LEVITICUS.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(Repealed Alternation and Introversion).

A¹ | 1. 1—7. 38. THE OFFERINGS AND THEIR LAWS.

B¹ | D | 8. 1—10. 20. PRIESTHOOD.

B¹ | E | 11. 1—15 33. CEREMONIAL LAWS (Promulgation).

C | 16. 1—34. ISRAEL'S FAST (Day of Atonement).

A² | 17. 1—16. THE OFFERINGS AND THEIR REQUIREMENTS.

B² | E | 18. 1—20. 27. CEREMONIAL LAWS (Penalties).

D | 21. 1—22. 33. PRIESTHOOD.

C | 23. 1—25. 55. JEHOWAH'S FEASTS.

A³ | 26. 1—27. 34. THE OFFERERS AND THEIR CHARGES.
THE THIRD BOOK OF *MOSES,

CALLED

*LEVITICUS.

1. *And *the LORD *called unto Moses, and *spake unto him *out of the *tabernacle of the congregation, saying,

2. "Speak unto the *children of Israel, and *say unto them, *If any *man of you bring an *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 it a *male *without blemish: he shall offer it of his own voluntary will at the door of the *tabernacle of the congregation before the LORD.

4. *And he shall "put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him.

5. *And he shall kill the bullock before the LORD: and *the priests, Aaron’s sons, shall bring the blood, and *sprinkle the blood round about upon the altar that is by the *door of the *tabernacle of the congregation.

6. And *he shall "flay the burnt offering, and "cut it into his pieces.

7. And the sons of Aaron the *priest shall put fire upon the altar, and lay the *woody in order upon the fire:

TITLE, Moses. See Ap. 2.

Leviticus. From the Sept. and Vulg., because thought to be pertaining to the Levites.

Leviticus, therefore, is the Book relating to worship: for only those whom God thus calleth does He seek to worship Him. John 4, 23, and cp. Ps. 65, 4: "Blessed is the man whom Thou choosest, and causest 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 forswear advance and enter the land.

1. 1—7. 38 (A), p. 181. THE OFFERINGS AND THEIR LAWS.

(Introduction and Extended Alternation.)

[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, 33.

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", three times: "I, Jehovah, do", twice. The last letter of this word (in Heb.) is minuscule, i.e. smaller than the others. This calling is in contrast with the thunders from Sinai. See note on 5, 14.

out of the tabernacle of the congregation. Heb. out of the tent of assembly: Heb. 'āhqā. See Ap. 40, not māshāqān, 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, 23, 24.

man. Heb. 'ādān (Ap. 14), i.e. a descendant of Adam, not the priests. offering. Heb. kophān, admission, entrance, or access offering. See Ap. 48, II, 1. All the offerings were what God had first given to man; only such can be accepted by Him.

3-17 (E, p. 184). 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. 'ōlah. See Ap. 48, II, 1. 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. tāmān, 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, 35. Lev. 19, 5; 22, 19, 20, 29; 28, 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 sin offerings. And. Note the Fig. Polyopadecton (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. kāphār, 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. he. The sacrifice 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. Jos, 21, 19. sprinkle = dash. Heb. throw or jerk door = entrance.

say = have it stayed. Skin not offered with burnt offering, only with the sin offering. cut it . . . pieces. To show that all was without blemish. priest. Some codices, with Sam., Onk., Sept., and Syr., read plural, "priests".

(Interposition and Extended Alternation.)


(A

D 1. 1, 2. Introduction (General).


G a 3. 1–17. Peace Offerings.

b 4. 1–6. Sin offerings.

x 5. 8–13. Burnt Offerings.


b 8. 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. 5. 26, all in order of God's word.


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 (F). THE MEAL OFFERING.


a an approach offering of. Heb. korban. See Ap. 43. II, i. meat offering. Better, "an oblation of a meal offering". Heb. minchah. See Ap. 43. II, iii. the LORD. Heb. Jehovah. Ap. 4. his offering. Heb. his korban. See Ap. 43. II, i. fine flour. Not merely ground, but pure, and holy, and unseasoned. So with the life of the Antitype, "the Man Christ Jesus". Flour is to the wheat what blood is to the body; and metema 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.


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

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

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

baked in the fryingpan, it shall be made of fine flour with oil.

6 And thou shalt bring the 1 meat 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 meat
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 sacrifices of praise now.

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 Ex. 4. 14 = obligations of loyalty.
14 beaten. Same type as baked, v. 4.

3. 1-17 (G, c). THE PEACE OFFERING.
1 oblation. Heb. korban. See on 2. 4 and Ap. 43. II.
1 sacrifice. Heb. zebach. See Ap. 43. II. xii.
door = entrance.
tabernacle of the congregation = tent ('ohel) of meeting or assembly. Ap. 43. I. Aaron's sons. See note on 1. 5.
3 he = the offeror, not the priest.
sweet savour = savour of satisfaction. See note on Gen. 8. 21.
lamb = better 'sheep', as in 1. 10; 7. 23; 22. 19, 27, etc.
9 offering made by fire. Heb. 'iseh. Ap. 43. II. xi.
whole rump = the tail entire. 7. 3; 8. 22; 9. 19. Ex. 29. 22.
10 food. Heb. "bread", put by Fig. Synecdoche (of Species), Ap. 6, for food in general. Cp. 21. 6, 17, 21, 22. Num. 28. 2.

9 And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; the fat thereof, and the whole rump, 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 Aaron's sons shall burn it on the altar upon the burnt sacrifice, which is upon the wood that is on the fire: it is an offering made by fire, of a sweet savour unto the LORD.

6 And if his offering for a sacrifice of peace offering unto the LORD be of the flock; male or female, he shall offer it without blemish.
7 If he offer a lamb for his offering, then shall he offer it before the LORD.
8 And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar.

13 And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof upon the altar round about.
14 And he shall offer thereof his offering, even an offering made by fire unto the
1490 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 burn them upon the altar: it is the offering made by fire for a sweet savour: all the fat is the LORD's.
17 It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood.

4 And the LORD spake unto Moses, saying,
2 "Speak unto the children of Israel, saying, If a soul shall sin through ignorance 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 the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin offering.
4 And he shall bring the bullock unto the door of the tabernacle of the congregation before the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD.
5 And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation:
6 And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the vail of the sanctuary.
7 And the priest shall put some of the blood upon the horns of the altar of sweet incense before the LORD, which is in the tabernacle of the congregation; and shall pour all the blood of the bullock at the foundation of the altar of the burnt offering, which is at the door of the tabernacle of the congregation.
8 And he shall take off from it all the fat 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 caul above the liver, with the kidneys, it shall he take away.
10 "As was it was taken off from the bullock of the sacrifice of peace offerings: and the priest shall burn 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 carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt.
13 And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done somewhat against any of the commandments of the LORD concerning things which should not be done, and are guilty;
14 When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.
15 And the elders of the congregation shall lay their hands upon the head of the bullock.
1490 before the LORD; and the bullock shall be killed before the LORD.
18 And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation:
17 And the priest shall dip his finger in some of the blood, and sprinkle *it seven times before the LORD, even before the vail.
18 And he shall put some of the blood upon the horns of the altar of burnt offering, which is at the door of the tabernacle of the congregation.
19 And he shall take all his fat from him, and burn it upon the altar.
20 And he shall do with the bullock as he did with the bullock for a sin offering, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them.
21 And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it is a sin offering for the congregation.

22 When a ruler hath sinned, and done somewhat through ignorance against any of the commandments of the LORD his God concerning things which should not be done, and is guilty:
23 Or if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male 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 sin 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 make an atonement for him as concerning his sin, and it shall be forgiven him.

