

## Leviticus 15

1And the LORD spoke to Moses and Aaron, saying, 2“Speak to the children of Israel, and say to them: ‘When any man has a discharge from his body, his discharge is unclean. 3And 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. 4Every bed is unclean on which he who has the discharge lies, and everything on which he sits shall be unclean. 5And whoever touches his bed shall wash his clothes and bathe in water, and be unclean until evening. 6He 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. 7And he who touches the body of him who has the discharge shall wash his clothes and bathe in water, and be unclean until evening. 8 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. 9Any saddle on which he who has the discharge rides shall be unclean. 10Whoever 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. 11And 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. 12The vessel of earth that he who has the discharge touches shall be broken, and every vessel of wood shall be rinsed in water. 13‘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. 14On 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. 15Then 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. 16 ‘If any man has an emission of semen, then he shall wash all his body in water, and be unclean until evening. 17And any garment and any leather on which there is semen, it shall be washed with water, and be unclean until evening. 18Also, when a woman lies with a man, and there is an emission of semen, they shall bathe in water, and be unclean until evening. 19 ‘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. 20Everything that she lies on during her impurity shall be unclean; also everything that she sits on shall be unclean. 21Whoever touches her bed shall wash his clothes and bathe in water, and be unclean until evening. 22And whoever touches anything that she sat on shall wash his clothes and bathe in water, and be unclean until evening. 23If anything is on herbed or on anything on which she sits, when he touches it, he shall be unclean until evening. 24And 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. 25 ‘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. 26Every 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. 27Whoever touches those things shall be unclean; he shall wash his clothes and bathe in water, and be unclean until evening.

28'But if she is cleansed of her discharge, then she shall count for herself seven days, and after that she shall be clean. 29And 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. 30Then 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.

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. 32This is the law for one who has a discharge, and for him who emits semen and is unclean thereby, 33and 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.' ”

## Cleansing of What Flows Out of Us

**Main idea:** What flows from our original nature was pictured to Israel in the defilement of what flowed from the body of death. But what flows from Christ was pictured to them in the cleansing and atonement that were offered to them.

**Introduction:** No diagnosis necessary when you know where it came from.

- 1.What flows from a sinner defiles him
- 2.What flows from a sinner defiles others
- 3.What flows from the Savior: new-creation life, righteousness, and cleansing

**Conclusion:** When cleansed by Christ, He changes what flows out of us: streams of living water.

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via [hopewellarp.org](http://hopewellarp.org))

Leviticus 15. These are God's words. And you always 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 was 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 you has the discharge lives. And everything on which he sits shall be unclean. And whoever touches his bed. She'll wash his clothes and bait and water. And be unclean until evening. Who sits on anything on which he, who has the discharge sat?

So what was close and bathing water. And be unclean until evening. And he who touches the body of him, who has the discharge So wash his clothes and bathe in water. And be unclean until Evening. If he who has the discharge, spits on the amuous clean. Then he shall wash his clothes and bathe in water.

And be unclean until evening. And he saddle on which he, who has the discharge rides. Shall be unclean, never touches anything that was under him. Shall be unclean until evening. You who carries any of those things? So, wash his clothes and bathe in water And be unclean until evening.

And whomever, the one who has discharged touches, And has not rinsed his hand and water. He shall wash his clothes and pay even 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 released in water.

And when he who has a discharge is cleansed of his discharge And he shall count for himself. Seven days for his cleansing. Washes clothes, and made his body and running water. Than he shall be clean. On the eighth day. He shall take for himself two, turtle dogs. Or two young pigeons.

And come before your way to the door of the tabernacle of meeting. And give them to the priest. Then the priests shall offer them. The one as a sin offering. And the other as i burnt offering, So the priest shall make a tournament for him before Yahweh 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. Any garment any leather on which there is semen? It shall be washed with water and me and clean until evening. Also, when a woman lies with a man and there is an emission of semen, They shall pay the water and be and clean until evening.

If a woman has a discharge and the discharge from her body is blood. She shall be set apart, seven days. Than whoever touches her, she'll 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, she'll wash his clothes and bathe in water.

