

LEVITICUS.

THE STRUCTURE OF THE BOOK AS A WHOLE.

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THE THIRD BOOK OF MOSES, CALLED LEVITICUS.

1 AND the LORD called unto Moses, and spake unto him *out of the tent of the assembly*, saying,
2 "Speak unto the *sons* of Israel, and say unto them, 'If any man of you bring an *access offering* unto the LORD, ye shall bring your offering of the cattle, *even* of the herd, and of the flock.
3 If his offering *be* a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer *it in his stead* at the door of the *tent of the assembly* before the LORD.
4 And he shall *place* his hand upon the head of the burnt offering; and it shall be accepted for him to *cover the sinner and his sin, so that neither is seen* for him.
5 And *the sacrificer* shall kill the bullock before the LORD: and *the sons of Aaron, the priests*, shall bring the blood, and *dash* the blood round about upon the altar that *is by the entrance* of the *tent of the assembly*.
6 And ⁵*the sacrificer* shall *have the burnt offering flayed*, and cut *it* into his pieces.
7 And the sons of Aaron the *priests* shall put fire upon the altar, and lay the *logs* in order upon the fire:

TITLE, Moses. See [Ap. 2](#).
Leviticus. From the Sept. and Vulg., because thought to be pertaining to the Levites. The Heb. name = *vayyikra*, being the first word = "And He called". Leviticus, therefore, is the Book relating to worship: for only those whom God thus *calls* does He seek to worship Him. John 4. 23, and cp. Ps. 65. 4: "Blessed is the man whom Thou *chooseth*, and causeth to approach unto Thee, that he may dwell in Thy courts." All its types relate to *worship*, as those of Exodus relate to Redemption. The Holy Spirit is not once named, though referred to in all the other books of the Pentateuch, because all here relates to Christ; and it is the Spirit's work to glorify Christ (John 16. 14). The whole of Lev., and Num. 1-10. 10, come between the first day of the first month and the twentieth day of the second month (cp. Num. 10. 11), on the hypothesis that Israel would forthwith advance and enter the land.

1: 1--7: 38. THE OFFERINGS AND THEIR LAWS.

[For Structure see next page.]

1 AND. This connects Lev. very closely with Ex., as Ex. is linked with Genesis.
the LORD. Heb. Jehovah, Whose glory filled the tabernacle, Ex. 40. 35.
 No other book contains so many words of Jehovah: "Jehovah spake", thirty-six times (see note on 5. 14); "I am Jehovah", twenty-one times; "I am Jehovah your God", twenty-one times; "I (Jehovah) am", three times; "I, Jehovah, do", twice. **called**. The last letter of this word (in Heb.) is minuscular, i. e. smaller than the others. This calling

is in contrast with the thunders from Sinai. **spake**. See note on 5. 14. **out of the tabernacle of the congregation**. Heb. out of the tent of assembly: Heb. *'ohel*. See [Ap. 40](#), not *mishkan*, therefore before 1491. There are four such calls: (1) from the burning bush (Ex. 3. 4); (2) and (3) from Sinai (Ex. 19. 3, 20); and here. **2 children** = sons. **say**. Cp. note on Jer. 7. 22, 23. **man**. Heb. *'adam* ([Ap. 14](#)), i. e. a descendant of Adam, not the priests. **offering**. Heb. *korban*, admittance, entrance, or access offering. See [Ap. 43. II. i](#). All the offerings were what God had first given to man; only such can be accepted by Him.

3-17. THE BURNT OFFERING.

3 Jehovah begins with the burnt offering and ends with the sin offering: we, in our approach, begin with the sin offering and end with the burnt offering.
burnt sacrifice. Heb. *'olah*. See [Ap. 43. II. ii](#). **male**. A female permitted in some other offerings, but not here, because of the type. Christ not the sinbearer here, as in ch. 4. **without blemish**. Heb. *tamim*, said of all sacrifices, and the same of Noah, Gen. 6. 9. **his own voluntary will**. Not the same as a freewill offering. This not a freewill offering. Heb. here = "to be accepted for him", i. e. in his stead. Cp. v. 4. Cp. Ex. 28. 38. Lev. 19. 5; 22. 19, 20, 29; 23. 11, There was a double transfer: the unworthiness of the offerer was transferred to the victim; and the acceptableness of the offering was transferred to the offerer. This is confined to the burnt offerings and peace offerings; never with the sin offerings. **4 And**. Note the Fig. *Polysyndeton* ([Ap. 6](#)) in vv. 4-9. **put**. Heb. lean, place, or press. It could not be done by proxy. This was all that the sinner could do. It was for God to accept.
make atonement. Heb. *kaphar*, to cover the sinner and his sin, so that neither is seen. See note on Ex. 29. 33. No such thing as progress in justification.
5 he. The sacrificer himself killed: the priest received the blood. **the priests, Aaron's sons**. Heb. = the sons of Aaron, the priests. Occurs seven times: Lev. 1. 5, 8, 11; 2. 2; 3. 2. Num. 10. 8. Josh. 21. 19. **sprinkle** = dash. Heb. throw or jerk. **door** = entrance. **6 flay** = have it flayed. Skin not offered with burnt offering, only with the sin offering. **cut it . . . pieces**. To show that all was without blemish. **7 priest**. Some codices, with Sam., Onk., Sept., and Syr., read plural, "priests". **wood** = logs. No other fuel might be used.

8 And ⁵*the sons of Aaron, the priests*, shall lay the parts, the head, and the fat, ^oin order upon the wood that *is* on the fire which *is* upon the altar:

9 But his inwards and his legs shall *they* ^owash in water: and the priest shall ^oburn all on the altar, *to be* a ³burnt sacrifice, an ^ooffering made by fire, of *a savour of satisfaction* unto the LORD.

10 And if his ²*access offering* *be* of the flocks, *namely*, of the sheep, or of the goats, for a ³burnt sacrifice; he shall bring it a male without blemish.

11 And ⁵*the sacrificer* shall kill *it* on the side of the altar northward before the LORD: and ⁵*the sons of Aaron, the priests*, shall ⁵*dash* his blood round about upon the altar.

12 And ⁵*the sacrificer* shall ⁶*have it flayed* into his pieces, with his head and his fat: and the priest shall lay them in order on the wood that *is* on the fire which *is* upon the altar:

13 But ⁵*the sacrificer* shall ⁹wash the inwards and the legs with water: and the priest shall bring *it* all, and ⁹burn *it* upon the altar: *it is* a ³burnt sacrifice, an ⁹offering made by fire, of ⁹*a savour of satisfaction* unto the LORD.

14 And if the ³burnt sacrifice for his offering to the LORD *be* of fowls, then he shall bring his ²*access offering* of turtledoves, or of young pigeons.

15 And ^othe priest shall bring it unto the altar, and wring off his head, and burn *it* on the altar; and the blood thereof shall be wrung out at the side of the altar:

16 And he shall pluck away his crop with his *filth*, and cast *it* beside the altar on the east part, by the place of the ashes:

17 And he shall cleave *it* with the wings thereof, *but* shall not divide *it* asunder: and the priest shall ⁹burn *it* upon the altar, upon the wood that *is* upon the fire: *it is* a ³burnt sacrifice, an offering made by fire, of *a savour of satisfaction* unto the LORD.

2 And when ^oany will ^ooffer *an approach offering of a meal offering* unto the LORD, *his gift offering* shall be of ^ofine flour; and he shall pour ^ooil upon it, and put ^ofrankincense thereon:

2 And he shall bring it to *the sons of Aaron, the priests*: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall ^oburn the ^omemorial of it upon the altar, *to be* an ^ooffering made by fire, of *a savour of satisfaction* unto the LORD:

3 And the remnant of the ⁴*present of the meal offering* shall be Aaron's and his sons': *it is* a thing ^omost holy of the ²offerings of the LORD made by fire.

4 And if thou bring *a present* of a ¹*meal offering* ^obaken in the oven, *it shall be* unleavened cakes of ¹fine flour mingled with oil, or unleavened wafers anointed with oil.

5 And if thy ⁴*present* *be* a *meal offering* *baken on a*

1: 1--7: 38. THE OFFERINGS AND THEIR LAWS.

1: 1, 2.	Introduction (General).	
1: 3-17.	Burnt Offerings.	} The Offerings.
2: 1-16.	Meal Offerings.	
3: 1-17.	Peace Offerings.	
4: 1--6: 7.	Sin Offerings.	} The Law of the Offerings.
6: 8-13.	Burnt Offerings.	
6: 14-23.	Meal Offerings.	
6: 24--7: 10.	Sin Offerings.	
7: 11-34.	Peace Offerings.	
7: 35-38.	Conclusion (Particular).	

8 in order. Because with the future Antitype all was to be in order.

9 he. Sam., Sept., and Vulg. read "they".

wash. To render the sacrifice like the Antitype. Cp. Eph. 6. 26, all in order of God's word. **burn.** Heb. *katar*. See Ap. 43. I. vii.

offering. Heb. *'ishsheh*. Ap. 43. II. xi. **sweet savour** = a savour of satisfaction. Cp. Gen. 8.21.

15 the priest. To make up for the humble offering, the priest did this instead of the offerer. **16 feathers,** or filth.

2: 1-16. THE MEAL OFFERING.

1 any = soul. Heb. *nephesh*, as in 4. 2. See Ap. 13.

offer. Heb. *karab*. See Ap. 43. I. i. [*bring near, or, to draw near*]

a = an approach offering of. Heb. *korban*. See Ap. 43. II. i. [*a gift, or an admittance-offering*].

meat offering. Better, "an oblation of a meal offering". Heb. *minchah*. See Ap. 43. II. iii. **his offering.** Heb. *his korban*. See Ap. 43. II. i.

fine flour. Not merely ground, but perfect and ready, no unevenness.

So with the life of the Antitype, "the Man Christ Jesus". Flour is to the wheat what blood is to the body; and *pneuma* is to the resurrection body.

oil. Flour mixed with oil, and then oil poured on it. So Christ's life permeated and actuated by the Holy Spirit.

frankincense. This ascended to God as a sweet savour.

2 Aaron's sons. See on 1. 5. **burn.** Heb. *katar*. See Ap. 43. I. vii. **memorial:** i. e. to remind. Cp. Ps. 20. 3. Acts 10. 4.

offering. Heb. *'ishsheh*. Ap. 43. II. xi. **sweet savour.** See note on 1. 9.

3 most holy. Two classes of seven holy things: three holy, four most holy. (1) Holy = thank offerings, 23. 20. Num. 6. 20. Firstborn, Num. 18. 17. Firstfruits, 2. 12. (2) The most holy = The incense, Ex. 30. 36. Shew-bread, 24. 9. Sin and trespass offering, 6. 25-29; 7. 1, 6; 14. 13, &c. And the Meal offering, here.

4 oblation = present. Heb. *korban*. See Ap. 43. II. i. The only word rendered oblation, except Isa. 40. 20. Ezek. 44. 30; 45. 1, 6, 7, 13, 16; 48. 9, 10, 12, 18, 20, 21, where it is Heb. *rumah* (heave offering). See Ap. 43. II. viii. and Dan. 2. 46; 9. 21, 27, where it is Heb. *minchah*. Ap. 43. II. iii.

baken. Type of the sufferings and trials of the Antitype, "tried as by fire".

5 pan = a flat plate or griddle. Cp. Ezek. 4. 3.

griddle, it shall be of ¹fine flour unleavened, mingled with oil.

6 Thou shalt part *it* in pieces, and pour oil thereon: *it is* a *meal offering*.

7 And if thy ⁴*present* *be* a ¹*meal offering* *baken* in the fryingpan, it shall be made of fine flour with oil.

8 And thou shalt bring the ¹*meal offering* that is made of these things unto the LORD: and when it is presented unto the priest, he shall bring it unto the altar.

9 And the priest shall take from the ¹*meal offering* a memorial thereof, and shall ²burn *it* upon the altar: *it is* an ²offering made by fire, of a ²sweet savour unto the LORD.

10 And that which is left of the ¹*meal offering shall be* Aaron's and his sons': *it is* a thing most holy of the ²offerings of the LORD made by fire.

11 No *meal offering*, which ye shall bring unto the LORD, shall be made with ^oleaven: for ye shall burn no leaven, nor any ^ohoney, in any ²offering of the LORD made by fire.

12 As for the ⁴*present* of the firstfruits, ye shall ¹offer them unto the LORD: but they shall not be ^oburnt on the altar for a sweet savour.

13 And every ⁴*present* of thy *meal offering* offering shalt thou season with ^osalt; neither shalt thou suffer the ^osalt of the covenant of thy God to be lacking from thy *meal offering*: with all thine ^oofferings thou shalt ¹offer salt.

14 And if thou ¹offer a ¹*meal offering* of thy firstfruits unto the LORD, thou shalt offer for the *meal offering* of thy firstfruits green ears of corn dried by the fire, *even* corn *baken* out of full ears.

15 And thou shalt put ¹*flour mixed with oil* upon it, and lay frankincense thereon: *it is* a ¹*meal offering*.

16 And the priest shall ²burn the memorial of it, *part* of the ¹⁴*baken* corn thereof, and *part* of the oil thereof, with all the frankincense thereof: *it is* an offering made by fire unto the LORD.

3 And if his *gift offering* be a *slain offering* of ^opeace offering, if he *bring it near* of the herd; whether *it be* a male or ^ofemale, he shall offer it without blemish before the LORD.

2 And he shall lay his hand upon the head of his *gift offering*, and kill it *at* the *entrance* of the *tent of assembly*: and *the sons of Aaron, the priests* shall sprinkle the blood upon the altar round about.

3 And *the offerer* shall ¹offer of the ¹*slain offering* of the ¹peace offering an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that *is* upon the inwards,

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

5 And Aaron's sons shall *burn it as incense* on the altar upon the burnt sacrifice, which *is* upon the wood that *is* on the fire: *it is* a ²*gift offering* made by fire, of a *savour of satisfaction* unto the LORD.

6 And if his *gift offering* for a *slain offering* of ^opeace offering unto the LORD *be* of the flock; male or female, he shall offer it without blemish.

7 If he *bring* a *sheep* for his *gift offering*, then shall he *bring it* before the LORD.

8 And he shall lay his hand upon the head of his offering, and kill *it* before the ²*tent of assembly*: and Aaron's sons

11 leaven. See Ap. 38. **honey.** Leaven is fermentation, and honey or any sweet liquor is the cause of it. These two things forbidden because there was no error or corruption in the Antitype. All was Divine perfection. Nothing therefore which answers to leaven may be in our sacrifice of praise now.

12 burnt. Heb. *'alah* = ascend. See Ap. 43. I. vi.

13 salt. First occurrence. Salt was, and is, the great antiseptic, preventing fermentation. As leaven and honey were forbidden in sacrifices, so salt is prescribed, because, when partaken of by the two parties, it made the covenant inviolable.

salt of the covenant. See note on Num. 18. 19. 2 Chron. 13. 5. Salt denotes an indissoluble alliance. In Ezra 4. 14 = obligations of loyalty.

God. Heb. Elohim. Ap. 4. **offerings.** Heb. *minchah.* Ap. 43. II. ii.

14 beaten. Same type as *baken*, v. 4.

3: 1-17. THE PEACE OFFERING.

1 oblation. Heb. *korban.* See on 2. 4 and Ap. 43. II. i.

sacrifice. Heb. *zebach.* See Ap. 43. II. xii.

peace offering. Heb. *shelem.* Ap. 43. II. iv.

offer it = bring near. Heb. *karab.* Ap. 43. I. i. **female.** The burnt offering must be a male. 1. 3, 10. **the LORD.** Heb. Jehovah. Ap. 4.

2 offering. Heb. *korban.* Ap. 43. II. i. **door** = entrance.

tabernacle of the congregation = tent (*ohel*) of meeting or assembly.

Ap. 40. **Aaron's sons.** See note on 1. 5.

3 he = the offerer, not the priest.

offering. Heb. *'ishsheh.* Ap. 43. II. xi.

5 burn = burn as incense. Heb. *katar.* Ap. 43. I. vii.

sweet savour = savour of satisfaction. See note on Gen. 8. 21.

6 offering. Heb. *korban.* Ap. 43. II. i. **sacrifice.** Heb. *sebach.* Ap. 43. II. xii. **peace offering.** Heb. *shelem.* Ap. 43. II. iv.

7 offer = bring. Heb. *karab.* Ap. 43. I. i.

lamb: better "sheep", as in 1. 10; 7. 23; 22. 19, 27, &c.

9 offering made by fire. Heb. *'isseh.* Ap. 43. II. xi.

whole rump = the fat tail entire. 7. 3; 8. 25; 9. 19. Ex. 29. 22.

11 food. Heb. "bread", put by Fig. *Synecdoche* (of Species), Ap. 6. for food in general. Cp. 21. 6, 8, 17, 21, 22. Num. 28. 2.

shall sprinkle the blood thereof round about upon the altar.

9 And he shall ⁷*bring* of the sacrifice of the ⁶peace offering an ^ooffering made by fire unto the LORD; the fat thereof, *and the fat tail entire*, it shall he take off hard by the backbone; and the fat that covereth the inwards, and all the fat that *is* upon the inwards,

10 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

11 And the priest shall ⁵*burn as incense* it upon the altar: *it is* the ^ofood of the offering made by fire unto the LORD.

12 And if his ⁶*gift offering* be a goat, then he shall *bring* it before the LORD.

13 And he shall lay his hand upon the head of it, and kill it before the *tent of assembly*: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.

14 And he shall *bring* thereof his ⁶*gift offering*, *even* an ⁶*gift offering* made by fire unto the LORD; the fat that covereth the inwards, and all the fat that *is* upon the inwards,

15 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

16 And the priest shall ¹¹*burn them as incense* upon the altar: *it is* the food of the offering made by fire for *a savour of satisfaction*: all the fat *is* the LORD's.

17 *It shall be a statute forever, throughout your generations, in all your dwellings, that ye eat neither fat nor blood.'* ”

4 And the LORD ^ospake unto Moses, saying,

2 “Speak unto the *sons* of Israel, saying, ‘If a ^osoul shall sin through ^oignorance against any of the commandments of the LORD *concerning things* which ought not to be done, and shall do against any of them:

3 If ^othe priest that is anointed ^odo sin according to ^othe sin of the people; then let him bring for ^ohis sin, which he hath sinned, a young bullock without blemish unto the LORD for a ^osin offering.

4 And he shall bring the bullock unto the *entrance* of the *tent of assembly* before the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD.

5 And the ³priest that is anointed shall take of the bullock's blood, and bring *it* to the ⁴*tent of assembly*:

6 And the priest shall dip his finger in the blood, and *splash* of the blood ^oseven times before the LORD, *on* the ^ovail of the sanctuary.

7 And the priest shall put *some* of the blood upon the horns of the altar of sweet incense *which is before* the LORD, which *is* in the *tent of assembly*: and shall pour *all the remaining blood* of the bullock at the bottom of the altar of the burnt offering, which *is at* the ⁴*entrance* of the ⁴*tent of assembly*.

8 And he shall take off from it all the *choicest part* of the bullock for the sin offering; the fat that covereth the inwards, and all the fat that *is* upon the inwards,

9 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the *network* above the liver, with the kidneys, it shall he take away,

10 *According as* it was taken off from the bullock of the sacrifice of peace offerings: and the priest shall ^oburn them upon the altar of the burnt offering.

11 And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung,

12 Even the whole bullock shall he *cause to be carried* ^owithout the camp unto a clean place, where the ashes are poured out, and burn him on the *logs* with fire: where the ashes are poured out shall he be ¹⁰burnt.

13 And if the whole *assembly* of Israel ^osin through ignorance, and the thing be hid from the eyes of the assembly, and they have done ^o*somewhat against*

16 *sweet savour*. A savour of satisfaction. Some codices, with Sam. and Sept., add "unto Jehovah".

17 *a perpetual statute, &c.* Heb. "a statute for ever, throughout your generations, in all your dwellings". This important phrase occurs only four times, Lev. 3. 17; 23. 14, 21 (inverted), 31.

4: 1--6: 7. THE SIN AND TRESPASS OFFERINGS.

1 *spake*. Introducing new class : *non savour* offerings. The sweet savour offerings introduced by the word "called". See note on 5. 14.

2 *children*. Heb. sons. *soul*. Heb. *nephesh*. See Ap. 13. Not as in the burnt offering; no voluntary offering here.

ignorance. If man cannot *know* what sin is, how can he know how to put it away? If he know not his own sin, how can he know or put away that of others?

3 *the priest that is anointed*. This phrase is confined to Lev. (4. 3, 5, 16; 6. 22) four times. In other portions of the Pentateuch it is "high priest" or "great priest" (Lev. 21. 10. Num. 35. 25, 28, and in Josh. 20. 6), after this it is "chief priest" (2 Kings 25. 18. 2 Chron. 19. 11; 26. 20; 31. 10. Ezra 7. 5. Hag. and Zech.)

do sin. Heb. *chat'a*. Ap. 44. i. *the sin*. Heb. *'asham*. See Ap. 44. ii. *his sin . . . sinned*. Heb. *chat'a*. Ap. 44. i. *sin offering*. Heb. *chat'a*. "Offering" not in Heb.; rightly supplied here, as it should be in Gen. 4. 7.

4 *door* = entrance. *tabernacle of the congregation* = tent of assembly.

6 *sprinkle*. Heb. throw, or splash. *seven times*. The number of spiritual perfection. See Ap. 10. *before*. Not in the Hebrew. On veil or floor. Explanatory of previous sentence. Or, may = before the LORD, by Fig. *Metonymy* (Ap. 6) *vail*. Type of the perfect humanity of Christ. No avail for purposes of atonement without blood. We are saved by His death, not by His life (Eph. 2. 13).

7 *before*. A various reading called *Sevir* has "which is before". See Ap. 34. *all* = all the remaining blood.

8 *fat* = the best or choicest part, 3. 3.

9 *caul*, or the network. **10** *As* = according as.

burn. Heb. *saraph*. See Ap. 43. I. viii; and note that it is not the word used for burning incense, which is *katar*. Ap. 43. I. vii.

12 *he carry forth* = cause to be carried. Cp. v. 14.

without the camp. Cp. Heb. 13. 11, 12. See note on Ex. 29. 14.

wood = logs. Any wood allowed, such as straw or stubble. Not so with the other offerings.

13 *congregation* = assembly. Not the same word as in v. 14.

sin. Heb. *shagah*. See Ap. 44. xii. See I Sam. 14. 32.

somewhat, &c, and concerning, &c. These two *Ellipses* rightly supplied. See Ap. 6.

14 *sin . . . sinned*. Heb. *chat'a*. Ap. 44. i.

offer = cause to be offered. Cp.' v. 12.

for the sin = as a sin offering. See Ap. 43. II. v.

any of the commandments of the LORD *concerning things* which should not be done, and are guilty;

14 When the ^osin, which they have sinned against it, is known, then the congregation shall *cause to be offered* a young bullock *as a sin offering*, and bring him before the *tent of assembly*.

15 And the elders of the congregation shall lay their hands upon the head of the bullock before the LORD: and the bullock shall be killed before the LORD.

16 And the ³priest that is anointed shall bring of the bullock's blood to the ¹⁴tent of assembly:

17 And the priest shall dip his finger *in some* of the blood, and sprinkle *the blood* seven times before the LORD, *even on the veil*.

18 And he shall put *some* of the blood upon the horns of the altar which *is* before the LORD, that *is* in the ¹⁴tent of assembly, and shall pour out all the blood at the bottom of the altar of the burnt offering, which *is at* the *entrance* of the tent of assembly.

19 And he shall take all his fat from him, and *burn it as incense* upon the altar.

20 And he shall do with the bullock *according as* he did with the bullock for a ³sin offering, so shall he do with this: and the priest shall ^omake an atonement for them, and it shall be forgiven them.

21 And he shall carry forth the bullock without the camp, and burn him *according as he burned* the first bullock: *it is a* ³sin offering for the congregation.

22 When a ^oruler hath ^osinned, and done *somewhat* through ignorance *against* any of the commandments of the LORD his God *concerning things* which should not be done, and *should become aware of his inadvertences*;

23 Or if his ^osin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a ^omale without blemish:

24 And he shall lay his hand upon the head of the goat, and kill *it* in the place where they kill the burnt offering before the LORD: *it is a* ³sin offering.

25 And the priest shall take of the blood of the sin offering with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering.

26 And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace offerings: and the priest shall ²⁰make an atonement for him as concerning his ²³sin, and it shall be forgiven him.

27 And if any *soul* of the common People ²³sin through ignorance, while he doeth *somewhat against* any of the commandments of the LORD *concerning things* which ought not to be done, and *acknowledge his guilt*;

28 Or if his ²³sin, which he hath ²²sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a ^ofemale without blemish, for his sin which he hath sinned.

29 And he shall lay his hand upon the head of the sin offering, and slay the sin offering *where the burnt offering is wont to be slain*.

30 And the priest shall take of the blood thereof with his finger, and put *it* upon the horns of the altar of burnt

17 it. Read "the blood", with Sam., as in v. 6.

before the veil. See note on 4. 6.

18 door = entrance.

19 burn. Heb. *katar*, to burn as incense,

not as in v. 12. See Ap. 43. I. vii.

20 as = according as.

make an atonement. See note on 1. 4 and Ex. 29. 33.

21 as he burned = according as he burned. Heb. *saraph*, as in v. 12.

See Ap. 43. I. vii.

22 ruler. Heb. word is used of a king (1 Kings 11. 34. Ezek. 34. 24; 46. 2), the head of a tribe (Num. 1. 16, 46; 34. 18), but as the words "his God" are used here, and are absent (in vv. 2, 13, 27), it denotes one whom God appoints and to whom the ruler is responsible.

sinned. Heb. *chat'a*. See Ap. 44. i.

God. Heb. Elohim. Ap. 4.

guilty = should become aware of his inadvertences.

23 sin. Heb. *chat'a*. Ap. 44. i.

male: for ruler, female for one of the people, v. 28. Cp. 5. 13.

27 one = soul. Heb. *nepshesh*. See Ap. 13.

be guilty = acknowledges his guilt, as in v. 22.

28 female for one of the People, male for "ruler", v. 22. Cp. 5. 13.

29 in the place : i. e. where the burnt offering is wont to be slain.

31 sweet savour. This is added here because of the burning of the fat.

It is not said of the sin offering of the high priest, the ruler, or the congregation (cp. vv. 10, 19, 26), though used in the burnt offerings (1. 9, 13), and peace offerings (3. 5, 16). The sweet savour here, in this connection, exalts the offering of the humblest person.

32 a lamb = a sheep, cp. 3. 7. Ritual same as the goat, but treated separately because of the fat tail.

offering. Heb. *korban*. Ap. 43. II. i. Lit. "an offering for his sin [offering]".

34 of the blood of the sin offering. A reading of the Severus Codex is "from its blood", as in v. 30.

35 Sacrifice. Heb. *zebach*. Ap. 43. I. iv. **according to** = upon offerings made by fire. Heb. *ishsheh*. Ap. 43. II. xi.

offering, and shall pour out all the blood thereof at the bottom of the altar.

31 And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall ¹⁹burn it as incense upon the altar for a ^osweet savour unto the LORD; and the priest shall ²⁰make an atonement for him, and it shall be forgiven him.

32 And if he bring *a sheep for a offering of his sin offering*, he shall bring it a female without blemish.

33 And he shall lay his hand upon the head of the sin offering, and slay *it* for a sin offering in the place where they kill the burnt offering

34 And the priest shall take ^oof the blood of the sin offering with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar:

35 And he shall take away all the fat thereof, as the fat of the lamb is taken away from the ^osacrifice of the peace offerings; and the priest shall burn them upon the altar, *upon* the ^oofferings made by fire unto the LORD: and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

5 And if *a person* [◦]sin, *because he heard* the voice of *adjuring*, and *he is* a witness, whether he hath seen or known *of it*; if he do not utter *it*, then he shall bear his *perverseness*.

