

Leviticus 12

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.

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.

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.’ ”

Hope for Cleansing from Sinfulness

Main idea: Childbearing reminds us of our own and our children’s sinfulness, but Christ is the hope not only of regeneration and justification, but of sanctification and glorification.

Introduction: The Genesis 3:16a–c problem.

1. What comes from a sinner is unclean

- a. Already the lesson of ch11, and will be the lesson of ch15
- b. Especially when it’s another sinner!
- c. An entire creation of sinfulness, but a God Who is bringing a new creation of righteousness. 7 days and 8th day.
- d. But this sinfulness needs not just washing (like the connection with death did, ch11) but atonement (ch12).

2. But Christ would bring both forgiveness and cleansing by His blood

- a. The difference in durations not about the extra impurity of daughters but the value of circumcision and what it pointed forward to
 - i) Blood shed that both forgives and cleanses
 - ii) New hearts given by God (cf. Deut 10:16, 30:6; Rom 2:28–29; cp. baptism in Eze 36:25–26; Mt3:8–11; Col 2:11–13).
- b. Two signs here. Not just circumcision, but especially ascension/sin offering.
 - i) The value is in the Thing signified (as evidenced by the accommodation in v8)
 - ii) And yet, the original requirement in v6–7 teaches us to value it highly
 - iii) Neither available to unbelieving parents. They lack hope in Christ for

themselves. They lack covenantal holiness for their children. They lack hope in Christ for their children.

Conclusion: Baptism, the cross, the cleansing of the conscience, and 1Jn 1:6–9 in the Christian's life—and then the extra help that believing parents have to focus upon these by way of their children's conception and birth

(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)

Leviticus chapter 12. These are God's words. Then you always spoke to Moses saying. Speak to the children of israel saying. If a woman has conceived and born a male child. Then she shall be unclean seven days as in the days of her customary impurities. She shall be unclean. And on the eighth day, the flesh of his foreskin shall be circumcised.

She shall then continue in the blood of her purification. 33 days. She's not touch any hallowed thing nor come into the sanctuary. Until the days of her purification are fulfilled. But if she bears a female child, Then she shall be uncleaned two weeks. As in her customary impurity. And she shall continue in the blood of her purification 66 days.

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 turtle dove as a sin offering. To the door of the tabernacle of meeting.

Then he shall offer it before Yahweh and make atonement for her. And she shall be clean from the flow. Of her blood. This is the law for her. Who is born? Who has born a male? Or a female. And if she is not able to bring a lamb, Then she may bring two turtle doves or two young pigeons.

One as a parent offering and the other as it's an offering. So the priest shall make atonement for her? And she will be clean.

So far the readings of gods inspired and In there and twerk.

In leviticus chapter 12, the difficulty that has been Uh, brought upon israel and Leviticus 10. And the difficulty that the fall brought upon woman in genesis 3:16 genesis 3:16 Genesis 3 more generally but 316 specifically Uh, come together, they intersect Um, As we saw in Genesis 10, the danger of Uh, worshiping god in a way that does not treat him as holy.

And a big part of that would be to come. Not not only with anything uncommanded as Native and a boy who did, but to come. Unclean. The danger was. Driven home and that dreadful event that took place. At the beginning of that chapter. And one of the things that we are going to Be discovering.

Is that all that comes out of an unclean, man, is unclean. We begin to hear that last week. But that's one part of what's taking place here? How is the woman made unclean? How long does she remain and clean when may she return? Uh, to the tabernacle. And the other part.

Is as he Talks here. About conceiving and bearing reminds us intentionally. Of genesis 3:16. To the woman. He said i will greatly multiply your sorrow. And your conception. In pain, you shall bring forth. Children. And then also your desire shall be for your husband and he shall rule over you and we know by the use of the same.

Uh, verbs in chapter 4 and verse 7, that's not talking about headship in marriage, but that's talking about A sinful wife always having to deal with that desire of her flesh to control or husband. And the sinful husband. Having to deal with the desire of his flesh. To destroy dominate, his wife.

Uh, the way that Cain was being told by god a few verses later, To destroy his sin. But the pain. Of conception and the pain of bearing. And here he says, if a woman has conceived And born. Hello, child. And we find here a great part of that pain, the great part of that pain.

Is not nausea for 13 weeks and then the column before the storm and then the heartburn, and the waddling and The blood pumping. More blood than it. Feels like, was actually meant to ever go through your body and all of those difficult things that i know nothing of experientially and only by sympathy.

Um, But the great part of the pin in genesis 3, 16, b and c. Is the pain of conceiving a sinner? And giving birth to a sinner. And the knowledge that this is, because you and your husband in particular Or yourselves. Sinners. And that is brought into Leviticus chapter 12.