And be unclean until evening. And whoever touches anything that she sat on shall watched his clothes and me then water. And be unclean until evening. If anything is on her bed or on anything, on which she sits When he touches it, you shall be unclean until evening. The filimin lies with her at all, for her.

Impurities on him, he shall be unclean, seven days and every bad on which he lies shall be unclean. Woman has a discharge of blood for many days, other than at the time of her customer impaired 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 of your 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. Whatever she sits on shall be unclean. As the uncleanness of her impurity. Whoever touches those things shall be unclean. And some washers clothes 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 edge day, She shall take for herself two, turtle doves. Or two young pigeons. And bring them to the priest to the door of the tabernacle of meeting.

Than the priests shall offer. The one as a sin offering. Of the other as a burnt offering. And the preached shall make atonement for her before. Yahweh For the discharge of her uncleanness. Thus, you shall separate the children of israel from their uncleanness. Lest they die? And 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 am in semen is unclean. Thereby. And for her, who is indisposed because of her customary in purity and for one who has a discharge either man or woman and for him who lies with her, who is unclean I'm at some screening of god's inspired.

And to narrant worked.

The law concerning bodily discharges was. Less demanding. Upon the priest. Then the law concerning skin infections. Let's get infection that had. Come upon an israelite. You remember, the first stage was diagnosis, and this might run several weeks of various examinations. Um, Something that had come on to you. The israelite.

From the outside, usually. Or in response to a burn. Or. Um, something like that was a response of infection from inside. There was all that diagnostic procedure. But when someone had a flow, That's something was coming out of them. There was no diagnosis. And that is the The meaning of the word that is translated discharging here, just means a flow.

Something flowing out of him. And hopefully, you are already beginning to think. About what flows out of a believer. What flows out of the one? Who has christ as his life. And who has come to christ to slake his thirst and his neediness? But, So that it is 15 is not about what flows from christ with an unbeliever.

Leviticus 15 is about things that flow. From sinners. And that's why there's no diagnostic procedure. If it's flowing out of us. And the ceremonial. Law under Moses. Praise god. We're no longer under that administration. Um, But you would be unclean. You would have to obey. Like the The sign at the gym.

That if you had had diarrhea in the last seven days, you could not enter the pool. Now, the people at the gym are not trying to be Um, keepers of the ceremonial law. And i am not trying to be gross. But, God has so ordained it. That everything that physically flows out of a man is gross.

And so that we can see, That we are not so much to filed. By what comes upon us or what comes into us as we are by what flows out of us. And we remembered this recently, because We have been, especially when it came. To washings and so forth.

We we have been thinking about the pharaaseical Um, mistake. Of not seeing what this was teaching us about ourselves as sinners. And thinking that by accumulating washings, something could be done. About the internal uncleanness. Now there's nothing wrong with washing. There are many washings here commanded? There isn't even Anything wrong with washing hands, washing hands.

It's actually very important for stopping the spread of disease and God has allowed us to know that in his providence. And it's even commanded here and made a difference and In your uncleanness, and Whether you have washed your hands here in Leviticus 15. But, The problem was. That it wasn't.

What went into the mouth? Because we considered when we were thinking about another new food in that place, And it's not what comes on to the skin. And it isn't even. The. Fluids or semi-fluidic substances. That come out of us. But it is. Thefts. Fornications, And adulteries and murder.

That is what flows. And the center. And that is what the file us because out of the overflow of our hearts, our mouth speaks And out of the overflow of our hearts. So, we live And so there was no diagnosis necessary. Because they already knew where the flow was coming from.

It was coming from the center. And what flowed from the center to filed him? And he was not, he was then to be careful. Not to come. To the worship of god. At his tabernacle. If he came to the worship of god it, his tabernacle we read in verse 31, they would defile all the tabernacle which would be acin against God.

And defiling, the tabernacle is also therefore acid against one's own life. Because the Penalty for that, the expectation. If you did, that would be that you would die. But not only you yourself would die. It was also sent against your neighbor because as we read throughout the whole rest of the chapter That it's not just ourselves who are made unclean by our discharge but anything we touch.

