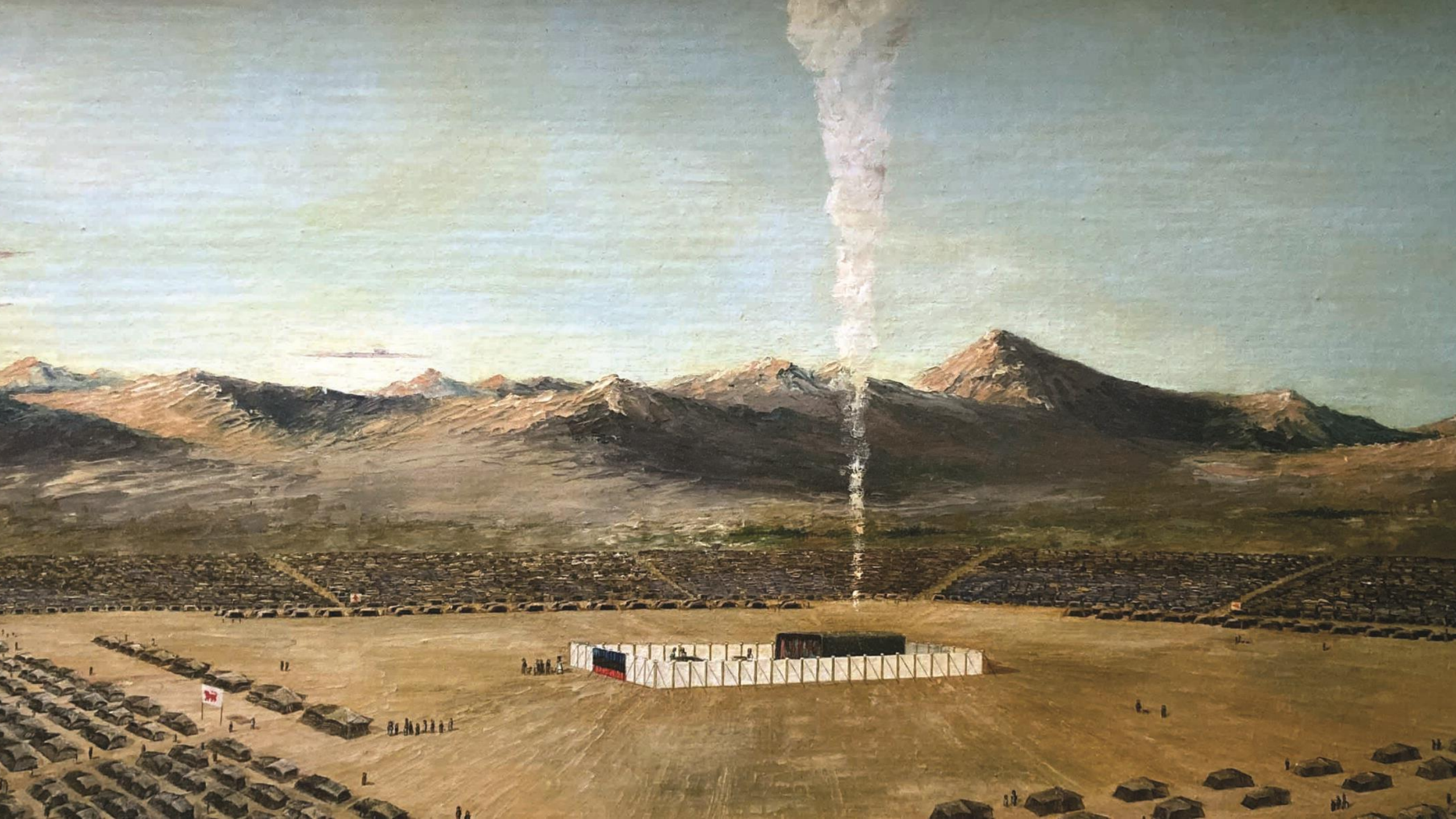

REGULATIONS FOR PURIFICATION AFTER CHILDBIRTH

Leviticus 12



“Unclean commonly described what was contaminated, diseased, or impure; and when defilement was the reason for someone being unclean, then no sin was involved and so no forgiveness was required. The only thing needed was washing for cleansing and the sanctifying ritual for reentry into the sanctuary.”

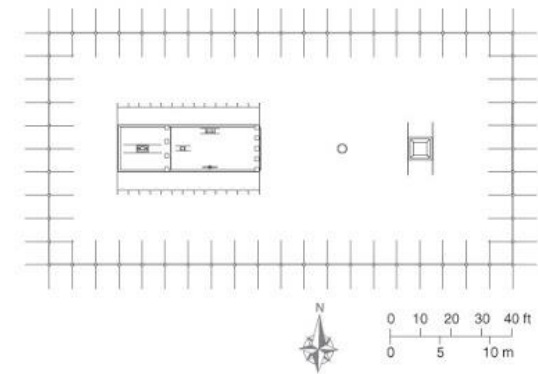
ALLEN P. ROSS, COMMENTARY ON LEVITICUS



THE TABERNACLE AND COURT

The tabernacle was a portable temple—a “tent of meeting”—within a movable courtyard (Exodus 25–31; 35–40). It was constructed after the pattern that Yahweh revealed to Moses on Mount Sinai, and was assembled in the desert as Moses led the Israelites from Egypt to the Promised Land. For an enlargement of the tent itself, see p. 186. The tabernacle courtyard was 150 feet (46 m) long and 75 feet (23 m) wide, totaling 11,250 square feet (1,045 square meters).