Where the joy? Of bringing forth the child that makes the actual physical pain and bearing. To dissipate by comparison. The scripture tells us that actually comes with some of the pain. Of psalm 42 and 43, which we have Just sung a few minutes ago and not being able to gather to the tabernacle Now, that's not true for us anymore.

Praise god. That The shadows. Are gone in the coming of the reality. That is christ. And will come to that. In a moment. So, one of the great things that we find in leviticus 12, which is, before us, This afternoon. Is that what comes? From a center is unclean.

And of course, the great thing than that. We are to see in leviticus chapter 12. By both the circumcision and the ascension and the sin offering which together. Make atonement for her and purify. Her Is that christ brings not only forgiveness, but also cleansing. By his blood for sinners.

Who have been born? Of sinners and sinners, who bear. Sinners. And so what comes from a center is unclean in the first place in christ cleanses by his blood in the second place. Not a difficult outline and yet, Uh, a wonderful and real. Uh, word picture. Here. Uh, you can think of The.

Recovery, and the change, and the season of life that she would be in and the sleepless nights and Getting to dwell upon god's word that touches especially where she is at right now. Which if we had completed the morning sermon, we would know that. One of the great reasons that the lord jesus has really meditating on deuteronomy 6 and Deuteronomy 8.

From which he quotes in his temptations is because he was in the wilderness. And that was, Uh, moses's last great sermon. To the people. The wilderness. And so, As he meditates upon. Leviticus 12. The spirit by these signs and procedures in which that she has given. Would be giving to her to meditate upon this portion of scripture.

What comes from a sinner is? Unclean. We already had that lesson to some extent in leviticus chapter 11 when we were thinking about, Uh, unclean hands and how the The regulations in

chapter 11 were meant to expire. Because they communicated to us. Uh, not so much that the death that is on these animals.

And these unclean animals in particular, that touch us or touch us what we use to prepare our food. That that makes a man unclean so much. But that the holiness of god, the purity of god is Uh, is much more defiled by what comes out of a man.

That makes him unclean and And we're grateful that the spirit has preserved to us the teaching. Of our lord jesus in. Explaining and applying that chapter. What comes out of a sinner is unclean that's actually going to become a lot more clear and a lot more gross. Uh, when we get to chapter 15, And all of the different uncleannesses.

That proceed. From the body. But here. That which comes out. Uh, or comes from the sinful mother. As a sinful child. I hope as you're hearing this. It's helping you to think about the lord jesus. And what a marvelous thing it is that he was circumcised and what a marvelous thing it is that Mary had to be purified from her blood and connection with him and he's that these things.

We're done for the lord, jesus much. Like we heard this morning. We need to have our hearts from sized by him. We need To have the ascension and the sin offering of his shed blood on the cross, make a tournament for us and we shall be cleansed.

But we have now a creation. That is full of sinfulness. And the god, who is bringing a new creation of righteousness, something that all the way back to Genesis 17. The lord had been implying to his people by the day on which circumcision was to take place god, of course, has designed our body and many of you have Have.

Uh, red and learned. The, the reason biologically in the The amount of vitamin k and the coagulating of the blood and it's perfect timing. But it's perfect timing because in the eighth day you have the day of the new creation. In six days, God created the earth, the heavens, and the earth and all that is in them.

The seventh day, he created a sabbath. Uh for man, but there are many of these eight days that look forward to the new creation so that we're not surprised then. When the lord jesus rises again on an eight today, And when the holy spirit is poured out again on report out again on an eighth day, And when the lord meets with his disciples in between those two things on eight days or as it were first days, And there's something here.

About the need for new creation. Because we do come into this world dead dead, in our sins children, By nature children of wrath sons of disobedience children of the first Adam belonging to the creation that groans. And we need to receive new hearts that belong to and are like the new heart of the last atom, so that we can become sons of righteousness and children of the living, god, who the long to a new creation And all of that is, Tied to the day.

On which god? Commands that circumcision take place and even in his creation. Of us. Has said designed the the physiology of the baby boy. And so god is bringing. A new creation of righteousness. And then until the cleansing from belonging to the old creation is ceremonially applied. Uh, to the mother.

She is not to come to the new creation place. To the tabernacle where this hybrid of eden and heaven. Is signified and attent. And so you you have the the whole bible coming together to remind us. How desperately? We need the lord jesus christ, and how completely god has supplied.

In Jesus Christ for what we need him. Not only for the guilt of our sin, but for its remaining sinfulness. You see we cannot enter glory. Justified, but not sanctified. Without holiness, we will not see the Lord without purity. We will not see him, who is pure. And so God provides for us, not just justification faithful.

