Refreshed IN THE WORD
For thy word hath quickened me
PSALM 119:50

Torah Studies

Connecting the Torah and Jesus

STUDY 16

Seen, Loved, and Made Clean

Day 16 · Leviticus 15

Read Leviticus 15 with dignity and care, meet the woman Jesus called Daughter, and learn to draw near through Him.

For personal reading and study with friends

King James Version · Complete Scripture passages

Read and share online

Read one section at a time. Take turns reading the verses aloud, discuss the questions, and choose one practical response. Every passage referenced in the teaching is included in full.

Let’s begin together

Father, open our understanding as we read Your Word. Help us hear Your instructions in their setting, see Jesus clearly, and respond with faith and love. In Jesus’ name, amen.

Leviticus 15 speaks openly about bodily discharges, including normal bodily functions and prolonged conditions. We will use respectful language and read the chapter within Israel’s covenant worship. Ritual uncleanness was not automatically a moral failure or a reason to despise someone.

Main truth: God’s holiness matters, and Jesus meets suffering people with compassion and opens the way to draw near.

1. The instructions included private struggles

Leviticus 15:1-7

1 And the LORD spake unto Moses and to Aaron, saying,

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.

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.

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

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

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.

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.

The chapter begins with a man who has an ongoing discharge. “Issue” is an older word for a flow from the body. The instructions include the person, the bed, and the places where he sits. They describe ritual consequences of contact, not a statement that the person has less worth.

Leviticus 15:8-12

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.

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

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.

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.

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.

Further rules address contact, clothing, hands, and containers. Washing and waiting until evening appear repeatedly. We should notice the stated limits and endings rather than imagine that every contact brought permanent rejection.

Leviticus 15:13-15

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.

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:

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.

After the discharge ended, the man counted seven days, washed, and brought offerings on the eighth day. The priest made atonement concerning the condition. The offering belongs to this purification process; it is not proof that every illness results from a particular sin.

2. Ordinary bodily functions were also included

Leviticus 15:16-18

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.

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

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.

These verses concern the release of semen, a reproductive fluid, and sexual relations. Washing and uncleanness until evening were required. The passage does not say that the body itself is evil or that lawful married intimacy is a moral sin. Ritual status and moral guilt must not be confused.

3. Read about women without shame

Leviticus 15:19-24

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.

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

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

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.

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.

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 concerns menstruation, a woman's monthly bleeding, and the ritual effects of contact during that time. The older phrase "her flowers" refers to menstruation. These instructions must not become an excuse to mock girls or women. We are reading rules for access to holy things within ancient Israel.

Leviticus 15:25-27

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.

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.

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.

A woman whose bleeding lasted beyond the usual time remained in that condition while it continued. Imagine the weight of a prolonged struggle affecting daily life and contact with others. The text helps us understand the background of the woman we will meet in Mark.

Leviticus 15:28-30

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

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.

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.

When the bleeding ended, there was a stated way to return: seven days followed by offerings on the eighth day. The man and woman with prolonged discharges both had a path of cleansing. God's instructions included an ending to their restricted condition.

4. God's dwelling explains the seriousness

Leviticus 15:31-33

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.

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

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.

The chapter states its purpose: preventing the defilement of God's tabernacle among Israel. The focus is the holy presence of God within the community. We should not reduce this chapter to hygiene or treat it as a list of people God dislikes.

5. Jesus stopped for a suffering woman

Mark 5:25-29

25 And a certain woman, which had an issue of blood twelve years,

26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

27 When she had heard of Jesus, came in the press behind, and touched his garment.

28 For she said, If I may touch but his clothes, I shall be whole.

29 And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague.

This woman had suffered bleeding for twelve years and had spent everything seeking help. She heard about Jesus and reached for His clothing. Mark reports that the bleeding stopped. Her story is personal: years of pain, exhausted resources, and hope placed in Jesus.

Mark 5:30-34

30 And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

Jesus did not let her remain an unnamed person in the crowd. She told Him the truth, and He called her “Daughter” and sent her in peace. His words restored dignity as well as acknowledging her healing. We can pray with faith and compassion without blaming people whose suffering continues.

6. Draw near through Jesus

Hebrews 10:19-22

19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

21 And having an high priest over the house of God;

22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

Hebrews teaches that Jesus opens the way into God's presence through His blood. We draw near with a sincere heart and confidence in Him. The answer to our need is not pretending that holiness does not matter; it is trusting the High Priest who makes our approach possible.

Talk it over with friends

1. Why must we distinguish ritual uncleanness from moral wrongdoing?

2. What did Jesus communicate by calling the woman "Daughter"?

3. According to Hebrews, why can we draw near to God?

Put it into practice

Use respectful words about bodies and illness. If someone shares a private struggle, listen kindly and protect their dignity.

Bring one hidden worry honestly to Jesus. Ask a trusted believer to pray with you, and offer patient companionship to someone who is suffering.

A verse to carry with you

Hebrews 10:22

22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

Read this verse slowly. Tell a friend what it teaches you about Jesus and how you will respond.

Let’s pray together

Father, thank You that we can come honestly before You through Jesus. Free us from shame that hides our needs. Give us respectful speech, patient compassion, and faith in our great High Priest. Help us see hurting people as people You love. In Jesus’ name, amen.

I love you, my friends.

Scripture and sources

Scripture text was checked against the King James Version published by eBible.org. The complete verses are reproduced with their historical wording. Verse numbers and layout are adapted for reading; editorial footnotes are omitted. Tap any Scripture reference to view its source.

Bible edition and text