27 And if any one of the common People sin through ignorance, while he doeth somewhat against any of the commandments of the LORD concerning things which ought not to be done, and is guilty;
28 Or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female 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 in the place of the burnt offering.
30 And the priest shall take of the blood thereof 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.
31 And he shall take away all the fat thereof, as the fat is taken away from the sacrifice of peace offerings; and the priest shall burn it upon the altar for a sweet savour unto the LORD; and the priest shall make an atonement for him, and it shall be forgiven him.
32 And if he bring a lamb for a 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 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 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 sacrifice of the peace offerings; and the priest shall burn it upon the altar, according to the offerings 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.
5.1

5 And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity.

2 Or if a soul touch any unclean thing, whether it be a carcase of a unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and if it be hidden from him; he shall also be unclean, and guilty.

3 Or if he touch the uncleanness of a man, whatsoever uncleanness it be that a man is touched withal, and it be hidden from him; when he knoweth of it, then he shall be guilty in one of these.

4 Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid 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 for a 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 the one 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 frankincense 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 thereof, and burn it on the altar, according to 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 the remnant shall be the priest's, as a meat offering.'

14 And the LORD spake unto Moses, saying,

15 "If a soul commit a trespass, and sin through 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 flock, with thy estimation by
5. 15. LEVITICUS.

1490 ὀ shekels of silver, after the 5 shekel of the sanctuary, 15 for a trespass offering:
16 And he shall make amends for the 5 harm that he hath done, and shall 5 add the fifth part thereto, and give it unto the priest: and the priest shall 5 make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.
17 And if a 5 soul 5 sin, and commit 5 any of these things which are forbidden to be done by the commandments of 5 the LORD; though he 5 wist it not, yet is he guilty, and shall bear his 5 iniquity.
18 And he shall bring a ram without blemish out of the flock, with thy 5 estimation, for a trespass offering unto the priest: and the priest shall 5 make an atonement for him concerning his ignorance wherein he 5 erred and 5 wist it not, and it shall be forgiven him.
19 It is a 5 trespass offering: he hath certainly 5 trespassed against 5 the LORD.
6 And 5 the LORD 5 spake unto Moses, saying,
2 5 If a 5 soul 5 sin, and commit 5 a trespass against 5 the LORD, and lie unto his neighbour in that which was 5 delivered him to keep, or 5 in fellowship, 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 these that a 5 man doeth, sinning therein:
4 Then it shall be, because he hath 5 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 5 delivered him to keep, or the lost thing which he found,
5 Or all about which he hath sworn falsely; he shall even restore it in the principal, and shall 5 add the 5 fifth part more thereto, and give it unto him to whom it appertaineth, 5 in the day of his trespass offering.
6 And he shall bring his trespass offering unto 5 the LORD, a ram without blemish out of the flock, with thy 5 estimation, for a trespass offering, unto the priest:
7 And the priest shall make an atonement for him before 5 the LORD: and it shall be forgiven him for any thing of all that he hath done in trespassing therein.

x E (p. 134)

And 5 the LORD 5 spake unto Moses, saying,
3 Command Aaron and his sons, saying, This is the law of the burnt offering; It is the burnt offering, because of the 5 burning upon the altar all night unto the morning, and the fire of the altar shall be 5 burning in it.
10 And the priest shall put on his 5 linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed 5 with the burnt offering on the altar, and he shall put them beside the altar.
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

shokels. See Ap. 51. II.
16 harm that he hath done. Heb. chōfā. Ap. 44. i. add. In trespass in holy things sacrifice comes first (6. 15) and addition afterwards. In human affairs the addition comes first (6. 8) and sacrifice follows (6. 7).
17 any = any one of these things specified in v. 15. if not = knew it not. This effectually disperses the fallacy that it is only sincerity that matters. Note the repetition of the words in vv. 17-19 to emphasise this.

13 trespass. Heb. ma'āl. 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. 5. Prov. 2. 4. Job. 3. 11.
14 fellowship = in pledge. Heb. giving the hand, put by Fig. Melonymy (of the Adjunct) for pledging. Ap. 6.
5 add. See note on 5. 14.

6. 8-13 (E, p. 134). 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 what 18 it. 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. yāḵūd, to burn as an ordinary culinary fire.
10 linen garment. See 8. 15. Ex. 28. 4, 10; 29. 5-19, with the burnt offering. Abbreviation of Heb. word = "the offerings of Jehovah" (so Sam., Sept., and Vulg., and some codices).
12 burn [wool]. Heb. b'dar, burn as fuel, consume, every morning. Heb. morning by morning. Fig. Episzuzia. Ap. 6.
13 the fire. This fire was originally from heaven (9. 21), 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 (F, p. 134). THE LAW OF THE MEAL OFFERING.

14 the law. In 2. 1-7 we have the directions. In 6. 14-18 we have the law, and additional directions.

5 burning in it; it shall not be put out: and the priest shall 5 burn wood on it 5 every morning, and lay the burnt offering in order upon it; and he shall 5 burn thereon the fat of the peace offerings.
13 The fire shall ever be 5 burning upon the altar; it shall never go out.
14 And this is 5 the law of the meat offering: the sons of Aaron shall offer it before 5 the LORD, before the altar.
15 And he 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 upon the altar for a sweet savour, even the memorial of it, unto the LORD.

16 And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle 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 holy, as is the sin offering, and as the trespass offering.

18 All the males among the children of Aaron shall eat of it. It shall be a statute for ever in your generations concerning the offerings of the LORD made by fire: every one that toucheth them shall be holy.

19 And the LORD spake unto Moses, saying,

20 “This is the offering of Aaron and his sons, which they shall offer unto the LORD; in 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; and when it is baked, thou shalt bring it in: and the baken pieces of the meat offering shalt thou offer for a sweet savour unto the LORD.

22 And the 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 wholly burnt.

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

24 And the LORD spake unto Moses, saying,

25 “Speak unto Aaron and his sons, saying, ‘This is the law of the sin offering: In the place where the burnt offering is killed shall the sin offering be killed before the LORD: it is most holy.

26 The priest that offereth it for sin shall eat it: in the holy place shall it be eaten, in the court of the tabernacle 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 a holy place.

28 But the eartine vessel wherein it is sodden shall be broken: and if it be sodden in a brazen 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 And no sin offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten: it shall be burnt in the fire.

31 Likewise this is the law of the trespass offering: it is most holy.

32 In the place where they kill the burnt offering shall they kill the trespass offering, and the blood thereof shall he sprinkle round about upon the altar.

3 And he shall offer of it all the fat thereof, the rump, and the fat that covereth the inward parts:

4 And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul that is above the liver, with the kidneys, it shall be taken away.

5 And the priest shall burn them upon the
altar for an offering made by fire unto the LORD: it is a trespass offering.
6 Every male among the priests shall eat thereof: it shall be eaten in the holy place: it is their most holy.
7 As the sin offering is, so is the trespass offering: there is one law for them: the priest that maketh atonement therewith shall have it.
8 And the priest that offereth any man's burnt offering, even the priest shall have to himself the skin of the burnt offering which he hath offered.
9 And all the meat offering that is baken in the oven, and all that is dressed in the fryingpan, and in the pan, shall be the priest's that offereth it.
10 And every meat offering, mingled with oil, and dry, shall all the sons of Aaron have, one as much as another.