And just to forgive us, all our sins. But he gives us that completed. Sanctification eventually. In Christ Jesus, that is in glorification faithful and just to cleanse us from all unrighteousness. Notice that this particular uncleanness then, that comes especially in connection with being a sinner. Who bears, a sinner doesn't just need washing. You remember in the last passage, if you had an uncleanness. The.

The ceremonial way to get clean was the washing of your clothes and then cleannesses in. Chapter 11 director, the worst of the uncleannesses in chapter 11. Depending upon Um, Uh, what you touched you wouldn't necessarily need just for touching it, but if you carried it, Perhaps, even in your garment, or Or soiling yourself more, you have to wash your clothes.

And you notice, Not only that. It only needed. Washing. But it was only until evening. Now, we have not just the seven plus 33 or 14 plus 66. Uh, but you also need blood atonement and ascension and a sin offering. In order to be ceremonially cleansed and again God is driving home that reality that we and our sinfulness our filthier than the death that is in this world.

So that when as a Is fearful for the ark. Because it's tottering because men have been disobedient. It's been put on a car and he knows the number of Leviticus 11 unclean things that is in every square inch of dirt. Uh, cubic inch. Of dirt. Uh, some of you children have enjoyed that you've gone to where a rotting log, or a stone or something, or you've just been tilling, the ground in the garden with, with mom or dad, or with an older sibling, And you pull up that rock or that piece of rotten wood.

And and there are so many creeping crawling disgusting unclean. Things not like Uh, you know, John the baptizer is nicely jointed at the knee so that it leaps Bug. But all the bugs that were on clean and as i reaches out and he he doesn't want the ark to touch it.

God strikes, him dead? Why Because a sinful. Other. Is much more filthy. Than thousands of unclean, creepy crawly things that the ark might fall into And so we see the same comparison don't we? Comparing Leviticus 11 to Leviticus 12. That our sinfulness. Doesn't just need washing. But atonement.

And so, what comes from a center is unclean in the first place? And then, In the second place Christ, brings forgiveness and cleansing. By his blood. Now. I thank God that. In his mercy to me, he gave me to outlive the immaturity In which i, many times read this passage and thought.

Huh, God's right? Girls do make you dirtier before God than boys do. I'm thinking that. The doubling of the period must be because Uh, daughters have a double amount of the Sinful nature. Uh, that is not true at all. That idea was born of my own sinful nature. It's not the difference in duration is not about the extra impurity of the daughter, but the value Of the circumcision.

And the Christ to whom appointed forward. That there was a sign that was a bloody sign, looking forward to the blood of Christ. And a sign of regeneration, the putting away of the very sinfulness, that makes us impure before God. And this sign in, in God's providence was given to them.

And so it was cut from 14 and 66 to seven and 33. For. The case of the baby boy. And this helps us of course because hours are zero and zero. It gives me great pleasure. Uh, when i can baptize a covenant child before the eighth day. And to my memory, i think i've done it to.

Two hakim's and one vanessendorf. You have no idea what have an essentialized is. There's a family from the former congregation. But what joy? Not only. Can every daughter of grace? Receive the covenant sign of the application of christ? Uh, to the believer and And of the giving of the new heart by the pouring out of the spirit every single daughter now.

Uh but she can even get it before the eighth day and double stick it to those old covenant boys. Um, But what a great. Blessing, then circumcision was To these baby, boys. Blood. That was shed to forgive and to cleanse. A testimony. To father and to son. That. God, who has been?

Covenant, god of the father by grace through faith. Promises himself to the sun in the same way. That the sun who believes god and the son, who unto whom that faith is credited as righteousness receives it as the gift. From the god, who gave him the faith in the first place.

So that he receives a new nature, not like the one that he got from his earthly father. But, That belongs. To the living god, or is from the promised? Um, Seed, who has to come. So there's this blood shedding. In circumcision. That is part of the reason why the the duration is cut in half And then there's the indication that circumcision.

Is not about what happens to the flesh. That it is, what happens to the heart that the reality to which circumcision pointed is something that every daughter of grace. Receives from god that brings her to faith. And that has given her. Then, that faith. And she participates in the sign because she was fathered by someone.

Who belonged? Uh, who received the sign? Even. Uh, in connection with his fathering her, but it was only a vicariously in secondarily. And yet what god commands and deuteronomy 10, verse 16, that we are to circumcise our hearts. He promises in Deuteronomy, 30 in verse 6. That he will circumcise our hearts.