Tabernacle and Court Architectural Plan



The Most Holy Place of the tabernacle tent was a 15-foot (4.6-m) cube, containing only the ark of the covenant (Ex. 25:10–22; 37:1–9). It was here that Yahweh would descend to meet with his people in a cloud theophany (divine appearance).

The Holy Place of the tabernacle tent was 30 feet (9.1 m) long, 15 feet (4.6 m) wide, and 15 feet (4.6 m) high. It housed the table (Ex. 25:23–30), the golden lampstand (Ex. 25:31–40; 37:17–24), and the altar of incense (Ex. 30:1–10; 37:25–29).

The veil separating the Holy Place from the tabernacle courtyard was similar to the veil separating the Holy Place from the Most Holy Place, except that cherubim were not embroidered on it (Ex. 26:36–37). It hung on five golden pillars.

The framed structure was covered by four layers of cloth and skin (Ex. 26:1–14).

The bronze altar, also known as the altar of burnt offering (Ex. 27:1–8; 38:1–7), was made from a hollow wooden box (7.5 feet/2.3 m long and wide, and 4.5 feet/1.4 m high), overlaid with bronze. It had four horns at its corners. It was transported by means of two poles on its journey through the wilderness.

The entire tabernacle tent was 45 feet (14 m) long, 15 feet (4.6 m) wide, and 15 feet (4.6 m) high. It was a wooden skeletal structure, overlaid with gold, with no solid roof or front wall (Ex. 26:15–29). Five wooden bars (overlaid with gold) passed through rings attached to each frame (Ex. 26:26–30).

The bronze basin with its stand was for ceremonial washings (Ex. 30:17–21; 38:8).

The 30-foot (9.1-m)-wide gated entrance to the courtyard was covered with a screen made from blue, purple, and scarlet dyed yarns that were woven with fine twined linen (Ex. 38:18–20).

The surrounding hangings (fine twined linen curtains connected to pillars and stabilized by guy ropes and pegs) stood about 7.5 feet (2.3 m) high. The 60 wooden pillars were overlaid with bronze, stood in copper sockets, and had capitals overlaid with silver (Ex. 27:9–19; 38:9–17).

2 KEYS FOR GETTING THE MOST OUT OF LEVITICUS

1. Appropriate Leviticus in your pursuit of holiness
2. Engage Leviticus through biblical meditation

“Study is a work of the brain, meditation of the heart.”

THOMAS WATSON

“The end of study is information, but the end of meditation is practice,
or a work upon the affections.”

THOMAS MANTON

LEVITICUS 12 THEME

God outlines for Moses the regulations by which a mother becomes *ceremonially* clean/pure after giving birth to a child.

REGULATIONS FOR PURIFICATION AFTER CHILDBIRTH

LEVITICUS 12

- I. The reason for impurity—the loss of blood during childbirth
- II. The response to impurity—the appointed days of purification (2–5)
 - A. Birth of a male child (2–4)
 - B. Birth of a female child (5)

“We simply do not know why the length of impurity differs between boys and girls.”

JAY SKLAR, COMMENTARY ON LEVITICUS

REGULATIONS FOR PURIFICATION AFTER CHILDBIRTH

LEVITICUS 12

- I. The reason for impurity—the loss of blood during childbirth
- II. The response to impurity—the appointed days of purification (2–5)
- III. The resolution of impurity—the prescribed sacrifices (6–8)
 - A. The Ascension Offering
 - B. The Purification Offering

“It should further be noted that the sacrifices for male and female infants are identical. This observation supports the view that the male and female infants as well as male and female adults were considered equal in value before God.”

MARK ROOKER, COMMENTARY ON LEVITICUS

“The Lord mercifully provided careful directions on how to become ritually pure, so that the mother could once more participate fully in Israel’s covenant worship.”

JAY SKLAR, COMMENTARY ON LEVITICUS

REGULATIONS FOR PURIFICATION AFTER CHILDBIRTH

LEVITICUS 12

- I. The reason for impurity—the loss of blood during childbirth
- II. The response to impurity—the appointed days of purification (2–5)
- III. The resolution of impurity—the prescribed sacrifices (6–8)
- IV. An example of the purification process—Mary and Jesus Christ (Luke 2:21–24)

REGULATIONS FOR PURIFICATION AFTER CHILDBIRTH

LEVITICUS 12

IV. An example of the purification process—Joseph, Mary, and Jesus Christ (Luke 2:21–24)

- A. Circumcised Christ in response to the Abrahamic Covenant (21)
- B. Followed the laws of purification in response to Leviticus 12 (22a)
- C. Set apart the firstborn in response to Exodus 13 (22b–23; Exod. 13:2, 12, 15)
- D. Participated in the sacrifices in response to Leviticus 12 (24)

“[God] placed [Christ] in a domestic context of quiet faith and humble obedience.”

DALE RALPH DAVIS, COMMENTARY ON LUKE

TIMELESS TRUTHS FROM LEVITICUS 12

1. God calls men *and* women to be true worshipers
2. God framed/fashioned your body for His glory (Ps. 139:14–16; Exod. 4:11)
3. God owns your body and requires you use it for His glory (1 Cor. 6:13, 19–20; Rom. 12:1–2)

REGULATIONS FOR PURIFICATION AFTER CHILDBIRTH

Leviticus 12