11 And this is the law of the sacrifice of peace offerings, which he shall offer unto the LORD.
12 If he offer it for a thanksgiving, then he shall offer with the sacrifice 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 offer for his offering leavened bread with the sacrifice of thanksgiving of his peace offerings.
14 And of it he shall offer one out of the whole oblation for an heave offering unto the LORD, and it shall be the priest's that sprinkleth the blood of the peace offerings.
15 And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning.
16 But if the sacrifice of his offering be a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice; and on the morrow also the remainder of it shall be eaten:
17 But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.
18 And if any of the flesh of the sacrifice 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 offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity.
19 And the flesh that toucheth any unclean thing shall not be eaten; and as for the flesh, all that be clean shall eat thereof.
20 But the soul that eateth of the flesh of the sacrifice of peace offerings, that pertain unto the LORD, having his uncleanness upon him, even that soul shall be cut off from his people.
21 Moreover the soul that shall touch any unclean thing, as the uncleanness of man, or any unclean beast, or any unclean thing, and eat of the flesh of the sacrifice of peace offerings, which pertain unto the LORD, even that soul shall be cut off from his people.
22 And the LORD spake unto Moses, saying:

p. 134

11 The law: i.e. specific and fuller directions given to the priests, additional to those given to the People in ch. 3-18. So in the law of the sin offering (6. 24-30, cp. with 4. 24-31); the law of the trespass offering (7. 1-19, cp. with 5. 1-19).

12 It will be noted from the Structure (on p. 184) that the peace offering comes before the sin offerings; but here, in the law of the offerings, the peace offerings come 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. It is a thanksgiving for special mercies received, as enumerated in Ps. 106. This is the sacrifice alluded to in Heb. 11. 9.


16 Same day. In second temple, limited to midnight.


18 Soul. Heb. nephesh. See Ap. 13. Put by Fig. Synedocchē (of the Part) for the Person (Ap. 6).

19 Identity. Heb. 'āד. Ap. 44. Iv. Put by Fig. Metonymy (of the Cause) for punishment.

20 Thereof. Heb. 'the flesh'. Fig. Epaphaliosis (Ap. 6) for emphasis of the verse as a whole.

21 Uncleannesses. See 11. 8-14; 15. 1-33.

22 Cut off, &c. This phrase, variously translated, occurs in Ex. (twelve times) in ch. 3. 14, 23, 25, 28, 29; cp. the other phrase, '... from My presence', See 22. 26.

23 HIM = her in Heb. Fem. to agree with Heb nephesh, soul.

24 Other use: e.g. making candles, &c.

25 Man. Should be in italics.

26 Offering made by fire. Heb. 'iahshā. Ap. 43. II. xi.

27 "Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat."

28 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 other use: but ye shall in no wise eat of it.

29 For whatsoever eateth of the fat of the beast, of which a man offereth an offering made by fire unto the LORD, even the soul that eateth it shall be cut off from his people.

30 Moreover ye shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings.
manner of blood, even that soul shall be cut off from his people.’"

28 And the LORD spake unto Moses, saying,

29 ‘Speak unto the children of Israel, saying, “He that offereth the sacrifice of his peace offerings unto the LORD shall bring his oblation 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 children 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 children of Israel.

35 This is 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 children 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 children of Israel to offer their oblations 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 door of the tabernacle of the congregation.

4 And Moses did as the LORD commanded him: and the assembly was gathered together unto the door of the tabernacle 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 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 mitre upon his head; also upon the mitre, even upon his forehead, did he put the golden plate, the holy crown; as the LORD commanded Moses.
10 And Moses took the *anointing oil, and anointed the *tabernacle and all that was therein, and *sanctified it.

11 And he sprinkled thereof upon the altar seven times, and anointed *the altar and all his vessels, both the laver and his *foot, to *sanctify them.

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

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

14 And he brought the bullock for the *sin offering; and Aaron and his sons laid their hands upon the head of the bullock for the *sin 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 *sanctified it, to make reconciliation upon it.

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

17 But the bullock, and his hide, his flesh, and his dung, he *burnt with fire *without the camp; "as the LORD commanded Moses.

18 And he brought 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 *sprinkled the blood upon the altar round about.

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

21 And he *washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: *it was a burnt sacrifice for a *sweet savour, and an offering made by fire unto the LORD; "as the LORD commanded Moses.

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

23 And he *slew it; and Moses took of the blood of it, and *put 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 he took the fat, and *the rump, 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 *a 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 *waved them for a wave offering before the LORD.

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

29 And Moses took the breast, and *waved it for a wave offering before the LORD; for of the ram of consecration it was Moses' part; "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 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 *door of the *tabernacle of the congregation: and there eat it with the bread that is in the basket of consecrations, "as I commanded, saying, "Aaron and his sons shall eat it.

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

33 And ye shall not go out of the door of the *tabernacle of the congregation in
8. 33.

LEVITICUS.

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.
making an atonement. See note on Ex. 29. 33.
35 He hath done hath been done
and he put by, Melonomy (of the Cause)
for what is performed by it (Ap. 6). Hence a common
idiom for instrumentality or agency; esp. writing.

9. 1-24 (H², p. 143). MINISTRATION.
(Repeated Alternation.)

H² e² 1-4. Command.
1-4. Appearing of Jehovah promised.
H² e² 5-11. Obedience.
5-11. Appearing of glory promised.
H² e² 12-23. Command and obedience.
12-23. Appearing of the glory of Jehovah.

9. 1-8 (p. 144) 8th Abib

And it came to pass on the 8th 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 sin offering, and a ram for a burnt offering, without blemish, and offer them before the LORD.
3 And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin offering; and a calf and a ram, both of the first year, without blemish, for a burnt offering;
4 Also a bullock and a ram for peace offerings, to sacrifice before the LORD; and a meat offering mingled with oil:
5 And they brought that which Moses commanded before the tabernacle 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:
7 And Moses said unto Aaron, "Go unto the altar, and offer the sin offering, and the burnt offering, and make an atonement for thyself, and for the People: and offer the offering of the People, and make an atonement for them; as the LORD commanded.

8 Aaron therefore went unto the altar, and slew the calf of the sin 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 sin offering, he burnt upon the altar; as the LORD commanded Moses.
11 And the flesh and the hide he burnt with fire without the camp.
12 And he slew the burnt offering; and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar.
13 And they presented the burnt offering unto him, with the pieces thereof, and the head: and he burnt them upon the altar.
14 And he did wash the inwards and the legs, and burnt them upon the burnt offering upon the altar.
15 And he brought the People's offering,
19 And the fat of the bullock and of the ram, the *rump*, 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 *burnt* the fat upon the altar:
21 And the breasts and the right shoulder Aaron waved for *a* wave offering before the LORD; as Moses commanded.
22 And Aaron lifted up his hand toward the People, and blessed them, and came down to an offering of the sin offering, and the burnt offering, and peace offerings.
23 And Moses and Aaron went into the tabernacle of the congregation, and came out, and *blessed* the People:

And the *glory* of the LORD appeared unto all the People.
24 And there *came* 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 *shouted* 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 *offered* *strange fire* before the LORD, which He commanded them not.
2 And they wrought the work of the LORD, *and* devoured them, and they *died* before the LORD.
3 Then Moses said unto Aaron, "*This is it* that the LORD spake, saying, "*I will be sanctified in them that come nigh Me, and before all the people I will be glorified."
And Aaron *held* his peace.
4 And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, "Come near, carry your brethren from before the sanctuary *out* of the camp."
5 So they went near, and carried them in their coats out of the camp; as Moses had said.
6 And Moses said *unto* Aaron, and *unto* Eleazar and unto Ithamar, his sons, "*Uncover* not your heads, neither *rend* your clothes; *lest ye die*, and *lest wrath come upon all the people*: *but* let your brethren, the whole house of Israel, *be* bewail the burning which the LORD hath kindled.
7 *And ye shall* not go out from the *door* of the tabernacle of the congregation, *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* spake unto Aaron, saying,
"Do not drink wine nor strong drink, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations:

And that ye may put difference between holy and unholy, and between unclean and clean;

And that ye may teach the children of Israel all these statutes, which the LORD hath spoken unto them by the hand of Moses."

And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, "Take the meat offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beside the altar: for it is most holy:

And ye shall eat it in the holy place, because it is thy due, and thy sons' due, of the sacrifices of the LORD made by fire: for so I am commanded.

And the wave breast and the heave shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters, with thee: for they be thy due, and thy sons' due, which are given out of the peace offerings of the children of Israel.

