



FAMILY LIFE BAPTIST CHURCH

“The Biblical Design of Gender, Part 26”

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Pastor Darryl R. Curtis

Family Life Baptist Church

909 West Saginaw Street

Lansing, Michigan 48915

Phone: (517) 393-9399

Email: info@familylifebc.com

Website: <http://www.familylifebc.com>

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The Biblical Design of Gender, Part 26

Leviticus 15:29-31

29 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.

30 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.

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.

We attend Church to obtain the mind of Christ, meaning, to have the Bible illuminated in our minds so that we can clearly understand the principles that Jesus taught and base our daily personal decisions on those principles.

We come to Church because we want to be obedient to the Bible, which is the doctrine of Jesus Christ, in an informed, insightful and intelligent manner.

Our takeaway point in this series on the Biblical Design of Gender is that God has designed man as the cooperative coalition of husband and wife so that man can successfully achieve the objective that God has given us to exercise dominion over the earth, developing wisdom and knowledge in preparation for further responsibility in our eternal life.

In our last lesson, we recounted the episode of the circumcision of Moses' son. Moses' wife was a Midianite, and she did not practice the covenant of circumcision that the Lord gave to Abraham.

Although the Lord instructed Moses to return to Egypt to free the children of Israel, the Lord also recognized that Moses had not kept the commandment to circumcise his son. The Lord corrected that situation by threatening to kill Moses, as **Exodus 4:19-24** tells us:

19 Now the LORD said to Moses in Midian, "Go, return to Egypt; for all the men who sought your life are dead."

20 Then Moses took his wife and his sons and set them on a donkey, and he returned to the land of Egypt. And Moses took the rod of God in his hand.

21 And the LORD said to Moses, "When you go back to Egypt, see that you do all those wonders before Pharaoh which I have put in your hand. But I will harden his heart, so that he will not let the people go.

22 Then you shall say to Pharaoh, 'Thus says the LORD: "Israel is My son, My firstborn.



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23 So I say to you, let My son go that he may serve Me. But if you refuse to let him go, indeed I will kill your son, your firstborn.” ’ ”

24 And it came to pass on the way, at the encampment, that the LORD met [Moses] and sought to kill him.

But **Exodus 4:25-26** tells us:

25 Then Zipporah took a sharp stone and cut off the foreskin of her son and cast it at Moses’ feet, and said, “Surely you are a husband of blood to me!”

26 So [the Lord] let [Moses] go. Then [Zipporah] said, “You are a husband of blood!”—because of the circumcision.

The shedding of blood is a foundational issue in the Bible. In God’s economy, death, and the subsequent shedding of blood, is the punishment for sin. And it has been, even from the beginning. **Genesis 2:15-17** tells us:

15 Then the LORD God took the man and put him in the garden of Eden to tend and keep it.

16 And the LORD God commanded the man, saying, “Of every tree of the garden you may freely eat;

17 but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.”

As a function of man’s sin, God shed the first blood in the Bible, as

Genesis 3:21 records:

21 Also for Adam and his wife the LORD God made tunics of skin, and clothed them.

The clothing for the man and his wife was to cover the nakedness of their sin. The man and the woman used that which proved to be a temporary covering made of leaves, but God killed and skinned an animal to provide them with clothes them because, as the “a” part of **Romans 6:23** tells us:

23 For the wages of sin is death.

Initially, in the garden, God instructed man to eat the fruit of the trees and the herb of the field, but soon, things changed. The first change was caused by the wickedness of man. **Genesis 6:3-7** tells us:

3 And the LORD said, “My Spirit shall not strive with man forever, for he is indeed flesh; yet his days shall be one hundred and twenty years.”

5 Then the LORD saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually.

6 And the LORD was sorry that He had made man on the earth, and He was grieved in His heart.

7 So the LORD said, “I will destroy man whom I have created from the face of the earth, both man and beast, creeping thing and birds of the air, for I am sorry that I have made them.”