Or anything they touched was made unclean and anyone who touched the thing that they touched or anyone who touched them. That we need to file others. But i want to comes out of us. Down. This is true enough to a physical extent. You may have noticed. God's wise providence to us that This morning.

Uh, i did not touch the elements although i usually do that we had one of the other elders break the bread, one of the other elders, pour the cup Um, that was after i had sanitized. But we were Just being careful. Well. Dear congregation. If we are that careful with earthly uncleanness, Should we not be more careful?

With the sin that flows out of us. Lest we not only offend god by sinning freely and not addressing it with him and being cleansed in christ and being it laying hold of, christ's determined and coming with the freshly clean conscience. Unless we defile god's worship. And offer him a worship, that deserves death.

Not now, just because, or not. Now, on account of, it's even being a wrong sort of worship, Like native antibody who offered in Leviticus 10 but coming presumptuously. As those from whom have flowed or manner of sin all week long, and we have had no dealings with God, we have not availed ourselves of the cleansing and toning remedy.

And will we then come With a guilty stained defiled conscience. Or even worse, a dead conscience that doesn't realize that we are certified. And give offense to god and offer worship. That is deserving of death. And defile our brothers and sisters. With whom also. We worship. He thought it's important to.

Read and understand. Especially at night of how the lord jesus teaches us to understand these passages. So, We? We consider that not only what flows from a center to files him, but what flows from the center to files others? And then particular. The need. For maintaining, not just physical cleanliness in marriage and parenting.

But spiritual regard. For one's life, if you're a husband or one's husband, if you're a wife or our children, Because god has made. In this law of Concerning what flows out of a man or what flows out of a woman. He has made it so that a husband and a wife.

When they know each other and when they conceive children. They do so because seed flows out of the man and in connection with becoming a parent also blurt flows out of a woman on a regular basis and then especially when she has a baby And these are things that god has designed in his providence for our good.

Both. That. That we might be thankful to him that he is. He is merciful and and gives us cleansing. But also, So that we might remember the spiritual lesson. That our husband or our wife are the one who we are going to most affect spiritually. Our children. Are those who we are going to most affect spiritually?

And if out of concern for others, we don't Out of concern for others. We want to keep ourselves cleansed and undefiled and come to the lord jesus, and keep short accounts with him and keep a clear conscience and live and walk uprightly. If we if we want to do that, For others.

Generally in the church, generally in the assembly of god's people, how much more For those to whom we are nearest connected. To for those to whom we are most intimately connected. And so god and his wisdom, even for how he has given us to be married and to parent to become parents.

He has given us a design that ought to call forth from our hearts a love for them. And a lot for them, that's good for us, isn't it? One of the things. That. Many parents have discovered. Is that when they became apparent, and they realized, They have a sinner on their heads.

And the reason they have a sinner on their hands, Is because that child's parents were sinners. That it became a wonderfully, sanctifying providence, from god. Because they became More consistent in attendance, upon God's word, day by day, in the home, warning, and evening in the home, they became very intentional.

About addressing sin. The moment to happens. Here they are training their child. Teaching their child to recognize a sin right away to recognize why it's a sin by the word of god, to recognize against whom they are sinning, you're sitting against god in this way, and you're sending against bombing in this way, or your sibling in that way or, you know, we're sitting against god by Um, you're not taking good care of the things that we have and live commandment, you know, all of those different things.

And not only that, but of course, Hope, of course. Always, always immediately applying This is why we need jesus to be our righteousness. He never once sinned, like this, this is why we rejoice that jesus is our sacrifice. He has taken away our guilt. He is like those two turtle doves, one to a tone for the sin, as the sin offering and wonders as the ascension and whom we can rise to God acceptably.

With all of our sin put away, praise God, we have jesus, and he cleanses us Not only does his blood atone for us and take away our guilt. As blood cleanses us, So that we can come back to god through jesus christ. Every time a dozen times, That doesn't times in a day.

Feels like a hundred when you're a parent. But certainly, we have not sinned. Less than our children. We are more skilled at it, perhaps And, And we, Get into this habit out of concern for others. Right. There's any more. Get to be like that as a consequence of having children, but we ought to be like that as consequence of marrying as well.