2 Or if ¹*a person* touch any unclean thing, whether *it be* a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and if *it* [◦]be hidden from him; he also shall be unclean, and guilty.

3 Or if he touch the uncleanness of [◦]man, whatsoever uncleanness *it be* that a man shall be defiled withal, and it ²be hid from him; when he knoweth *of it*, then he shall be guilty.

4 Or if ¹*a person* swear, *speaking heedlessly* to do [◦]evil, or to do good, whatsoever *it be* that a man shall pronounce with an oath, and it be ²hid from him; when he knoweth *of it*, then he shall be guilty in one of these.

5 And it shall be, when he shall be guilty in one of these *things*, that he shall confess that he hath [◦]sinned in that *thing*:

6 And he shall bring *as his trespass offering* unto the LORD for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall [◦]make an atonement for him concerning his sin.

7 And if he be not able to bring a lamb, then he shall bring for his [◦]trespass, which he hath committed, two turtledoves, or two young pigeons, unto the LORD; one for a sin offering, and the other for a burnt offering.

8 And he shall bring them unto the priest, who shall offer *that* which *is* for the sin offering first, and wring off his head from his neck, but shall not divide *it* asunder:

9 And he shall sprinkle of the blood of the sin offering upon the side of the altar; and the rest of the blood shall be wrung out at the bottom of the altar: *it is* a sin offering.

10 And he shall offer the second *for* a burnt offering, according to the manner: and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him.

11 But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his [◦]offering the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put *any* frankincense thereon: for *it is* a [◦]sin offering.

12 Then shall he bring it to the priest, and the priest shall take his handful of it, *even a memorial portion*, and *burn it as incense* on the altar, *upon* the [◦]offerings made by fire unto the LORD: *it is* a sin offering.

13 And the priest shall make an atonement for him as touching his sin that he hath sinned in [◦]one of these, and it shall be forgiven him: *and it shall belong to the priest*, as a meat offering.' ”

14 And the LORD [◦]spake unto Moses, saying,

15 “If ¹*a person* commit a [◦]trespass, and sin through

5. 1 soul = a person. Heb. *nephesh*. Ap. 13.

sin. Heb. *chata*. Ap. 44. i.

and hear = because he heard.

swearing = adjuration.

is = "he [is]". **iniquity** = perverseness. Heb. '*avail*. Ap. 44. iv. Put here by Fig. *Metonymy* (of Cause) for the punishment due to it. Ap. 6.

2 be hidden : i. e. if he forget his uncleanness. This clause "and if", &c. is omitted in the Sept. and included in v. 3.

3 man. Heb. '*adam*. See Ap. 14.

4 pronouncing with his lips = speaking heedlessly.

evil. Heb. *ra'a'*. Ap. 44. viii.

evil . . . good. Fig. *Synecdoche* (of the Whole), to include all human actions. Cp. Gen. 24. 50; 31. 29. Num. 24. 13.

5 sinned. Heb. *chata*. Ap. 44. i.

6 his trespass offering = as his trespass offering. Heb. '*asham*.

the LORD. Heb. Jehovah. Ap. 4.

sin. Heb. *chata*. Ap. 44. i.

make an atonement. See note on Ex. 26. 33.

7 trespass. Heb. '*asham*. Ap. 44. ii.

10 manner. See note on 1. 14, &c.

11 offering. Heb. *korban*. Ap. 43. II. i. For the poor only a little flour. Cp. 4. 23 and 28. All equally forgiven. Cp. 4. 26, 31 and 5. 13.

sin offering: and not a *minchah*, 2. 11.

12 a memorial thereof = a memorial portion. **burn** = burn as incense. Heb. *katar*. Ap. 43. i. vii. **according to** = upon.

offerings made by fire. Heb. *ishsheh*. Ap. 43. II. xi.

13 one of these. Specified in vv. 1-4 above. Cp. v. 5.

and the remnant: better "and it shall belong to the priest".

14 spake. This formula denotes another communication made at a different time, and gives a further development of the laws of the trespass offering.

Note that in this book Jehovah "spake" at thirty-five "sundry times", and in ten "divers manners" (see Ap. 10):—

(1) To Moses alone (5. 14; 6. 1, 19; 8. 1; 14. 1; 22. 26; 23. 26).

(2) To Moses, to speak to Aaron alone (16. 1).

(3) To Moses, to speak to "Aaron and his sons" (6. 8, 24; 22. 1).

(4) To Moses, to speak to "the priests, the sons of Aaron" (21. 1).

(5) To Moses, to speak to "Aaron and his sons, and in all the children of Israel" (17. 1; 21. 16 (cp. v. 24); 22. 17).

(6) To Moses, to speak to "the children of Israel" (1. 1; 4. 1; 7. 22, 28; 12. 1; 18. 1; 20. 1; 23. 1, 9, 23; 24. 1, 13; 25. 1; 27. 1).

(7) To Moses, to speak "to all the congregation of the children of Israel" (19. 1).

(8) To Moses and Aaron conjointly (13. 1; 14. 33).

(9) To Moses and Aaron, to speak to "the children of Israel" (11. 1; 15. 1).

(10) To Aaron alone (10. 8).

The reasons for these distinctions will be seen from the respective contexts.

15 trespass. Heb. *ma'al*, to act covertly; to be faithless, especially in covenant matters, either with God (Lev. 26. 40. Num. 31. 16. Deut. 32. 51, &c.) or between husband and wife (Num. 5. 12, 27). Not the same word as in vv. 6, 7, 15, 16, and below in this verse.

holy things, &c., such as firstfruits, firstborn, &c. Ex. 28. 38. See note on Ex. 3. 5.

estimation = valuation. Made here by Moses, transferred by him to the priests. See 27. 8, 12. Num. 18. 16.

ignorance, in the [◦]holy things of the LORD; then he shall bring for his trespass unto the LORD a ram without blemish out of the flocks, with thy *valuation* by shekels of silver, after the shekel of the sanctuary, for a trespass offering:

16 And he shall make amends for the ^oharm that he hath done in the holy thing, and shall ^oadd the fifth part thereto, and give *it* unto the priest: and the priest shall ⁶make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.

17 And if ¹a *person* sin, and commit *any one of these things specified* which are forbidden to be done by the commandments of the LORD; though he *knew it not*, yet is he guilty, and shall bear his ^oiniquity.

18 And he shall bring a ram without blemish out of the flock, with thy ¹⁵*valuation*, for a trespass offering, unto the priest: and the priest shall ⁶make an atonement for him concerning his ignorance wherein he ^oerred and *knew it not*, and it shall be forgiven him.

19 *It is* a ⁶trespass offering: he hath certainly trespassed against the LORD.”

6 And the LORD ^ospake unto Moses, saying,

2 “If a *person* sin, and commit a trespass against the LORD, and lie unto his neighbour in that which was *a deposit*, or *in pledge*, or in a thing taken away by violence, or hath deceived his neighbour;

3 Or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein:

4 Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was ²*a deposit*, or the lost thing which he found,

5 Or all that about which he hath sworn falsely; he shall even restore *it* in the principal, and shall ^oadd *twenty per cent* more thereto, *and* give it unto him to whom it appertaineth, ^oin the day of his trespass offering.

6 And he shall bring his trespass offering unto the LORD, a ram without blemish out of the flock, with thy *valuation*, for a trespass offering, unto the priest:

7 And the priest shall make an atonement for him before the LORD: and it shall be forgiven him for any thing of all that he hath done in trespassing therein.”

8 And the LORD ¹spake unto Moses, saying,

9 “Command Aaron and his sons, saying, ‘This *is* the law of the burnt offering: *It is* the burnt offering, because of the ^oburning upon the altar all night unto the morning, and the fire of the altar shall be *kept burning* in it.

10 And the priest shall put on his ^olinen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed ^owith the burnt offering on the altar, and he shall put them beside the altar.

16 **harm that he hath done.** Heb. *chat'a*. Ap. 44. i.

add. In trespass in holy things sacrifice comes first (5. 15) and addition afterwards. In human affairs the addition comes first (6. 5) and sacrifice follows (6. 7).

17 **any** = any one of these things specified in v. 15.

wist it not = knew it not. This effectually disposes of the fallacy that it is only *sincerity* that matters. Note the repetition of the words in vv. 17-19 to emphasize this.

iniquity. Heb. *'avah*. Ap. 44. iv.

18 **erred.** Heb. *shagag*. Ap. 44. xii.

19 **trespassed.** Heb. *'asham*. Ap. 44. ii. Cp. v. 17.

6. 1 **the LORD.** Heb. *Jehovah*. Ap. 4. **spake.** Cp. 5. 14. 6. 1-7 belongs to ch. 5, according to the Structure (p. 134). See note on 5. 14.

2 **soul** = **person.** Heb. *nephesh* (Ap. 13).

trespass. Heb. *ma'al*. Ap. 44. xi. All sin is viewed as "against Jehovah". Cp. Ps. 51. 4. **delivered him to keep** = a deposit. Otherwise treasure was generally hidden in the ground. Isa. 45. 3. Prov. 2. 4. Job. 3. 21.

in fellowship = in pledge. Heb. giving the hand, put by Fig. *Metonymy* (of the Adjunct) for pledging.

3 **man.** Heb. *'adam*. Ap. 14.

5 **add.** See note on 5. 16. **fifth part** = twenty per cent. Zaccchseus gave much more (Luke 19. 8). **in the day** = when. See Ap. 18.

6: 8-13. THE LAW OF THE BURNT OFFERING.

Note the order of the "offerings", and their "laws".

In the former (God's side), "peace" made, comes in centre.

In the latter, "sin" comes before "peace" experienced. See note on 7. 11.

6 **estimation.** See note on 5. 15.

9 **burning** = kept burning. Heb. *yakad*, to burn as an ordinary culinary fire.

10 **linen garment.** See 8.13. Ex. 28. 4, 40; 29. 5-10. with the burnt offering. Abbreviation of Heb. word = "the offerings of Jehovah" (so Sam., Sept., and Vulg., and some codices).

12 **burn [wood].** Heb. *b'a'ar*, burn as fuel, consume.

every morning. Heb. morning by morning. Fig. *Epizeuxis*. Ap. 6.

burn = burn as incense. Heb. *katar*. Ap. 43.1. vii.

13 **The fire.** This fire was originally from heaven (9, 24), supernatural fire. Only this fire could be used to set fire to the incense on the golden altar. So only those who have atonement can pray or worship. Ever burning until rekindled by a special descent. [This is the origin of the perpetual light in Roman Catholic worship.] It was preserved till the destruction of the temple by Nebuchadnezzar; was one of the five things lacking in the second temple.

14-23. THE LAW OF THE MEAL OFFERING.

14 **the law.** In 2. 1-3 we have the directions. In 6. 14-18 we have the law, and additional directions.

11 And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place.

12 And the fire upon the altar shall be ⁹*kept burning* in it; it shall not be put out: and the priest shall ^oburn wood *as fuel* on it ^oevery morning, and lay the burnt offering in order upon it; and he shall ^oburn thereon the fat *as incense* of the peace offerings.

13 ^oThe fire shall ever be ⁹*kept burning* upon the altar; it shall never go out.

14 And this *is* ^othe law of the meat offering: the sons of Aaron shall offer *it* before the LORD, before the altar.

15 And *one of the sons whose turn it was* shall take of it his handful, of the flour of the meat offering, and of the oil thereof, and all the frankincense which *is* upon the meat offering, and shall *burn it as incense* upon the altar *for* a sweet savour, *even the memorial portion* of it, unto the LORD.

16 And the remainder thereof shall Aaron and his sons eat: *unleavened shall it be eaten* in the ^oholy place; in the court of the *tent* of the congregation they shall eat it.

17 It shall not be baked with leaven. I have given *it unto them for* their portion of My offerings made by fire; *it is* most ¹⁶holy, as *is* the sin offering, and as the trespass offering.

18 *Every male* among the children of Aaron shall eat of it. *It shall be* a statute for ever in your generations concerning the ¹⁷offerings of the LORD made by fire: every one that toucheth them shall be ¹⁶holy.' ”

19 And the LORD ¹spake unto Moses, saying,

20 (“*This is the gift offering* of Aaron and of his sons, which they shall ^offer unto the LORD ^oin the day when he is anointed; the tenth part of an ephah of fine flour for a meat offering perpetual, half of it in the morning, and half thereof at night.

21 In a pan it shall be made with oil; *thou shalt bring it in well kneaded*: and the baked pieces of the meat offering shalt thou offer *for a savour of satisfaction* unto the LORD.

22 And ^othe priest of his sons that is anointed in his stead shall offer *it*: *it is* a statute for ever unto the LORD, it shall be ^owholly burnt.

23 For every meat offering for the priest shall be wholly burnt: it shall not be eaten.”)

24 And the LORD ¹spake unto Moses, saying,

25 “Speak unto Aaron and to his sons, saying, ‘*This is the law of the ^osin ^ooffering*: In the place where the burnt offering is killed shall the ^osin ^ooffering be killed before the LORD: *it is* ^omost holy.

26 The priest that offereth *it* for sin ^oshall eat it: in the holy place shall it be eaten, in the court of the ¹⁶tent of the congregation.

27 Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place.

28 But the earthen vessel wherein it is sodden shall be broken: and if it be sodden in a brasen pot, it shall be both scoured, and rinsed in water.

29 All the males among the priests shall eat thereof: *it is* most holy.

30 *But* ^ono sin offering, whereof *any* of the blood is brought into the ¹⁶tent of the congregation *to make*

15 he: i. e. one of the sons whose turn it was. **burn**: as incense. Heb. *katar*. Ap. 43. I. vii. **memorials** = memorial portion. See note on 2. 2. **16 with unleavened bread shall it be eaten**. Heb. "unleavened shall it be eaten"; there is no "with" in the Heb. Cp. 10. 12.

holy. See note on Ex. 3. 5. **tabernacle** = tent. Heb. *'ohel*. Ap. 40. 17 offerings made by fire. Heb. *'ishsheh*. Ap. 43. II. xi.

18 All the males = every male. **20 offering**. Heb. *korban*. Ap. 43. II. i. This is explained in Heb. 7. 27. Note the *Parenthesis* (Ap. 6) concerning Aaron. **offer**. Heb. *karab*. Ap. 43. I. i. **in the day** = when. See Gen. 2. 4, 17 and Ap. 8; and cp. 8. 35; 9. 1. **ephah**. See Ap. 51. III. 3.

21 and when, &c. Better, "thou shalt bring it in well kneaded". **sweet savour** = savour of satisfaction. See note on 1. 9 and Gen. 8. 21.

22 the priest ... anointed. See on 4. 3.

wholly burnt. Because the priest did not eat his own.

6: 24--7: 10. THE LAW OF THE SIN OFFERING.

25-30 THE LAW OF THE SIN OFFERING.

25 sin = Heb. *chat'a*, and implies offering as in Gen. 4. 7.

offering. This word not in the Heb. text, but the Ellipsis is rightly supplied, and should be in Gen. 4. 7

most holy. This comes out in the "law" of the sin offering, because of the Antitype. See note on Ex. 3. 5.

26 shall eat it. Because blood *not* taken within the holy place. Cp. 10. 16-20, and see 7. 6. This explains Heb. 13. 11 **30 And** = But.

no sin offering . . . shall be eaten. Because the blood *was* taken into the holy place. Cp. Lev. 10. 16-20. In this case it was to be wholly burnt, 4. 26. This explains Heb. 13. 11.

There were eight offerings to be eaten by the priests in the precincts of the holy place :—

- (1) The flesh of the sin offering (4. 26; 6. 26).
- (2) The flesh of the trespass offering (7. 6).
- (3) The peace offering of the congregation (7. 14, 15).
- (4) The remainder of the 'omer (2. 3-10).
- (5) The meal offering of the Israelites (2. 3-10).
- (6) The two loaves (13. 19, 20; 23. 20).
- (7) The shewbread (23. 9).
- (8) The leper's log of oil (14. 10-13).

to reconcile = to make atonement for. See note on Ex. 29. 33.

7. 1-10. THE LAW OF THE TRESPASS OFFERING.

(Supplementing ch. 5. 1-13.)

1 most holy. See note on 6. 25 and Ex. 3. 5.

2 In the place. i. e. on the north side. Cp. 1. 11. **they** = the people who bring them.

3 offer = bring near. Heb. *karab*. Ap. 43. I. i. For these regulations see 3. 3, 4, 8, 9.

5 burn: i. e. as incense. Heb. *katar*. Ap. 43. I. vii See ch. 4, 26, 31.

atonement for withal in the holy place, shall be eaten: it shall be burnt in the fire.

7 Likewise *this is* the law of the trespass offering: *it is* ^omost holy.

2 ^oIn the place where they kill the burnt offering shall *the people who bring them* kill the trespass offering: and the blood thereof shall he sprinkle round about upon the altar.

3 And he shall *bring near* of it all the fat thereof; the rump, and the fat that covereth the inwards,

4 And the two kidneys, and the fat that *is* on them, which is by the flanks, and the caul *that is* above the liver, with the kidneys, it shall he take away:

5 And the priest shall *burn them as incense* upon the altar *for* an offering made by fire unto the LORD: *it is* a ¹trespass offering.

6 Every male among the priests shall eat thereof: it shall be eaten in the *court*: *it is* ¹most holy.

7 As the sin offering *is*, so *is* the ¹trespass offering: *there is* ^oone law for them: the priest that ^omaketh atonement therewith shall have *it*.

8 And the priest that ³offereth any man's burnt offering, *even* the priest shall have to himself the skin of the burnt offering which he hath ³offered.

9 And all the ^omeat offering that is baked in the oven, and all that is dressed in the fryingpan, and in the pan, shall be ^othe priest's that ³offereth *it*.

10 And every ⁹meat offering, mingled with oil, and dry, shall all the sons of Aaron have, one *as much* as another.

11 And this *is* ^othe law of the sacrifice of peace offerings, which *one* shall offer unto the LORD.

12 If he ³bring it near for a ^othanksgiving, then he shall ³bring it with the ^osacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried.

13 Besides the cakes, he shall ³bring near for his *gift offering* leavened bread with the sacrifice of thanksgiving of his ^opeace offerings.

14 And of it he shall ³bring near one out of the whole *gift offering* for an heave offering unto the LORD, *and* it shall be the priest's that sprinkleth the blood of the ¹³peace offerings.

15 And the flesh of the ¹²sacrifice of his ¹³peace offerings for thanksgiving shall be eaten the ^osame day that it is ³brought near; he shall not leave any of it until the morning.

16 But if the ¹²sacrifice of his ¹³offering *be* a vow, or a voluntary offering, it shall be eaten the ¹⁵same day that he ³offereth his ¹²sacrifice: and on the morrow also the remainder of it shall be eaten:

17 But the remainder of the flesh of the ¹²sacrifice on the third day shall be ^oburnt with fire.

18 And if *any* of the flesh of the ¹²sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that ¹²offereth *it*: it shall be an abomination, and the *person* that eateth of it shall bear his ^oiniquity.

19 And the flesh that toucheth any unclean *thing* shall not be eaten; it shall be ¹⁷burnt with fire: and as for the flesh, all that be clean shall eat *the flesh*.

20 But the ¹⁸person that eateth of the flesh of the ¹²sacrifice of ¹³peace offerings, that *pertain* unto the LORD, having his ^ouncleanness upon him, even that ¹⁸person shall be ^ocut off from ^ohis people.

21 Moreover the ¹⁸person that shall touch any unclean

6 holy place, or court. Cp. 6. 26. See note on Ex. 3. 5.

7 one law. See 6. 27, 28. maketh atonement. See note on Ex. 29. 33.

9 meat offering. Heb. *minhah*. Ap. 43. II. 3.

the priest's. Except the memorial part, 2. 4-10. Cp. 1 Cor. 9. 13. 14. Gal. 6. 6 is based on this principle.

11-34. THE LAW OF THE PEACE OFFERING.

11 the law : i. e. specific and fuller directions given to the *priests*, additional to those given to the *People* in 3. 1-15. So in the law of the sin offering (6. 24-30, cp. with 4. 24-31); the law of the trespass offering (7. 1-10, cp. with 5. 1-i3). It will be noted from the Structure (on p. 134) that the peace offering comes before the sin offerings; but here, in "the LAW" of the offerings, the peace offerings comes last. This is because it has to do with the communion of the offerer; and this follows at the end of all, to show that this communion is based on, and must flow from, a full knowledge of all that which the types foreshow. Not until we have done with our sins and ourselves can we delight in Christ. See note on 6. 8. Cp. Col. 1. 12-14.

he = one. **12** thanksgiving for special mercies received, as enumerated in Ps. 107. This is the sacrifice alluded to in Heb. 13. 15.

sacrifice. Heb. *zabah*. Ap. 43. II. xii.

13 offering. Heb. *korban*. Ap. 43. II. i.

peace offerings. Heb. *shelem*. Ap. 43. II. iv.

14 oblation. Heb. *korban*. Ap. 43. II. i.

15 same day. In second temple, limited to midnight.

17 burnt. Heb. *saraph*. Ap. 43. I. viii.

18 soul. Heb. *nepesh*. See Ap. 13. Put by Fig. *Synecdoche* (of the Part) for the person (Ap. 6). **iniquity**. Heb. '*avah*. Ap. 44. iv. Put by Fig. *Metonymy* (of the Cause) for punishment.

19 thereof. Heb. "the flesh". Fig. *Epanadiplosis* (Ap. 6) for emphasis of the verse as a whole. **20** uncleanness. See 11. 8-44; 15. 1-33.

cut off, &c. This phrase, variously translated, occurs (in Hebrew) six times in Leviticus: 7. 20, 21, 25, 27; 19. 8; 23. 29. Cp. the other phrase, "... from My presence". See 22. 3. his = her in Heb. Fem. to agree with Heb. *nehash*, soul. **21** abominable unclean thing = anything an abomination to Jehovah. Some codices, with Sam., Onk., and Syr., have "unclean reptiles".

22 spake. Indicating explanations and restrictions in vv. 22-27, additional to those given in ch. 3. 17. **23** Speak. Used only of the non-savour offering. See note on 6. 14. ("Jehovah called and spake *re* the sweet savour offering", 1. 1.) children = sons. no manner of fat: i. e. of beeves, sheep, or goats.

24 other use : e. g. making candles, &c. **25** men. Should be in italics. offering made by fire. Heb. *ishsheh*. Ap. 43. II. xi.

thing, as the uncleanness of man, or any unclean beast, or anything an abomination to the LORD, and eat of the flesh of the sacrifice of ¹³peace offerings, which pertain unto the LORD, even that ¹⁸person shall be ²⁰cut off from his people.' "

22 And the LORD ^ospake unto Moses, saying,

23 ^o"Speak unto the *sons* of Israel, saying, 'Ye shall eat ^ono manner of fat, of ox, or of sheep, or of goat.

24 And the fat of the beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any ^oother use: but ye shall in no wise eat of it.

25 For whosoever eateth ²⁴the fat of the beast, of which *men* ³offer an ^ooffering made by fire unto the LORD, even the ¹⁸person that eateth *it* shall be ²⁰cut off from his people.

26 Moreover ye shall eat no manner of blood, *whether it be* of fowl or of beast, in any of your dwellings.

27 Whatsoever ¹⁸person *it be* that eateth any manner of blood, even that ¹⁸soul shall be ²⁰cut off from his people.' "

28 And the LORD spake unto Moses, saying,

29 "Speak unto the sons of Israel, saying, 'He that offereth the sacrifice of his peace offerings unto the LORD shall bring his gift offering unto the LORD of the sacrifice of his peace offerings.

30 His own hands shall bring the offerings of the LORD made by fire, the fat with the breast, it shall he bring, that the breast may be waved for a wave offering before the LORD.

31 And the priest shall burn the fat upon the altar: but the breast shall be Aaron's and his sons'.

32 And the right shoulder shall ye give unto the priest for an heave offering of the sacrifices of your peace offerings.

33 He among the sons of Aaron, that offereth the blood of the peace offerings, and the fat, shall have the right shoulder for his part.

34 For the wave breast and the heave shoulder have I taken of the sons of Israel from off the sacrifices of their peace offerings, and have given them unto Aaron the priest and unto his sons by a statute for ever from among the sons of Israel.

35 This is what pertaineth to the portion of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day when he presented them to minister unto the LORD in the priest's office;

36 Which the LORD commanded to be given them of the sons of Israel, in the day that He anointed them, by a statute for ever throughout their generations.

37 This is the law of the burnt offering, of the meat offering, and of the sin offering, and of the trespass offering, and of the consecrations, and of the sacrifice of the peace offerings;

38 Which the LORD commanded Moses in mount Sinai, in the day that He commanded the sons of Israel to offer their gift offerings unto the LORD, in the wilderness of Sinai.' "

8 And the LORD spake unto Moses, saying,

2 "Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread;

3 And gather thou all the congregation together unto the entrance of the tent of the congregation."

4 And Moses did according as the LORD commanded him; and the assembly was gathered together unto the door of the tent of the congregation.

5 And Moses said unto the congregation, "This is the thing which the LORD commanded to be done."

6 And Moses brought Aaron and his sons, and washed them with water.

7 And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod

28 spake. See note on 5. 14.

30 His own hands : i. e. the owner or offerer.

wave offering. See note on Ex. 29. 27.

32 heave offering. See note on Ex. 29. 27.

34 See notes on vv. 30, 32.

for ever: i. e. as long as the priesthood lasts.

35 is the portion of. Supply the Ellipsis (Ap. 6) better, thus: This [is what pertaineth to]. offerings . . . made by fire. Heb. *ishsheh*.

37 the law. Verses 37 and 38 sum up chapters 1-8.

burnt offering (1. 3-17 and 6. 8-13).

meat offering (2. 1-16 and 6. 14-18). **sin offering** (4. 1-35 and 6. 24-30).

trespass offering (5. 1-13 and 5. 14-19 and 6. 1-7 and 7. 1-10).

consecrations (6. 19-23). **peace offerings** (3. 1-17 and 7. 11-21, 28-36).

38 commanded. Subject to "If" in Lev. 1. 2.

8: 1--10: 20. PRIESTHOOD.

8: 1-36. Consecration.

9: 1-24. Ministration.

10: 1-20. Transgression.

8: 1-36. CONSECRATION.

1-3. Command.

4-30. Obedience.

31-35. Command.

36. Obedience.

8. 1 spake. Indicating a new subject. See note on 5. 14. The ritual is prescribed in Ex. 28. 1-43 and 29. 1-37. Now the appointment to the priestly office resumes the instructions broken off in Exodus.

3 door = entrance. **tabernacle** = tent. Heb. *'ohel*. Ap. 40.

4-30. OBEDIENCE.

4-9. Investiture of Aaron.

10-12. Anointing of Tabernacle and Aaron.

13. Investiture of Aaron's sons.

14-30. Offerings for Aaron and his sons.

4 as = according as. **5 This is the thing.** See Ex. 28. 1-43; 29. 1-37; now made known to the People.

6 washed = the "divers washings" of Heb. 6. 2. After this, all ceremonial washings done by the persons for themselves. These are rendered "baptisms" in Sept. of Lev. 11. 25, 40; 17. 15, 16; 14. 8; 15. 8, 13, 16, 21, 22, 27. Extended to "clothes", Lev. 11. 25, &c.

7 the girdle. Not the band of the ephod called the "curious girdle", but the one of needlework, ch. 16. 4 and Ex. 28. 39.

8 also. Thus distinguishing these two stones from the twelve stones, which were quite distinct. Cp. Ex. 25. 7.

the Urim and the Thummim. See note on Ex. 28. 30.

9 mitre = turban or tiara. See Ex. 28. 36-38.

golden plate, or crown. Ex. 28. 36, &c. **holy.** See note on Ex. 3. 5.

upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith.