The heave shoulder and the wave 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; as the LORD hath commanded."

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

"Wherefore have ye not eaten the sin offering in the holy place, seeing it is most holy, and God hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD?

Behold, the blood of it was not brought into the holy place: ye should indeed have eaten it in the holy place, as I commanded."

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

And when Moses heard that, he was content.

And the LORD spake unto Moses and to Aaron, saying, "Speak unto the children of Israel, saying, "These are the beasts which ye shall eat among all the beasts that are on the earth.

Whatsoever parteth the hoof, and is clovenfooted, and cheweth the cud, among the beasts, that shall ye eat.

Nevertheless these shall ye not 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.

wine. Heb. yizqin. See Ap. 27. l. strong drink. Heb. shikkar. Ap. 27. iv. Does this law follow here, because it was intoxication which led to the sin of Nadab and Abihu?

whom 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 name must not be stimulated by moving scenes or mere human eloquence. All "must" be of the Spirit. John 4. 24.

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

thy due of thy statute. Notwithstanding the failure in ch. 1-7.


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. 16).


Wherefore ... ? Fig. Erotisis (Ap. 6) to call attention to ch. 6. 26.

sin. Heb. chofd. Ap. 43. II. v. and 44. i.

to bear ... bear away, or remove. Cp. Gen. 50. 17. Ex. 32. 32. Ps. 81. 8. Matt. 8. 17. So here, Chald. Syr. and Sept. render it "take away" or "remove". The A.V. follows the Vulgate here.


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

Behold. Fig. Asterismos (Ap. 6), to emphasise the distinction laid down in ch. 6. 26, 30; 10. 17. Cp. 4. 6, 16; 6. 23, 30.

11. 1-15. 33 (E, p. 191). CEREMONIAL LAWS. (Division.)

J J 11. 1-47. Food and defilement.


11. 1-47 (J 11 above). FOOD AND DEFILEMENT. (Division.)


J K 24-47. Defilement.

1-3 (K 1 above). FOOD. (Division.)

K K 1-3. Beasts (pos., 1-3; neg., 4-8).

9 3-12. Water animals (pos., 9; neg., 10-12).

13-15. Flying animals.

16-20. Creeping or swarming animals (neg., 20; pos., 21, 22; neg., 23).


spake. See note on 5. 14.

2 children. Heb. sons.

These. Heb. this. Fig. Heterosis (of Number), sing. for plural. (Ap. 6)

beasts = living creatures.

beasts = animals. Heb. b'hemth. 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.


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 Coney = the old English name for rabbit.
13 fowls = flying things; very difficult to identify the
English names.
angle = or vulture.
from taking their prey up in the air and dropping it on
a rock to break it.
ospay = or sea-eagle.
14 vulture = or kite.
kite= falcon.
15 raven, or black birds of all kinds.
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.
gior eagle = or little vulture. Heb. “the merciful”.
19 stork. Heb. chasidh, “the pious”: rendered
Zech. 5. 9.
heron. Heb. ‘anipdah, “the cruel”.
lapwing. Better, the hoopoe, a dirty bird.
bat. A vile creature and symbol of evil (Isa. 2. 20):
considered 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 = charged (or wingless) locust.
grasshopper = chargâb locust, Nu. 19. 33, 2 Chron. 7. 13.
Ecc. 12. 4. Is. 40. 22.
27 beasts = living creatures. See note on v. 2.
j k 24-25. Command.
j f 44, 46. Command.
K 47. Clean and unclean.
J 47. Clean and unclean.
26 weasel. Heb. ‘choled = the gilder or slipper, occ.
only here.
mouse. Heb. ‘akkh= the corn destroyer. 1 Sam.
tortoise. Heb. sâb = the inflated, Num. 5. 27; proba-
ibly = toad.
30 ferret = hedgehog. Heb. ‘anakdah, only here.
liard = or wall-lizard.
snail. Heb. chomet, Ps. 58. s = shabbol.
31 unclean. Better, “most unclean”; so in v. 29.

27 And whatsoever goeth upon his paws,
among all manner of beasts that go on all
four, these are unclean unto you: whose
mouth 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: if they are unclean unto you.
29 These also shall be unclean unto you
among the creeping things that creep upon
the earth; the “weasel, and the “mouse, and
the “tortoise after his kind,
30 And the “ferret, and the chameleon, and
the “lizard, and the “snail, and the mole.
31 These are “unclean to you among all
care that: whosoever toucheth them,
when they be dead, shall be unclean until
the even.
32 And upon whatsoever any of them, when
12. 1-8 (J, p. 146). CHILD-BEARING.  
(Division.)

J  
L  1-5. Ordinances.  
L  6-8. Offerings.

12. 1-5 (I, above). ORDINANCES.  
(Extended alternation.)

spake. See note on v. 5.
2 children. Heb. sons.  
sseven days. See note on v. 8.  
according to the days. Cp. 15. 10.
3 circumsiced. See note on "leprouy", 18. 9.
4 three and thirty. Half the period of maid child.  
See v. 8 (7 x 5 = 35). See Ap. 10.
hallowed. Heb. k'desh. See note on Ex. 8. 5.

then she shall be unclean seven days; according to the days of the separation for her infancy shall she be unclean.
3 And in the eighth day the flesh of his foreskin shall be circumcised.
4 And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed 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:

12 And the LORD spake unto Moses, saying,

2 "Speak unto the children of Israel, saying, 'If a woman have conceived seed, and born a man child:
and she shall continue in the blood of her
purifying threescore and six days.

6 And when the days of her purifying are
fulfilled, for a son, or for a daughter, she
shall bring a lamb of the first year for a burnt
offering, and a young pigeon, or a turtle dove,
for a sin offering, unto the door of the
tabernacle of the congregation, unto the
priest:
7 Who shall offer it before the LORD, and
make an atonement for her; and she shall be
cleansed from the issue 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 two turtles, or two
young pigeons; the one for the burnt offering,
and the other for a sin offering: and the
priest shall make an atonement for her,
and she shall be clean."

And the LORD spake unto Moses and
Aaron, saying,
2 "When a man shall have in the skin of
his flesh a rising, a scab, or bright spot, and
it be in the skin of his flesh like the plague
of leprosy; 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 pronounce him 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 him that hath
the plague seven days:
5 And the priest shall look on him in the
seventh day: and, behold, if the plague in
his sight 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 in
the seventh day: and, behold, if the plague be
somewhat dark, and the plague spread not
in the skin, the priest shall pronounce him
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, and behold,
the scab spreadeth in the skin, then the priest
shall pronounce him unclean: it is a leprosy.

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, behold,
if the rising be white in the skin, and it have
turned the hair white, and there be quick
raw flesh in the rising,
11 It is an old leprosy in the skin of his flesh,
and the priest shall pronounce him unclean,
and shall not shut him up: for he is unclean.
12 And if a leprosy break out abroad in the
leprosy, and the leprosy cover all the skin of
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 + 60 = 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 other-
wise would have been, and is, where this ordinance is
not known or observed.

6-8 (Lk. p. 145). OFFERINGS.
door = entrance.
7 offer it = bring it near. Heb. hord, Ap. 57, i. Those
make, Sam., etc., and Syr. read, and the priest
shall make", as in v. 2.
make an atonement. See note on Ex. 29, 31.
sin = fault.
2 two turtles. See Luke 2, 22, 24, and cp. 2 Cor. 8, 19.