It is interesting that when God decided to destroy all life from the earth because of the sinfulness of man, God did not shed man’s blood. God sent a



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flood to drown mankind rather than sending a form of death that would cause injury to man resulting in the shedding of blood. And God gave Noah the instructions to save enough animals to repopulate the earth after the flood. Then, after the flood waters receded, in **Genesis 9:3-6**, God told Noah:

3 Every moving thing that lives shall be food for you. I have given you all things, even as the green herbs.

4 But you shall not eat flesh with its life, that is, its blood.

5 Surely for your lifeblood I will demand a reckoning; from the hand of every beast I will require it, and from the hand of man. From the hand of every man's brother I will require the life of man.

6 "Whoever sheds man's blood, By man his blood shall be shed; For in the image of God He made man.

From this passage of Scripture, we see the change in man's diet that caused the shortening of his lifespan. When men were vegetarians, our lifespan was in the multiple hundreds of years, but after the flood, God gave us meat to eat. Subsequent to allowing us to eat meat, we see the shortening of the human lifespan, in part because our bodies were originally designed to consume vegetables, not meat.

God warned us in **Genesis 9:4** that we are not to eat meat with blood in it because of the possibility of blood borne infections, which are among the most deadly. The blood is the medium through which oxygen and nutrients are distributed to each cell of every animal, including man, and blood borne pathogens are quickly and often fatally distributed throughout the cells of the body. Thus, infected blood is probably one of the most dangerous substances with which to come into contact.

God calls any contact that we have with blood or other potentially infected surfaces "uncleanness", and prohibits such contact. And in His ceremonial laws in Leviticus, God gives us elaborate purification rituals to practice when we come in contact with human blood. **Leviticus 12:1-4** tells us:

1 Then the LORD spoke to Moses, saying,

2 "Speak to the children of Israel, saying: 'If a woman has conceived, and borne a male child, then she shall be unclean seven days; as in the days of her customary impurity she shall be unclean.

3 And on the eighth day the flesh of his foreskin shall be circumcised.

4 She shall then continue in the blood of her purification thirty-three days. She shall not touch any hallowed thing, nor come into the sanctuary until the days of her purification are fulfilled.

The sanctuary is the place in which the Israelites offered their animal sacrifices; their burnt offerings, their fellowship offerings and their sin offerings. The burnt offerings were to be completely burned up, but only the fat of the peace, trespass and sin offerings was burned. The meat of the peace, trespass and sin offerings was eaten as part of a fellowship meal with God. So, the



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sanctuary was basically a big butcher shop with the priests serving the roles of trained butchers and offering sacrifices. Thus, God's law prohibited an unclean person from entering the sanctuary in order to avoid contaminating of the meat supply of the Israelites.

Since post-partum women normally have a continuous issue of blood after giving birth, this passage of Scripture is the Biblical prescription for keeping a post-partum woman from transmitting any blood borne disease, purposefully or inadvertently, by keeping her away from the sanctuary. A woman that had given birth was ceremonially unclean for seven days, meaning that everything that she touched during the time of her uncleanness had to be purified with either water or time. If the surface will allow, the proper washing with water will wash off any blood borne pathogen, and if not, time will allow the blood born pathogen to die outside of the body.

The initial period of uncleanness for a post-partum mother of a male child is set at seven days to allow the mother to attend the circumcision of her son on the eighth day. After the circumcision, the woman was still considered unclean, continuing in "the blood of her purification" with the same purification requirements as a menstruating woman, either by washing or by time, for an additional thirty-three days, or a total of six weeks.

Lochia is the name given to the normal bleeding after birth that post-partum women experience. It is the way in which the woman's body expels excess mucus, placental tissue, and blood associated with the pregnancy after giving birth. Lochia is similar to the bleeding a woman experiences during her menstrual period, however, it is generally much heavier. It typically begins in the hours immediately following birth and usually continues for two or three weeks. However, in some women lochia can last for up to six weeks. Thus, the additional thirty-three days after the child's circumcision is specified by the Bible to cover all cases. And post-partum women were excluded from the sanctuary to avoid any contamination by lochia.

There is a most interesting, unexplained (at least to me) double standard in the Bible about purification after birth. **Leviticus 12:5** says:

5 'But if she bears a female child, then she shall be unclean two weeks, as in her customary impurity, and she shall continue in the blood of her purification sixty-six days.