8 And he put the breastplate upon him: also he put in the breastplate the Urim and the Thummim.

9 And he put the turban upon his head; also upon the mitre, even upon his forefront, did he put the golden crown, the holy crown; as the LORD commanded Moses.

10 And Moses took the ^oanointing oil, and anointed the ^otabernacle and all that *was* therein, and **set them apart**.

11 And he sprinkled thereof upon ^othe altar seven times, and anointed the altar and all his vessels, both the laver and his **base**, to **set them apart**.

12 And he ^opoured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.

13 And Moses brought ^oAaron's sons, and put coats upon them, and girded them with girdles, and **bound** bonnets upon them; ⁴**according as** the LORD commanded Moses.

14 And he brought the bullock for the ^osin offering: and Aaron and his sons laid their hands upon the head of the bullock for the ^osin offering.

15 And he slew *it*; and Moses took the blood, and put *it* upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and ¹⁰sanctified it, to make reconciliation upon it.

16 And he took all the fat that *was* upon the inwards, and caul *above* the liver, and the two kidneys, and their fat, and Moses **burned it as incense** upon the altar.

17 But the bullock, and his hide, his flesh, and his dung, he ^oburnt with fire ^owithout the camp; ⁴**according as** the LORD commanded Moses.

18 And he ^obrought the ram for the burnt offering: and Aaron and his sons laid their hands upon the head of the ram.

19 And he killed *it*; and Moses **cast** the blood upon the altar round about.

20 And he cut the ram into *its pieces*; and Moses **burnt as incense** the head, and the pieces, and the fat.

21 And he ^owashed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: *it was* a burnt sacrifice for a **savour of satisfaction**, and an offering made by fire unto the LORD; ⁴**according as** the LORD commanded Moses.

22 And he brought ^othe other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.

23 And he **killed it**; and Moses took of the blood of it, and ^oput *it* upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

24 And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about.

25 And ^ohe took the fat, and **the fat tail**, and all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and the right shoulder:

26 And out of the basket of unleavened bread, that *was* before the LORD, he took one unleavened cake, and **one**

10 anointing oil. See Ex. 30. 26-30; 40. 9-11, and Cp. Ex. 30. 23-25. **tabernacle.** Heb. *mishkan*. Ap. 40.

sanctified = set them apart. Ex. 29. 37; 30. 29-30.

11 the altar. Cp. Matt. 23. 19. **foot** = base.

12 poured. Not touched with the finger, as in the case of the common priests, but profusely poured. See Ps. 133. 2.

13 Aaron's sons. These could not be invested till after Aaron. Cp. John 17. 19. **put.** Heb. = bound. **14 sin offering.** Heb. *chata*. Ap. 43. II. 5.

16 burned : as incense. Heb. *katar*. Ap. 43. I. vii.

17 burnt. Heb. *saraph*. Ap. 43. I. viii. **without the camp.** Cp. Ex. 29. 14. Lev. 4. 12, 18, 21; 6. 11; 16. 27. John 19. 17, 18. Acts 7. 58.

18 brought. See Ex. 29. 15-18. **19 sprinkled** = cast. Not the same word as v. 15. **20 pieces** = its pieces.

burnt: i. e. as incense. Heb. *katar*. Ap. 43. I. vii.

21 washed. See note on v. 6.

sweet savour = savour of satisfaction. See note on 1. 9, and Gen. 8. 21.

22 the other ram. Mentioned in v. 2. See Ex. 29. 19-24.

23 slew. Same word as "killed", v. 15, 19. **put it:** on ear, thumb, and toe, to point out the hearkening, the working, and the walking.

25 he took. Ex. 29. 22-25. **the rump** = the fat tail. See 3. 9. Cp. Ex. 29. 22. **26 a** = one. **27 waved.** Cp. note on Ex. 29. 27.

28 consecrations. Cp. 6. 19-23. **30 and upon.** Some codices, with Sam., Onk., Lisbon Pentateuch (1491), Jon., Sept., Syr., and Vulg., have this "and" in the text. **and.** Many authorities have this "and" in the text.

31 door = entrance. **tabernacle** = tent (*'ohel*). Ap. 40.

as I commanded. Sam. Sept., Syr., and Vulg., read "as I have been commanded".

33 See notes on next page.

cake of oiled bread, and one wafer, and put *them* on the fat, and upon the right shoulder:

27 And he put all upon Aaron's hands, and upon his sons' hands, and ^owaved *them* for a wave offering before the LORD.

28 And Moses took them from off their hands, and ²⁰burnt *them* on the altar upon the burnt offering: they *were* ^oconsecrations for a sweet savour: *it is* an offering made by fire unto the LORD.

29 And Moses took the breast, and ²⁷waved *it* for a wave offering before the LORD: *for* of the ram of consecration it was Moses' part; ⁴**according as** the LORD commanded Moses.

30 And Moses took of the anointing oil, and of the blood which *was* upon the altar, and sprinkled *it* upon Aaron, **and** upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, and his garments, and his sons, and his sons' garments with him.

31 And Moses said unto Aaron and to his sons, "Boil the flesh *at* the **entrance** of the **tent** of the congregation: and there eat *it* with the bread that *is* in the basket of consecrations, **as I have been commanded**, saying, 'Aaron and his sons shall eat it.'

32 And that which remaineth of the flesh and of the bread shall ye ¹⁷burn with fire.

33 And ye shall not go out of the door of the ³¹tabernacle of the congregation *in* ^oseven days, until the days of your **setting apart** be at an end: for seven days shall **He** ^oconsecrate you.

34 As *hath been done* this day, so the LORD hath commanded to do, to ^omake an atonement for you.

35 Therefore shall ye abide *at* the door of the *tent* of the congregation day and night seven days, and keep the charge of the LORD, that ye die not: for so I am commanded.”

36 So Aaron and his sons did all things which the LORD commanded by ^othe hand of Moses.

9 And it came to pass on the ^oeighth day, *that* Moses called Aaron and his sons, and the elders of Israel;

2 And he said unto Aaron, “Take thee a young calf for a ^osin offering, and a ram for a burnt offering, without blemish, and ^ooffer *them before the door of the tent of meeting*.”

3 And unto the *sons* of Israel ^othou shalt speak, saying, ‘Take ye a kid of the goats for a ²sin offering; and a calf and a lamb, *both* of the first year, without blemish, for a burnt offering;

4 Also a bullock and a ram for ^opeace offerings, to sacrifice before the LORD; and a meat offering mingled with oil: for to day the LORD will *manifest Himself in a special manner*.’ ”

5 And they brought *that* which Moses commanded before the *tent* of the congregation: and all the congregation drew near and stood before the LORD.

6 And Moses said, “This *is* the thing which the LORD commanded that ye should do: and the glory of the LORD shall appear unto you.”

7 And Moses ^osaid unto Aaron, “Go unto the altar, and *prepare* ^othy ²sin offering, and thy burnt offering, and ^omake an atonement for thyself, and for the People: and *prepare* the ^ooffering of the People, and ^omake an atonement for them; *according as* the LORD commanded.”

8 Aaron therefore went unto the altar, and slew ^othe calf of the ²sin offering, which *was* for himself.

9 And the sons of Aaron brought the blood unto him: and he dipped his finger in the blood, and put *it* upon the horns of the altar, and poured out the blood at the bottom of the altar:

10 But the fat, and the kidneys, and the caul above the liver of the ²sin offering, he *burnt as incense* upon the altar; ⁷*according as* the LORD commanded Moses.

11 And the flesh and the hide he ^oburnt with fire without the camp.

12 And he slew the burnt offering; and Aaron's sons *caused to be delivered* unto him the blood, which he sprinkled round about upon the altar.

13 And they ¹²*caused to be delivered* the burnt offering unto him, with the pieces thereof, and the head: and he ¹⁰burnt *them* upon the altar.

14 And he did wash the inwards and the legs, and ¹⁰burnt *them* upon the burnt offering on the altar.

15 And he brought ^othe People's offering, and took the goat,

33 seven days. Aaron consecrated on the eighth day, after waiting seven days. **consecration** = setting apart. consecrate. See note on Ex. 28. 41.

34 He hath done = hath been done.

make an atonement. See note on Ex. 29. 33.

36 the hand. Put by Fig. *Metonymy* (of the Cause) for what is performed by it (Ap. 6). Hence a common idiom for instrumentality or agency; esp. writing.

9: 1-24. MINISTRATION.

1-4-	Command.
-4-	Appearing of Jehovah promised.
5, 6-	Obedience.
-6-	Appearing of glory promised.
7-23-	Command and obedience.
-23, 24.	Appearing of glory of Jehovah.

1 eighth day: i. e. the day following the seven days of consecration (8. 33, 35).

2 sin offering. Heb. *chat'a*. Ap. 43. II. v. **offer**. Heb. *karab*. **before the LORD** = before the door of the tent of meeting (1. 5, 11).

3 children. Heb. sons.

thou shalt speak. Aaron now to give the orders about the sacrifices.

4 peace offerings. Heb. *shelem*. Ap. 43. II. iv. **appear**: i. e. manifest Himself in a special manner.

5 tabernacle = tent. Heb. *'ohel*. Ap. 40.

7 said unto Aaron. Showing that Aaron did not take this honour upon himself. Heb. 5. 4, 5. **offer** = prepare. Heb. *'asah*. Ap. 43. I. iii.

thy sin offering. Ancient Jewish interpretation refers this "calf" (v. 8) to the sin of the golden calf. The People's share in that sin is referred to in v. 15. Cp. Ex. 32. 35: "they made (Ex. 32. 1) the calf which Aaron made" (v. 4).

make an atonement. See note on Ex. 29. 33. Cp. Ex. 28. 41.

8 the calf. See note on v. 7. Aaron slew this himself, like any other offerer, as it was for his own sin (1. 5).

10 burnt: i. e. as incense. Heb. *katar*. Ap. 43. I. vii.

11 burnt. Heb. *saraph*. Ap. 43. i. viii.

12 presented = cause to be delivered. *Hiphil* of *maz'a* only here. vv. 13, 18. 2 Sam. 3. 8. Job 34. 11; 37. 13. Zech. 11. 6.

15 the People's offering. See note on v. 7.

offered. Heb. *chata* (verb), to offer a sin offering. Ap. 43. II. v. **as the first**. See v. 8. He accordingly burnt it "with out the camp", for which he was reproved by Moses (10. 16-20).

16 manner = ordinance, or regulation. Cp. the same word in 5. 10.

17 took an handful thereof. Heb. filled his hand therefrom, i. e. installed himself therewith. Here we have the Divine explanation of consecration. Cp. Ex. 28. 41.

which *was* the ²sin offering for the People, and slew it, and ^ooffered it for ²sin, as the first.

16 And he brought the burnt offering, and *prepared* it according to the *regulation*.

17 And he brought the meat offering, and ^otook an handful thereof, and ¹⁰burnt *it* upon the altar, beside the burnt sacrifice of the morning.

18 He slew also the bullock and the ram *for* a sacrifice of ⁴peace offerings, which *was* for the People: and Aaron's sons ¹²*caused to be delivered* unto him the blood, which he sprinkled upon the altar round about,

19 And the fat of the bullock and of the ram, the *fat tail*, and that which covereth *the inwards*, and the kidneys, and the caul *above* the liver:

20 And they put the fat upon the breasts, and he ¹⁰burnt the fat upon the altar:

21 And the breasts and the right shoulder Aaron waved *for* a ^owave offering before the LORD; ^oas Moses commanded.

22 And Aaron lifted up his hand toward the People, and ^oblessed them, and ^ocame down from offering of the ²sin offering, and the burnt offering, and peace offerings.

23 And Moses and Aaron went into the ⁵tent of the congregation, and came out, and ^oblessed the People: and the ^oglory of the LORD appeared unto all the people.

24 And there ^ocame a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat: *which* when all the people saw, they ^oshouted, and fell on their faces.

10 And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and *brought near* ^ostrange fire before the LORD, which **He** ^ocommanded them not.

2 And there went out fire *from before* the LORD, and *slew them*, and they ^odied before the LORD.

3 Then Moses said unto Aaron, ^o"This *is it* that the LORD spake, saying, ^o"I will be sanctified in them that come nigh **Me**, and before all the people **I** will be glorified.' "
And Aaron ^oheld his peace.

4 And Moses called Mishael and Elzaphan, the ^osons of Uzziel the uncle of Aaron, and said unto them, "Come near, carry your brethren from before the sanctuary *to without* of the camp."

5 So they went near, and carried them in their coats out of the camp; *according as* Moses had said.

6 And Moses said ^ounto Aaron, and ^ounto Eleazar and unto Ithamar, his sons, "Uncover not your heads, neither ^orend your clothes; *and so ye will not die, and wrath will not come* upon all the *assembly: but your brethren*, the ^owhole house of Israel, *will bewail* the ^oburning which the LORD hath kindled.

7 And ye shall not go out from the *entrance* of the *tent of meeting*, lest ye die: for the anointing oil of the LORD *is* upon you." And they did according to the word of Moses.

8 And the LORD ^ospake unto Aaron, saying,

19 rump. Heb. "the fat tail".

21 wave offering. See note on Ex. 29. 27.

as Moses commanded. Some codices, with Sam., Jon., and Sept., read "as Jehovah commanded Moses".

22 blessed them: i.e. according to the precept in Num. 6. 24-26. Cp. Deut. 10. 8; 21. 5.

came down. Does not imply "steps", which were forbidden (Ex. 20. 26). Probably = the margin or edge. See note on Ex. 27. 5.

23 blessed the People. This joint blessing is given in the Chaldee version of the Pentateuch, thus: "May the word of Jehovah accept your sacrifice with favour, and remit and pardon your sins."

glory of the LORD. According to the promise in v. 4. See the Structure, p. 144.

24 came a fire. See note on 10. 2, and cp. 1 Chron. 21. 26 and Gen. 4. 4. Judg. 6. 20, 21. 1 Kings 18. 38. 2 Chron. 7. 1, 2. See Lev. 6. 13.

shouted. Cp. 2 Chron. 7. 3.

10: 1-20. TRANSGRESSION.

1-7. Disobedience (positive sin).

8-11. Command (as to holy and unclean).

12-15. Command (as to meal offering).

16-20. Disobedience (negative failure).

1 offered = brought near. Heb. *karab*. Ap. 43. I. i.

strange fire : i. e. fire other than that Jehovah had commanded, required, and given from heaven (1. 7; 6. 12; 9. 24; 16. 12. Cp. Ex. 30. 9). It was of their own kindling: so is all that is offered to God in worship today. If so, according to John 4. 23, 24, it is "strange fire", and deserves the same judgment!

All worship that is not kindled by the Holy Spirit is "strange", and is of the flesh. Cp. John 3. 6 and 6. 63. It "profiteth nothing", and "God has no respect to it" (Gen. 4. 4, 5. Heb. 11. 4).

The incense of prayer and worship on the golden altar in the holy place was kindled by fire taken from the brazen altar in the outer court, on which atonement was made (see Lev. 16. 12, 13 and Rev. 8. 5): only those, therefore, whose sin is atoned for can worship. Compare the "strange incense", Ex. 30. 9.

commanded them not. Negative. The introduction of anything "strange", where *all* is ordered by God, is abomination in His sight; and calls for, and calls down, His judgment. Thus the first recorded individual use of incense began in *disobedience* (10. 1), and the last ended in *unbelief* (Luke 1. 10, 18, 20). **2 from** = from before.

devoured them = slew them; for they were not consumed, as is shown in verses 4 and 6. Note the three fires here: (1) the fire of true worship (9. 24); (2) the strange fire of false worship (10. 1); (3) the devouring fire of judgment (10. 2).

died before the LORD : i.e. in the court of the sanctuary, where their sin had been committed.

3 This is it, &c., in contrast with v. 1. The positive opposed to the negative. Note the emphasis on "This" = this and nothing else : this very thing. Disobedience here is vital; this is why "judgment must begin at the house of God" : 1 Pet. 4. 17, yea "the time is come".

I will. Note this double "I will": and compare it with the "must" of John 4. 24. Cp. John 3. 7, 14. All worship which has not Christ for its object, the glory of Jehovah for its end, and the Holy Spirit for its power, will be rejected and judged.

held his peace: in solemn submission to God's judgment on his two sons, just struck dead so soon after their anointing, installation, and investiture. Cp. 8. 13.

4 sons of Uzziel. Izhar and Hebron. The older uncles were passed over because of their probable sympathy with their nephews Nadab and Abihu (Num. 16. 5, 7, 8). **out** = to without. Burials took place in the open fields. Cp. Gen. 23. 9, 17. Matt. 27. 52, 53. Luke 7. 12. **5 as** = according as.

6 unto (Heb. *'el*) **Aaron unto** (=to Heb. *l*) **Eleazar, &c.** **rend.** Heb. *param*, only here, 14. 45, and 21. 10. **lest ye die, and lest wrath come** = and so ye will not (Heb. *'al*) die, and. wrath will not (Heb. *l'o*) come. **people** = assembly. **but let, &c.** = but your brethren . . . will bewail.

whole house of Israel. See note on Ex. 16. 31. **burning.** Heb. *saraph*. See Ap. 43. I. viii. **7 door** = entrance. **tabernacle of the congregation** = "tent (Heb. *'ohel*) of meeting". Ap. 40. **8 spake.** The only time to Aaron alone. See note on 5. 14.

9 “Do not drink *fermented wine* nor ^ostrong drink, thou, nor thy sons with thee, ^owhen ye go into the *tent of meeting*, lest ye die: *it shall be* a statute for ever throughout your generations:

10 And that ye may put difference between ^oholy and unholy, and between unclean and clean;

11 And that ye may ^oteach the *sons* of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.”

12 And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, “Take the meat offering that remaineth of the ^oofferings of the LORD ^omade by fire, and eat it ^owithout leaven ^obeside the altar: for *it is* most ¹⁰holy:

13 And ye shall eat *it* in the ¹⁰holy place, because *it is thy statute*, and thy sons' *statute*, of the ^osacrifices of the LORD ¹²made by fire: for so I am commanded.

14 And the ^owave breast and ^oheave shoulder shall ye eat in a clean place; thou, and thy sons, and ^othy daughters with thee: for *they be* thy due, and thy sons' due, *which* are given out of the sacrifices of peace offerings of the ¹¹sons of Israel.

15 The ¹⁴heave shoulder and the ¹⁴wave breast shall they bring with the offerings made by fire of the fat, to wave *it for* a wave offering before the LORD; and it shall be thine, and thy sons' with thee, by a statute for ever; ⁵*according as* the LORD hath commanded.”

16 And Moses diligently sought the goat of the sin offering, and, behold, it was ^oburnt: and he was angry with Eleazar and Ithamar, the sons of Aaron *which were* left *alive*, saying,

17 “Wherefore have ye not eaten the ^osin offering in the ¹⁰holy place, seeing *it is* most ¹⁰holy, and *God* hath given *it* you to *remove* the ^oiniquity of the congregation, to ^omake atonement for them before the LORD?”

18 ^oBehold, the blood of it was not brought in within the ¹⁰holy place: ye should indeed have eaten *it* in the ¹⁰holy place, as I commanded.”

19 And Aaron said unto Moses, “Behold, this day have they offered their ¹⁷sin offering and their burnt offering before the LORD; and such things have befallen me: and *if* I had eaten the ¹⁷sin offering to day, should it have been accepted in the sight of the LORD?”

20 And when Moses heard *that*, he was content.

11 And the LORD ^ospake unto Moses and to Aaron, saying unto them,

2 “Speak unto the *sons* of Israel, saying, ^o“These *are* the *living creatures* which ye shall eat among all the *animals* that *are* on the earth.

3 Whatsoever ^oparteth the hoof, and is clovenfooted, *and* cheweth the cud, among the beasts, that shall ye eat.

4 Nevertheless these shall ye ^onot eat of them that chew the cud, or of them that divide the hoof: *as* the camel, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

8 wine. Heb. *yayin*. See [Ap. 27. i.](#)

strong drink. Heb. *shekar*. [Ap. 27. iv.](#) Does this law follow here, because it was intoxication which led to the sin of Nadab and Abihu ?

when ye go. Cp. Ezek. 44. 21. The exception implies the rule. Nothing may be done to excite or stimulate the flesh in the sanctuary: neither drink within, nor music without, nor sensuous surroundings. The old nature must not be stimulated by moving scenes or mere human eloquence. All "must" be of the Spirit. John 4. 24.

10 holy. See note on Ex. 3. 5.

11 teach. This was a special part of the priests' work. See note on Deut. 33. 10. **children**. Heb. sons.

12 offerings. Heb. pl. of *korban*. [Ap. 43. II. i.](#)

made by fire. Heb. *ishsheh*. [Ap. 43. II. xi.](#)

without leaven. See [Ap. 38.](#)

beside the altar : in the outer court, Cp. v. 2 and 6. 20.

13 thy due = thy statute. Notwithstanding the failure in vv. 1-7.

sacrifices. Heb. pl. of *zabah*. [Ap. 43. II. xii.](#)

14 wave . . . heave. See note on Ex. 29. 27.

thy daughters. Note this : as well as sons. We must distinguish the privileges confined to males; others are common to all alike. The daughters could not eat of the "sin offering" (v. 17), but could eat of the "meal offering" (v. 14).

16 burnt. Heb. *saraph*. [Ap. 43. i. viii.](#)

17 Wherefore . . . ? Fig. *Erotosis* ([Ap. 6](#)) to call attention to ch. 6. 26.

sin. Heb. *chat'a*. [Ap. 43. II. v.](#) and [44. i.](#)

to bear = to bear away, or remove. Cp. Gen. 50. 17, Ex. 32. 32. Ps. 32. 1, 5. Matt. 8. 17. So here, the Chald., Syr., and Sept. render it "take away" or "remove". The A.V. follows the Vulgate here.

iniquity. Heb. *a'vah*. [Ap. 44. iv.](#)

make atonement. See note on Ex. 29. 33.

18 Behold. Fig. *Asterismos* ([Ap. 6](#)), to emphasize the distinction laid down in ch. 6. 26, 30; 10. 17. Cp. 4. 5, 16; 6. 23, 30.

11: 1--15: 33. CEREMONIAL LAW.

11: 1-47.	Food and defilement.
12: 1-8.	Child-bearing.
13: 1--14: 57.	Leprosy.
15: 1-33.	Issues.

11: 1-47. FOOD AND DEFILEMENT.

1-23.	Food.
24-47.	Defilement.

1-3. FOOD.

1-8.	Beasts (pos., 1-3; neg., 4-8.
9-12.	Water animals (pos., 9; neg., 10-12.
13-19.	Flying animals.
20-23.	Creeping or swarming animals (neg., 20; pos., 21, 22; neg., 23.

1 the LORD. Heb. Jehovah. [Ap. 4.](#) **spake**. See note on 5. 14.

2 children. Heb. sons.

These. Heb. *this*. Fig. *Heterosis* (of Number), sing. for plural.

beasts = living creatures.

beasts = animals. Heb. *b^ehemah*. The Heb. division of animal kingdom was: (1) Land animals; (2) water animals; (3) birds of the air; (4) swarming animals. Deut. 14. 4, 5 enumerates ten clean animals.

3 parteth the hoof. Cp. Deut. 14. 6.

4 not eat. These laws are not arbitrary. Food plays a chief part in health and sickness. It is our *wisdom* to obey these laws now, as far as possible. All are based on the preservation and health of the race. Some for sanitary reasons. Some from peculiarities of climate. Some for separating from other peoples.

5 And the *rabbit*, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

6 And the ^ohare, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

7 And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he *is* unclean to you.

8 Of their flesh shall ye not eat, and their carcase shall ye not touch; they *are* unclean to you.

9 These shall ye eat of all that *are* in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.

10 And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living *soul* which *is* in the waters, they *shall be* an abomination unto you:

11 They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcasses in abomination.

12 Whatsoever hath no fins nor scales in the waters, that *shall be* an abomination unto you.

13 And these *are they which* ye shall have in abomination among the *flying things*; they shall not be eaten, they *are* an abomination: the *vulture*, and the ^oossifrage, and the *sea-eagle*,

14 And the *kite*, and the *falcon* after his kind;

15 Every *black bird* after his kind;

16 And the owl, and the night hawk, and the ^ocuckow, and the hawk after his kind,

17 And the *owl*, and the ^ocormorant, and the ^ogreat owl,

18 And the *ibis*, and *pelican*, and the *vomiting pelican*, and the *little vulture*,

19 And the ^ostork, the ^oheron after her kind, and *the hoopoe*, a *dirty bird*, and the ^obat.

20 All fowls that creep, going upon *all* four, *shall be* an abomination unto you.

21 Yet these may ye eat of every flying creeping thing that goeth upon *all* four, which have legs above their feet, to leap withal upon the earth;

22 *Even* ^othese of them ye may eat; the *swarming locust* after his kind, and the *devouring locust* after his kind, and the *wingless locust* after his kind, and the ^ograsshopper after his kind.

23 But all *other* flying creeping things, which have four feet, *shall be* an abomination unto you.

24 And for these ye shall be unclean: whosoever toucheth the carcase of them shall be unclean until the even.

25 And whosoever beareth *ought* of the carcase of them shall wash his clothes, and be unclean until the even.

26 *The carcasses* of every beast which divideth the hoof, and *is* not clovenfooted, nor cheweth the cud, *are* unclean unto

5 *coney* = the old English name for rabbit. **6** *hare*. Only here, and Deut. 14. 7. Heb. *'arnebeth*, not yet identified.

10 *thing* = soul. Heb. *nephesh*. Ap. 13.

13 *fowls* = flying things; very difficult to identify the *English* names. *eagle* : or vulture. **ossifrage**. A rendering of the Heb. "bone-breaker", from taking their prey up in the air and dropping it on a rock to break it. **ospray** : or sea eagle. **14** *vulture*: or kite. **kite** = falcon.

15 *raven*, or black birds of all kinds. **16** *ouckow*. Probably = sea-gull.

17 *little owl*, or simply "owl". Only here, Deut. 14. 16, and Ps. 102. 6. **cormorant**: or the "darter". **great owl** = Heb. "night-bird".

18 *swan*, not our swan : it is variously rendered "ibis", "bat", "heron", and "pelican". **pelican**: or vomiting pelican. **gier eagle** : or little vulture. Heb. "the merciful".

19 *stork*. Heb. *chasedah*, "the pious": rendered "stork" in Job 39. 13 (marg.). Ps. 104. 17. Jer. 8. 7. Zech. 5. 9. **heron**. Heb. *'anaphah*, "the cruel". **lapwing**. Better, the hoopoe, a dirty bird. **bat**. A vile creature and symbol of evil (Isa. 2. 20): comes last as a link between two classes, quadrupeds and birds.

22 *these*: being all "after his kind", are probably four different species of the same, viz.: **locust** = swarming locust. **bald locust** = devouring locust. **beetle** = *chargol* (or wingless) locust.

grasshopper = *chargab* locust, Nu. 13. 33. 2 Chron. 7. 13. Ecc. 12. 5. Isa. 40. 22.

27 *beasts* = living creatures. See note on v. 2.

24-47. DEFILEMENT.

24, 25. Command.

26-43. Clean and unclean.

44, 45. Command.

46, 47. Clean and unclean.

29 *weasel*. Heb. *choled* = the glider or slipper, occ. only here.

mouse. Heb. *'akbar* = the corn destroyer. 1 Sam. 6. 4, 5, 11, 18. Isa. 66. 17. **tortoise**. Heb. *zab* = the inflated, Num. 5. 27; probably = toad.

30 *ferret* = hedgehog. Heb. *'anakah*, only here.

lizard: or wall-lizard. **snail**. Heb. *chomet*, Ps. 58. 8 = *shabbel*.

31 *unclean*. Better, "most unclean" ; so in v. 29.

when they be dead. Cp. v. 24.

you: every one that toucheth them shall be unclean.

