing takes place.

Verse 31 – This verse gives the context for all of this. It was important for the people of Israel not to defile God's tabernacle which was set aside and dedicated to Him as pure and Holy. If someone were to approach God in a state where they were impure in any way, their lives would be required.