I looked for a reason that the days of purification would be twice as long for a female child as for a male. The two week initial period of uncleanness is longer for a female child than a male because the female child does not require circumcision. However, I can find no reason that a female child would require twelve weeks of uncleanness rather than the six weeks required for a male child. There does not seem to be any scientific evidence that lochia takes any longer for the birth of a female child than it does for the birth of a male child, so I can find no scientific reason as to why the purification period for females is longer.



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However, the Biblical instructions were clear, and the Israelites were to follow them whether or not they understood them. In the garden, the woman had the choice as to whether to believe in either the opinion of God or that of the serpent about eating the fruit of the tree of the knowledge of good and evil. The fact that she was convinced by the serpent to disbelieve God makes it clear to me that we ought to believe God whether or not we understand the reason that He tells us that which He does. God may or may not have had a scientific reason for prescribing double purification for female children, but He had some reason, and it is wiser to comply with God's commandment than to ignorantly sin and then find out why He gave us the commandment.

Once the woman completed the days of her uncleanness, **Leviticus 12:6-8** tells us:

6 'When the days of her purification are fulfilled, whether for a son or a daughter, she shall bring to the priest a lamb of the first year as a burnt offering, and a young pigeon or a turtledove as a sin offering, to the door of the tabernacle of meeting.

7 Then he shall offer it before the LORD, and make atonement for her. And she shall be clean from the flow of her blood. This is the law for her who has borne a male or a female.

8 'And if she is not able to bring a lamb, then she may bring two turtledoves or two young pigeons—one as a burnt offering and the other as a sin offering. So the priest shall make atonement for her, and she will be clean.' "

The tabernacle offerings signify the atonement of the one offering the sacrifice to God. Atonement indicates that the Israelite community was intended to be "at one" with God, and whenever a member of the community was ceremonially unclean, the fellowship and their "oneness" with God was broken. The sacrificial system was prescribed by God because the wages of sin, that is, the cost of restoring our fellowship with God, is death. The sacrifice died in place of the unclean person, and the shedding of the blood of the sacrifice on the altar was the sign of the atonement, or restoring "oneness" with God. The pain, the blood and the uncleanness associated with childbirth was a reminder of the original sin, as God told the woman in **Genesis 3:16**:

16 To the woman He said: "I will greatly multiply your sorrow and your conception; In pain you shall bring forth children; Your desire shall be for your husband, And he shall rule over you."

The burnt offering was offered up to God as an offering of thanksgiving, while the sin offering was offered up to God to signify the restoral of fellowship, as the person offering the sacrifice ate the meat of the offering and God shared in the meal through the burning of the fat for a sweet smelling aroma to Him. At the conclusion of the offering meal, the woman was once again clean, or atoned, and able to resume her position in the covenant community.



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However, childbirth was not a woman's only source of uncleanness.

Leviticus 15:19-24 tells us:

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.

20 Everything that she lies on during her impurity shall be unclean; also everything that she sits on shall be unclean.

21 Whoever touches her bed shall wash his clothes and bathe in water, and be unclean until evening.

22 And whoever touches anything that she sat on shall wash his clothes and bathe in water, and be unclean until evening.

23 If anything is on her bed or on anything on which she sits, when he touches it, he shall be unclean until evening.

24 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.

This admonition refers to the uncleanness of the blood of the woman's normal menstrual period. The woman is unclean for seven days and the purification of anything with which the woman comes into contact requires washing and a day of isolation to allow any blood borne pathogen that may be picked up from her menstrual flow to die. Then, **Leviticus 15:25-28** tells us:

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.

26 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.

27 Whoever 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.

So the blood discharged by the woman, whether customary or not, made her unclean and kept her out of fellowship with God until her flow stopped. Then, **Leviticus 15:29-30** tells us:

29 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.

30 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.

As with pregnancy, the woman required isolation from the community



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followed by atonement with God after any blood flow, be it her typical flow or not. And God told the community, in **Leviticus 15:31-33**:

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.

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

33 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.' ”

Should the community not follow the law of God, the penalty would be the potential of infection of the entire community. God has penalties for disobedience built into His Law. We have microscopes and other medical diagnostic tools so that we can isolate the microbes and bacteria that cause the diseases that God put into the system for us to develop when we break His law. However, whether or not we know the mechanism by which these disease carrying microorganisms infect us, we can avoid the infection by simply obeying the laws of God pertaining to uncleanness.