27 And whatsoever goeth upon his paws, among all manner of *living creatures* that go on *all* four, those *are* unclean unto you: whoso toucheth their carcase shall be unclean until the even.

28 And he that beareth the carcase of them shall wash his clothes, and be unclean until the even: they *are* unclean unto you.

29 These also *shall be* unclean unto you among the creeping things that creep upon the earth; the ^oweasel, and the ^omouse, and the ^otortoise after his kind,

30 And the *hedgehog*, and the chameleon, and the *wall-lizard*, and the ^osnail, and the mole.

31 These *are most unclean* to you among all that creep: whosoever doth touch them, ^owhen they be dead, shall be unclean until the even.

32 And upon whatsoever *any* of them, when they are dead, doth fall, it shall be unclean; whether *it be* any vessel of wood, or raiment, or skin, or sack, whatsoever vessel *it be*, wherein *any* work is done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed.

33 And every earthen vessel, whereinto *any* of them falleth, whatsoever *is* in it shall be unclean; and ye shall break it.

34 Of all **food** which may be eaten, *that* on which *such* water cometh shall be unclean: and all drink that may be drunk in every *such* vessel shall be unclean.

35 And every *thing* whereupon *any part* of their carcase falleth shall be unclean; *whether it be* oven, or ranges for pots, they shall be broken down: *for they are* unclean, and shall be unclean unto you.

36 Nevertheless a fountain or pit, *wherein there is* ^oplenty of water, shall be clean: but **he who** toucheth their carcase shall be unclean.

37 And if *any part* of their carcase fall upon any sowing seed which is to be sown, *it shall be* clean.

38 But if *any* water be put upon the seed, and *any part* of their carcase fall thereon, *it shall be* unclean unto you.

39 And if any beast, of which ye may eat, die; he that toucheth the carcase thereof shall be unclean until the even.

40 And ^ohe that eateth [*ignorantly*] of the carcase of it shall wash his clothes, and be unclean until the even: he also that beareth the carcase of it shall wash his clothes, and be unclean until the even.

41 And every creeping thing that creepeth upon the earth *shall be* an abomination; it shall not be eaten.

42 Whatsoever goeth upon the belly, and whatsoever goeth upon *all* four, or whatsoever hath **many** feet among all creeping things that creep upon the earth, them ye shall not eat; for they *are* an abomination.

43 Ye shall not make ^oyourselves ^oabominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.

44 For **I am** the LORD your God: ye shall therefore sanctify ^oyourselves, and ye shall be holy; ^ofor **I am** holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

45 For **I am** the LORD ^othat bringeth you up out of the land of Egypt, to be your God: ye shall therefore be ^oholy, for **I am** holy.

46 ^oThis *is* the law of the ^obeasts, and of the fowl, and of every living ^ocreature that moveth in the waters, and of every creature that creepeth upon the earth:

47 To **put** a difference between the unclean and the clean, and between the ²⁷beast that may be eaten and the beast that ^omay not be eaten.' ”

12 And the LORD ^ospake unto Moses, saying,

2 “Speak unto the **sons** of Israel, saying, ‘If a woman have conceived seed, and born a man child: then she shall be unclean ^oseven days; ^oaccording to the days of the separation for her infirmity shall she be unclean.

34 **meat** = food. Fig. *Synecdoche* (of the Part), one kind put for all kinds of food. Ap. 6.

36 **plenty**. Heb. = "a gathering together". **that which** = he who.

40 **he that eateth** : i.e. ignorantly: otherwise, wilfully, it was the death penalty. Num. 15. 30. Deut. 14. 21. **42** **more** = many.

43 **your selves** = your souls. Heb. pl. of *nephesh*. Ap. 13.

abominable. Only here and 7. 21; 11. 10-13, 20, 23, 41, 42, and Isa. 66. 17. Ezek. 8. 10. The phrase occurs only once more, in ch. 20. 25, where it is used of souls. **44** yourselves = your souls. Heb. pl. of *nephesh*.

Ap. 13. **for I am holy**. Cp. 1 Pet. 1. 15, 16; and see ch. 20. 7, 8.

45 **that bringeth you up, &c.** This wondrous redemption is repeatedly appealed to, to magnify Jehovah's grace and Israel's ingratitude. Cp. Deut. 8. 14; 13. 10; 20. 1. Josh. 24. 17. Judg. 2. 12, &c.

holy. See note on Ex. 3. 5. **46** **This is the law of the beasts, &c.** A recapitulation of the four classes. See structure of verses 1-23 (p. 146).

There it was land, water, flying, and swarming. Here it is land animals, flying, water animals, and swarming. Cp. the summary of the sacrificial law, 7. 37, 38. **beasts**. Heb. pl. of *b^ehemah*. See note on v. 27.

creature = soul. Heb. *nephesh*. Ap. 13.

47 **make a difference** : or, put, &c. Same word as in 10. 10.

may not be eaten. See 20. 26, and cp. Acts 10. 11-16.

12: 1-8. CHILD-BEARING.

1-5. Ordinances.

6-8. Offerings.

12: 1-5. ORDINANCES.

1, 2-. Man child.

-2, 3. Separation (seven days) } Forty days.

4. Continuance (thirty-three days)

5-. Maid child.

-5-. Separation (fourteen days) } Eighty days.

-5. Continuance (sixty-six days)

1 **spake**. See note on 5. 14.

2 **children**. Heb. sons.

seven days. See note on v. 5. **according to the days**. Cp. 15. 19.

3 **circumcised**. See note on "leprosy", 13. 2.

4 **three and thirty**. Half the period of maid child. See v. 5 (7 + 33 = 40). See Ap. 10.

hallowed. Heb. *kadesh*. See note on Ex. 3. 5.

5 **purifying** = purification, i.e. pure blood as distinct from the other.

threescore and six days. Double that after a man child. See v. 4 (14 + 66 = 80). This ordinance was not on account of any disparity between the sexes, but was in order to regulate them, so that the birth-rate of females might not be in too great excess, as it otherwise would have been, and is, where this ordinance is not known or observed.

3 And in the eighth day the flesh of his foreskin shall be ^ocircumcised.

4 And she shall then continue in the blood of her purifying ^othree and thirty days; she shall touch no ^ohallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.

5 But if she bear a maid child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her **purification** ^othreescore and six days.

6 And when the days of her purifying are fulfilled, for a son, or for a daughter, ^oshe shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the *entrance* of the *tent* of the congregation, unto the priest:

7 Who shall *bring it near* before the LORD, *and the priest shall* ^o*make* an atonement for her; and she shall be cleansed from the *fount* of her blood. This *is* the law for her that hath born a male or a female.

8 And if she be not able to bring a lamb, then she shall bring ^otwo turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering: and the priest shall ⁷make an atonement for her, and she shall be clean.' ”

13 And the LORD ^ospake unto Moses and Aaron, saying, **2** “When a man shall have in the skin of his flesh a rising, a scab, or a bright spot, and it be in the skin of his flesh *like a spot* of ^oleprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests:

3 And the priest shall look on the plague in the skin of the flesh: and *when* the hair in the plague is turned white, and the plague in sight *be* deeper than the skin of his flesh, *it is* a plague of leprosy: and the priest shall look on him, and *declare him to be* unclean.

4 If the bright spot *be* white in the skin of his flesh, and in sight *be* not deeper than the skin, and the hair thereof be not turned white; then the priest shall shut up the *plagued person* seven days:

5 And the priest shall look on him the seventh day: and, ^obehold, *if* the plague in *its appearance* be at a stay, *and* the plague spread not in the skin; then the priest shall shut him up seven days more:

6 And the priest shall look on him again the seventh day: and, ⁵behold, *if* the plague *be* somewhat dark, *and* the plague ^ospread not in the skin, the priest shall ³*declare him to be* clean: *it is but* a scab: and he shall wash his clothes, and be clean.

7 But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again:

8 And *if* the priest see that, ⁵behold, the scab spreadeth in the skin, then the priest shall ³*declare him to be* unclean: *it is* a leprosy.

9 When the plague of leprosy is in a man, then he shall be brought unto the priest:

10 And the priest shall see *him*: and, ⁵behold, *if* the rising *be* ^owhite in the skin, and *it* have turned the hair white, and *there be* *living* raw flesh in the rising;

6-8. OFFERINGS.

6 she shall bring. As Mary did. Luke 2. 22-24. **door** = entrance. **tabernacle** = tent. Heb. *'ohel*. Ap. 40.
7 offer it = bring it near. Heb. *karab*. Ap. 43. I. i.
make. Sam., Sept., and Syr. read, "and the priest shall make", as in v. 8.
make an atonement. See note on Ex. 29. 33. **issue** = fount [discharge].
8 two turtles. See Luke 2. 22, 24, and cp. 2 Cor. 8. 9.

13: 1-14. LEPROSY.

13: 1-46. Leprosy in man.
13: 47-57. In a garment.
13: 58. Cleansing of garment.
13: 59. Law for garment.
14: 1-32. Law of Leprosy.
14: 33-47. In a house.
14: 48-53. Cleansing of house.
14: 54-57. Law for all cases.

1 spake. See note on 5. 14.

2 the plague = spot: mark too weak for person, though suited for house (14. 34): "plague" and "stroke" would be too strong in every case.

leprosy. Heb. *zar'ath*, from *zar'a*, to strike down, a leper being one stricken of God. One of the four points which Christ endorses Leviticus as being written by Moses:

1. Circumcision, 12. 3 (John 7. 22, 23).
2. Law of leper, 14. 3-32 (Matt. 8. 4).
3. The shewbread, 24. 5-9 (Matt. 12. 4).

4. Death penalty for cursing parents, 20. 9 (Mark 7.10). Leprosy is the type of what man *is* by nature. (All the offerings relate to what man has *done* or *not* done.) It has reference to the evil "in" him (v. 2, 9), not to the outcome of it. See note on v. 45.

3 pronounce. Heb. "shall make him". Fig. *Metonymy* (of Subject) = pronounce or declare him to be. Ap. 6. Cp. Ezek. 43. 3, &c.

4 plague = plagued person. Heb. "shut up the plague". Fig. *Metonymy* (of Adjunct). Ap. 6. The meaning is supplied in italics.

5 behold. Fig. *Asterismos*. (Ap. 6) **his sight** = its appearance.

6 spread. This is the criterion here for persons, as for houses and garments (cp. v. 55, &c. 14, 44, 48). This is the criterion for our judgment of the antitype—"sin"—our old nature, to which our attention is called by the Fig. *Asterismos*, "Behold" (see Ap. 6).

10 white. See note on v. 30. **quick** = living.

11 shall not: or, need not.

is: i.e. is undoubtedly, no farther proof being needed.

13 break out abroad = cometh quite out. Type of the sinner confessing his totality of evil—then he is clean, 1 John 1. 9, 10.

11 It is an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and *need not* shut him up: for he *is undoubtedly* unclean.

12 And if a leprosy *cometh quite out* in the skin, and the leprosy cover all the skin of *him that hath* the plague from his head even to his foot, wheresoever the priest looketh;

13 Then the priest shall consider: and, ⁵behold, *if* the leprosy have covered all his flesh, he shall pronounce *him* clean *that hath* the plague: it is all turned white: he *is* clean.

14 But *in the day* raw flesh appeareth in him, he shall be unclean.

15 And the priest shall see the raw flesh, and ³**declare him to be** unclean: *for the raw flesh it is* unclean: *it is* a leprosy.

16 Or if the raw flesh turn again, and be changed unto white, he shall come unto the priest;

17 And the priest shall see him: and, ⁵behold, *if* the plague be turned into white; then the priest shall ³**declare him to be** clean *that hath* the plague: *he is* clean.

18 The flesh also, in which, *even* in the skin thereof, was a boil, and is healed,

19 And in the place of the boil there be a white rising, or a bright spot, white, and somewhat reddish, and it be shewed to the priest;

20 And if, when the priest seeth it, ⁵behold, *it be* in sight lower than the skin, and the hair thereof be turned white; the priest shall ³**declare him to be** unclean: *it is* a ²plague of leprosy broken out of the boil.

21 But if the priest look on it, and, ⁵behold, *there be* no white hairs therein, and *if it be* not lower than the skin, but *it be faint*; then the priest shall shut him up seven days:

22 And if it spread much abroad in the skin, then the priest shall ³**declare him to be** unclean: *it is* a plague.

23 But if the bright spot stay in his place, *and* spread not, *it is* a burning boil; and the priest shall ³**declare him to be** clean.

24 Or if there be *any* flesh, in the skin whereof *there is* a hot burning, and the ¹⁰*living flesh* that burneth have a white bright spot, somewhat reddish, or white;

25 Then the priest shall look upon *it*: and, ⁵behold, *if* the hair in the bright spot be turned white, and *it be* in sight deeper than the skin; *it is* a leprosy broken out of the burning: wherefore the priest shall ³**declare him to be** unclean: *it is* the ²plague of leprosy.

26 But if the priest look on it, and, ⁵behold, *there be* no white hair in the bright spot, and *it be* no lower than the *other* skin, but ²¹*it be* ²¹*faint*; then the priest shall shut him up seven days:

27 And the priest shall look upon him the seventh day: *and* if it be spread much abroad in the skin, then the priest shall ³**declare him to be** unclean: *it is* the plague of leprosy.

28 And if the bright spot stay in his place, *and* spread not in the skin, but *it be* somewhat dark; *it is* a rising of the burning, and the priest shall ³**declare him to be** clean: *for it is* an inflammation of the burning.

29 If a man or woman have a *spot* upon the head or the beard;

30 Then the priest shall see the ²⁹*spot*: and, ⁵behold, if *it be* in sight deeper than the skin; *and there be* in it a yellow *short* hair; then the priest shall **declare him to be**

14 when. Heb. "in the day", same as Gen. 2. 17; see [Ap. 18](#).

15 is = it [is]. **21 be** = it [be], somewhat **dark** = faint. **29 plague** : better, "spot". See note on v. 2. **30 thin** = short. An infallible sign of leprosy. A long hair, even though "yellow", no sign. In other parts of the body the hairs would be short and white. Cp. v. 10. **scall** = scab. **even** = it [is]. **39 darkish white** = faintish, or dead white; a harmless eruption, or "tetter". **45 rent.** See note on 10. 6.

unclean: *it is* a dry *scab*, *it is* a leprosy upon the head or beard.

31 And if the priest look on the plague of the ³⁰*scab*, and, ⁵behold, *it be* not in sight deeper than the skin, and *that there is* no black hair in it; then the priest shall shut up *him that hath* the plague of the ³⁰*scab* seven days:

32 And in the seventh day the priest shall look on the plague: and, behold, *if* the ³⁰*scab* spread not, and there be in it no yellow hair, and the *scab be* not in sight deeper than the skin;

33 He shall be shaven, but the ³⁰*scab* shall he not shave; and the priest shall shut up *him that hath* the *scab* seven days more:

34 And in the seventh day the priest shall look on the ³⁰*scab*: and, behold, *if* the *scab* be not spread in the skin, nor be in sight deeper than the skin; then the priest shall ³**declare him to be** clean: and he shall wash his clothes, and be clean.

35 But if the ³⁰*scab* spread much in the skin after his cleansing;

36 Then the priest shall look on him: and, behold, if the ³⁰*scab* be spread in the skin, the priest shall not seek for yellow hair; *he is* unclean.

37 But if the ³⁰*scab* be in ⁵*its appearance* at a stay, and *that there is* black hair grown up therein; the *scab* is healed, *he is* clean: and the priest shall ³**declare him to be** clean.

38 If a man also or a woman have in the skin of their flesh bright spots, even white bright spots;

39 Then the priest shall look: and, behold, if the bright spots in the skin of their flesh be darkish white; it is a freckled spot that groweth in the skin; *he is* clean.

40 And the man whose hair is fallen off his head, *he is* bald; yet *is* he clean.

41 And he that hath his hair fallen off from the part of his head toward his face, *he is* forehead bald: yet *is* he clean.

42 And if there be in the bald head, or bald forehead, a white reddish sore; it is a leprosy sprung up in his bald head, or his bald forehead.

43 Then the priest shall look upon it: and, behold, if the rising of the sore be white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh;

44 He is a leprous man, *he is* unclean: the priest shall pronounce him utterly unclean; his plague is in his head.

45 And the leper in whom the plague *is*, his clothes shall

be rent, and his head bare, and he shall put a *muffler* upon his upper lip, and shall cry, 'Unclean, unclean.'

46 All the days wherein the plague *shall be* in him he shall be defiled; he *is* unclean: he shall dwell alone; without the camp *shall* his habitation *be*.

47 The garment also that the plague of leprosy is in, *whether it be* a woollen garment, or a linen garment;

48 Whether *it be* in the warp, or woof; of linen, or of woollen; whether in a skin, or in any thing made of skin;

49 And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any thing of skin; *it is* a plague of leprosy, and shall be shewed unto the priest:

50 And the priest shall look upon the plague, and shut up *it that hath* the plague seven days:

51 And he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, or in any work that is made of skin; the plague *is* a *rankling* leprosy; *it is* unclean.

52 He shall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for *it is* a *ranking* leprosy; it shall be burnt in the fire.

53 And if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin;

54 Then the priest shall command that they wash *the thing* wherein the plague *is*, and he shall shut it up seven days more:

55 And the priest shall look on the plague, after that it is washed: and, behold, *if* the plague have not changed his *appearance*, and the plague be not spread; *it is* unclean; thou shalt burn it in the fire; *it is* fret inward, *whether it be* bare within or without.

56 And if the priest look, and, behold, the plague be *faint* after the washing of *it*; then he shall rend *it* out of the garment, or out of the skin, or out of the warp, or out of the woof:

57 And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin; *it is* a spreading *plague*: thou shalt burn that wherein the plague *is* with fire.

58 And the garment, either warp, or woof, or whatsoever thing of skin *it be*, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean.

59 This *is* the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to *declare it to be* clean, or to *declare it to be* unclean.

14 And the LORD spake unto Moses, saying,

2 "This shall be the law of the leper in the day of his

covering = muffler. 'Unclean, unclean.' Fig. *Epizeuxis*, Ap. 6, to emphasize the *condition*. Leprosy is the great type of sin: and teaches that the sinner is not only lost and ruined on account of what he has *done*, but on account of what he *is*. The former needed atonement to procure *judicial* righteousness, but the latter requires a Divine act and cleansing to give him an *imputed* righteousness. The former we have through Christ's atonement, the latter we have from God in Christ. It is not enough to confess what we "have done" or "left undone"; there must be also the confession "there is no health in us". Cp. Isa. 6. 5. Job 40. 4; 42. 6. Ps. 51. 6. Luke 5. 8, &c. **46 without the camp.** Num 5. 2; 12. 10-15. **47 garment.** Type of habits and ways seen by others. Cp. Jude 23. **48 warp.** A. S. *wearpen*, to cast or throw = the longitudinal lines in the loom, through which the shuttle passes. Heb. *shathah*, to drink in. So called because of its *drinking* in the thread thrown by the shuttle. **woof.** A. S. to weave in. Heb. *'drab*, to intermingle. Hence used of what is mingled or woven in by the shuttle. **51 fretting** = rankling, only of what is malignant: occurs only here, v. 52; 14. 14, and Ezek. 28. 24. **53 burnt.** Heb. *saraph*. Ap. 43. I. viii. **56 colour** = appearance. Heb. eye. Fig. *Metonymy* (of Adjunct), Ap. 6: eye put for appearance.

14: 1-57. THE LAW OF LEPROSY.

1 spake. This was delivered to Moses alone, who was to communicate these regulations to Aaron and his sons; while the rules by which the plague was to be discerned were given to both Moses and Aaron. Thus the position of Moses as the great lawgiver was upheld and secured. See note on 5. 14. **2 the law of the leper:** provides for his cleansing. **in the day** = when. Cp. Gen. 2. 17, and see Ap. 18. **shall be brought unto the priest.** Cp. Matt. 8. 2. Mark 1. 40. Luke 5. 12; 17. 13. **brought.** The leper could do nothing. He must be "brought". The priest must go forth to him (v. 3). **4 is to be cleansed** = him that is cleansing himself. **birds, or sparrows, cedar wood, and scarlet, and hyssop.** Hence the ancient tradition that the highest tree and the lowest herb give the leper purity, because *pride* was the cause of the plague, and *humility* is the necessary condition of its cure. These three were used also with the red heifer (Num. 19. 6). Cp. Heb. 9. 19. Ps. 51. 7. **5 running.** Heb. living, i. e. not stagnant. **6 As.** Some codices, with Sam., Sept., Syr., and Vulg., read "and as". **7 seven times.** Cp. 4. 6. 2 Kings 5. 10, 14. Ap. 10. **pronounce him clean** = Heb. make him clean. Fig. *Metonymy* (of Adjunct) = declare him to be clean.

cleansing: He shall be brought unto the priest:

3 And the priest shall go forth out of the camp; and the priest shall look, and, behold, *if* the plague of leprosy be healed in the leper;

4 Then shall the priest command to take for *him that is cleansing himself* two *sparrows* alive *and* clean, and cedar wood, and scarlet, and hyssop:

5 And the priest shall command that one of the birds be killed in an earthen vessel over running water:

6 And as for the living bird, he shall take *it*, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird *that was* killed over the running water:

7 And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall *declare him to be clean* clean, and shall let the living bird loose into the open field.

8 And he that ⁴is to be cleansed shall *bathe* his clothes, and shave off all his hair, and *bathe* himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent ⁷seven days.

9 But it shall be on the ⁶seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall *bathe his body*, and he shall be clean.

10 And on the ⁸eighth day he shall take two he lambs without blemish, and one ewe lamb of the first year without blemish, and three tenth deals of fine flour *for a* ⁹meat offering, mingled with oil, and one log of oil.

11 And the priest that maketh *him* clean shall *cause the man to stand* that is to be made clean, and those things, before the LORD, *at the entrance* of the *tent* of the congregation:

12 And the priest shall take one he lamb, and *bring him near* for a ¹⁰trespass offering, and the log of oil, and wave them *for a* ¹¹wave offering before the LORD:

13 And he shall slay the lamb in the place where he shall kill the sin offering and the burnt offering, in the holy place: for as the sin offering *is* the priest's, *so is* the ¹²trespass offering: *it is* most ¹³holy:

14 And the priest shall take *some* of the blood of the ¹²trespass offering, and the priest shall put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:

15 And the priest shall take *some* of the log of oil, and pour *it* into the palm of his own left hand:

16 And the priest shall dip his right finger in the oil that *is* in his left hand, and shall sprinkle of the oil with his finger seven times before the LORD:

17 And of the rest of the oil that *is* in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the ¹²trespass offering:

18 And the remnant of the oil that *is* in the priest's hand he shall pour upon ¹⁴the head of him that is to be cleansed: and the priest shall ¹⁵make an atonement for him before the LORD.

19 And the priest shall ¹⁶offer the sin offering, and ¹⁸make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering:

20 And the priest shall offer the burnt offering and the meat offering upon the altar: and the priest shall ¹⁸make an atonement for him, and he shall be clean.

21 And if he *be* poor, and ¹⁹cannot get so much; then he shall take one lamb *for a* ¹²trespass offering to be waved, to ¹⁸make an atonement for him, and one tenth deal of fine

8 wash = bathe. **9 seventh day.** He was clean on the first day, now he enters into the enjoyment of it himself.

wash his flesh in water = bathe his body. Flesh put by Fig. *Synecdoche* (of Part), Ap. 6, for his body, as in Ecc. 2. 3. Isa. 10. 8. Ezek. 10. 12. Occurs eight times in Leviticus (14. 9; 15. 13, 16; 16. 4, 24, 26, 28; 22. 6), and is rendered in three different ways in A.V. But a peculiar ritual phrase should obviously be rendered by the same English phrase. This is to be distinguished from "himself" in 14. 8; 15. 5, 6, 7, 8, 10, 11, 16, 18, 21, 22, 27; 17. 16.

10 eighth day. Now, all the offerings are introduced, but the trespass offering comes first (v. 12).

deals. See Ap. 51. III. 3. **meat offering.** Heb. *minhah*. Ap. 43. II. 3.

11 present the man = cause the man to stand. All is done *for* the leper, he can do nothing. **door** = entrance. **tabernacle** = tent. Heb. *'ohel*.

12 offer = bring him near. Heb. *karab*. Ap. 43. I. i.

trespass offering. Heb. *'asam*. Ap. 43. II. vi.

wave offering. See note on Ex. 29. 27. **13 holy.** See note on Ex. 3. 5.

18 the head. Note how all the members of the body are in turn cleansed. All is forgiven. Ps. 103. 3. Col. 1. 14; 2. 13. Eph. 1. 7.

make an atonement. See note on Ex. 29. 33.

19 offer. Heb. *'asah*. Ap. 43. I. 3.

21 poor. The Divine consideration is again shown here. Cp. 5. 7, 11; 12. 8. **cannot get.** Heb. "his hand reach not". Translated in v. 22.

23 door = entrance. **24 the priest shall take, &c.** The ritual as imposing for the poor as for the rich.

flour mingled with oil for a meat offering, and a log of oil;

22 And two turtledoves, or two young pigeons, such as he is able to get; and the one shall be a sin offering, and the other a burnt offering.

23 And he shall bring them on the eighth day for his cleansing unto the priest, unto the *entrance* of the ¹¹*tent* of the congregation, before the LORD.

24 And ¹⁰the priest shall take the lamb of the ¹²trespass offering, and the log of oil, and the priest shall wave them *for a* ¹²wave offering before the LORD:

25 And he shall kill the lamb of the ¹²trespass offering, and the priest shall take *some* of the blood of the ¹²trespass offering, and put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:

26 And the priest shall pour of the oil into the palm of his own left hand:

27 And the priest shall sprinkle with his right finger *some* of the oil that *is* in his left hand seven times before the LORD:

28 And the priest shall put of the oil that *is* in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the ¹²trespass offering:

29 And the rest of the oil that *is* in the priest's hand he shall put upon the head of him that is to be cleansed, to ¹⁸make an atonement for him before the LORD.

30 And he shall offer the one of the turtledoves, or of the young pigeons, such as he can get;

31 *Even* such as he is able to get, the one *for* a sin offering, and the other *for* a burnt offering, with the meat offering: and the priest shall ¹⁸make an atonement for him that is to be cleansed before the LORD.

32 This *is* the law *of him* in whom *is* the plague of leprosy, whose hand is not able to get *that which pertaineth* to his cleansing."

33 And the LORD spoke unto Moses and unto Aaron, saying,

34 "When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession;

35 And he that owneth the house shall come and tell the priest, saying, 'It seemeth to me *there is* as it were a ³⁴plague in the house.'

36 Then the priest shall command that they empty the house, before the priest go *into it* to see the ³⁴plague, that all that *is* in the house be not made unclean: and afterward the priest shall go in to see the house:

37 And he shall look on the ³⁴plague, and, behold, *if* the ³⁴plague *be* in the walls of the house with *sunken places*, greenish or reddish, which in sight *are deeper than the surface of the wall*;

38 Then the priest shall go out of the house to the ²³entrance of the house, and shut up the house seven days:

39 And the priest shall come again *on the seventh day*, and shall look: and, behold, *if* the ³⁴plague be spread in the walls of the house;

40 Then the priest shall command that they take away the stones in which the ³⁴plague *is*, and they shall cast them into an unclean place without the city:

41 And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place:

42 And they shall take other stones, and put *them* in the place of those stones; and he shall take other mortar, and shall plaster the house.

43 And if the ³⁴plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plastered;

44 Then the priest shall come and look, and, behold, *if* the plague be spread in the house, *it is a rankling* leprosy in the house: *it is* unclean.

45 And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry *them* forth out of the city into an unclean place.

46 Moreover he that goeth into the house all the while that

33-53. LEPROSY IN A HOUSE.