(Alterations.)
N | 13, 47-57. In a garment.
.q | 13, 58. Law of garments.
M | 14, 1-32. Law of Leprosy.
N | 14, 33-46. In a house.
.q | 14, 47-57. Law for all cases.
3 plague = spot. mark too weak for person, though
found for house (14, 34). "plague" and "stroke" would
be too strong in every case.
leprosy. Heb. zara'm, from zara'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, 2 (John 7, 22, 21).
2 Law of leprosy, 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. 46.
3 pronounce. Heb. "shall make him."
Fig. Metonymy (of Subject) = pronounce or declare to be.
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. 8)
his sight = its appearance.
6 spread. This is the criterion here for persons,
as for houses and garments (cp. v. 12, & 14, 44, 45).
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.
11 shall not: or, need not.
12 break out abroad = cometh quite out. Type of
the sinner confessing his totality of evil — then he is
clean, 1 John 1, 9, 10.

him that hath the plague from his head even
to his foot, wheresoever the priest looketh;
13 Then the priest shall consider; and,
behold, if the leprosy have covered all his
flesh, he shall pronounce him clean that hath
the plague: it is all turned white: if it is clean.
14 But when raw flesh appeareth in him, he shall be unclean.

15 And the priest shall see the raw flesh, and pronounce him to be unclean: for the raw flesh 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, behold, if the plague be turned into white; then the priest shall pronounce him 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, behold, it be in sight lower than the skin, and the hair thereof be turned white; the priest shall pronounce him unclean: it is a plague of leprosy broken out of the boil.

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

22 And if it spread much abroad in the skin, then the priest shall pronounce him 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 pronounce him clean,

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

25 Then the priest shall look upon it: and, behold, 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 pronounce him unclean: it is the plague of leprosy.

26 But if the priest look on it, and, behold, there be no white hair in the bright spot, nor be it lower than the other skin, but be somewhat dark; 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 pronounce him 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 pronounce him clean: for it is an inflammation of the burning.

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

30 Then the priest shall see the plague: and, behold, if it be in sight deeper than the skin; and there be in it a yellow thin hair; then the priest shall pronounce him unclean: it is a dry scall, even a leprosy upon the head or beard.

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

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

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

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

35 But if the scall spread much in the skin after his cleansing;

36 Then the priest shall look on him: and, behold, if the scall spread in the skin, the priest shall not seek for yellow hair; it is unclean.

37 But if the scall be in sight at a stay, and that there is black hair grown up therein; the scall is healed, it is clean; and the priest shall pronounce him 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 growth in the skin; it is clean.

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

41 And he that hath his hair fallen off from the part of his head toward his face, it is forehead bald; yet it is 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 It is a leprous man, it 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 covering upon his upper lip, and shall cry, "Unclean, unclean."

46 All the days wherein the plague shall be in him shall he 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 that hath the plague seven days;

51 And he shall look on the plague on the seventh day: if the plague have spread in the garment, either in the warp, or in the woof, or in any thing of skin, wherein the plague is: for it is a fretting leprosy; it shall be burnt in the fire.

52 He shall therefore burn that garment, whether in the warp, or in the woof, in woollen or linen, or in any thing of skin, wherein the plague is: for it is a fretting 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 garment 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 colour, 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 somewhat dark 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 in the warp, or in the 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 in the woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

14 And the LORD spake unto Moses, saying,

2 "This shall be the law of the leper "in the day of his cleansing: He shall be brought unto the priest:

3 And the priest shall go 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 "is to be cleansed two "birds 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 "As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them 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 pronounce him clean, and shall let the living bird loose into the open field.
8 And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash 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 seven days.
9 But it shall be on the seventh day, that he shall be made clean: this shall be the manner of him that washeth his clothes, and he shall wash his flesh in water, and he shall be clean.
10 And on the eighth 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 meat offering, mingled with oil, and one log of oil.
11 That maketh him clean shall present the man that is to be made clean, and those things, before the Lord, at the door of the tabernacle of the congregation:
12 And the priest shall take one he lamb, and offer it for a trespass offering, and the log of oil, and wave it for a wave offering before the Lord;
13 And he shall slay the lamb in the place where he shall kill the sin and the burnt offering, in the holy place: for as the sin offering is the priest's, so is the trespass offering: it is most holy:
14 And the priest shall take some of the blood of the trespass 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 trespass offering:
18 And the remnant of the oil that is in the priest's hand he shall pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the Lord.
19 And the priest shall offer the sin offering, and make 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 meal offering upon the altar: and the priest shall make an atonement for him, and he shall be clean.
21 And if he be poor, and cannot get so much; then he shall take one lamb for a trespass offering to be waved, to make an atonement for him, and one tenth deal of fine flour mingled with oil for a meat offering, and a log of oil;
22 And two turtle doves, 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 it him on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the Lord:
24 And the priest shall take the lamb of the trespass offering, and the log of oil, and the priest shall wave it for a wave offering before the Lord:
25 And he shall kill the lamb of the trespass offering, and the priest shall take some of the blood of the trespass 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 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 trespass 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 make an atonement for him before the LORD.
30 And he shall offer the one of the turtle-doves, 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 make 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 spake 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 plague in the house';
36 Then the priest shall command that they empty the house, before the priest go into it to see the plague, 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 plague, and, behold, if the plague be in the walls of the house with hollow strakes, greenish or reddish, which in sight are lower than the wall;
38 Then the priest shall go out of the house to the door of the house, and shut up the house seven days:
39 And the priest shall come again the seventh day, and shall look: and, behold, if the plague be spread in the walls of the house;
40 Then the priest shall command that they take away the stones in which the plague 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 plague 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 fretting 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 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.

33-33 (p. 149). 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 bearing. See 19.22; 20.10; 25.2. Hence it is separated from the law for leprous men and garments, in the form of an appendix.

plague. House leprosy is here represented as being supernaturally. This was peculiar to Palestine and to the 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 = unken places.
38 than the wall=Fig. Entosis, Ap. 8. 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.
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 owner 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.
45 spread. The same criterion as in the case of men and garments. See note on v. 37 and 19.4.
46 fretting = ranking. See note on 19.31.
48 shall come. Heb. "coming in shall come in." Fig. Polypetraion. (Ap. 6.) shall actually come in.
49 And. Note the Fig. Polysyndeton (Ap. 6) in vv. 48-50.
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.)

1. 31-34. Cedar wood, hyssop, and scarlet.
2. 31-34. And the living bird.
3. 31-34. Blood of the bird and running water.
4. 31-34. The house.
5. 31-34. The blood of the bird and running water.
6. 31-34. And the living bird.
7. 31-34. Cedar wood, hyssop, and scarlet.

50 And he shall cause the house two birds, and cedar wood, and scarlet, and hyssop, and running water:
51 And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip hism in the blood of the slain bird, and in the running water, and sprinkle the house seven times:
52 And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the
54—57 (p. 188). The recapitulation of the law, corresponding with "x", 15. 59 (p. 188), summing up chapters 13 and 14.

57 To teach. Some codices, with Sam., Sept., and Syr., read "and to", thus preserving the Fig. Poly-

nymoton (Ap. 6) in this member r (ev. 54—57) without a break. Eight "ands" in all.

18 (3, p. 146). ISSUES.

(Alternation)

14 O 1—12. Men.
P 14—18. Their cleansing.
O 19—27. Women.
P 28—33. Their cleansing.

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 bath. See note on 14. 2.
6 spit upon him. A common practice among

familial nations to express disgust or contempt (Num.
water. The Severus Codex has "running water",

as in v. 13. (See Ap. 84.)
7 saddle = carriage. Occ. only here and 1 Kings
4. 23, where it is rendered "chariot", and Song 5. 3.
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 vs. 4. 6, 7, 8, 10, 11. But in these
verse persons are referred to. In v. 9 it is a thing.
8 rinsed = washed or baptized. This is what is

referred to in Mark 7. 4.
10 door = entrance.

tabernacle of the congregation. Heb. tent (vhab)

of meeting. See Ap. 40.

make an atonement. See note on Ex. 29, 33.
wash = bath. 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.