Interestingly, as the New Testament church grew, many of the converts to Christianity were Gentiles rather than Jews, and did not know or obey these Old Testament laws. The Jewish Christians originally held the opinion that before a person could become a Christian, they first had to become Jewish by conforming to the Laws of Moses that we have discussed this morning. However, early in the history of the church, the Apostle Peter realized that this was not true.

Along with the ceremonial laws for washing, the Mosaic Law also contains a list of animals which the Jews are forbidden to eat. Now, there are health reasons that we ought not eat the flesh of these animals, just as the pathology of blood borne illnesses caused the Jews to perform these ceremonial washings and isolations. But Peter had a singular experience, in **Acts 10:9-15**:

9 The next day, as they went on their journey and drew near the city, Peter went up on the housetop to pray, about the sixth hour.

10 Then he became very hungry and wanted to eat; but while they made ready, he fell into a trance

11 and saw heaven opened and an object like a great sheet bound at the four corners, descending to him and let down to the earth.

12 In it were all kinds of four-footed animals of the earth, wild beasts, creeping things, and birds of the air.

13 And a voice came to him, “Rise, Peter; kill and eat.”

14 But Peter said, “Not so, Lord! For I have never eaten anything common or unclean.”

15 And a voice spoke to him again the second time, “What God has cleansed you must not call common.”



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The Jews were God's chosen people, and were set apart from other ethnicities by their adherence to the Laws of circumcision, washing and the eating of only "clean" animals, just as Moses was set apart from his Midianite wife by the law of circumcision. But in the dream, God told Peter that the laws pertaining to eating only "clean" animals was no longer in effect, because God has cleansed the unclean animals. And then, **Acts 19:19-20** records:

19 While Peter thought about the vision, the Spirit said to him, "Behold, three men are seeking you.

20 Arise therefore, go down and go with them, doubting nothing; for I have sent them."

The three men who came to Peter were not Jews, but were Gentiles, with whom it was not normally lawful for Peter to eat, according to the Laws of Moses, because of their dietary differences. But Peter went with them, and they took him to the house of Cornelius, the Roman centurion. After seeing the vision of the sheet, Peter realized that gospel of Jesus Christ was no longer to be restricted only to those that adhered to the Mosaic law, but to believers of every race and ethnicity. So Peter preached to Romans, in **Acts 10:34-43**

34 Then Peter opened his mouth and said: "In truth I perceive that God shows no partiality.

35 But in every nation whoever fears Him and works righteousness is accepted by Him.

36 The word which God sent to the children of Israel, preaching peace through Jesus Christ— He is Lord of all—

38 how God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil, for God was with Him.

39 And we are witnesses of all things which [Jesus] did both in the land of the Jews and in Jerusalem, whom [the Jews] killed by hanging on a tree.

**40 Him God raised up on the third day, and showed Him openly,
41 not to all the people, but to witnesses chosen before by God, even to us who ate and drank with [Jesus] after He arose from the dead.**

42 And [Jesus] commanded us to preach to the people, and to testify that it is He who was ordained by God to be Judge of the living and the dead.

43 To Him all the prophets witness that, through His name, whoever believes in Him will receive remission [meaning forgiveness] of sins."

The key word in verse 43 is "whoever".

After the sacrifice of Jesus Christ, forgiveness of sin and atonement with God is no longer dependent on a Jewish animal sacrifice as it was in our earlier readings in the Old Testament. The entire Old Testament system of animal sacrifices for sin has been replaced by the human sacrifice of Jesus Christ; a sacrifice not to be offered repeatedly because of a period of uncleanness after a discharge of blood, but having been offered on Calvary's Cross once for all.



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The sacrifice of Jesus Christ ended the Jewish sacrificial system, because the blood of bulls and goats cannot actually atone for our sins. Those sacrifices were symbolic, but the sacrifice of Jesus Christ was effective; Jesus Christ's sacrifice was the full perfect and sufficient sacrifice for the sins of the whole world. Whoever believes in Jesus Christ will be saved from the penalty of sin, that being, everlasting damnation in hell.

