

I think it is important to be reminded that Christians today are not under the law. This was made clear in a letter to the Gentiles in Antioch, Syria and Cilicia from the recognized leaders of the church who met in Jerusalem regarding this very issue.

*Acts 15:22–29 “Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren: And they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment: It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, Men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. **For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.”***

Leviticus 15:1 ¶ And the LORD spake unto Moses and to Aaron, saying, Leviticus 15:2 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. Leviticus 15:3 And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it is his uncleanness.

The subject continues to be differentiating between what is clean and unclean and how to maintain a ceremonially “clean” state of being before the Lord. The context of this chapter pertains to bodily discharges from the pelvic area.

Any man that develops an abnormal bodily discharge becomes unclean.

Leviticus 15:4 Every bed, whereon he lieth that hath the issue, is unclean: and every thing, whereon he sitteth, shall be unclean.

Leviticus 15:5 And whosoever toucheth his bed shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

Leviticus 15:6 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.

Leviticus 15:7 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.

Leviticus 15:8 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.

Leviticus 15:9 And what saddle soever he rideth upon that hath the issue shall be unclean.

Leviticus 15:10 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.

Leviticus 15:11 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.

Leviticus 15:12 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.

This section basically states that everything and every person touched by the unclean man also become unclean. A person becomes unclean for even touching something that the man with the discharge has touched. The people that become unclean by association are to wash themselves and their clothes and remain unclean until the evening. Reminder—The Hebrew considered the day to be from evening to evening; in effect, one became ceremonially clean at the start of the new day.

Any earthen vessel that the person with the discharge touched must be broken; any wooden vessel he touched must be rinsed in water.

Leviticus 15:13 And when he that hath an issue is cleansed of his issue; then he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean.

Leviticus 15:14 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:

Leviticus 15:15 And the priest shall offer them, 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.

Once the discharge has stopped, the man must take seven days to accomplish cleansing. He is to wash his clothes and bathe his body in running water; I couldn't discern if this meant daily washing or a one-time washing at the end of that time period. On the eighth day he is to take two young turtledoves or pigeons to the priest at the door of the tabernacle to make a sin and burnt offering to make atonement for his discharge.

Leviticus 15:16 And if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even.

Leviticus 15:17 And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even.

Leviticus 15:18 The woman also with whom man shall lie *with* seed of copulation, they shall *both* bathe *themselves* in water, and be unclean until the even.

If a man ejaculates semen, he is to wash in water and remain unclean until the evening. Every garment touched by his semen is to be washed in water and considered unclean until the evening. Any woman who has lain with the man should also bathe in water and be considered unclean until the evening.

Leviticus 15:19 ¶ And if a woman have an issue, *and* her issue in her flesh be blood, she shall be put apart seven days: and whosoever toucheth her shall be unclean until the even.

Leviticus 15:20 And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean.

Leviticus 15:21 And whosoever toucheth her bed shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

Leviticus 15:22 And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

Leviticus 15:23 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.

Leviticus 15:24 And if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean.

This section addresses a woman's normal menstrual cycle or other abnormal flow of blood; such flow makes her unclean. If it is due to her menstrual cycle, she is to be considered unclean for seven days. Any thing or any person that she touches also becomes unclean. The person affected must wash his clothes and bathe in water and remain unclean until the evening. If a man comes in contact with the woman's menstrual flow, he (and any bed he rests on) is considered unclean for seven days. We learn from chapter 18 that sexual relations are prohibited during this time.

Leviticus 18:19 "Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness."

Leviticus 15:25 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; all the days of the issue of her uncleanness shall be as the days of her separation: she *shall be* unclean.

Leviticus 15:26 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.

Leviticus 15:27 And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

Leviticus 15:28 But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.

Leviticus 15:29 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.

Leviticus 15:30 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.

If the flow of blood comes unexpectedly or lasts longer than usual, the woman will remain unclean for the entire period of the time of bleeding. Once the abnormal flow of blood ceases, she is to be considered clean after seven more

days. On the eighth day she is to take two young turtledoves or pigeons to the priest at the door of the tabernacle to offer as sin and burnt offering to make atonement for the cause of her uncleanness.

Leviticus 15:31 Thus shall ye separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile my tabernacle that *is* among them.

Leviticus 15:32 This *is* the law of him that hath an issue, and *of him* whose seed goeth from him, and is defiled therewith;

Leviticus 15:33 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.

David Guzik makes the following important points:

“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.”

These instructions also “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.”

Again, it is obvious that these practices would be important to preventing the possible spread of disease.

It is also significant that God is declaring a principle (verse 31); we should be careful to honor God by how we present ourselves in His house of worship.