Euphemism (Ap. 6) for private parts. Cp. 15. 5, 6, 10, 11,
18, 21, 22, 27, where the A.V. has inserted "himself"
in italics. See further note on 14. 9.

one for a "sin offering, and the other for a
burnt offering; and the priest shall *make
an atonement for him before the LORD for
his issue.
10 And if any "man's seed of copulation go
out from him, then he shall "wash all his flesh
in water, and be unclean until the even.
17 And every garment, and every skin,
whereon is the seed of copulation, shall be
washed with water, and be unclean until the
even.
18 The woman also with whom man shall
lie with seed of copulation, they shall both
bathe themselves in water, and be unclean
until the even.
19 And if a woman have an issue, and her
issue in her flesh be blood, she shall be put
apart seven days; and whosoever toucheth
her shall be unclean until the even.
20 And every thing that she lieth upon
in her separation shall be unclean: everything also that she sitteth upon shall be unclean.
21. And whosoever toucheth her bed shall wash his clothes, and bathe himself in water, and be unclean until the even.
22. And whosoever toucheth anything that she sat upon shall wash his clothes, and bathe himself in water, and be unclean until the even.
23. And if it be on her bed, or on any thing wherein she sitteth, when he toucheth it, he shall be unclean until the even.
24. And if any man lie with her, all the bed whereon he lieth shall be unclean seven days; and all the bed whereon she 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 uncleanliness shall be as the days of her separation: she shall be unclean.
26. Every bed wherein she lieth all the days of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation.
27. And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe himself in water, and be unclean until the even.

But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.
29. And on the eighth day she shall take unto her two “turtles, or two young pigeons, and bring them unto the priest, to the 14. door of the 12. tabernacle of the congregation.
30. And the priest shall offer the one for a sin offering, and the other for a burnt offering; and the priest shall make an atonement for her before the LORD for the issue of her uncleanness.
31. Thus shall ye separate the children of Israel from their uncleanness: that they die not in their uncleanliness, when they defile My tabernacle that is among them.
32. This is the law of him that hath an issue, and of him whose seed goeth from him, and is defiled therewith;
33. And of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is unclean.”

And the LORD spake unto Moses after the death of the two sons of Aaron, when they offered before the LORD, and died; 2 And the LORD said unto Moses, “Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat.

Thus shall Aaron come into the holy place: with a young bullock for a sin offering, and a ram for a burnt offering.

He shall put on the holy coat, and shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on.

And he shall take of the congregation of Israel two kids of the goats for a sin offering, and one ram for a burnt offering.

And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house.

And he shall take the two goats, and present them before the LORD at the door of the tabernacle of the congregation.

And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat.

And Aaron shall bring the goat upon
which the Lord's lot fell, and offer him for a sin offering.

But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scapegoat into the wilderness.

And Aaron shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself.

And he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the vail:

And he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not.

And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat he shall sprinkle the blood of the bullock with his finger seven times.

Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat:

And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and of their transgressions in all their sins:

And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

And he shall go out unto the altar that is before the Lord, and make 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.

And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and shall hallow it from the uncleanness of the children of Israel.

And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children 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 a fit man into the wilderness:

And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.

And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there:

And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people.
And the fat of the sin offering shall be burned upon the altar. 
28 And he that let go the goat for the sin offering, whose blood was brought in to make atonement in the holy place, shall carry forth without the camp; and they shall burn in the fire their flesh, and their dung.

29 And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward come into the camp. 

And the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the holy place, shall carry forth without the camp; and they shall burn in the fire their flesh, and their dung.

And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward 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 afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you;

For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD.

31 Ye shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.

And the priest, whom he shall anoint, and whom he shall consecrate 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 holy garments:

And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation.

And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year." And he did as the LORD commanded Moses.

17 And the LORD spake unto Moses, saying,

"Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them: 'This is the thing which the LORD hath commanded, saying,

'What man soever there be of the house of Israel, that killeth an ox or a lamb, or goat, in the camp, or that killeth it out of the camp,' And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle 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;'

To the end that the children of Israel may bring their sacrifices, which afore offer sacrifices, and their offerings, and their tithes, in the land of Egypt, and so may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto the priest, and offer them for peace offerings unto the LORD.

6 And the priest shall sprinkle the blood upon the altar of the LORD of the door of the tabernacle of the congregation, and burn the fat for a sweet savour unto the LORD.

And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. "This shall be a statute for ever unto them throughout their generations."


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. son. 

What man soever. Heb. 'ish ish. 

Killeth. The Fig. Ellipsis (Ap. 6, ii. 3) must be thus supplied. For, although the word is Heb. 'ishchat (Ap. 43, 1. v.) and not zabach (Ap. 48, 1. iv.), the context (v. 2, v-2) shows that only sacrifices in unclean places are being treated of. There is no contradiction, therefore, of Deut. 12, 18, 21, where the context shows equally clearly that only food is in question. 


Sacrifice. Heb. 'ishchat. (Only here and 2 Chron. 11, 15, "doves." In Isa. 10, 21; 14, 14 rendered "satyr" = an imaginary demon: half-goat, half-man. Sept. = demons) from Heb. root, meaning to shudder. From this "Pan" came the "satyr," "faun," and wood-land gods of Greece and Rome, and also the "devil" of Christendom.
17. 8. LEVITICUS. 18. 11.

8 And thou shalt say unto them, "Whatever man there be of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt offering or sacrifice,
9 And bringeth it not unto the door of the tabernacle of the congregation, to offer 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 which 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 children 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 children of Israel, or of the strangers which sojourn among you, which hunteth 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 life of all flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life 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 was born with beasts, whether it be of your own country, or a stranger, he shall both wash his clothes, and bathe himself 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 shall he bear his iniquity.'

18 And the Lord spake unto Moses, saying,
2 'Speak unto the children of Israel, and say unto them, 'I am the Lord your God.'
3 After the doings of the land of Egypt, wherein ye dwell, ye shall not do: and after the doings of the land of Canaan, whither I bring you, ye shall not do: neither shall ye walk in their ordinances.
4 Ye shall do My judgments, and keep Mine ordinances, to walk therein: I am the Lord your God.
5 Ye shall therefore keep My statutes, and My judgments: 'whichever a man do, he shall live in them: I am the Lord.'
6 'None of you shall approach to any that is near of kin to him, 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.


10-16 (W, p. 157), THE APPROPRIATE FOOD.
11 For. This verse, with Luke 24. 33, 1 Cor. 15. 55, and Heb. 13. 20, forms a strong chain of truth against the "Mass".
12 Therefore. Hence Acts 15. 20; 21. 22.
13 Which hunteth. Which shall hunt any hunting.
14 Fig. Polyptoton. Ap. 6, a necessity with Israel, not sport, for extermination (Ex. 29. 29) and for food (Gen. 26. 27).
15 bathe. See note on 14. 9. The rigour of this law seen from 1 Sam. 14. 32-35.

18. 1-20. 27 (E, p. 131), CEREMONIAL LAWS (PENALTIES) (Diatribe).

E x11 18. 1-18. Unlawful connections,
18. 19-30, Unlawful lusts.
18. 31-37. Unlawful practices.
18. 20-1-27. Unlawful defilements.

18. 1-18 (x1, above), UNLAWFUL CONNECTIONS.
3 the doings. I.e. all the abominable practices of the Canaanitish nations (v. 27), for which they were cut off. Rom. 1. 22-29.
4 judgments=regulations.
5 which, &c. "which, if the man (Heb. 'adâm, Ap. 14) shall do them, he shall also live by them".
6 live. "live again" in resurrection life (Rev. 20. 5).
7 the Child. paraphrased as "shall live by them to life eternal". Sol. Jarish. "live in the world that is to come". Cp. the other passages where "live" is used in this sense: Exod. 13. 21; 20. 11. Luke 10. 2. Rom. 10. 4.
9 &c. In this sense the verb is used more often than generally thought. P. 26. 17; 58. 14; 55. 8. Ezek. 13. 19; 33. 19; 37. 3, 5, 6, 14. Hos. 8. 2.
10 Asom 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.
11 None of you. Heb. "Man, man, ye shall not approach"; should be "No man (Heb. 'ish. Ap. 14) whatsoever shall approach". Emphasized by Fig. Epicurus. 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.
12 Etc. See Gen. 19. 31-38.
13 a father's wife. See Gen. 38. 27. 2 Sam. 16. 20-23.
14 1 Kings 2. 17, and 1 Cor. 8. 1-5.
16 father's wife. In Heb. always means one's 'stepmother' (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
18. 11.