33 spake. See note on 5. 14. The law of cleansing persons addressed to Moses alone; that about houses, &c, addressed to Aaron as well.

34 When ye be come, &c. Here we have the first of four prospective laws, having no immediate hearing. See 19. 23; 23. 10; 25. 2. Hence it is separated from the law for leprosy men and garments, in the form of an appendix.

plague. House leprosy is here represented as being supernatural. This was peculiar to Palestine and to houses of Israelites. The Targum of Jonathan renders this: "And if there be a man who buildeth his house with stolen goods, then I will put", &c.

36 before, &c. This law was most benign in its intention.

37 hollow strakes = sunken places. **than the wall** = Fig. *Ellipsis*, Ap. 6. ii. a. = "deeper than [the surface of] the wall".

39 the seventh day = on the seventh day. Note the frequency of this number throughout, and see Ap. 10.

spread. This is a bad sign in noting the presence and workings of our inward corruption.

40 they. Of the verbs in these three verses, note that two are in the singular, viz. v. 42, "he shall take", and "he shall plaster". Hence the authorities of the second temple interpreted the plural of the owners of the "party-wall", and the singular of the owner of the affected house.

42 he. See note on v. 40. **44 behold.** Fig. *Asterismos*. Ap. 6.

spread. The same criterion as in the case of men and garments. See note on v. 37 and 13. 6. **fretting** = rankling. See note on 13. 51.

48 shall come. Heb. "coming in shall come in." Fig. *Polyptoton*. (Ap. 6.) = shall actually come in.

49 And. Note the Fig. *Polysyndeton* (Ap. 6) in vv. 48-53. **cleanse** = cleanse from sin.

51, 52. Note the emphasis put upon this ceremony by the Structure (an *Introversion*). Note also the Fig. *Polysyndeton*. (Ap. 6.)

51-. Cedar wood, hyssop, and scarlet.

-51-. And the living bird.

-51-. Blood of the bird and running water.

-51-. The house.

52-. The house.

-52-. Blood of the bird and running water.

-52-. And the living bird.

-52-. Cedar wood, hyssop, and scarlet.

it is shut up shall be unclean until the even.

47 And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes.

48 And if the priest *shall actually come in*, and look upon *it*, and, behold, the ³⁴plague hath not ⁴⁴spread in the house, after the house was plastered: then the priest shall ⁷declare the house to be clean, because the plague is healed.

49 And he shall take to *cleanse the house from sin* two birds, and cedar wood, and scarlet, and hyssop:

50 And he shall kill the one of the birds in an earthen vessel over ⁵running water:

51 And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the ⁵running water, and sprinkle the house seven times:

52 And he shall ⁴⁹cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet:

53 But he shall let go the living bird out of the city into the open fields, and ¹⁸make an atonement for the house: and it shall be clean.

54 This *is* the law for all manner of plague of leprosy, and scall,

55 And for the leprosy of a garment, and of a house,

56 And for a rising, and for a scab, and for a bright spot:

57 *And to* teach when *it is* unclean, and ^owhen *it is* clean: this *is* the law of leprosy.”

15 And the LORD ^ospake unto Moses and to Aaron, saying,

2 “Speak unto the *sons* of Israel, and say unto them, ‘When any man hath a running issue out of his ^oflesh, *because of* his issue he *is* unclean.

3 And this shall be his uncleanness in his issue: whether his ²flesh 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 *piece of furniture, vessel, or article*, whereon he sitteth, shall be unclean.

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

8 And if he that hath the issue ^ospit upon him that is clean; then he shall wash his clothes, and ⁵*bathe his body* in water, and be unclean until the even.

9 And what *carriage* soever he rideth upon that hath the issue shall be ^ounclean.

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 ⁵*bathe his body* 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 ⁵*bathe his body* 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 *washed* in water.

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 ⁵*bathe his body* in ^orunning 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 *entrance* of the *tent of meeting*, and give them unto the priest:

54—57 (p. 136). The recapitulation of the law, corresponding with, 13. 59 (p. 136), summing up chapters 13 and 14.

57 *To teach*. Some codices, with Sam., Sept., and Syr., read "and to", thus preserving the Fig. *Polysyndeton* (Ap. 6) in this member *r* (vv. 54-57) without a break. Eight "ands" in all.

when. Heb. "in the day". Cp. Gen. 2. 17, and see Ap. 18.

15. ISSUES.

1-12.	Men.
13-18.	Their cleansing.
19-27.	Women.
28-33.	Their cleansing.

1 *spake*. See note on 5. 14.

2 *children* = sons.

flesh. Fig. *Synecdoche* (of Whole). Ap. 6. = any part of his flesh.

4 *thing* = piece of furniture, vessel, or article.

5 *bathe*. See note on 14. 9.

8 *spit upon him*. A common practice among oriental nations to express insult or contempt (Num. 12. 14. Deut. 25. 9. Job 30. 10. Isa. 50. 6. Matt. 26. 67.

water. The Severus Codex has "running water", as in v. 13.

9 *saddle* = carriage. Occ. only here and 1 Kings 4. 26, where it is rendered "chariot", and Song 3. 9. The seat in a palanquin. The fem. form occurs forty-four times, and is always rendered "chariot".

unclean. The Sept. adds "until evening", as in every other case. See vv. 5, 6, 7, 8, 10, 11. But in these verses *persons* are referred to. In v. 9 it is a *thing*.

12 *rinsed* = washed or baptized. This is what is referred to in Mark 7. 4.

13 *running*. Heb. living, not stagnant. See 14. 5.

14 *door* = entrance. **tabernacle of the congregation**. Heb. tent (*ohel*) of meeting. See Ap. 40. **15** *offer* = prepare. Heb. *asah*. Ap. 43.I. iii. .

make an atonement. See note on Ex. 29. 33.

16 *wash* = bathe. Here, with *eth kol* added, meaning all his body, to distinguish it from the word "flesh", which is thus probably used in this section by the Fig. *Euphemy* (Ap. 6) for private parts. Cp. 15. 5-8, 10, 11, 18, 21, 22, 27, where the A.V. has inserted "himself", in italics. See further note on 14. 9.

15 And the priest shall *prepare* them, the one *for* a sin offering, and the other *for* a burnt offering; and the priest shall ^omake an atonement for him before the LORD for his issue.

16 And if any man's seed of copulation go out from him, then he shall *bathe* 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* ⁵*bathe their body* in water, and be unclean until the even.

19 And if a woman have an issue, *and* her issue in her ²flesh 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 ⁵bathe *himself* in water, and be unclean until the even.

22 And whosoever toucheth any thing that she sat upon shall wash his clothes, and ⁵bathe *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 *uncleanness* be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean.

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 ⁵bathe *his body* in water, and be unclean until the even.

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 *turtle-doves*, or two young pigeons, and bring them unto the priest, to the ¹⁴entrance of the ¹⁴tent of meeting.

30 And the priest shall ¹⁵prepare the one *for* a sin offering, and the other *for* a burnt offering; and the priest shall ¹⁵make an atonement for her before the LORD for the issue of her uncleanness.

31 Thus shall *Moses and Aaron* separate the ²sons of Israel from their uncleanness; that they die not in their uncleanness, when they defile *My dwelling-place* that *is* among them.

32 ^oThis *is* the law of him that hath an issue, and *of him* whose seed goeth from him, *to be* defiled therewith;

33 And of her that is sick of her ²⁴uncleanness, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is unclean.' "

16 And the LORD ^ospake unto Moses after the death of the two sons of Aaron, when they ^ooffered before the LORD, and died;

2 And the LORD said unto Moses, "Speak unto Aaron thy brother, that he come not at *just any time* into the *holy of holies* within the vail before the ^omercy seat, which *is* upon the ark; that he die not: for *I am wont to appear* in the cloud upon the ^omercy seat.

3 *With this* shall Aaron come into the *holy place*: with a young bullock for a sin offering, and a ram for a burnt offering.

4 He shall put on the ²holy linen coat, and he shall have the

24 flowers = uncleanness. **29** turtles = turtle-doves.
31 ye = Moses and Aaron. **tabernacle.** Heb. *mishkan*, dwelling-place.
32 This is the law. vv. 32, 33 are a summary of the contents of the chapter, though the order (as in other cases) is varied. **and** = to be.

16: 1-34. ISRAEL'S FAST.

- 1, 2. Times for entering into the Vail (Neg.).
- 3. For himself alone.
- 4. Garments put on.
- 5. Two goats and ram (people).
- 6. For himself (bullock).
- 7-10. Two goats (people).
- 11-14. For himself (bullock).
- 15-22. Two goats (people).
- 23. Garments changed.
- 24-28. For himself and people.
- 29-34. Time for entering within the Vail (Pos.).

1 spake. See note on 5. 14. **offered** = brought near. Heb. *karab.* Ap. 43. I. i. Onk., Jon., Sept., Syr., and Vulg., add "strange fire", as in 10. 1. **2** all times = any time : i.e. just at any time.

holy place = sanctuary or holy of holies. In this chapter "holy" is used for "holy of holies" without this adjunct. See vv 3, 16, 17, 20, 23, 27. Cp. note on Ex. 3.8. **mercy seat.** Fig. *Antemereia* (of Noun), Ap. 6. noun, "mercy", used as adjective. See note on Ex. 25. 17.

I will appear = I am wont to appear. See Ex. 25. 22.

3 Thus = with this. **sin.** Heb. *chat'a.* Ap. 44. i.

4 wash = bathe. See note on 14. 9.

5 children = sons. **kids.** Heb. shaggy he-goats.

6 offer = bring near. Heb. *karab.* Ap. 43. I. i.

make an atonement. See note on Ex. 29. 33.

7 door = entrance.

tabernacle of the congregation = tent (*'ohel*) of meeting.

8 for the scapegoat. Heb. for *'Azazel*. This "for" looks like a personality answering to "for Jehovah". If it be the Evil one who is meant, then it is for his defiance. For in v. 10 atonement is made for this goat, and he is to go free. Where there is atonement there must be forgiveness. See note on v. 22 below.

9 fell. Heb. "came up" : i.e. out of the bag containing the Urim and Thummim. No other means of taking Jehovah's lot, or judgment. (See note on Ex. 28. 30.) **offer** = "make him [sin]". (2 Cor. 5. 21.)

linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these *are* ²holy garments; therefore shall he *bathe* his flesh in water, and *so* put them on.

5 And he shall take of the congregation of the *sons* of Israel two ^okids of the goats for a sin offering, and one ram for a burnt offering.

6 And Aaron shall *bring near* his bullock of the sin offering, which *is* for himself, and ^omake an atonement for himself, and for his house.

7 And he shall take the two goats, and present them before the LORD *at* the *entrance* of the *tent of meeting*.

8 And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot ^ofor the scapegoat.

9 And Aaron shall bring the goat upon which the LORD's lot *came up* [*out of the bag containing the Urim and Thummin*], and *make him sin* for a sin offering.

10 But the goat, on which the lot ¹⁰*came up* ^oto be the ⁸scapegoat, shall be *made to stand* alive before the LORD, to ⁶make an atonement *for him*, and to let him go for a ⁸scapegoat into the *desert*.

11 And Aaron shall bring the bullock of the sin offering, which *is* for himself, and shall ⁶make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which *is* for himself:

12 And he shall take a censer full of burning coals of ^ofire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring *it* within the veil:

13 And he shall put the incense upon the ¹²fire before the LORD, that the cloud of the incense may cover the ²mercy seat that *is* upon the testimony, that he die not:

14 And he shall take of the blood of the bullock, and sprinkle *it* with his finger upon the ²mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

15 Then shall he kill the goat of the sin offering, that *is* for the people, and bring his blood within the veil, and do with that blood *according as* he did with the blood of the bullock, and sprinkle *it* upon the ²mercy seat, and before the mercy seat:

16 And he shall ⁶make an atonement for the ²*holy of holies*, because of the uncleanness of the ⁵*sons* of Israel, and because of their transgressions in all their sins: and so shall he do for the ⁷*tent of meeting*, that remaineth among them in the midst of their uncleanness.

17 And there shall be no *human being* in the ⁷*tent of meeting* when he goeth in to ⁶make an atonement in the ²*holy of holies*, until he come out, and havemade an atonement for himself, and for his household, and for all the congregation of Israel.

18 And he shall go out unto the altar that *is* before the LORD, and ⁶make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put *it* upon the horns of the altar round about.

19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and ^ohallow it from the uncleanness of the ⁵*sons* of Israel.

20 And when he hath made an end of *making atonement in the* ²*holy of holies*, and the ⁷*tent of meeting*, and the altar, he shall bring the live goat:

21 And Aaron shall lay ^oboth his hands upon the head of the ^olive goat, and confess over him ^oall the ^oiniquities of the ⁵*sons* of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send *him* away by the hand of ^oa fit man into the ²¹*desert*:

22 And the goat *shall bear away* upon him all their

10 to be the scapegoat. Heb. "to be for 'Azazel'" (see vv. 8 and 22). **presented** = made to stand. **with him.** Heb. "for him". See vv. 16, 18. The scapegoat was not used to make atonement, but atonement was made *for* it. Hence he was to be "let go" free. See v. 22.

wilderness: or desert, symbol of abode of all evil things (Isa. 13. 21; 34. 14. Matt. 12. 43. Luke 8. 27; 11.24. Rev. 18. 2). 'Azazel' probably the personification of all that is "great and terrible" there (Deut. 1. 19; 8. 15. Jer. 2. 6).

12 fire. Only fire from the brazen altar of burnt offering, where atonement had been made, could be used for kindling the incense on the golden altar in the holy place. See note on 10. 1. All other fire was "strange fire". See note on 10. 1, 7.

15 as = according as.

17 man = *adam*. Ap. 14, i.e. no human being. This effectually disposes of all priestly pretensions now, while the Antitype is "within the veil". See Heb. 4. 14; 6. 20; 9. 24.

19 hallow. See note on Ex. 3. 5.

20 reconciling = making atonement. See note on Ex. 29. 33.

31 both his hands. This for solemnity; and only here, on this occasion.

live goat. The two goats complete the one type of Christ. One could not, for He was "put to death as to the flesh", but made alive [again] as to the spirit", i.e. in resurrection (1 Pet. 3.17. 1 Cor. 15. 45). He was "*made sin*" for us, that we might *become* divinely righteous in Him" (2 Cor. 5. 21).

all. Note the four "alls" in vv. 21, 22. Fig. *Repetitio* (Ap. 6) to emphasize the completeness of our deliverance from sins, and their entire removal.

iniquities. Heb. *'avah*. Ap. 44. iv.

transgressions. Heb. *pash'a*. Ap. 44. ix.

a fit man. The phrase occurs only here.

22 shall bear = shall bear away, as Isa. 53. 4.

land not inhabited. Heb. "a land cut off".

let go. This is the point of the type. The live goat was sent away, not in judgment or atonement, but in peace and at liberty. "All" had already been atoned for in the death of the other goat (v. 10). Now he was free to go into the land of forgetfulness, where their "sins and iniquities are remembered no more" (Isa. 43. 25. Jer. 31. 34). The scapegoat goes forth to 'Azazel, all enemies thus personified (Heb. 2. 14), proclaiming, "Who is he that condemneth?" (Rom. 8. 33, 34). Not in fear of death, but saying, "Who dares to kill me?"

It is the lesson, over again, of the "two birds" in ch. 14. 51-53, applied to the whole nation.

It is a type of those who are "risen with Christ" (Col. 3. 1), i.e. made alive again in His resurrection life.

Tradition treats this second goat as loaded with sin and sent out to destruction; whereas "all" is "atoned" for and is therefore "forgiven" and liberty enjoyed before it was sent away.

²¹iniquities unto *a land cut off*: and he shall ^olet go the goat in the ²¹*desert*.

23 And Aaron shall come into the ⁷*tent of meeting*, and shall put off the linen garments, which he put on when he went into the ²*holy of holies*, and shall leave them there:

24 And he shall ²*bathe his body* with water in the ²*Sanctuary*, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and ⁶make an atonement for himself, and for the people.

25 And the fat of the sin offering shall he *burn as incense* upon the altar.

26 And *he that leadeth away the goat for* the ⁸scapegoat shall wash his clothes, and ⁴*bathe his body* in water, and afterward come into the camp.

27 And the bullock *for* the sin offering, and the goat *for* the sin offering, whose blood was brought in to ⁶make atonement in the *holy of holies*, shall *one* carry forth ^owithout the camp; and they shall ^oburn in the fire their skins, and their flesh, and their dung.

28 And he that ²⁷burneth them shall wash his clothes, and ⁴*bathe his body* in water, and afterward he shall come into the camp.

29 And *this* shall be a statute for ever unto you: *that* in the seventh month, on the tenth *day* of the month, ye shall *fast* your ^osouls, and *no manner of work*, *whether it be* one of your own country, or a stranger that sojourneth among you:

30 For on that day shall *the priest* ⁶make an atonement for you, to cleanse you, *that* ye may be clean from all your sins before the LORD.

31 It *shall be* a ^osabbath of rest unto you, and ye shall ²⁹*fast* your souls, by a statute for ever.

32 And the priest, whom he shall anoint, and whom he shall ^oconsecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, *even* the ^oholy garments:

33 And he shall ⁶make an atonement for the ²holy sanctuary, and he shall make an atonement for the ⁷*tent of meeting*, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation.

34 And this shall be an everlasting statute unto you, to ⁶make an atonement for the ⁵sons of Israel for all their sins once a year." And he did *according as* the LORD commanded Moses.

17 And the LORD ^ospake unto Moses, saying,

2 "Speak unto Aaron, and unto his sons, ^oand unto all the *sons* of Israel, and say unto them; 'This *is* the thing which the LORD hath commanded, saying,

3 ^o'What man soever *there be* of the house of Israel, that *killeth in sacrifice* an ox, or lamb, or goat, in the camp, or that killeth *it* out of the camp,

4 And bringeth it not unto the door of the ^otabernacle of the congregation, to *bring near* an ^ooffering unto the LORD before the *tent* of the LORD; blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people:'

5 To the end that the ²sons of Israel may bring their sacrifices, which they *slay in sacrifice* in the open field, even that they may bring them unto the LORD, unto the *entrance* of the

25 burn = burn as incense. Heb. *katar*. Ap. 43. I. vii. Cp. v. 27.

26 he that let go = he that leadeth away the goat to, or for, 'Azazel, v. 10.

27 without the camp. Cp. 6. 11. Heb. 13. 11.

burn. Heb. *saraph*. Ap. 43. I. viii.

29 afflict = fast. See Isa. 58. 3, 5, 10. souls. Heb. *nephesh*. Ap. 13.

do no work at all. Heb. "no manner of work". This legal expression occurs five times (Ap. 10) in the Pentateuch, but is differently rendered.

See 23. 3, 28, 31. Num. 29. 7. Work on the Sabbath day incurred stoning: on this day, excommunication.

31 sabbath of rest. Heb. "sabbath of sabbatizing". See note on Ex. 16. 23. = "Most holy sabbath", Fig. *Polyptoton* or *Enallage*. Ap. 6.

32 consecrate. See note on Ex. 28. 41. Lev. 9. 17.

holy. See note on Ex. 3. 5.

34 as = according as.

17: 1-16. THE OFFERINGS AND THEIR REQUIREMENTS.

17: 1-9. The appointed place.

17: 10-16. The appointed food.

1-9. UNLAWFUL PLACES..

1 spake. See note on 5. 14.

2 and unto all the children of Israel. First occurrence of this phrase: see note on Lev. 5. 14, marking the solemnity of the charge, and the subject. children. Heb. sons.

3 What man soever = Heb. 'ish 'ish.

killeth [in sacrifice]. The Fig. *Ellipsis* (Ap. 6. ii. d) must be thus supplied. For, although the word is Heb. *shachat* (Ap. 43. I. v.) and not *zabach* (Ap. 43. I. iv.), the context (vv. 6, 7-9) shows that only *sacrifices* in unlawful places are being treated of.. There is no contradiction, therefore, of Deut. 12. 15, 21, where the context shows equally clearly that only *food* is in question. Cp. v. 5.

4 tabernacle. Heb. *mishkan*. Ap. 40.

offer = bring near. Heb. *karab*. Ap. 43. I.

offering = Heb. *korban*. Ap. 43. II. i. tabernacle = tent. Heb. 'ohel.

5 offer = slay in sacrifice. Heb. *zabach*. Ap. 43. I. iv., thus showing the correct supply of the *ellipsis* in v. 3.

door = entrance.

6 burn = burn as incense. Heb. *katar*. Ap. 43. I. vii.

sweet savour. See note on 1. 9.

7 no more : implies that they had done so in Egypt to the goat image "Pan". Cp. Josh. 24. 14. Ezek. 20. 7; 23. 3, &c, and especially 2 Chron. 11. 15.

offer = slay in sacrifice. Heb. *zabach*. Ap. 43. I. iv.

devils. Heb. *sa'ir*. (Only here and 2 Chron. 11. 15, "devils". In Isa. 13. 21; 34. 14 rendered "satyrs" = an imaginary demon : half-goat, half-man. Sept. = demons:) from Heb. root, meaning to *shudder*. From this "Pan" came the "satyrs", "fauns", and woodland gods of Greece and Rome, and also the "devil" of Christendom.

⁴tabernacle of the congregation, unto the priest, and *slay* them

for peace offerings unto the LORD.

6 And the priest shall sprinkle the blood upon the altar of the LORD *at* the ⁵*entrance* of the ⁴tabernacle of the congregation, and *burn as incense* the fat for a ^osweet savour unto the LORD.

7 And they shall ^ono more *slay in sacrifice* their sacrifices unto ^odevils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations."

8 And thou shalt say unto them, "Whatsoever man *there be* of the house of Israel, or of the strangers which sojourn among you, that **offereth up** a burnt offering of sacrifice,

9 And bringeth it not unto the ⁵**entrance** of the ⁴tabernacle of the congregation, to **prepare it** unto the LORD; even that man shall be cut off from among his people.

10 And whatsoever man *there be* of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people.

11 °For the °life of the flesh *is* in the blood: and I have given it to you upon the altar to °make an atonement for your souls: for *it is* the blood that °maketh an atonement for the soul.

12 °Therefore I said unto the ²sons of Israel, 'No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.'

13 And whatsoever man *there be* of the ²sons of Israel, or of the strangers that sojourn among you, **which shall hunt any hunting** and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust.

14 For *it is* the ¹¹life of all flesh; the blood of it *is* for the life thereof: therefore I said unto the ²sons of Israel, 'Ye shall eat the blood of no manner of flesh: for the ¹¹life of all flesh *is* the blood thereof: whosoever eateth it shall be cut off.'

15 And every soul that eateth that which died *of itself*, or that which was torn *with beasts*, *whether it be* one of your own country, or a stranger, he shall both wash his clothes, and **bathe his body** in water, and be unclean until the even: then shall he be clean.

16 But if he wash *them* not, nor bathe his flesh; then he shall bear his °iniquity."

18 And the LORD °spake unto Moses, saying,

2 "Speak unto the ^{sons} of Israel, and say unto them, 'I am the LORD your God.

3 After °the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after **all the abominable practices of the Canaanitish nations**, whither I bring you, shall ye not do: neither shall ye walk in their **statutes**.

4 Ye shall do **My regulations**, and keep Mine ³statutes, to walk therein: I am the LORD your God.

5 Ye shall therefore keep My statutes, and My ⁴regulations: **which, if the man shall do them, he shall also live by them:** I am the LORD.

6 **No man whatsoever shall approach** to any that is **his own relatives**, to uncover *their* nakedness: I am the LORD.

7 The nakedness of thy °father, or the nakedness of thy mother, shalt thou not uncover: she *is* thy mother; thou shalt not uncover her nakedness.

8 The nakedness of thy °father's wife shalt thou not uncover: *it is* thy father's nakedness.

8 offereth = offereth up. Heb. *alah* Ap. 43. I. vi.

9 offer = prepare. Heb. *asah*. Ap. 43. I. iii.

10-16. THE APPOINTED FOOD.

10 soul = Heb. *nephesh*. Ap. 13.

11 For. This verse, with Luke 24. 39. 1 Cor. 15. 50 and Heb. 13. 20, forms a strong chain of truth against the "Mass".

make an atonement. See note on Ex. 29. 33. **soul.** Heb. *nephesh*, because the soul is the life. Thus a life is substituted for a life. Hence Heb. 9. 22.

12 Therefore. Hence Acts 15. 20, 29; 21.25.

13 which hunteth = which shall hunt any hunting. Fig. *Polyptoton*, a necessity with Israel, not sport; for extermination (Ex. 23. 29) and for food (Gen. 25. 27. Prov. 12. 27). Cp. 1 Sam. 14. 32-34 and Ezek. 33. 25.

15 bathe. See note on 14. 9. The rigour of this law seen from 1 Sam. 14. 32-35.

16 iniquity. Heb. *avah*. Ap. 44. iv.

18: 1--20: 27. CEREMONIAL LAWS.

18: 1-18. Unlawful connections

18: 19-30. Unlawful lusts.

19: 1-37. Unlawful practices.

20: 1-27. Unlawful defilements.

1 spake. See note on 5. 14.

2 children. Heb. sons.

3 the doings : i.e. all the abominable practices of the Canaanitish nations (v. 27), for which they were cut off, Rom. 1. 23-29.

ordinances = statutes.

4 judgments = regulations.

5 which, &c. = "which, if the man (Heb. *'adam*, Ap. 14) shall do them, he shall also live by them".

live = "live again" in resurrection life (Rev. 20. 6). The Chald. paraphrase = "shall live by them to life eternal". Cp. the other passages where "live" is used in this sense : Ezek. 13. 21; 20.

11. Luke 10. 28. Rom. 10. 5. Gal. 3. 12. Neh. 9. 29. Rom. 1. 17. Heb. 10. 38, &c. In this sense the verb is used more often than is generally thought. Cp. Isa. 26. 19; 38. 16; 55. 3. Ezek. 18. 19; 33. 19; 37. 3, 5, 6.

14. Hos. 6. 2. Amos 5. 4, &c. The spiritual authorities of the second temple so interpreted the phrase. Thus "eternal life", by faith, is set in contrast with eternal life by works.

None of you. Heb. "Man, man, ye shall not approach" ; should be "No man (Heb. *'ish*). whatsoever shall approach". Emphasized by Fig.

Epizeuxis. See Ap. 6.

The absence of the words "of the house of Israel", as in 17. 3, 8, 13, shows that the strangers are included in this law.

near of kin. Heb. "the remainder of his flesh" (Gen. 2. 23), i.e. by the Fig. *Polyptoton*, Ap. 6, "his own flesh (or relatives)". Cp. vv. 12, 13, 17. For emphasis.

7 father. See Gen. 19. 31-38.

8 father's wife. See Gen. 35. 22. 2 Sam. 16. 20-23. 1 Kings 2. 17, and 1 Cor. 5. 1-5.

☐ This verse clarifies Gen. 9: 22-25, and see also Lev. 20: 11.

9 sister. See Gen. 20. 12. 2 Sam. 13. 12. 16, 20.

11 father's wife. In Heb. always means one's "step mother" (see v. 8; 20. 11).

9 The nakedness of thy °sister, the daughter of thy father, or daughter of thy mother, *whether she be* born at home, or born abroad, *even* their nakedness thou shalt not uncover.

10 The nakedness of thy son's daughter, or of thy daughter's daughter, *even* their nakedness thou shalt not uncover: for theirs *is* thine own nakedness.

11 The nakedness of thy °father's wife's daughter, begotten of thy father, she *is* thy sister, thou shalt not uncover her nakedness.