So that when paul in that section in which he's addressing the Jews, At the end of Romans 2 and he says circumcision is not circumcision of the flesh, it's circumcision of the heart. He's not teaching some new thing that just arrived with jesus. He's reminding them of what they've already knew from Deuteronomy.

And what they should have remembered and applied in following the procedure, Leviticus 12. So that When we are conceived a child, And then, when we have, Born or our wife has born. A child. The conception is. Applied to both parents, the bearing only applied to the one. Uh, these are times especially to dwell upon How desperately we needed that new heart to be given us by god.

And how in almighty power, and covenant mercy. He is the one who gave me that new heart. And that drives us to prayer. That he would. Now give this child, that is In. My room. If i'm the mother are in my wife's room if i'm the father. Or this child that has just been born to us.

That he would give our child, the new heart. They don't child needs. Because their heart came into this world like ours. Came into this world. And so, there is this this focus at the time of becoming parents. Again, and again, if you have more children, But every time, A reminder again and a time to renew your commitment.

To dependence upon christ. Dependence upon him for the spirit, depends upon the spirit whom he gives. Devotion to Uh, commitment to and walking diligently in the means of his grace that his spirit, blesses to us. Using the word day by day morning and evening, and then making application. But when we go out, and when we come in of, what we of what we worship, god, through in the word, when we lay down, and when we rose up, Week by week in the assembly, making use of all.

That he has given us. To look to him. Who gives the new heart as we have been. As we have been thinking about, which is why, of course, Circumcision and baptism are tied together in Colossians chapter 2. But there are two signs here, not just The circumcision, but especially The ascension, the sent offering the circumcision, really only comes in for cutting the The time period in half.

The main thing in chapter 12 is actually the bringing of a lamb and a bird. Or two birds. If you're too poor or maybe if you live. Too far away but it's probably too poor lands or Available in places, you could get one when you get there. Um, The bringing of ascension offering, which of course, is Um, Translated in the, in our english version, as we've been hearing throughout as a burnt offering And ascension and a sin offering.

And when the time of the purification has passed, You can come with the. The offerings that have been appointed. And the priests shall make atonement for her. And she shall be clean and the priest verse 7. And then again, Verse 8, the priest shall make atonement for her. And she shall be clean.

Now, this is interesting language, isn't it? Because when we heard this language in chapter 4, and we On chapter 5 and we heard over and over the priests shall make atonement for him and he What was it in that case? Shall be forgiven. And you remember god, divided the two things.

The action by which the atonement was made, or administered, or signified, or implied, but the priests did not forget, did he? He was given the action by which the atonement was made, but then you had that divine passive, it shall be forgiven And in this case, the priest makes the atonement, but he doesn't cleanse her.

What does she know has happened by the shedding of that blood? God has cleansed her. God wants his daughter with her new nature and hoping for the child that she just bore to have a new nature from him as well to come. Ceremonially cleansed hoping in god knowing that that which he has signified to her by the shedding of the blood of a lamb and of a dove.

He will fulfill in time And we know, of course, how it was fulfilled. By the blood. And the life. Of our lord jesus christ. And whom we have hope, not only for ourselves, but also for our children, Not a part from his bringing them to faith. But through his bringing them, To faith.

And so, especially this ascension and sin offering by which, The priest makes atonement for her and she is cleansed. And so she knows, it wasn't the priest's idea and it wouldn't be by the priest's power. God is the one who made him a priest. God is the one who gave us the procedure, and by gods word affirming what god sign says, she knows.

That she is clean. And sometimes. You know, if 40 days or 80 days into motherhood all over again or for the first time. And you know, the sleepless nights that that may involve and the different things, it's good to have something solid to grab. When the the difficulty of sleeplessness.

Is taking away from your faith and you hold on, you say, God says, i am cleansed by these offerings and i am clean. And God help me as i Suffer, not only from the continual neediness but yes, the continual selfishness. Of that baby. It's not the mother's imagination. Um, Their communication things i understand.

Yeah, the little lord. Jesus much crying he made. But no selfish cry and no rebellious crying and no dishonoring crime. But she has something to lay hold of. In this case, She had to let hold of the The blood of a lamb and the ringed off ahead of a bird and the application of some blood, but god had commanded it and god had said it.

So it was true. And now you have not just what god has commanded, but god himself having common fulfilled, it And that's something to lay hold of and you don't definitely don't have to be. A woman, there's nothing else for a man to lay hold of there's nothing else for a child to lay hold of.

That we let hold of what god has said and we say If i confess my sin, he is faithful and just To cleanse me. From all my unrighteousness. And the blood of his son. Washes away my sin.