During Jesus' Passion experience, and during the three hour period while Jesus was on the Cross in which the sun didn't shine, God was pouring down all of His wrath against sin on Jesus Christ. And then, when your sins, and my sins, and even very last sin ever committed by anyone was paid for, once for all, by the suffering of Jesus Christ on the Cross, Jesus made a most interesting statement. **John 19:28-30** records:

28 After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, "I thirst!"

29 Now a vessel full of sour wine was sitting there; and they filled a sponge with sour wine, put it on hyssop, and put it to His mouth.

30 So when Jesus had received the sour wine, He said, "It is finished!" And bowing His head, He gave up His spirit.

In verse thirty the Greek word translated "**It is finished!**" is "tetelestai", which literally means, "the debt is paid". On the Cross of Calvary, Jesus Christ paid the debt that you owe, and that I owe, for the sins that we have committed. And, the full payment of our debt by Jesus Christ cancels, once for all, the temporary Jewish sacrificial system for atonement with God. God no longer breaks fellowship with us because of our uncleanness or our sin because our debt for sin was fully paid by the sacrifice of Jesus Christ.

So the ceremonial uncleanness of childbirth and menstruation no longer exist. All the Jewish laws we discussed today are no longer in effect. We do not have to stay from the tabernacle of God because of our personal uncleanness, because no animal blood is being offered and no animal sacrifices are being eaten. The blood shed to pay for our sins, once for all, was shed out on Calvary by Jesus Christ. And Jesus gave us an ocular demonstration of this during His ministry. **Mark 5:25-26** tells us:

25 Now a certain woman had a flow of blood for twelve years,

26 and had suffered many things from many physicians. She had spent all that she had and was no better, but rather grew worse.

For twelve years, the woman was unclean and unable to fellowship with God. For twelve years, she spent all she had to be able to go to the temple and offer her sacrifice, but was unable to do so. For twelve years, she suffered from pain and weakness, and she found no relief. But **Mark 5:27-29** tells us:

27 When she heard about Jesus, she came behind Him in the crowd and touched His garment.

28 For she said, "If only I may touch His clothes, I shall be made well."



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29 Immediately the fountain of her blood was dried up, and she felt in her body that she was healed of the affliction.

The woman was unclean and could not enter the temple because of her constant flow, but just one touch from Jesus was enough to make her whole. And Jesus knew it, as **Mark 5:30-34** tells us:

30 And Jesus, immediately knowing in Himself that power had gone out of Him, turned around in the crowd and said, “Who touched My clothes?”

31 But [Jesus’] disciples said to Him, “You see the multitude thronging You, and You say, ‘Who touched Me?’ ”

32 And [Jesus] looked around to see her who had done this thing.

33 But the woman, fearing and trembling, knowing what had happened to her, came and fell down before Him and told [Jesus] the whole truth.

34 And [Jesus] said to her, “Daughter, your faith has made you well. Go in peace, and be healed of your affliction.”

And Jesus Christ is willing to heal us of all of our afflictions and restore us that we might be able to worship God, as He did the woman. The sacrifice of the blood of bulls and goats is no longer necessary. Old Testament purifications, festivals and rituals are no longer necessary. Adherence to the Law of Moses is no longer necessary. The eternal sacrifice that our Savior, Jesus Christ, gave for us on Calvary is sufficient. **John 14:6** tells us that:

6 Jesus said to him, “I am the way, the truth, and the life. No one comes to the Father except through Me.

Jesus’ sacrifice on the Cross of Calvary is sacrifice that gives us eternal life. **Acts 4:10-12** says:

10 let it be known to you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, by Him this man stands here before you whole.

11 This is the ‘stone which was rejected by you builders, which has become the chief cornerstone.’

12 Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved.”

Jesus Christ is the Name that saves us. Jesus Christ died as the eternal sacrifice to make us one with God. Let us have faith in the power of Jesus Christ’s sacrifice and thus receive our eternal life, as God tells us, in **John 3:16-17**:

16 For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.

17 For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.

Pastor Darryl R. Curtis
Family Life Baptist Church