- 12** Thou shalt not uncover the nakedness of thy ^ofather's sister: *for she is* thy father's near kinswoman.
- 13** Thou shalt not uncover the nakedness of thy mother's sister: for she *is* thy mother's near kinswoman.
- 14** Thou shalt not uncover the nakedness of thy father's brother, *and thou* shalt not approach to his wife: she *is* thine aunt.
- 15** Thou shalt not uncover the nakedness of thy daughter in law: she *is* thy son's wife; thou shalt not uncover her nakedness.
- 16** Thou shalt not uncover the nakedness of thy brother's wife: *it is* thy brother's nakedness.
- 17** Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; *for they are* her near kinswomen: *it is lewdness*.
- 18** Neither shalt thou take a wife to her sister, to vex *her*, to uncover her nakedness, beside the other in her life *time*.
- 19** Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness.
- 20** Moreover thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.
- 21** And thou shalt not let any of thy *children* ^opass through *the fire* to ^oMolech, neither shalt thou profane the name of thy God: **I am** the LORD.
- 22** Thou shalt not lie with mankind, ^oas with womankind: *it is a thing to be abhorred*.
- 23** Neither shalt thou lie with ^oany beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: *it is* confusion.
- 24** Defile not ye yourselves in any of these things: for in all these the nations are defiled which **I** cast out before you:
- 25** And the land is defiled: therefore **I** do visit the ^oiniquity thereof upon it, and the land itself ^ovomiteth out her inhabitants.
- 26** ^oYe shall therefore keep **My** statutes and **My** judgments, and shall not commit *any* of these ²²*things to be abhorred*; *neither* any of your own nation, nor any stranger that sojourneth among you:
- 27** (^oFor all these ²²abominations have the men of the land done, which *were* before you, and the land is defiled;)
- 28** That the land *vomit* not you out also, when ye defile *it*, *according as* it spued out the nations that *were* before you.
- 29** For whosoever shall commit any of these ²²abominations, even the ^osouls that commit *them* shall be cut off from among their people.
- 30** Therefore shall ye *keep My charge*, that ye commit not *any one* of these ²²abominable *statutes*, which were committed before you, and that ye defile not yourselves therein: ^o**I am** the LORD your God. ”

- 12 father's sister.** See Ex. 6. 20.
she. Some codices, with Sept., Syr., and Vulg., read "for she".
14 thou. Some codices, with Sam., Jon., Sept., and Syr., read "and thou".
17 wickedness = lewdness. Heb. *.zimmah*. Ap. 44. xiii.

19-30. UNLAWFUL LUSTS.

- 19-24-. Commands.
 -24, 25. Reason.
 26. Command.
 27-29. Reason.
 30. Command.

- 21 seed** = children. **pass through, &c.** Heb. "pass to Molech", i. e. into his arms, from which it passed through the fire to him. **Molech.** Always has the article (except 1 Kings 11. 7, which is probably a copyist's omission) denoting *the* king, or the king-idol (see v. 21; 20. 2, 3, 4, 5. See *seq.* 2 Kings 23. 10. Jer. 32. 35). The Massorites pointed it *Molech*, to assimilate it to "shameful thing", but omitted to do so in Isa. 30. 33 and 57. 9, which they left *melech* = king. It should read Molech in these two passages also.
- 22 as.** Referring to the sin of Sodom (whence its name), Gen. 19. 5. Cp. 20. 13. Judg. 19. 22. 1 Kings 14. 24. **abomination** = a thing to be abhorred.
- 23 any beast.** This was part of the religious worship of the Egyptians.
- 25 iniquity.** Heb. '*avah*. Ap. 44. iv. **vomiteth.** Fig. *Prosopopeia*, Ap. 6. Cp. "spued", v. 28. From the beginning, the earth has shared the consequences of man's guilt (Gen. 3. 17. Rom. 8. 19-22). Since it yields no fruit when man yields no obedience; and defiled when man is defiled (Deut. 11. 17). Is blessed when man is blessed (Lev. 25. 19; 26. 4. Deut. 32. 43). Mourns when man sins (Isa. 24. 4, 5). Glad when God avenges His People (Ps. 96. 11-13).
- 26 Ye.** In some codices, with Sam., Sept., Syr., and Vulg., this "Ye" has no emphasis.
- 27 For, &c.** These "doings" are specially legislated against, because these were the corruptions pertaining to the origin and character of the *Nephilim* (Ap. 25). These formed the nations of Canaan, and this was why they had to be destroyed by the sword of Israel, as those in the days of Noah had to be destroyed by the Flood. Verses 24 and 25 are emphasized by the other way of putting the facts.
- 28 spue** = vomit of v. 25. **as** = according as. Cp. v. 25.
- 29 souls.** Heb. pl. of *nepshesh*. Ap. 13.
- 30 keep Mine ordinance.** This is the Fig. *Polyptoton* (Ap. 6) = "observe My observance", but, Eng. keep My charge.
customs = statutes : because they were legal enactments of the land, cp. v. 3. The word is rendered "statutes" in Deut. 6. 24; 16. 12; and 26. 16. **I am the LORD your God.** This body of laws (ch. 18) is emphasized and solemnized by beginning and ending with the same expression. Fig. *Epanadiplosis*. See Ap. 6.

19: 1-37. UNLAWFUL PRACTICES.

- 1-8. Sundry commands and prohibitions.
 9, 10. Gleanings.
 11-22. Sundry commands and prohibitions.
 23-25. Firstfruits.
 26-37. Sundry commands and prohibitions.

- 1 spake.** See note on 5. 14. **2 all the congregation, &c.** Only here in Leviticus, and once more in the Pentateuch (Ex. 12. 3).
children. Heb. sons. **holy** = set apart. See note on Ex. 3. 5.
I the LORD, &c. There are fifteen groups in this body of laws (ch. 19), seven ending with the longer formula, "I am the LORD your God" (23, 4, 10, 25, 31, 34, 36), and eight with the shorter formula "I am the LORD" (12, 14, 16, 18, 28, 30, 32, 37)

- 19** And the LORD ^ospake unto Moses, saying,
2 "Speak unto ^oall the congregation of the *sons* of Israel, and say unto them, 'Ye shall be *set apart*: for **I** the LORD your God *am* ^oholy.

3 Ye shall fear every man his mother, and his father, and keep My sabbaths: **I am** the LORD your God.

4 Turn ye not unto ^oidols, nor make to yourselves molten gods: **I am** the LORD your God.

5 And if ye **slay for sacrifice** a sacrifice of peace offerings unto the LORD, ye shall offer it **that ye may be accepted**.

6 It shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the third day, it shall be **burnt up** in the fire.

7 And if it be eaten at all on the third day, *it is* abominable; it shall not be accepted.

8 Therefore *every one* that eateth it shall bear his ^oiniquity, because he hath profaned the **set apart** thing of the LORD: and that **person** shall be ^ocut off from among his people.

9 And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

10 And thou shalt not glean thy vineyard, neither shalt thou gather *every* grape of thy vineyard; thou shalt leave them for the poor and stranger: **I am** the LORD your God.

11 Ye shall not steal, neither deal falsely, neither lie one to another.

12 And ye shall not swear by My name falsely, neither shalt thou profane the name of thy God: **I am** the LORD.

13 Thou shalt not defraud thy neighbour, neither rob *him*: **and the** ^owages of him that is hired shall not abide with thee all night until the morning.

14 Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God: **I am** the LORD.

15 Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: *but* in righteousness shalt thou judge thy neighbour.

16 Thou shalt not go up and down *as* a ^otalebearer among thy people: neither shalt thou stand against the blood of thy neighbour: **I am** the LORD.

17 Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not ^osuffer ^osin **in him**.

18 Thou shalt not avenge, nor bear any grudge against the ²sons of thy people, but ^othou shalt love thy ^oneighbour as thyself: **I am** the LORD.

19 Ye shall keep My statutes. Thou shalt not let thy cattle gender with a ^odiverse kind: thou shalt not sow thy field with ^omingled seed: neither shall a garment ^omingled of linen and woollen come upon thee.

20 And whosoever lieth carnally with a woman, that *is* a bondmaid, betrothed to an husband, and not at all **set free**, nor freedom given her; she shall be scourged; they shall not be put to death, because she was ^onot free.

3 man. Heb. 'ish. Ap. 14. ii.
4 idols = Heb. 'elim. See Lev. 26. 1.
5 offer = slay for sacrifice. Heb. zabach. Ap. 43.1. iv.
at your own will. Heb. = "for your acceptance", or "that ye may be accepted".
6 burnt = burnt up. Heb. saraph. Ap. 43. I viii.
8 iniquity. Heb. 'avah. Ap. 44. iv. **hallowed** = set apart. See note on. 12. 4. **soul** = person. Heb. nephesh. **cut off.** See note on 7. 20.

9, 10. GLEANINGS. (Cp. Ruth 2: 14-16.)

11-22. SUNDAY COMMANDS AND PROHIBITIONS.

13 the. Some codices, with Sam., Jon., and Sept., read "and the".
wages. Heb. "work". Put by Fig. *Metonymy* (of Cause), Ap. 6, for wages earned by it. Note the Divine care for the labourer (Deut. 24. 14, 15. Jer. 22. 13. Mal. 3. 5. Jas. 5. 4).
16 talebearer. A solemn warning here. Rendered "slandering" in Jer. 6. 28; 9. 4. Ezek. 22. 9 (margin). (Cp. 1 Sam. 22. 9-18.)
17 suffer: or countenance him in his sin; or, lest on his account thou bear sin. This is the Divine method, and the best.
sin. Heb. chata. Ap. 44. i. **upon him** = in him.
18 thou shalt love. See Matt. 7. 12; 22. 39, 40. Luke 6. 31; 10. 27.
neighbour. Not merely one who is "near", but any one with whom one has dealings. This is the point of Luke 10. 29. Cp. John 4. 9.
19 diverse kind. Everything created "after his kind". See note on Gen. 1. 11; a deep, moral, and spiritual lesson is contained in this prohibition.
mingled. Another lesson here as to mingling the clean and unclean, human and Divine, flesh and spirit, &c. This law relates only to "seeds" which are used for food and actually eaten. Cp. Luke 13. 6.
20 redeemed = set free (by power). Heb. padah. See note on Ex. 13. 13.
not free. Otherwise death. Deut. 22. 24.
21 trespass. Heb. 'asam. Ap. 44. ii. **door** = entrance.
tabernacle = tent. Heb. 'ohel.
22 make an atonement. See note on Ex. 29. 33.
hath done = hath sinned. Heb. chata'. Ap. 44. i.
23 when ye shall come. The second of four prospective laws. See note on 14. 34. Cp. 19. 23; 23. 10; 25.
uncircumcised: or, uncovenanted. Fig. *Prosopopoeia.* Ap. 6.
24 holy to praise. Heb. "holiness of praises". "Praises" in pl. Fig. *Heterosis* (of Number), Ap. 6, for emphasis, and noun, "holiness", put for adj. by Fig. *Antimeria* (of Noun), Ap. 6, for emphasis = "for a sacred and great praise unto Jehovah".

21 And he shall bring his ^otrespass offering unto the LORD, unto the **entrance** of the **tent** of the congregation, *even* a ram for a ²¹trespass offering.

22 And the priest shall ^omake an atonement for him with the ram of the ²¹trespass offering before the LORD for his sin which he **hath sinned**: and the sin which he hath done shall be forgiven him.

23 And ^owhen ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as **uncovenanted**: three years shall it be as **uncovenanted** unto you: it shall not be eaten of.

24 But in the fourth year all the fruit thereof shall be **for a sacred and great praise unto** the LORD *withal*

25 And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: **I am** the LORD your God.

26 Ye shall not eat *any thing* with the blood: neither shall ye use enchantment, nor ^oobserve times.

27 Ye shall ^onot round the corners of your heads, neither shalt thou mar the *whiskers, as Egyptians did*.

28 Ye shall not make any ^ocuttings in your flesh for *a dead soul*, nor print any marks upon you: **I am** the LORD [*your God*].

29 Do not ^oprostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of *lewdness*.

30 Ye shall keep **My** sabbaths, and reverence **My** sanctuary: **I am** the LORD.

31 Regard not them that have ^ofamiliar spirits, neither seek after *those having occult knowledge*, to be defiled by them: **I am** the LORD your God.

32 Thou shalt rise up before the hoary head, and honour the face of the old man, and ^ofear thy God: **I am** the LORD.

33 And if a stranger sojourn with *you* in your land, ye shall not *oppress* him.

34 ... The stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him ^oas thyself; for ^oye were strangers in the land of Egypt: **I am** the LORD your God.

35 Ye shall do no unrighteousness in judgment, in *measure of length or dimension*, in *measures of weight*, or in *measure of capacity*.

36 ^oJust balances, just weights, a just ephah, and a just hin, shall ye have: **I am** the LORD your God, Which brought you out of the land of Egypt.

37 Therefore shall ye observe all **My** statutes, and all **My** judgments, and do them: **I am** the LORD.' "

20 And the LORD ^ospake unto Moses, saying,

2 ^o“Again, thou shalt say to the *sons* of Israel, ‘Whosoever *he be* of the *sons* of Israel, or of the strangers that sojourn in Israel, that giveth *any* of his seed unto ^oMolech; he shall surely be put to death: the people of the land shall stone him with stones.

3 And **I** will set **My** face against that man, and will cut him off from among his people; because he hath given of his seed unto ²Molech, to defile **My** sanctuary, and to profane **My** ^oholy name.

4 And if the people of the land do any ways hide their eyes from *that* man, when he giveth of his seed unto ²Molech, and kill him not:

5 Then **I** will set **My** face against that man, and against his ^ofamily, and will cut him off, and all that go a whoring after him, to commit whoredom with ²Molech, from among their People.

26 observe times: i.e. watch clouds, or days, for good or ill luck, e.g. not commencing a journey on a Friday. See note on v. 31 below.

27 not round the corners of your heads: i.e. to cut round, so as to have a tuft of hair, like the Canaanitish priests. Cp. Jer. 9. 26; 25. 23; 49. 32.

corners of thy beard = whiskers, as Egyptians did. Cp. Gen. 41. 14.

28 cuttings. A practice in Canaanitish heathen worship. Cp. 21. 5. Deut. 14. 1. 1 Kings 18. 28. Jer. 48.37.

the dead = a dead soul. Heb. *nephesh* (Ap. 13). Thus there is such a thing as "a dead soul" as well as a "living soul" (Gen. 2. 7); go also in 21. 1; 22. 4. Num. 5. 2; 6. 11. *Nephesh* is incorrectly rendered "body" in 21. 11. Num. 6. 6; 19. 11, 13; and "dead body" in Num. 9. 6, 7, 10. Hag. 2. 13. In all these passages the Heb. *nephesh* (soul) is thus rendered, and yet it is rendered "life" in 17. 14 and elsewhere.

I am the LORD. Some codices, with Onk., Sept., and Syr., add "your God".

29 prostitute thy daughter. The common practice, as a religious act, by the Canaanite and other ancient forms of idolatry.

wickedness = lewdness. Heb. *zimmah*. Ap. 44. xiii.

31 familiar spirits. These are evil spirits personating dead human beings, and attaching themselves only to "mediums" and those who give up their will to them. A dread reality is provided against by these enactments. Cp. 20. 27. Deut. 18. 10-12. 1 Chron. 10. 13-14. Isa. 8. 19. The Heb. *'ob*, borrowed from an Akkadian word, *ubi* = a charm, used of one who was mistress of the spell, or spirit. Isa. 29. 4. See Acts 16. 16, where it is defined as "a spirit of *Python*" (= Pythius Apollo), i.e. the devil.

Wizards = knowing ones: those having occult knowledge,

32 fear thy. Perhaps an *Ellipsis* (Ap. 6), "fear [a visitation from] thy God". Cp. 25. 17, 36, 43.

33 thee. Some codices, with Sam., Onk., Jon., Sept., Syr., and Vulg., read "you". **vex** = oppress. **34 But.** This is better omitted.

unto you. A.V., 1611, omitted these words. **as thyself.** Cp. v. 18. **ye were strangers.** Occurs four times in the Pentateuch: Ex. 22. 21; 23. 9. Lev. 19. 34. Deut. 10. 19.

35 meteyard = measures of length or dimension.

Weight = measures of weight. **Measure** = measures of capacity.

36 Just balances = Heb. balances of justice. Genitive of character. So with the other measures in this verse. Cp. Deut. 25.13-16. Prov. 11. 1; 16. 11; 20. 10, 23.

20: 1-27. UNLAWFUL DEFILEMENT.

- | | |
|--------|--------------------------------------|
| 1-6. | Molech and witchcraft. |
| 7. | Sanctification. |
| 8. | Charge as to obedience. |
| 9. | Death penalty: cursing parents. |
| 10-21. | Death penalty: criminal connections. |
| 22-25. | Charge as to obedience. |
| 26. | Sanctification. |
| 27. | Witchcraft. |

1 spake. See note on 5. 14.

2 Again. See Lev. 18. 21. This is so serious that it must be repeated. There, only a command; here, the penalty. **children.** Heb. sons.

Molech. The king-idol. See note on 18. 21, where this law follows that on incest; while here it precedes it.

3 man. Heb. *'ish*. Ap. 14. iii. **holy.** See note on Ex. 3. 8.

4 the = that.

5 family. Cp. Ezek. 18. 2, and note the contrast. Jer. 31. 29.

6 And the ^osoul that turneth after such as have ^ofamiliar spirits, and after *those having occult knowledge*, to go a whoring after them, **I** will even set **My** face against that soul, and will cut him off from among his People.

7 Sanctify yourselves therefore, and be ye ³holy: for **I am** ^othe LORD your God.

8 And ye shall keep **My** statutes, and do them: **I am** ^othe LORD Which sanctify you.

9 For ^oevery one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his *penalty shall be* upon him.

10 And the man that committeth adultery with *another* man's wife, *even he* that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.

11 And the man that lieth with his ^ofather's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their *penalty shall be* upon them.

12 And if a man lie with his ^odaughter in law, both of them shall surely be put to death: they have wrought confusion; their *penalty shall be* upon them.

13 If a man also lie with *a male*, as he lieth with a woman, both of them have committed an ^oabomination: they shall surely be put to death; their ^oblood *shall be* upon them.

14 And if a man take a ^owife and her mother, *it is a disgraceful thing*: they shall be *burnt up in judgment* with fire, both he and they; that there be no *disgraceful thing* among you.

15 And if a man lie with a ^obeast, he shall surely be put to death: and ye shall slay the beast.

16 And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their *penalty shall be* upon them.

17 And if a man shall take his ^osister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; *it is a disgraceful thing*; and they shall be cut off in the ^osight of their People: he hath uncovered his sister's nakedness; he shall bear his *perverseness*.

18 And if a man shall lie with a woman having her ^osickness, and shall uncover her nakedness; he hath discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their People.

19 And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: for he uncovereth his near kin: they shall bear their *perverseness*.

20 And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their *penalty*; they shall die childless.

21 And if a man shall take his brother's wife, *it is* an unclean

6 soul. Heb. *nephesh*. Ap. 13. **familiar spirits.** See note on 19. 31. **wizards.** See note on 19. 31.

7 the LORD [Heb. Jehovah] your God [Heb. Elohim]. Some codices, with Sam. and Sept., read. "I am holy, Jehovah your God".

8 the LORD Which sanctify you = *Jehovah Mekad-dishkem*, one of the Jehovah titles. See Ap. 4.

9 every one. Heb. 'ish 'ish. Ap. 14. ii. **blood.** Fig. *Metalepsis*, Ap. 6. "bloods", put by Fig. *Metonymy* (of Adjunct) for guilt, and "guilt" put by Fig. *Metonymy* (of Cause) for penalty.

11 father's wife. See 18. 8. **12** daughter in law. See 18. 15.

13 mankind. Heb. "male". See 18. 22. **abomination.** See note on 18. 22. **14** wife and her mother. See ch. 18. 17.

wickedness = disgraceful thing. Heb. *chesed* (Ap. 44. xiv). *Chesed* is a *Homonym*: i.e. another word, spelt the same. It means (1) *mercy, grace, goodness* (Gen. 24. 12. 2 Sam. 7. 15. 1 Chron. 19. 2. 2 Chron. 6. 14. Job 37. 13. Ps. 103. 4, 8, 11, &c. But here (2) it is *chesed*, a *disgraceful* or *reproachful* thing. It is so taken here and in Prov. 14. 34.

burnt = burnt up: i.e. in judgment. Heb. *saraph*. Ap. 43. I. viii.

15 beast. See 18. 23. **17** sister. See 18. 9. **sight of their People.** A special penalty is attached to this disgraceful thing. **iniquity** = perverseness. Heb. 'avon. Ap. 44. iii.

18 sickness. See 15. 24; 18. 19.

20 sin = penalty. Put by Fig. *Metonymy* (of Cause). Ap. 6.

22 spue. Cp. 18. 28, where it is rendered "vomit".

23 manners = statutes. It was this that brought down the judgment of extermination. No other remedy would do. These nations were descended from the *nephilim* (see Ap. 25), who like those who were destroyed by the Flood, were "after that" (Gen. 6. 4) to be destroyed by the sword of Israel. **nation.** Some codices, with Sam., Onk., Sept., Syr., and Vulg., read "nations" (pl.).

25 difference = separation, as in verse 24. Cp. 10. 10; 11. 47.

souls. Heb. pl. of *nephesh*. Ap. 13. **26** severed = separated, as in verses 24 and 25. **27** familiar spirit. See note on 19. 31.

thing: he hath uncovered his brother's nakedness; they shall be childless.

22 Ye shall therefore keep all **My** statutes, and all **My** judgments, and do them: that the land, whither **I** bring you to dwell therein, ^ospue you not out.

23 And ye shall not walk in the *statutes* of the *nations*, which **I** cast out before you: for they committed all these things, and therefore **I** abhorred them.

24 But **I** have said unto you, Ye shall inherit their land, and **I** will give it unto you to possess *it*, a land that floweth with milk and honey: **I am** the LORD your God, Which have separated you from *other* people.

25 Ye shall therefore put *separation* between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your ^osouls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which **I** have separated from you as unclean.

26 And ye shall be ³holy unto **Me**: for **I** the LORD *am* holy, and have *separated* you from *other* people, that ye should be **Mine**.

27 A man also or woman that hath a ^ofamiliar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their *penalty shall be* upon them.' "

21 And the LORD ^osaid unto Moses, “Speak unto ^othe priests the sons of Aaron, and say unto them, ‘There shall none be defiled for *a dead soul* among his people:

2 But for his *flesh*, that is near unto him, *that is*, for his mother, and for his father, and for his son, and for his daughter, and for his brother,

3 And for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled.

4 *But* he shall not defile himself [*for his wife*], being *a leader* [*a priest*] among his people, to profane himself.

5 They shall not make baldness upon their head, neither shall they ^oshave off *their whiskers*, nor make any cuttings in their flesh.

6 They shall be *a separate set* unto their God, and not profane the name of their God: for the ^oofferings of the LORD made by fire, *and the food* ^oof their God, they do *bring near*: therefore they shall be ^oholy.

7 They shall not take a wife *that is* a whore, or profane; neither shall they take a woman put away from her husband: for *he is* ^oholy unto his God.

8 Thou shalt sanctify him therefore; for he ^ooffereth the bread of thy God: he shall be ^oholy unto thee: for **I** the LORD, **Which** sanctify you, *am* holy.

9 And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be *burnt up* with fire.

10 And *he that is* the ^ohigh priest among his brethren, upon whose head the anointing oil was poured, and that is ^oconsecrated to put on the garments, shall not uncover his head, nor ^orend his clothes;

11 Neither shall he go in to any *dead soul*: nor defile himself for his father, or for his mother;

12 Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the *consecration* of the anointing oil of his God *is* upon him: **I am** the LORD.

13 And he shall take a wife in her virginity.

14 A widow, or a divorced woman, or profane, *or* an harlot, these shall he not take: but he shall take a virgin of his own people to wife.

15 Neither shall he profane his seed among his people: for **I** the LORD do sanctify him.’ ”

16 And the LORD ^ospake unto Moses, saying,

17 “Speak unto Aaron, saying, ‘Whosoever *he be* of thy seed in their *posterity* that hath *any* blemish, let him not approach to ^o*bring near* the ^o*food* of his God.

18 For whatsoever man *he be* that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath *any deformity of the nose*, or *any thing excessive*,

19 Or a man that is brokenfooted, or brokenhanded,

21: 1--22: 31. PRIESTHOOD.

21: 1--22: 16 Persons.
22: 17-33. Offerings.

21: 1--22: 16. PERSONS.

21: 1-15. Defilements (mourning).
21: 16-24. Blemishes..
22: 1-16. Defilements (uncleanness).

21: 1-15. DEFILEMENTS (Mourning).

1-5. Relations.
6. Reasons.
7-. Wife.
-7, 8. Reason.
9. Daughter.
10-12. Parents.
-12. Reason.
13-15-. Wife.
-15. Reason.

- 1** the LORD. Heb. Jehovah. Ap. 4. said. See note on 5. 14.
the priests the sons of Aaron. Occurs only here. In all the other seven passages it is in Heb. "the sons of Aaron, the priests". See Lev. 1. 5.
the dead = a dead soul. Heb. *nephesh*. See Ap. 13, and note on 19. 28.
2 kin = flesh.
4 defile himself [for his wife]. Fig. *Ellipsis*. Ap. 6.
a chief = a lord, or leader. Heb. *ba'al*. Supply Fig. *Ellipsis* (Ap. 6) [a priest].
5 shave. Forbidden to the Israelites; but in Egypt a disgrace not to shave. See Gen. 41. 14. 1 Sam. 10. 4, 5.
the corner of their beard = their whiskers.
6 holy = set apart, or separate. See note on Ex. 3. 5. Here, a singular noun = a separated set. God. Heb. Elohim. Ap. 4.
offerings = Heb. *'ishsheh*. Ap. 43. II. xi.
bread = food of all kinds. Put by Fig. *Synecdoche* (of Species). Ap. 6. See note on 3. 11. of their God. Genitive of relation. Ap. 17.
offer = bring near. Heb. *karab*, Ap. 43. I. i.
holy. See note on Ex. 3. 5.
8 **I** the LORD, **Which**, &c. = Jehovah title. See note on 20. 8, and Ap. 4.
9 burnt = burnt up Heb. *saraph*. Ap. 43. I. viii.
10 high priest. See note on 4. 3.
consecrated. See note on Ex. 28. 41. Lev. 9.17.
rend. See notes on 10. 6; 13. 45.
11 dead body = dead soul. Heb. "dead *nephesh*". The opposite of "living soul" in Gen. 2. 7. See note on 19. 28, and Ap. 13.
12 crown = consecration : i. e. = Nazariteship.

16-24. BLEMISHES.

- 16** spake. See note on 5. 14.
17 generations = posterity.
18 flat = any deformity (of the nose).
any thing superfluous = any thing over long or excessive. Cp. 22. 23.

20 Or crookback, or a dwarf, or that hath *defective vision*, or be scurvy, or scabbed, or hath his stones broken;

21 No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the ¹⁷*food* of his God.

22 He shall eat the bread of his God, *both* of the most ⁶holy, and of the holy.

23 Only he shall not go in unto the vail, nor come nigh unto the altar, because he hath a blemish; that he profane not **My** sanctuaries: for **I** the LORD do sanctify them.' ”

24 And Moses told *it* unto Aaron, and to his sons, and unto all the *sons* of Israel.

22 And the LORD ^ospake unto Moses, saying,

2 “Speak unto Aaron and to his sons, that they separate themselves ^ofrom the ^oholy things of the *sons* of Israel, and that they profane not **My** holy name *in those things* which they ^ohallow unto **Me**: **I am** the LORD.

3 Say unto them, ‘Whosoever *he be* of all your seed among your generations, that goeth unto the holy things, which the ²*sons* of Israel ²hallow unto the LORD, having his uncleanness upon him, that ^osoul shall be ^ocut off from **My** presence: **I am** the LORD.