This ought to be. One of the things that is you're looking forward to to getting married. And hoping one day to get married. That that you younger. Um, younger ones, unmarried ones. Um, are thinking about that you want to walk with god in such a way that it will be a sanctifying blessing to someone else.

To be married to you. But there's something about when you say i do. And you actually embark on that life together. In which reality comes home. And, That reality needs to come home with the realization. That. You are either a sanctifying blessing. To your new spouse or You are going to be in cahoots with one another in treating sin lightly.

And treating uncleanness before god and a dirty conscience before god lightly. Which is a dreadful thing to have even in ourselves. Let alone to reinforce in one another. And so there's actually much here and i know it's gross and And you have to be careful, especially. When? Certain things are discussed in scripture.

Only to go as far as the scripture goes and how it's described. Goddess wise. And so, we only speak to the extent that he does. But it's important here that we realized that even his physical design for this. Is designed to communicate to us something that is vital and important for life.

Not only in the church generally Which is the subject of the chapter as whole But in the home, specifically, Which he highlights especially in this way. That's a what flows from a centered files in what flows from a center to files others and we ought to be, especially considerate of and thinking, then of what is coming out of our hearts?

In our marriage and in our home. But it, sorry. But in the last place. We rejoice to know what flaws. From our savior. The lord jesus. When we were thinking about the leprosy, One of the things that, i'm pretty sure i forgot and the sermon here, but Remembered when we had had the family worship in it.

The amazing. Touching your liver. In Matthew chapter 8. The high has grown up. When the lumber comes and he says, lord, If you are willing, You can make me clean. And jesus touched him. And he said, i am willing. Beakley, i had grown up and Being having about touching highlighted but highlighted especially to the effect of how this poor man knowing it ever touched him and it's known a touch to him in ages.

How much he needed that? How much i would have meant in? That's all find and i'm sure it's true. And i am very much looking. To the touch and embrace my resurrected redeemer. When i with resurrected body. You can do that. But jesus touches him because jesus is The one man.

Then all of human history. Who can touch? Someone who is ugly. And not only not be defiled. So great, just jesus's It need to clean this. But his cleanness is so great. That he actually undefiles cleanses The one whom he touches. That's the point that the touching, In Matthew chapter 8.

And there's another instance isn't there. You remember the woman? Who had had the flow of blood for 12 years? And what does she do? It's very bold. Considering this law. She touches him. And why does she touch him? Because she knows jesus is the one man. Whose power? And purity.

Can survive that touching. And not just survive it for himself about clean intact. But that has cleaned us is great enough. To cleanse her. To heal her. What flows out of a center makes him unclear. Because it shows that he's unclear. But when you have your life, From jesus.

When he has quenched, your thirst for life and build your hunger for life. When you have the life of jesus in you by his spirit, what flows out of you are. Rivers. Of living. Water. You see the christian? And walk by the spirit. Everything we say everything. We think everything we do comes either from remaining flesh.

Or from the spirit. And what an opportunity you have as a Christian. For that, which flows out of your Heart from your mind. In the words that come off of your lips and the deeds that are done by your hands, then the things that you do. Be done in the spirit.

They would be cleaned. Good. Because in Jesus, you are good. And in Jesus, you are good. What comes out of the center of what flows? Flows to use the, the verb that is actually throughout this chapter defiles and And defiles others. But what flows from the savior. Unto you. Will close you.

That will even make that, which is good. To flow from you.

How we thank you. Our gracious, God. For your Design.

Of all things. To teach us about you as creator to teach us about you as redeemer. We thank you for the work of your spirit. How he gives life to our hearts and light to our minds? We pray that he would now bless this portion of your word to us.

That he would give us not only faith in Christ. Believe rightly concerning him. But that he would stir us up to our duty. So that we would keep short accounts. When the moment? We realize every student in Eastern. To deal with an entirely by Christ Jesus. That we might not defile your worship.

That we might not offer that, which is worthy of our death. That we might not defile one another and especially Or spouse or our children. But that might flow out of us. Would be from. And testify to. The life of Jesus. In his name, we ask him. And then,