LEVITICUS. 19. 2.

190 daughter, begotten of thy father, she is thy sister, thou shalt not uncover her nakedness.
12 Thou shalt not uncover the nakedness of thy father's sister: 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: 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 thy near kinswomen: it is abomination.
18 Neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness, beside the other in her life time.

Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleaness.
20 Moreover thou shalt not lie carnally with thine neighbour's wife, to defile thyself with her.
21 And thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy God: I am the LORD.
22 Thou shalt not lie with mankind, as with womankind: it is abomination.
23 Neither shalt thou lie with any beast to defile thyself therewith: neither shall any beast 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 do I visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.
26 Therefore shall you keep My statutes and My judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you:
27 (For all these abominations have the men of the land done, which were before you, and the land is defiled;)
28 That the land spue not you out also, when ye defile it, as it spued out the nations that were before you.
29 For whensoever ye shall commit any of these abominations, even the souls that commit them shall be cut off from among their people.
30 Therefore shall ye keep Mine ordinance, that ye commit not any one of these abominable customs, which were committed before you, and that ye defile not yourselves therein:
3 am I the LORD your God."
1490 shall be "holy: for "3 a the LORD your "God am "holy.
3 Ye shall fear every "man his mother, and his father, and keep My sabbaths: "3 am "the LORD your "God.
4 Turn ye not unto "idols, nor make to yourselves molten gods: "3 am "the LORD your "God.
5 And if ye offer a sacrifice of peace offerings unto "the LORD, ye shall offer it "at your own will.
6 It shall be eaten the same day ye offer it, and on the morrow: and if outh remain until the third day, it shall be "burnt 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 "iniquity, because he hath profaned the "hallowed thing of "the LORD: and that "soul shall be "cut off from among his people.

Wt 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: "3 am "the LORD your "God.

X 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: "3 am "the LORD.
13 Thou shalt not defraud thy neighbour, neither rob him: "the "wages of him that is hired shalt 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: "3 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 "talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: "3 am "the LORD.
17 Thou shalt not hate thy brother in thine heart: thou shalt not be wily rebuke thy neighbour, and not "suffer "sin "upon him.
18 Thou shalt not avenge, nor bear any grudge against the "children of thy people, but "thou shalt love thy "neighbour as thyself: "3 am "the LORD.
19 Ye shall keep My statutes. Thou shalt not let thy cattle gender with a "diverse kind: thou shalt not sow thy field with "mingled seed: neither shall a garment "mingled 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 "redeemed, nor given her, she shall be scourg'd: they shall not be put to death, because she was "not free.
21 And he shall bring his "trespass offering unto "the LORD, unto the "door of the "tabernacle of the congregation, even a ram for a "trespass offering.
22 And the priest shall "make an atonement for him with the ram of the "trespass offering before "the LORD for his "sin which he "hath done: and the "sin which he hath done shall be forgiven him.
23 And "when ye shall come into the land, shall have planted all manner of trees for food, then ye shall count the fruit thereof as "uncircumcised: three years shall it be as "uncircumcised unto you: it shall not be eaten of.
24 But in the fourth year all the fruit

holy = set apart. See note on Ex. 20.
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." (2, 14, 15, 18, 20, 32, 37).
5 offer = 'eley for sacrifices. Heb. zid'ach. Ap. 43. l. iv. for your own will. Heb. "am for your acceptance: or, "that ye may be accepted:"
hallowed = set apart. See note on De. 12. 4.
8, 10 (X, p. 160). GLEANINGS. (Gen. Ruth 2. 11-16.)
11-22 (W, p. 160). SUNDAY COMMANDS AND PROHIBITIONS.
13 the. Some codices, with Sam., Jon., and Sept., read "and the the"
14 a talkbearer. A solemn warning here. Rendered "slanderer" in Jer. 6. 29; 8. 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. chaphÈl. Ap. 44. i. upon him = in him.
near. Not merely one who is "near", but any one with whom one has dealings. This is the point of Luke 10. 24. Cp. John 4. 9.
19 divine 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 18. 6.
20 redeemed = set free (by power). Heb. pâdâh. See note on Ex. 15. 13.
tabernacle = tent. Heb. 'ôbel.
22 make an atonement. See note on Ex. 29. 33. hath done = hath sinned. Heb. chaphÈl. Ap. 44. i.
uncircumcised: or, uncovenanted. Fig. Prosopon. Ap. 6.
thereof shall be "holy to praise" the LORD within.
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 "observe times.
27 Ye shall not round the corners of your heads, neither shall thou part the corners of thy beard.
28 Ye shall not make any "cuttings in your flesh for the dead, nor print any marks upon you: "I am" the LORD.
29 Do not "prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.
30" I will keep My sabbaths, and reverence My sanctuary: "I am" the LORD.
31 Regard not them that have "familiar spirits, neither seek after "wizards, 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 "fear thy God: "I am" the LORD.
33 And if a stranger sojourn with "thee in thy land, ye shall not "vex him.
34 But the stranger that dwelleth with you shall be "unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: "I am" the LORD your God.
35 Ye shall do no unrighteousness in judgment, in meteyard, in "weight, or in "measure.
36 Just balances, just weights, a just "epon, 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 spake unto Moses, saying,
2 "Again, thou shalt say to the "children of Israel, "Whosoever he be of the "children of Israel, or of the strange that sojourn in Israel, that giveth any of his seed unto Moloch; he shall surely be put to death: the people of the land shall stone him with stones.
3 And 3 will set My face against that "man, and will cut him off from among his people; because he hath given of his seed unto Moloch, to defile My sanctuary, and to profane My holy name.
4 And if the people of the land do any ways hide their eyes from "the "man, when he giveth of his seed unto Moloch, and kill him not: 3 then 3 will set My face against that man, and against his "family, and will cut him off,

Moloch. The king-idol. See note on 18. 21, where this law follows that on incest, while here it precedes it.


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. Antithesis (of Noun), Ap. 6, for emphasis = "for a sacred and great praise unto Jehovah."
25 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, above.
26 not round the corners of your heads: i. a. to cut round, so as to have a tuft of hair, like the Canaanite priests. Cp. Jer. 9. 26; 25. 23; 49. 22.
28 cuttings. A practice in Canaanitish heathen worship. Cp. 21. 5, 22. 11, 1 Kings 18. 22, Jer. 44. 37, the dead = a dead soul. Heb. nephesh (Ap. 15). Thus there is such a thing as a "dead soul" as well as a "living soul" (Gen. 2. 8), so also in 21. 12; 22. 4, Num. 5. 2; 6. 11. Nephesh is incorrectly rendered "body" in 21. 11. Num. 6. 6; 10. 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. 16 and elsewhere.
30 I am the LORD. Some codices, with Onk., Sept., and Syr., add "your God."
31 prostitute thy daughter. The common practice, as a religious act, by the Canaanites and other ancient forms of idolatry.
33 thee. Some codices, with Sam., Onk., Jon., Sept., and Vulg., read "you." vex = oppress.
34 But. This is better omitted.
unto you. A.V., 1611, omitted these words, as thysel. Cp. v. 18.
35 ye were strangers. Occurs four times in the Septuagint: 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.


x

Y 1-5. Molech and witchcraft.
Z 7. Sanctification.
A 8. Charge as to obedience.
J A 12-25. Charge as to obedience.
Y 27. Witchcraft.


spake. See note on 5. 15.
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.
and all that go a whoring after him, to commit whoredom with Molech, from among their People.