4 What man soever of the seed of Aaron *is* a leper, or hath a running issue; he shall not eat of the ²holy things, until he be clean. And whoso toucheth any thing *that is* unclean by ^othe dead, or a man whose ^oseed goeth from him;

5 Or whosoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he hath;

6 The ^osoul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he *bathe* his flesh with water.

7 And when the sun is down, he shall be clean, and shall afterward eat of the holy things; because *it is* his food.

8 That which dieth of itself, or is torn *with beasts*, he shall not eat to defile himself therewith: **I am** the LORD.

9 They shall therefore *observe My charge*, lest they bear *penalty* for it, and die therefore, if they profane it: **I** the LORD do sanctify them.

10 There shall no stranger eat *of* the holy thing: a sojourner of the priest, or an hired servant, shall not eat *of* the holy thing.

11 But if the priest buy *any heathen slave* with his money, *the slave so bought* shall eat of it, and he that is born in his house: they shall eat of his *food*.

12 If the priest's daughter also be *married* unto *an Israelite, but not of Aaron's seed*, she may not eat of a *heave offering* of the holy things.

20 blemish in his eye = defective vision, or cataract.

24 children. Heb. sons.

22: 1-16. DEFILEMENTS (UNCLEANNES).

1, 2-	General.
-2.	Reason.
3-	Uncleanness.
-3.	Reason.
4-8-	Leprous, &c.
-8.	Reason.
9-16-	Strangers.
-16.	Reason.

1 the LORD. Heb. Jehovah. Ap. 4. **spake.** See note on 5. 14.

2 from. When subject to the following disabilities.

holy. See note on Ex. 3. 15.

children. Heb. sons. **hallow.** See note on 12. 4.

3 soul. Heb. *nepshesh*. Ap. 13. Here rendered "soul", but in 21. 11 inaccurately rendered "body". See note on 19. 28.

cut off from My presence. Occurs only here in the Pentateuch; elsewhere, "cut off from his people". See note on 7. 20. Accounted for here by the seriousness of the offence.

4 the dead. Heb. *nepshesh* (Ap. 13), rendered "soul" in preceding verse. Heb = "a dead soul". Cp. v. 11. **seed goeth.** See 15. 16.

6 soul. Heb. *nepshesh*. (Ap. 13.) Here again rendered soul. See vv. 3, 4; 21. 11, and note on 19. 28.

wash = bathe. See note on 14. 9.

9 keep **Mine ordinance** = observe My observance. Fig. *Polyptoton*, Ap. 6. for emphasis. Cp. 18. 30. **ordinance** = charge.

sin = penalty. Put by Fig. *Metonymy* (of Cause). Ap. 6.

11 soul. Heb. *nepshesh* (Ap. 13). Here put by Fig. *Synecdoche* (of Part), for "any person", i.e. a heathen slave.

he = the slave so bought. Emphatic.

meat = Fig. *Metonymy* (of Species), for any kind of food. Ap. 6.

12 a stranger = a man (Heb. *'ish*. Ap. 14. ii.), i.e. an Israelite, but not of Aaron's seed (Num. 16, 40).

offering = heave offering. Heb. *terumah*. Ap. 43. II. viii.

14 unwittingly: i.e. through ignorance. See 4. 2, 22, 27; 5. 15, 18.

15 offer = offer up, as a heave offering. Heb. *rum*. Ap. 43. I. ix.

16 iniquity = penalty. Put by Fig. *Metonymy* (of Cause). Ap. 6. Heb. *'avon*. Ap. 44. iii.

trespass. Heb. *'asam*. Ap. 44. ii.

I the LORD do sanctify. A Jehovah title. See note on 21. 8, and Ap. 4.

13 But if the priest's daughter be a widow, or divorced, and have no child, and is returned unto her father's house, as in her youth, she shall eat of her father's meat: but there shall no stranger eat thereof.

14 And if a man eat *of* the holy thing *through ignorance*, then he shall put the fifth *part* thereof unto it, and shall give *it* unto the priest with the holy thing.

15 And they shall not profane the holy things of the ³*sons* of Israel, which they *offer up, as a heave offering* unto the LORD;

16 Or suffer them to bear the *penalty* of ^otrespass, when they eat their holy things: for **I** the LORD do sanctify them.' ”

17 And the LORD ¹spake unto Moses, saying,

18 “Speak unto Aaron, and to his sons, and unto all the ³sons of Israel, and say unto them, ‘*What man soever he be* of the house of Israel, or of the strangers in Israel, that will *bring near* his ^ooblation for all his vows, and for all his ^ofreewill offerings, which they will *bring near* unto the LORD for a burnt offering;

19 *Ye shall offer for your acceptance* a male without blemish, of the beeves, of the sheep, or of the goats.

20 *But* whatsoever hath a blemish, *that* shall ye not ¹⁸*bring near*: for it shall not be acceptable for you.

21 And whosoever ¹⁸*bringeth near* a sacrifice of peace offerings unto the LORD to accomplish *his* vow, or a freewill offering in beeves or sheep, it shall be perfect to be accepted; there shall be no blemish therein.

22 Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not ¹⁸*bring near* these unto the LORD, nor make an ^ooffering by fire of them upon the altar unto the LORD.

23 Either a bullock or a lamb that hath any thing superfluous or lacking in his parts, that mayest thou *prepare for* a freewill offering; but for a vow it shall not be accepted.

24 Ye shall not ¹⁸*bring near* unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make *any offering thereof* in your land.

25 Neither from a stranger's hand shall ye ¹⁸*bring near* the *food* ^oof your God of any of these; because their corruption *is* in them, *and* blemishes *be* in them: they shall not be accepted for you.’ ”

26 And the LORD ¹spake unto Moses, saying,

27 “When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for an *approach offering* made by fire unto the LORD.

28 And *whether it be* ^ocow or ewe, ye shall not kill *it* and her young both in one day.

29 And when ye will *kill an offering as a sacrifice* of thanksgiving unto the LORD, offer *it* ¹⁹*for your acceptance*.

30 On the same day it shall be eaten up; ye shall leave none of it until the morrow: I am the LORD.

31 Therefore shall ye keep my commandments, and do them: **I am** the LORD.

32 Neither shall ye profane **My** ^oholy name; but **I** will be hallowed among the ³sons of Israel: **I am** the LORD which hallow you,

33 That ^obrought you out of the land of Egypt, to be your God: **I am** the LORD.”

23 And the LORD ^ospake unto Moses, saying,

2 “Speak unto the *sons* of Israel, and say unto them, ‘Concerning the ^ofeasts of the LORD, which ye shall *cause*

17-33. OFFERINGS.

17, 18-.	General charge.
-18-21.	Burnt offerings and Peace offerings.
22-25.	Offerings; their perfection.
26-28.	Offerings; their age.
29, 30.	Meal offerings.
31-33.	General charge.

18 **Whatsoever** = what man soever. Heb. *'ish 'tsh*. Ap. 14. ii.

offer = bring near. Heb. *karab*. Ap. 43. I. i.

oblation = Heb. *korban*. Ap. 43. II. i. Translated "offering", 3. 7, 14; 7. 12; 17. 4, &c.

freewill offerings. Cp. Ps. 40. 8. John 10. 17, 18; 17. 4. Phil. 2. 7, 8.

19 **at your own will** = for your acceptance. So rendered in vv. 20, 21, 25, 27: see note on 1. 3. For this kind of offering, see note on 7. 15, 16.

22 **offering**. Heb. *'ishsheh*. Ap. 43. II. xi.

23 **offer** = prepare. Heb. *'asah*. Ap. 43. I. iii.

25 **bread** = food. Fig. *Synecdoche* (of Species), put for all kinds of food.

Ap. 6. **of**. Genitive of relation. Ap. 17. **God**. Heb. *Elohim*. Ap. 4.

27 **offerings approach offering**. Heb. *korban*. Ap. 43. I. i.

28 **cow**. Heb. *shor*, rendered "cow" only here and Num. 18. 17.

29 **offer a sacrifice** = kill [an offering] as a sacrifice. Ap. 43. I. iv., and II. xii.

32 **holy** = set apart. See note on Ex. 3. 5.

hallowed ... hallow = set apart. See note on Ex. 3. 5.

33 **brought you out**. See note on 11. 45.

23: 1-26: 3. JEHOVAH'S FEASTS.

23: 1-44.	Weekly and annual.
24: 1-9.	Repetitions from Exodus.
24: 10-23.	Episode of blasphemers.
25: 1-55.	Sabbatic and jubilee.
26: 1, 2.	Repetitions from Exodus.

23: 1-44. WEEKLY AND ANNUAL FEASTS.

1, 2.	General charge.
3.	Seventh day (sabbath rest).
4.	General charge.
5-8.	Passover.
9-14.	Unleaven bread. } } Harvest.
15-21.	Pentecost. } } Trumpets.
22.	Harvest.
23-25.	Trumpets. } } Atonement.
26-32.	Atonement.
33-36.	Tabernacles.
37, 38.	General charge.
39-43.	Seventh month. (Booths.)
44.	General charge.

1 **the LORD**. Heb. *Jehovah*. Ap. 4.

spake. See note on 5. 14.

2 **children**. Heb. *sons*.

feasts of the LORD. This was their primal name; but in the day of Christ's rejection they had become "feasts of the Jews". John 5. 1; 2. 13; 6. 4; 11. 55.

proclaim. Cause to be [publicly] heard. Occurs outside the Pentateuch only in Nehemiah. **holy**. See note on Ex. 3. 5.

convocation = a calling together, assembly.

3 **sabbath of rest**. See note on Ex. 16. 23.

to be publicly heard to be ^oholy *assembly*, even these are **My** feasts.

3 Six days shall work be done: but the seventh day is the ^osabbath of rest, an holy *assembly*; ye shall do no work *therein*: *it is* the sabbath of the LORD in all your dwellings.

4 ^oThese *are* the ^ofeasts of the LORD, *even* holy ²*assemblies*, which ye shall ²proclaim in their seasons.

5 In the fourteenth *day* of the ^ofirst month ^oat even *is* ^othe LORD's passover.

6 And on the fifteenth *day* of the same month *is* the feast of ^ounleavened bread unto the LORD: seven days ye must eat unleavened bread.

7 In the first day ye shall have an holy ²*assembly*: ye shall do no *laborious* work *therein*.

8 But ye shall *bring near* an ^ooffering made by fire unto the LORD seven days: *and on* the seventh day is an holy *assembly*: ye shall do no ⁷*laborious* work *therein*.' ”

9 And the LORD ¹spake unto Moses, saying,

10 “Speak unto the ²*sons* of Israel, and say unto them, ^o“When ye be come into the land which **I** give unto you, and shall reap the harvest thereof, then ye shall bring a ^osheaf of the firstfruits of your harvest unto the priest:

11 And he shall ^owave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

12 And ye shall *prepare* ^othat day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD.

13 And the meat offering thereof *shall be* two tenth deals of fine flour mingled with oil, an ⁸offering made by fire unto the LORD *for a savour of satisfaction*: and the drink offering thereof *shall be* of *fermented wine*, the fourth *part* of an hin.

14 And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an ^ooffering unto your God: *it shall be* a ^ostatute for ever throughout your generations in all your dwellings.

15 And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the ¹¹wave offering; *seven weeks* shall be complete:

16 Even unto the morrow after the seventh sabbath shall ye number ^ofifty days; and ye shall ⁸*bring near* a new *meal offering* unto the LORD.

17 Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baken ^owith leaven; *they are* the firstfruits unto the LORD.

18 And ye shall *bring near* with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be *for* a burnt offering unto the LORD, with their meat offering, and their drink offerings, *even* an ⁸offering made by fire, of ¹³*savour of satisfaction* unto the LORD.

19 Then ye shall *prepare* one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings.

4 **These are the feasts:** thus marking the sabbath offering as distinct. **feasts** = Heb. appointed seasons.

feasts of the LORD. This was their true character. But in our Lord's day they had degenerated into "feasts of the Jews" (John 2. 13; 5. 1; 6. 4; 11. 55).

5 first month: called in Pentateuch "Abib" (Ex. 13.4; 23. 15; 34. 18. Deut. 16. 1); and "Nisan" in later books (Neh. 2. 1. Est. 3, 7) = about beginning of April. **at even** : any time from sunset of one day till sunrise of the second day. Heb. "between the evenings".

the LORD'S [Heb. Jehovah's] **passover.** This is the first of the Feasts; Tabernacles is the seventh. First, redemption ; last, rest. Redemption is the title to rest.

6 unleavened. Note the exception in v. 17, and see note there.

7 servile = laborious. **8 offer** = bring near. Heb. *karab.* **Ap. 43. I. offering.** Heb. *'ishsheh.* **Ap. 43. II. xi.** **in.** Some codices, with Sam., Sept., Syr., and Vulg., read "and on (or in)".

10 When ye be come. See note on 14. 34. **sheaf.** The Antitype is Christ, the firstfruits. 1 Cor. 15. 23.

11 wave. See note on Ex. 29. 27.

12 offer = prepare. Heb. *'asah.* **Ap. 43. I. iii.** **that day.** All these offerings were without leaven. Cp. v. 17.

13 sweet savour = savour of satisfaction. See note on Gen. 8. 21.

wine. Heb. *yayin.* **Ap. 27. 1.** **14 offering.** Heb. *korban.* See **Ap. 43. II. i.** **God.** Heb. *Elohim.* **Ap. 4.**

statute for ever. See v. 21; 3.17; 6. 18, 22; 7. 34; 10. 9,15; 24. 8, 9. Ex. 12. 14; 29. 28; 30. 21. Num. 18. 8, 11, 19. Jer. 5. 22, &c.

15 seven sabbaths = seven weeks. Cp. Luke 18. 12. Matt. 28. 1. Hence the name "feast of weeks" in Old Testament. Ex. 34. 22. Deut. 16. 10, 16. 2 Chron. 8. 13.

16 fifty days. Hence the name Pentecost. Acts 2. 1; 20. 16. 1 Cor. 16. 8.

meat offering = meal offering. See note on 2. 1.

17 with leaven. This great exception is made because the antitype is not Christ but human kind, and not without sin. "They that are Christ's",

1 Cor. 15. 23. Cp. vv. 6 and 10 above.

19 sacrifice = prepare ; same as "offer" in v. 12.

22 harvest. In the Antitype = "the end" or the remainder. 1 Cor. 15. 24.

20 And the priest shall ^owave them with the bread of the firstfruits *for* a wave offering before the LORD, with the two lambs: they shall be ²holy to the LORD for the priest.

21 And ye shall ²proclaim on the selfsame day, *that* it may be an holy ²*assembly* unto you: ye shall do no ⁷*laborious* work *therein*: *it shall be* ¹⁴a statute for ever in all your dwellings throughout your generations.

22 And when ye reap the ^oharvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto the poor, and to the stranger: **I am** the LORD your God.' ”

23 And the LORD ¹spake unto Moses, saying,

24 “Speak unto the ²*sons* of Israel, saying, ‘In the seventh month, in the first *day* of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy *assembly*.

25 Ye shall do no ⁷laborious work *therein*: but ye shall ⁸bring near an ⁸offering made by fire unto the LORD.’ ”

26 And the LORD ¹spake unto Moses, saying,

27 “Also on the tenth *day* of this seventh month *there shall be* a day of ^oatonement: *it shall be* an ²holy ²assembly unto you; and ye shall *humble yourselves*, and ²⁵bring near an offering made by fire unto the LORD.

28 And ye shall do no work in that same day: for *it is* a day of ²⁷atonement, to make an atonement for you before the LORD your God.

29 For whatsoever *person it be* that shall not be *humbled* in that same day, he shall be ^ocut off from among his people.

30 And whatsoever ²⁹person *it be* that doeth any work in that same day, the same *person* will **I** destroy from among his people.

31 Ye shall do no manner of *work therefore*: *it shall be* a ¹⁴statute for ever throughout your generations in all your dwellings.

32 *It shall be* unto you a sabbath of rest, and ye shall ²⁷humble ²⁷yourselves: in the ninth *day* of the month at even, from even unto even, shall ye ^ocelebrate your sabbath.”

33 And the LORD ¹spake unto Moses, saying,

34 “Speak unto the ²sons of Israel, saying, ‘The fifteenth day of this seventh month *shall be* the feast of *booths* for seven days unto the LORD.

35 On the first day *shall be* an holy ²assembly: ye shall do no *laborious* work *therein*.

36 Seven days ye shall ⁸bring near ⁸an offering made by fire unto the LORD: *and on* the eighth day shall be an holy ²assembly unto you; and ye shall ²⁵bring near ²⁵an offering made by fire unto the LORD: *it is* a solemn assembly; *and* ye shall do no ⁷laborious work *therein*.

37 ^oThese *are* the feasts of the LORD, which ye shall ²proclaim *to be* holy ²assemblies, to ³⁶bring near an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day:

38 Beside the *sacrifices offered on the sabbaths* of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD.

39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a *festival* unto the LORD seven days: on the first day *shall be* a sabbath, and on the eighth day *shall be* a sabbath.

40 And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice *in the presence of* the LORD your God seven days.

27 atonement. See note on Ex. 29. 33.

afflict = humble. **your souls** = yourselves. Heb. *nephesh*. Ap. 13.

29 soul = person. Heb. *nephesh*. Ap. 13.

afflicted = humbled. Put by Fig. *Metonymy* (of the Adjunct), for the outward sign of it. Ap. 6. **cut off.** See note on 7. 20.

31 work. Some codices, with Sam., Syr., and "Vulg.", add "therefore".

32 celebrate your sabbath. See note on Ex. 16. 23.

34 tabernacles = booths. Heb. *sukkoth* = a lodge in a garden. Isa. 1. 8, "cottage". **35 servile** = laborious.

36 on. Some codices, with Sam., Sept., Syr., and Vulg., read "and on".

37 These are the feasts of the LORD : viz. the above-mentioned festivals. See Structure (23. 1, p. 165).

38 sabbaths. Put by Fig. *Metonymy* (of the Adjunct), Ap. 6. for the sacrifices offered on the sabbath. See note on 25. 6.

39 feast = festival.

40 before the LORD. Heb. before the face of Jehovah (Ap. 4.) Fig. *Pleonasm*. Ap. 6. = in the presence of. **41 in** = throughout.

42 in booths. In Heb., the verse begins and ends with these words, for emphasis, by the Fig. *Epanadiplosis*. Ap. 6.

44 declared: according to verse 2. **feasts** = appointed seasons.

24: 1-9. REPETITIONS FROM EXODUS.

1 the LORD. Heb. Jehovah. Ap. 4. **spake.** See note on 5. 14.

2 Command. Only twice, here and in 6. 9, is the word "command" used for communicating. **children.** Heb. sons.

the light = the light-bearer or lamp-stand. Cp. Ex. 27. 20, 21.

3 of. Genitive of relation. = the vail relating to the testimony or ark of the covenant, i.e. the vail that is *before* it.

tabernacle = tent. Heb. *'ohel*. Ap. 40.

Aaron. Some codices, with Sam. and Onk., add "and his sons", as in v. 9. **statute for ever.** See 23. 14, and note on 3. 17.

4 candlestick = light-holder as v. 2 above, and Gen. 1. 14, &c. The word "pure" here = purified or ceremonially cleansed : i.e. not for common uses.

41 And ye shall keep *it* a ³⁹festival unto the LORD seven days in the year. *It shall be* a statute for ever *throughout* your generations: ye shall celebrate *it* in the seventh month.

42 Ye shall dwell ^oin booths seven days; all that are Israelites born shall dwell in booths:

43 That your generations may know that **I** made the ²sons of Israel to dwell in booths, when I brought them out of the land of Egypt: **I am** the LORD your God.’ ”

44 And Moses ^odeclared unto the ²sons of Israel the *appointed seasons* of the LORD.

24 And the LORD ^ospake unto Moses, saying,

2 ^o“Command the *sons* of Israel, that they bring unto thee pure oil olive beaten for *the lamp-stand*, to cause the lamps to burn continually.

3 Without the vail *that is before the ark of the covenant*, in the *tent* of the congregation, shall ^oAaron [*and his sons*] order *it* from the evening unto the morning before the LORD continually: *it shall be* a ^ostatute for ever in your generations.

4 He shall order the lamps upon the *ceremonially cleansed lamp-stand* before the LORD continually.

5 And thou shalt take fine flour, and bake twelve cakes thereof: ^otwo ^otenth deals shall be in one cake.

6 And thou shalt set them in two *piles*, six on a *pile*, upon the *ceremonial clean* table ^obefore the LORD.

7 And thou shalt put pure frankincense upon *each* ⁶*pile*, that it may be on the bread for a memorial, *even* an ^ooffering made by fire unto the LORD.

8 *On the holy Sabbath day* he shall set it in order before the LORD continually, *being taken* from the ²*sons* of Israel by an everlasting covenant.

9 And it shall be Aaron's and his sons'; and they shall ^oeat it in the ^oholy place: for *it is* most holy unto him of the ⁷offerings of the LORD made by fire by a perpetual statute."

10 And the son of an Israelitish woman, whose father *was* an Egyptian, went out among the ²*sons* of Israel: and this son of the Israelitish woman and *a man an Israelite* ^ostrove together in the camp;

11 And the Israelitish woman's son ^oblasphemed ^othe name of *the LORD*, and cursed. And they brought him unto Moses: (and his mother's name *was* Shelomith, the daughter of Dibri, of the tribe of ^oDan:)

12 And they put him in ward, that the mind of the LORD might be shewed them.

13 And the LORD ¹spake unto Moses, saying,

14 "Bring forth him that hath cursed without the camp; and let all that heard *him* ^olay their hands upon his head, and let all the congregation ^ostone him.

15 And thou shalt speak unto the ²*sons* of Israel, saying, 'Whosoever curseth his God shall *bear his penalty*.

16 And he that blasphemeth the name of the LORD, he shall surely be put to death, *and* all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he ¹¹blasphemeth the name of *the LORD*, shall be put to death.

17 And he that killeth ^oany man shall surely be put to death.

18 And he that killeth *the soul* shall make it good; *soul for soul*.

19 And if a man cause a blemish in his neighbour; *according as* he hath done, so shall it be done to him;

20 Breach for breach, eye for eye, tooth for tooth: ¹⁹*according as* he hath caused a blemish in a man, so shall it be done to him *again*.

21 And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death.

22 Ye shall have one *regulation*, as well for the stranger, as for one of your own country: for *I am* the LORD your God.' "

23 And Moses spake to the ²*sons* of Israel, that they should bring forth him that had cursed out of the camp, and ¹⁴stone

5 two. Only one required for the ordinary meal offering (Ex. 29. 40. Num. 15. 4; 28. 9, 13, &c). **tenth deals.** See Ap. 51. III. 3.

6 rows = piles. row = pile. pure = purified or ceremonially cleansed. Cp. v. 4. **before the LORD :** i.e. in the holy place. Hence called "the table of the presence" (Num. 4. 7), and the cakes called "the bread of the presence" (Ex. 25. 30; 35. 13; 39. 36). The word "shewbread" taken from the Vulgate, and Luther, does not correctly represent the Hebrew name. The use of this word quite hides the Hebrew expression "bread of ordering" (set in order), "the sets of bread", "the table set in order", in 1 Chron. 9. 32; 23. 29. 2 Chron. 13. 11. Neh. 10. 33; and the table in 2 Chron. 29. 18. These Hebrew expressions are based on and derived from this verse. **7 offering.** Heb. 'ishsheh. Ap. 43. II. xi

8 Every sabbath. Heb. "on the day of the sabbath, on the day of the sabbath", Fig. *Epizeuxis*. Ap. 6. = on the holy sabbath day. Cp. 1 Chron. 9. 32. **9 eat it in the holy place.** Eight things were thus consumed by the priests. See note on 7, 9. **holy.** See note on Ex. 3. 5.

10-23. EPISODE OF THE BLASPHEMER.

10 a man of Israel. Heb. a man ('ish, Ap. 14. ii.) an Israelite. Jewish tradition says he was a Danite.

strove together. Cp. Ex. 2. 13. The Chald. version says the semi-Egyptian strove to encamp in the tribe of Dan.

11 blasphemed, &c. Cp. Gen. 4. 24. Hence the use of "the name" instead of "Jehovah". **the name,** or supply *Ellipsis* (Ap. 6. iii. a) from v. 16. Dan, another sad blot on this tribe.

14 lay their hands upon. Done only in the case of a blasphemer.

stone him. Nine persons stoned (see Ap. 10):
 The blasphemer, Lev. 24. 14.
 The sabbath-breaker, Num. 15. 36.
 Achan, Josh. 7. 25.
 Abimelech, Judg. 9. 53.
 Adoram, 1 Kings 12. 18 (2 Chron. 10. 18).
 Naboth, 1 Kings 21. 13.
 Zechariah, 2 Chron. 24. 21.
 Stephen, Acts 7. 58.
 Paul, Acts 14. 19 (2 Cor. 11. 25).

16 bear his sin. Fig. *Metonymy* (of the Cause). Ap. 6 "sin" (*chat'a*, Ap. 44. i.) being put for its penalty.

17 any man = the soul (Heb. *nephesh*. Ap. 13) of a man. Heb. 'adam.

18 a beast = the soul (Heb. *nephesh*. Ap. 13).

beast for beast = soul for soul (Heb. *nephesh*. Ap. 13).

19 as = according as.

22 manner of law = rule or regulation. Heb. *mishpat* = judgment.

25: 1-55. SABBATIC AND JUBILEE YEARS.

1, 2. The sabbatic year.
 3-7. The six years.
 8-13. The jubilee year.
 14-55. The forty-nine years.

1 the LORD. Heb. Jehovah. Ap. 4. **spake.** See note on 5. 14.
mount Sinai. See note in title "Leviticus"; not out of the tabernacle.
2 children. Heb. sons. **When, &c.** See note on 14. 34.
keep a sabbath. Heb. sabbath a sabbatizing. Fig. *Polyptoton*. Ap. 6. For emphasis = keep a sacred sabbath.

him with stones. And the ²*sons* of Israel did ¹⁹*according as* the LORD commanded Moses.

25 And the LORD ^ospake unto Moses in ^omount Sinai, saying,
2 "Speak unto the *sons* of Israel, and say unto them, ^o"When ye come into the land which **I** give you, then shall the land *keep a sacred Sabbath* unto the LORD.

3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;

4 But in the seventh year shall be a ^osabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.

5 That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine *unpruned*: for it is a year of ⁴rest unto the land.

6 And the *fruits of the seventh year* of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee,

7 And for thy cattle, and for the beast that *are* in thy land, shall all the *profit* thereof be meat.

8 And thou shalt number ^oseven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

9 Then shalt thou cause the ^otrumpet of the jubile to sound on the tenth *day* of the seventh month, in the day of ^oatonement shall ye make the trumpet sound throughout all your land.

10 And ye shall *set apart* the fiftieth year, and ^oproclaim liberty throughout *all* the land unto all the inhabitants thereof: *it* shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

11 A jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather *the grapes* in it of thy vine undressed.

12 For *it is* the jubile; it shall be ^oholy unto you: ye shall eat the ⁷*profit* thereof out of the field.

13 In the year of this jubile ye shall return every ^oman unto his possession.

14 And if thou sell ought unto thy neighbour, or buyest *ought* of thy neighbour's hand, ye shall not *overreach* one another:

15 *In proportion* to the number of years after the jubile thou shalt buy of thy neighbour, *and* according unto the number of years of the fruits he shall sell unto thee:

16 ¹⁵*In proportion* to the multitude of years thou shalt ³⁶increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for *according* to the number of *the years* of the fruits doth he sell unto thee.

17 Ye shall not therefore oppress one another; but thou shalt fear thy God: for **I am** the LORD your God.

18 Wherefore ye shall do **My** statutes, and keep **My** judgments, and do them; and ye shall dwell in the land in *confidence*.

