

Leviticus 12

This chapter covers the law concerning a woman who has had a child. It also regives the command to circumcise the male children at 8 days old. I like what Cyprian said: Circumcision on the eighth day spoke of Christ's resurrection on the eighth day. [See the first chapter in my Baptism document.]

This law is given to Moses though the preceding and following laws were given to both Moses and Aaron. Evidently, the laws referring to offerings and sacrifices were given directly to Moses, but I can at this time only speculate concerning the difference.

This law commands that the husband is to have no relations with his wife for a total of 4 weeks plus 7 days for a male child, and a total of 2 weeks plus 7 days for a female.

See my document on [infant baptism](#) for a complete treatment of circumcision.

Gill points out that the laws concerning beasts, &c., were given first, then the laws concerning man were given: This order follows the creation order.

This law is obviously part of the ceremonial laws as given to the old nation of Israel, being done away with in Christ.

The woman was unclean, and thus separated from all company, including her husband, except those of necessity. The *seven days* uncleanness was typical uncleanness of the woman's monthly cycle.

Circumcision took place on the eighth day though it might fall on the sabbath. The Lord held the wicked's feet to the fire on this: the sabbath law had to be broken so the circumcision law could be kept. Those against Him could not tolerate Christ "breaking the sabbath," yet they did, Jn 7:22, 23.

She was unclean for one week for a man, and then he was circumcised, and she continued to be unclean for 33 more days: total uncleanness, 40 days. She was unclean for a maid child for two weeks, and then another 66 days: today uncleanness, 80 days, twice as long as for a man child. Gill offers this answer:

...a male infant circumcised on the eighth day, by the profusion of its own blood, bears part of the purgation; wherefore the mother, for the birth of a female, must suffer twice the time of separation; the separation is finished within two weeks, but the purgation continues sixty six days; a male child satisfies the law together, and at once, by circumcision; but an adult female bears both the purgation and separation every month. According to Hippocrates, the purgation of a new mother, after the birth of a female, is forty two days, and after the birth of a male thirty days; so that it should seem there is something in nature which requires a longer time for purifying after the one than after the other, and which may in part be regarded by this law; but it chiefly depends upon the sovereign will of the lawgiver. The Jews do not now strictly observe this...

V. 6, *sin offering*... Gill's comments:

... But why a sin offering for childbearing? is it sinful to bear and bring forth children in lawful marriage, where the bed is undefiled? The Jews commonly refer this to some sin or another, that the childbearing woman has been guilty of in relation to childbirth, or while in her labour; and it is not unlikely that she may sometimes be guilty of sin in some way or other, either through an immoderate desire after children, or through impatience and breaking out into rash expressions in the midst of her pains; so Aben Ezra suggests, perhaps some thought rose up in her mind in the hour of childbirth because of pain, or perhaps spoke with her mouth; meaning what was unbecoming, rash, and sinful. Some take the sin to be a rash and false oath: but there **seems to be something more than all this**, because though one or other of these might be the case of some women, yet not all; whereas this law is general, and reached every new mother, and has respect not so much to any particular **sin** of her's, as **of her first parent Eve**, who was first in the transgression; and on account of which transgression pains are endured by every childbearing woman; and who also conceives in sin, and is the instrument of propagating the corruption of nature to her offspring; and therefore was to bring a sin offering typical of the sin offering Christ is made to take away that, and all other sin; whereby she shall be saved, even in childbearing, and that by the birth of a child, the child Jesus, if she continues in faith, and charity, and holiness, with sobriety, #1Ti 2:15 these offerings were to be brought *unto the door*... [Emp added.]

Thus her sin offering was a continual reminder that her mother, Eve, was the first transgressor, and it is through her offspring that sin is continued. It also reminds her that it was to be through her seed that sin would be conquered and forgiven; that seed was to be Christ.

V. 7, *make an atonement*..., typical of Christ's atonement for both original and actual sins. Of course, the cleansing is ceremonial cleansing.

V. 8, though the law had to be fulfilled by all women, rich and poor, who gave birth, provision was made for those in poverty. Mary, the mother of the Lord, brought this "poor" offering: They were both under the law and subject to the law.

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