We see the value isn't in the sign. It's in the thing, signified. If the value is in the lamb or the dove, you couldn't make the substitute two doves. If you can't afford a land, That's equal opportunity because the value is in jesus. And yet the original requirement, if, if two doves is, you know, quote unquote, good enough.

Since all the value is in jesus, why not just tell everybody to doves Well, because he adds some extra costliness to the land, doesn't he? So that we will be pointed to the value of christ. So we will feel The worthfulness of jesus, the worthfulness of the atonement, the value of the atonement that he Provides.

Does he not for instance, that the dedication of the temple and they're having to consecrate, you know, a bunch more makeshift, apparatus to handle, the thousands and thousands of bulls and lambs and Animals. Does he not sometimes communicate? Help us press home, the infinite value. Of jesus by the finite but costly.

Value of those signs that look forward to jesus. And so he teaches us here to treasure. The christ him, he provides. Now, there's one thing. One thing more to say here, Neither of the science. Whether the circumcision or the sacrifice sacrifice says, Neither of the signs were unavailable to unbelieving parents were they?

They feel all of the reality of their sinful children. And they may or may not admit that, it's because they are sinners, but they do experience the reality of their own sin. What they lack, hope of cry. Hope in christ for themselves. They like to covenant to holiness for their children.

God has not set their children apart to himself in his church. And locking, hope in christ for themselves and lacking covenantal holiness for their children. They lack the covenant signs. For their children. And so they lack hope in christ. For their children. Now, one of the dreadful things. That a christian can do.

Is to have the covenantal holiness for their children and deny it. To have the sign for their child. And either as some do. Refuse it. Oras, many others do have the sign for our child but fail to embrace it. So that we do not live with our children before god in this whole that he gives us in christ.

Both for ourselves. And for our children, And so yes that's one of the applications of Leviticus 12 being presbyterian. Say about your child what god says. Receive about yourself and about

your child, the signs that god has appointed So that as you experience your sinfulness and theirs, You do so by hope in christ.

It has made promises who has fulfilled those promises. And because of the weakness of our faith. Has continued to give us a sign as empty. That is applied to the child. That corresponds to circumcision. And he's given us another sign. Hasn't he That shows forth the lord's death until he comes.

Because then we won't need to see and partake of a meal. We see the lord. And also, our children will be sinners and we won't be sinners. But we should make good use of those signs. People say, well, Why don't you bring the non-professing child at the table? Well, If it wasn't obvious enough from 1st Corinthians 11, That we don't want them to eat and drink judgment to themselves.

The sign that shows forth the lord's death to you. Also shows forth, the lord's death to them. And so, all of these Settings of blood are, aren't they? Pressed home to us in the one shed blood of christ weekly as table. So even the lord's supper where my kid is not partaking yet, As part of an ongoing application, a general equity of Well, that's for the civil law in the But it's the principle of the shadow in leviticus 12 applied now And the time of the new covenant, And so, God has given us baptism, he's given us the cross, which he declares to us at the table.

He cleanses our conscience. Remembering that jesus is not just our ascension, our burnt offering in which we ascend, but he is also, our sin offering. In which he cleanses our conscience and gives us hope and certainty that we shall at last be fully clean. And he brings all of these to bear, especially on believing parents.

That in the time when We are coming to give birth and the time when Uh, the mother has just born. The child and those particular. Uh, days and weeks. And months, we would have extra help. To focus upon christ in the hope that we have in him. For ourselves.

And for our children oh man, let's pray. Our gracious. God and our heavenly Father will be. Thank you and praise you who are from of our lasting and to everlasting that you are mergible to us. Who live in time and are subject to the different changes in our condition and the various events in our life.

And, Uh, the sorrow that comes from being sinners. Who must? Live among other sinners and even who. Uh, conceive. Sinners and bear centers. And so we thank you, lord, for this particular accommodation that you have made for us. And we pray that you would make us to make full application of it.

Now That we would lay hold of christ's continually by faith that we would. Improve our own baptisms and Teach our children. To improve and make good spiritual use of theirs. And since oh, lord. Uh, you have been merciful to continue. Blessing us. We do pray. For those who have recently born or Are looking forward to bearing.

That the hope the shore hope that we have. In you by your son and by your spirit. That you would bring home to their hearts. That hope. And we pray for the fathers who. Have conceived as children. Um, Or begotten. Uh, those children as it were. Lord that you would make these to be seasons for them of renewed commitment and devotion.

To depending upon you and leading their homes. Enjoy us confidence in you. And attending upon you through the means of grace. And we pray lords for those homes in our church. And in which they are in the midst of that. Season blessed to them, these trees in realities. We ask in jesus name, Amen.