19 And the land shall yield her fruit, and he shall eat your fill, and dwell therein in safety.

20 And if ye shall say, ^oWhat shall we eat the seventh year? ^obehold, we shall not sow, nor gather in our ⁷*profit*:

3-7. THE SIX YEARS.

4 sabbath of rest. See note on Ex. 16. 23. **5 undressed** = unpruned.
6 sabbath. Put by Fig. *Metonymy* (of the Adjunct), Ap. 6, for the fruits of the seventh year. **7 increase** = gain or profit. Heb. *l'bu'ah*. So in vv. 12, 20; not in vv. 16, 36, 37.

8-13. THE JUBILEE YEAR.

8 seven sabbaths of years. $7 \times 7 = 49$. See Ap. 10.
9 trumpet = a curved horn of *jubilee*, i.e. of loud or joyful sound. Heb. *yobel*. First jubilee; the last at the Nativity (the 29th).
atonement. See note on Ex. 29. 33.
10 hallow-set apart. Heb. *chadash*. See note on Ex. 3. 5.
proclaim = cause public notice to be given.
12 holy. See note on Ex. 3. 5. **13 man.** Heb. *'ish*. Ap. 14. ii.

14-55. THE FORTY-NINE YEARS.

14-19. Goods.
20-22. Case of want.
23, 24. Land.
25-28. Case of poverty.
36-38. Money.
39-41. Cases of poverty.
42-46. Bondage.
47-55. Cases of poverty.

14-19. PARTING WITH GOODS.

14 oppress = overreach. **15 According** = in proportion. The estimation of value regulated by nearness of the jubilee. (So our estimation of value of earthly things governed by our sense of the nearness of Christ's coming.) **18 safety** = confidence.

20-22. CASE OF WANT.

20 What . . . ? Fig. *Erotosis*. Ap. 6. (A lesson for us. God's "I will" the answer to our "What ?"). **behold.** Fig. *Asterismos*. Ap. 6.

23, 24. PARTING WITH LAND.

23 for ever. Fig. *Synecdoche* (of the Whole), Ap. 6, as we say "in perpetuity" = absolutely or beyond recovery.
the land is Mine. Cp. Ex. 15. 17; Isa. 14. 8, 25; Jer. 2. 7; Ps. 10. 16; 78. 54. **24 grant** = give.
redemption = repurchase. Heb. *g'aal*. See note on Ex. 6. 6.
25 If. Some codices, with Sam., Sept., and Syr., read "And if".
waxen poor = brought low. **any of his kin** = his *goel*, or redeemer, next of kin. See note on Ex. 6. 6.
redeem = Heb. *g'aal*, buy back. See note on Ex. 6. 6.
26 none to redeem it = no redeemer.

21 Then **I** will command **My** blessing upon you in the sixth year, and it shall bring forth fruit for three years.

22 And ye shall sow the eighth year, and eat *yet* of old fruit until the ninth year; until her fruits come in ye shall eat of the old *store*.

23 The land shall not be sold *beyond recovery*: for ^othe land is **Mine**; for ye *are* strangers and sojourners with **Me**.

24 And in all the land of your possession ye shall *give* a *repurchase* for the land.

25 *And if* thy brother be *brought low*, and hath sold away *some* of his possession, and if *his next of kin* come to *buy it back*, then shall he *buy back* that which his brother sold.

26 And if the man have *no redeemer*, and himself be able to ²⁵*buy it back*;

27 Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession.

28 But if he be not able to restore *it* to him, then that which is sold shall remain in the hand of him that hath bought *it* until the year of jubile: and in the jubile it shall go out, and he shall ^oreturn unto his possession.

29 And if a man sell a dwelling house in a walled city, then he may ²⁵*buy it back* ^owithin a whole year after it is sold; *within* a full year may he ²⁵*buy it back*.

30 And if it be not ²⁵*bought back* ²⁹within the space of a full year, then the house that *is in a city that hath walls* shall be established ²³for ever to him that bought *it* throughout his generations: it shall not go out in the jubile.

31 But the houses of the villages which have no wall round about them shall be counted as the fields of the country: they may be ²⁵*bought back*, and they shall go out in the jubile.

32 Notwithstanding ^othe cities of the Levites, *and* the houses of the cities of their possession, may the Levites ²⁵*buy back* at any time.

33 And *If one of the Levites should not redeem*, then the house that was sold, and the city of his possession, shall go out in *the year of jubile*: for the houses of the cities of the Levites *are* their possession among the ²*sons* of Israel.

34 But the field of the suburbs of their cities may not be sold; for *it is* ^otheir perpetual possession.

35 And if thy brother be *brought low*, and *become feeble* with thee; then thou shalt relieve him: *yea, though he be* a stranger, or a sojourner; that he may live with thee.

36 Take thou no ^ousury of him, or ^oincrease: but fear thy God; that thy brother may live with thee.

37 Thou shalt not give him thy money upon ³⁶usury, nor lend him thy victuals for ³⁶increase.

38 *I am* the LORD your God, *Which* brought you forth out of the land of Egypt, to give you the land of Canaan, ^o*and* to be your God.

39 And if thy brother *that dwelleth* by thee be ²⁵*brought low*, and be ^osold unto thee; thou shalt not compel him to serve as a bondservant:

40 *But* as an hired servant, *and* as a sojourner, he shall be with thee, *and* shall serve thee unto the year of jubile:

41 And *then* shall he depart from thee, *both* he and his ²*sons* with him, and shall return unto his own family, and unto the possession of his fathers shall he return.

42 For they *are* My servants, which *I* ^obrought forth out of the land of Egypt: they shall not be sold *with the sale of a bondman*.

43 Thou shalt not rule over him with rigour; but shalt fear thy God.

28 **return.** The twelve loaves of ch. 24 were a witness as to the People ; the jubilee (ch. 25) as to the Land.

29-34. PARTING WITH A HOUSE.

29 **within a whole year** = within days, "days" being put by Fig. *Synecdoche* (of the Part), for a whole year of days. Ap. 6.

30 **the walled city** = a city that hath walls.

32 **the cities of the Levites.** Cp. the forty-eight cities, Num. 35. 1-8. Josh. 21. 1-8.

33 **if a man purchase of the Levites.** Should be "if one of the Levites should not redeem".

34 **their.** Some codices, with Onk., have "your".

35. CASE OF POVERTY.

35 **fallen in decay** = "his hands have become shaky" or become feeble.

36-38. MONEY OR USURY.

36 **usury** (Heb. *nashak*), is a charge on *money*.

increase (Heb. *tarbith* or *marbith*) is a charge on *goods*. See notes on v. 7 and 26. 4. These were the definitions of the authorities of the second temple.

38 **and to be your God.** Jehovah became their God, by giving them Canaan. Cp. 26. 45.

39-41. CASE OF POVERTY.

39 **sold**, as in 2 Kings 4. 1.

42-46. BONDAGE.

42 **brought forth.** Note the four occurrences of this expression in these two chapters: 26. 13, brought out to be free men (in relation to the Egyptians); 25.42 (in relation to fellow-Israelites); 25. 38, to be inheritors; and 25. 55, to be Jehovah's servants.

as bondmen. Heb. "with the sale of a bondman" : i.e. as "bondmen [are sold]".

47-55. CASE OF POVERTY.

49 **may redeem.** Cp. Neh. 5. 8.

44 Both thy bondmen, and thy bondmaids, which thou shalt have, *shall be* of the heathen that are round about you; of them shall ye buy bondmen and bondmaids.

45 Moreover of the ²*sons* of the strangers that do sojourn among you, of them shall ye buy, and of their families that *are* with you, which they begat in your land: and they shall be your possession.

46 And ye shall take them as an inheritance for your ²*sons* after you, to inherit *them for* a possession; they shall be your bondmen ²³for ever: but over your brethren the ²*sons* of Israel, ye shall not rule one over another with rigour.

47 And if a sojourner or stranger wax rich by thee, and thy brother *that dwelleth* by him wax poor, and sell himself unto the stranger *or* sojourner by thee, or to the stock of the stranger's family:

48 After that he is sold he may be ²⁴*bought back* again; one of his brethren may ²⁴*buy him back*:

49 Either his uncle, or his uncle's son, may redeem him, or any that is nigh of kin unto him of his family may ²⁵redeem him; or if he be able, he may ²⁵redeem himself.

50 And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubile: and the price of his sale shall be according unto the number of years, according to the time of an hired servant shall it be with him.

51 If *there be* yet many years *behind*, according unto them he shall give again the price of his ²⁴*repurchase* out of the money that he was bought for.

52 And if there remain but few years unto the year of jubile, then he shall count with him, *and* according unto his years shall he give him again the price of his ²⁴*repurchase*.

53 *And* as a yearly hired servant shall he be with him: *and the other* shall not rule with rigour over him in thy sight.

54 And if he be not ²⁴*repurchased* in these years, then he shall go out in the year of jubile, *both* he, and his ²*sons* with him.

55 For unto **Me** the ²*sons* of Israel *are* servants; they are **My** servants whom **I** brought forth out of the land of Egypt: **I am** the LORD your God.

26 °Ye shall make you no °idols nor *idols of wood or stone*, neither rear you up a *sacred pillar*, neither shall ye set up *any sculptured or painted stone* in your land, to bow down unto it: for **I am** the LORD your God.

2 °Ye shall keep **My** sabbaths, and reverence **My** sanctuary: **I am** the LORD.

3 °If ye walk in **My** statutes, and keep **My** commandments, and do them;

4 °Then **I** will give you *the early and latter rains* in due season, and the land shall yield her *produce*, and the trees of the field shall yield their fruit.

5 And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely.

6 And **I** will give *prosperity* in the land, and ye shall lie down, and none shall make *you* afraid: and **I** will °rid evil beasts out of the land, neither shall the sword go through your land.

7 And ye shall chase your *foes*, and they shall fall before you by the sword.

8 And °five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.

9 For **I** will *turn unto you*, and make you fruitful, and multiply you, and establish **My** covenant with you.

10 And ye shall eat old store, and bring forth the old because of the new.

11 And **I** will set **My** *habitation* among you: and **I** shall not abhor you.

12 And **I** will °walk among you, and will be your God, and ye shall be **My** people.

13 **I am** the LORD your God, which brought you forth

26: 1, 2. REPETITIONS FROM EXODUS.

1, 2 **Ye** refers to any Israelites sold to heathen masters, who hence were in danger of being tempted to idolatry, while in this servitude.

idols = non-entities. Heb. *'elilim* = clay or terra cotta "gods". Cp. 1 Cor. 8. 4. Occurs only once more in Pentateuch, Lev. 19. 4.

graven image. Heb. *pesel*, an idol of wood or stone.

standing image. Heb. *Mazzebah*, a sacred pillar. In Gen. always "pillar". Cp. v. 30.

image of stone. Heb. *maskith*, a sculptured or painted stone. Cp. v. 30.

the LORD. Heb. Jehovah. Ap. 4.

26: 3-27: 34. THE OFFERINGS AND THEIR CHARGES IN MOUNT SINAI.

26: 3-46. Jehovah's charge to the offerings.

27: 1-34. The offerers' vows to Jehovah.

26: 3-46. JEHOVAH'S CHARGE.

3. The People. Obedience.

4-13. Blessings.

14, 15. Disobedience.

16, 17. Punishment.

18-. Disobedience.

-21, 22. Punishment.

23. Disobedience.

24-26. Punishment.

27. Disobedience.

28-39. Punishment.

40, 41. The People. Punishment.

42-46. Blessings.

3 If. . . Then. Note the four occurrences of "If" and "Then" in this chapter.

4 Then. See note on "If", v. 3 above.

rain. Heb. rains: i.e. the early and latter rains. Deut. 11. 14; 28. 12. Jer. 14. 22. Deut. 32. 2. Ps. 72. 6.

increase = produce, sustenance. Heb. *y'bul*. See notes on 25.7 and 36.

6 peace, or prosperity.

rid evil beasts. Cp. Ezek. 34. 25, 28.

7 enemies = foes. First occurrence in Leviticus.

8 five. See Ap. 10, this promise enlarged in Deut. 32. 30. Josh. 23. 10. Cp. 2 Sam. 23. 8, 18. 1 Chron. 11. 11, 18. Isa. 30. 17.

9 have respect = turn unto you, as rendered in Ezek. 46. 9; the only other place where this form occurs.

11 tabernacle = habitation. Heb. *mishkan*. Ap. 40.

My soul = Myself, or I. Fig. *Anthropopatheia*. Ap. 6.

12 walk. Fig. *Anthropopatheia*, Ap. 6; or, literally, as in Eden. See Gen. 3. 8. Ap. 4. Quoted 2 Cor. 6. 16.

13 broken broken in pieces. Heb. *shabar*, as in vv. 19, 26; not *parar*, as in vv. 15, 24.

upright. The yoke makes the wearer stoop.

14, 15. DISOBEDIENCE.

The above structure shows God's fivefold *threatening* for disobedience. We have the fivefold *execution* in Isa. 5. 25; 9. 12, 17, 21; 10. 4; and his fivefold *lamentation* in Amos 4. 6-12.

out of the land of Egypt, that ye should not be their bondmen; and **I** have *broken in pieces* the bands of your yoke, and made you go °upright.

14 But if ye will not hearken unto **Me**, and will not do all these commandments;

15 And if ye shall despise My statutes, or if *you* abhor My judgments, so that ye will not do all My commandments, but that ye break My covenant:

16 I also will do this unto you; I will even appoint over you terror, consumption, and the °burning ague, that shall *cause the eyes to fail*, and cause sorrow of *soul*: and ye shall sow your seed in vain, for your enemies shall eat it.

17 And I will set My °face against you, and ye shall be slain before your enemies: they that hate you shall *rule* over you; and ye shall flee when none pursueth you.

18 And if ye will not yet for all this hearken unto Me, then I will punish you seven times more for your °sins.

19 And I will ¹³*break in pieces your great pride*; and I will make your heaven as iron, and your earth as brass:

20 And your strength shall be spent in vain: for your land shall not yield her ⁴increase, neither shall the trees °of the land yield their fruits.

21 And if ye walk °contrary unto Me, and will not hearken unto Me; I will bring seven times more plagues upon you according to your sins.

22 I will also send °wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your *high* ways shall be desolate.

23 And if ye will not be reformed by Me by these things, but will walk ²¹contrary unto me;

24 Then will I also ²¹walk ²¹contrary unto you, and will punish you yet seven times for your sins.

25 I *also* will bring a sword upon you, that shall avenge the quarrel of My covenant: and when ye are *withdrawn* within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.

26 And when I have ¹³*broken in pieces* the staff of your bread, *then ten* women shall bake your bread in one oven, and they shall deliver *you* your bread again by weight: and ye shall eat, and not be satisfied.

27 And if ye will not for all this hearken unto Me, but ¹²walk ²¹contrary unto Me;

28 Then I will ²¹walk ²¹contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.

29 And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

30 And I will destroy your high places [*used for idolatrous worship*], and cut down your *sun-idols*, and cast your carcases upon the °carcases of your *logs of wood*, and °My soul shall abhor you.

31 And I will make your cities waste, and bring your *sanctuary* unto desolation, and I will not °smell the savour of your sweet °odours.

32 And I *Myself* will bring the land into desolation:

15 your soul = you (emphatic). Heb. *nephesh*. Ap. 13.

break = violate. Heb. *parar*, break asunder, as in v.46; not *shabar*, as in vv. 13, 19, 26.

16, 17. PUNISHMENT.

16 burning ague. Probably = fever. consume the eyes = causing the sight to fail. heart = soul. Heb. *nephesh*. Ap. 13.

17 face. Fig. *Anthropopatheia*. Ap. 6. reign = rule.

18- DISOBEDIENCE.

-18-20. PUNISHMENT.

18 sins. Heb. pl. of *'avon*. Ap. 44. iii.

19 of. Genitive of cause, the power being the cause of the pride = your great pride. Cp. Ezek. 30. 6. So Ezek. 24. 21, where the sense is lost in A.V. by the rendering "the excellency of your strength".

20 of the land. Some codices, with Sam. and Sept., read "of the field".

21- DISOBEDIENCE.

21 contrary. First occurrence, and only in this chapter (seven times).

-21, 22. PUNISHMENT.

22 wild beasts. These abounded in Palestine. (Deut. 32. 24. 2 Kings 17. 25. Isa. 13. 21, 22. Ezek. 14. 10, &c.)

23. DISOBEDIENCE.

24-26. PUNISHMENT.

25 And I = I also.

gathered together = withdrawn or escaped to (cp. Jer. 21. 6-9. Ezek. 5. 12; 7. 15).

26 broken the staff of your bread. Fig. *Metalepsis* (Ap. 6), bread being put for the support it gives, and staff which it is; and the breaking of the staff put for the cutting off the supply. Cp. Isa. 3. 1. Ezek. 4. 16; 5. 16; 14. 13. Ps. 105. 16.

ten. Supply *Ellipsis* (Ap. 6) by supplying the word "then" = then ten : i.e. one oven shall be sufficient for ten families. Cp. 2 Kings 6. 28, 29.

27. DISOBEDIENCE.

28-39. PUNISHMENT.

30 high places: used for idolatrous worship (Num. 22. 41; 33. 52.

Deut. 12. 2. Josh. 13. 17 (margin). Thus showing the helplessness of the gods worshipped.

images. Heb. *hammanim*, sun-idols. Cp. v. 1. 2 Chron. 34. 4. This was prophetic.

carcases. Fig. *Catachresis*. Ap. 6. Another prophecy, See 2 Kings 23. 20. 2 Chron. 34. 5.

idols = logs of wood. Heb. *gallulim*, trunks, blocks, used in derision for idols. Also derived from *galal* = dung, or detestable thing. First occurrence; frequently in Ezekiel.

My soul. Heb. *nephesh*. Ap. 13. Fig. *Anthropopatheia*. Ap. 6. This is the converse of verse 11.

31 sanctuaries, or holy places. Some codices, with one printed edition, Sam., and Syr., read the singular "sanctuary".

smell. Fig. *Anthropopatheia*. Ap. 6. **odours.** Cp. Isa. 11. 3 (margin).

32 I. Emphatic = I myself.

33 heathen = nations.

and your enemies which dwell therein shall be astonished at it.

33 And I will scatter you among the *nations*, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

34 Then shall the land ^oenjoy her sabbaths, as long as it lieth desolate, and ye *be* in your enemies' land; *even* then shall the land rest, and enjoy her sabbaths.

35 As long as it lieth desolate it shall ^orest; because it did not rest in your sabbaths, when ye dwelt upon it.

36 And upon them that are left *alive* of you **I** will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.

37 And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies.

38 And ye shall perish among the heathen, and the land of your enemies shall eat you up.

39 And they that are left of you shall pine away in their *perversity* in your enemies' lands; and also in the ^oiniquities of their fathers shall they pine away with them.

40 ^oIf they shall confess their ³⁹*perversity*, and the iniquity of their fathers, with their ^otrespass which they trespassed against **Me**, and that also they have walked ²¹contrary unto **Me**;

41 And *that* **I** also have ^owalked ²¹contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their ³⁹*perversity*:

42 Then will **I** remember **My** covenant with ^oJacob, and also **My** covenant with Isaac, and also **My** covenant with Abraham will **I** remember; and **I** will remember the land.

43 The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their ³⁹*perversity*: because, even because they despised **My** judgments, and because *they* abhorred **My** statutes.

44 And yet for all that, ^owhen they be in the land of their enemies, **I** will not cast them away, neither will **I** abhor them, to destroy them utterly, and to break **My** covenant with them: for **I am** the LORD their God.

45 But **I** will for their sakes remember the covenant of their ancestors, whom **I** brought forth out of the land of Egypt in the sight of the ³³*nations*, that **I** might be their God: ^o**I am** the LORD.

46 These *are* the statutes and judgments and laws, which the LORD made between **Him** and the *sons* of Israel ^oin mount Sinai by the hand of Moses.' ”

27 And the LORD ^ospake unto Moses, saying,

2 “Speak unto the *sons* of Israel, and say unto them, ‘When a man shall *make a special vow*, the *souls* shall be for the LORD by thy estimation.

3 And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be

34 enjoy. Fig. *Prosopopatheia*. Ap. 6. Cp. 18. 25.

35 rest. Fig. *Prosopopatheia*. Ap. 6. Cp. Jer. 34. 17. 2 Chron. 36. 21.

39 iniquity = perversity. Heb. "*avah*, Ap. 44. iv.

40-41. REPENTANCE.

40 If they shall confess. This is the one abiding condition for national blessing and restoration.

trespass . . . trespassed. Heb. *maal*. Ap. 44. xi.

41 walked. Fig. *Anthropopatheia*. Ap. 6.

42 Jacob. This is the only place where the order of the three Patriarchs is inverted.

43 their soul = they. Heb. *nephesh*. Ap. 13.

44 when, &c. Cp. Deut. 4. 31. 2 Kings 13. 23. Rom. 11. 1, 2, 28, 29.

I am the LORD. Cp. Ps. 144. 15; 33. 12.

46 children. Heb. sons. **in mount Sinai**: thus concluding with the words with which this section began in 25. 1.

27. THEIR VOWS TO JEHOVAH.

1. Jehovah's command to Moses.

2-7. Ability } Personality.

8. Inability } Personality.

9, 10. Clean } Beasts.

11-13. Unclean } Property.

14, 15. Houses } Property.

16-25. Fields } Property.

26. Clean } Beasts.

27. Unclean } Beasts.

28, 29. Devoted } Property.

30-33. Tithes } Property.

34. Jehovah's command to Moses.

1 spake. See note on 5. 14.

2 children = sons.

make a singular vow = make a *special* vow. Heb. "separate a vow" because a vow was separated into negative or positive, restraining or promising, i.e., "binding" or "loosing".

persons = souls. Heb. *nephesh*. Ap. 13.

4 it = that soul. Cp. note on v. 2.

9 men. Some codices, with

Sam., read "one". **offering**. Heb. *Korban*. Ap. 43. II. i.

fifty shekels of silver, after the shekel of the sanctuary.

4 And if *it be* a female, then thy estimation shall be thirty shekels.

5 And if *it be* from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels.

6 And if *it be* from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation shall be three shekels of silver.

7 And if *it be* from sixty years old and above; if *it be* a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.

8 But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him.

9 And if *it be* a beast, whereof men bring an ^ooffering unto the LORD, all that *any man* giveth of such unto the LORD shall be holy.

10 He shall not ^oalter it, nor ^ochange *it*, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then *it* and the exchange thereof shall be holy.

11 And if *it be* any unclean beast, of which they do not ^ooffer a ^osacrifice unto the LORD, then he shall ***make the beast stand*** before the priest:

12 And the priest shall value *it*, whether it be good or bad: ***as thou, O priest, valuest it so***, so shall it be.

13 But if he will ^oat all redeem it, then he shall add a fifth *part* thereof unto thy estimation.

14 And when a man shall ***set apart his own house to be*** holy unto the LORD, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate *it*, so shall it stand.

15 And if he that ¹⁴sanctified it will redeem his house, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be his.

16 And if a man shall ¹⁴***set apart*** unto the LORD *some part* of a field of his possession, then thy estimation shall be according to the seed thereof: an homer of barley seed ***shall be valued*** at fifty shekels of silver.

17 ***And if*** he ¹⁴***set apart*** his field from the year of jubile, according to thy estimation it shall stand.

18 But if he ¹⁴***set apart*** his field after the jubile, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubile, and it shall be abated from thy estimation.

19 And if he that ¹⁴***set apart*** the field will in any wise redeem *it*, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be assured to him.

20 And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more.

21 But the field, when it goeth out in the jubile, shall be holy unto the LORD, as a field ***totally and completely separated***; the possession thereof shall be the priest's.

22 And if *a man* sanctify unto the LORD a field which he hath bought, which *is* not of the fields of his possession;

23 Then the priest shall reckon unto him the worth of thy estimation, *even* unto the year of the jubile: and he shall give thine ***valuation*** in that day, *as* a holy thing unto the LORD.

24 In the year of the jubile the field shall return unto him of whom it was bought, *even* to him to whom the possession of the land *did belong*.

25 And all thy estimations shall be according to the shekel of the sanctuary: twenty gerahs shall be the shekel.

26 ***Nevertheless*** the firstling of the beasts, which should be the LORD's firstling, no man shall sanctify *it*; whether *it be* ox, or sheep: *it is* the LORD's.

27 And if *it be* of an unclean beast, then he shall redeem *it* according to thine estimation, and shall add a fifth *part* of it

10 **alter.** Heb. *malaph*, to change for the better. Cp. Ps. 55. 19. **change.** Heb. *mur*, to change for the worse : note the *Introversion*.

g | alter (bad for good).

h | change (good for bad).

h | good for bad.

g | bad for good.

11-13. UNCLEAN BEASTS.

11 **offer** = bring near. Heb. *karab*. Ap. 43. I. i.

sacrifice = Heb. *korban*.

present = make it stand, as in v. 8.

12 **as thou, &c.** = as thou, O priest, valuest it so, &c.

13 **at all redeem it.** Fig. *Polyptoton* (Ap. 6). Heb. "redeeming he will redeem it". Well translated by "at all". See note on Gen. 26. 28. Heb. *ga'al*. See note on Ex. 6. 6.

14, 15. HOUSES.

14 **sanctify** = set apart. Heb. *kadash*. See note on "holy", Ex. 3. 5. **his:** i.e. his own house, and what was therein.

16-25. FIELDS.

16 **homer.** Heb. *homer*, as in Num. 11. 32. Isa. 5. 10. Ezek. 45, 11, 13, 14. Hos. 3. 2. To be distinguished from '*omer*', in Ex. 16. 16, 18, 22, 32, 33, 36. See Ap. 51. III. 3.

17 **if.** Some codices, with Sam., Sept., and Syr., read "And if".

21 **devoted.** Heb. *haram*, denotes a total and complete separation, which does not admit of redemption. First occ. of *haram*. It is rendered "devoted" only in this chapter (six times) and once in Num. 18. 14.

23 **estimation** = valuation.

26. CLEAN BEASTS.

26 **Only** = nevertheless. Rendered in v. 28, "notwithstanding".

27. UNCLEAN BEASTS.

28, 29. DEVOTED THINGS.

28 **Notwithstanding.** See note on v. 26. **is** = it [is].

30-33. TITHES.

30 **or.** Some codices, with Sam., Jon., Sept., Syr., and Vulg., have this "or" in the text.

thereto: or if it be not redeemed, then it shall be sold according to thy estimation.

28 ^oNotwithstanding no ²¹devoted thing, that a man shall ²¹devote unto the LORD of all that he hath, *both* of man and beast, and of the field of his possession, shall be sold or redeemed: every ²¹devoted thing ***it is*** most holy unto the LORD.

29 None ²¹devoted, which shall be ²¹devoted of men, shall be redeemed; *but* shall surely be put to death.

30 And all the tithe of the land, *whether* of the seed of the land, ***or*** of the fruit of the tree, *is* the LORD's: *it is* holy unto the LORD.

31 And if a man will at all redeem *ought* of his tithes, he shall add thereto the fifth *part* thereof.

32 And concerning the tithe of the herd, or of the flock, *even* of whatsoever ^opasseth under the rod, the tenth shall be holy unto the LORD.

33 He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both *it* and the change thereof shall be holy; it shall not be redeemed.’ ”

34 These *are* the commandments, which the LORD commanded Moses for the *sons* of Israel ^oin mount Sinai.

31 man. Heb. *'ish*. Ap. 14. ii.

33 passeth under the rod. The custom of counting was for the animals to pass through a small opening, and to be counted with the rod as they passed. Every tenth one was to be taken and marked; and not to be chosen (v. 33). This custom is referred to in Ezek. 20. 37, i.e. once more claimed and marked as belonging to Jehovah.

34. JEHOVAH'S COMMAND TO MOSES.

34 in mount Sinai. Cp. note on 1. 1.