8 And the soul that turneth after such as have familiar spirits, and after wizards, 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 holy: for I am the LORD your God.

8 And ye shall keep My statutes, and do them: I am the LORD which sanctify you.

9 For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood 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 father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood shall be upon them.

12 And if a man lie with his daughter in law, both of them shall surely be put to death: they have committed confusion; their blood shall be upon them.

13 If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them.

14 And if a man take a wife and her mother, it is wickedness: they shall be burnt with fire, both he and his sister that is his mother.

15 And if a man lie with a beast, 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 blood shall be upon them.

17 And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and it be seen of her nakedness, and she see his nakedness, and it be seen of his nakedness; it is a wicked thing: and they shall be cut off in the sight of their People: he hath uncovered his sister's nakedness; he shall bear his iniquity.

18 And if a man lie with a woman having her sickness, 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 kinsman: they shall bear their iniquity.

20 And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless.

21 And if a man shall take his brother's wife, it is an unclean thing; he hath uncovered his brother's nakedness: they shall be childless.

22 Ye shall therefore keep all My statutes and My judgments, and do them: that the land, whither I bring you to dwell therein, spue you not out.

23 And ye shall not walk in the manners of the nation, 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 difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, by any manner of living thing that creepeth on the ground, which I have separated from you as unclean.

26 And ye shall be holy 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 familiar spirit, or that is a wizard, shall
21. 1—22. 31 (D, p. 131). PRIESTHOOD.

   22. 17—35. Offerings.

21. 1—22. 16 (C, above). PERSONS.
   (Introversion.)

C1 | D 21. 1—15. Defilements (mourning).

   (Introversion and Alternation.)

D F G a | 1—5. Relations.
   b | 6. Reason.
   J c | 7—8. Wife.
   d | 7—8. Reason.
   b | 12. Reason.
   J c | 13—15. Wife.
   d | 13—15. Reason.

   said. See note on 8. 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. 12.
   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. 2 Sam.
   10. 4, 5.
   6 holy = set apart, or separate. See note on Ex. 3. 5.
   Here, a singular noun = a separated set.
   bread = food of all kinds. Put by Fig. Synecdoche (of
   holy. See note on Ex. 6. 5.
   8 the Lord, Which, = Jehovah title. See note
   on 50. 8, and Ap. 4.
   10 high priest. See note on 4. 3.
   consecrated. See note on Ex. 23. 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
12 crown = consecration. I. e. = Nazarite ship.

16—24 (E, above).BLEMISHES.

16 speak. See note on 5. 11.
17 generations = posterity.
18 flat = any deformity (of the nose).
any thing superfluous = any thing over long or
excessive. Cp. 22. 22.

18 For whatsoever man he be that hath a
blemish, he shall not approach: a blind man,
or a lame, or he that hath a flat nose, or
any thing superfluous,
19 Or a man that is brokenfooted, or broken-
20 Or crookbackt, or a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbred, 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 that hath a blemish; he shall not come nigh to offer the bread of his God.
22 He shall eat the bread of his God, both of the most holy, and of the holy.
23 Only he shall not go into the vail, nor come into the altar, because he hath a blemish; that he profane not My sanctuaries: for the Lord do sanctify them.
24 And Moses told it unto Aaron, and to his sons, and unto all the children of Israel.

De 13:1-9 (p. 164)
22 And the Lord spake unto Moses, saying,
23 Speak unto Aaron and to his sons, that they separate themselves from the children of Israel, and that they profane not My name in those things which I have hallowed unto Me:

3 am the Lord.

3 Say unto them, Whosoever he be of all your seed among your generations, that goeth unto the holy things of the children of Israel hallow unto the Lord, having his uncleanness upon him, that soul shall be cut off from My presence:

3 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 holy things, until he be clean. And whoso toucheth any thing that is unclean by the dead, or a man whose seed 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 soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he wash 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 thereof: and defile himself therewith:

3 am the Lord.

9 They shall therefore keep Mine ordinance, lest they bear sin for it, and die therefore, if they profane it: 3 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 soul with his money, 3 shall eat of it, and he that is born in his house: 3 shall eat of his meat.
12 If the priest’s daughter also be married unto a stranger, she may not eat of an offering of the holy things.

22. 1—16 (D, p. 163). DEFILEMENTS (UNCLEANNESS). (Repeated Alternation.)

D c 1, 2. General.
1 — 2. Reason.
2 — 3. Uncleanliness.
3 — 4. Reason.
4 — 5. Leprous, &c.
5 — 6. Reason.
6 — 7. Strangers.
2 spake. See note on 5. 14.
3 from. When subject to the following disabilities.
4 holy. See note on Ex. 3. 6.
5 children. Heb. sons.
6 hallow. See note on 12. 4.
8 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 offense.
11 seed goeth. See 15. 16.
14 washeth. See note on 14. 9.
9 keep Mine ordinance = observe my observance. Fig. Polyptoton, Ap. 6, for emphasis. Cp. 18. 20.
15 ordinance = charge. sin = penalty. Put by Fig. Metonymy (of Cause). Ap. 6.
16 i. soul. Heb. nephesh (Ap. 13). Here put by Fig. Synecdoche (of Part), Ap. 6, for “any person”, i.e. a heathen slave.

he = the slave so bought. Emphatic.
meat = Fig. Metonymy (of Species), for any kind of.
12 a stranger = a man (Heb. ish). Ap. 14. ii., i.e. an Israelite, but not of Aaron’s seed (Num. 16. 10).
15 unwittingly = i.e. through ignorance. See 4. 2, 27, 47;
5. 16, 18.
16 offer = offer up, as a heave offering. Heb. ram. Ap. 43. 1. ix.

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 unwittingly, 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 children of Israel, which they offer unto the Lord;
16 Or suffer them to bear the iniquity of trespass, when they eat their holy things: for 3 the Lord do sanctify them.”
And the LORD spake unto Moses, saying,
18 Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them,

L Or whatsoever he be of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his freewill offerings, which they will offer unto the LORD for a burnt offering;

19 Ye shall offer at your own will a male without blemish, of the beehives, of the sheep, or of the goats.

20 But whatsoever hath a blemish, that shall ye not offer: for it shall not be acceptable for you.

21 And whosoever offereth a sacrifice of peace offerings unto the LORD to accomplish his vow, or a freewill offering in beehives or sheep, it shall be perfect to be accepted; there shall be no blemish therein.

M Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make an offering by fire of them upon the altar unto the LORD.

Either a bullock or a lamb that hath anything superfluous or lacking in his parts, that mayest thou offer for a freewill offering; but for a vow it shall not be accepted.

24 Ye shall not offer 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 offer the bread of 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 spake 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 offering made by fire unto the LORD.

28 And whether it be a cow or ewe, ye shall not kill it and her young both in one day.

29 And when ye will offer a sacrifice of thanksgiving unto the LORD, offer it at your own will.

30 On the same day it shall be eaten up; ye shall leave none of it until the morrow: I am the LORD.

K 31 Therefore shall ye keep My commandments, and do them: I am the LORD.

32 Neither shall ye profane My holy name; but I will be hallowed among the children of Israel: I am the LORD Which hallow you,

33 That brought you out of the land of Egypt, to be your God: I am the LORD.

23 And the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, Concerning the feasts of the LORD, which I commanded you,

C The sabbath, the first day of the week, the seventh month, the first day thereof, the sabbath of rest.

23. 1-26. 3 (C, p. 131). JEHOVAH'S FEASTS.

C The weekly and annual feasts.


P The sabbath, the new moon, the weekly sabbath, the first day of the month, the first day of the month. (P. 131.)

R 1 The sabbath. (P. 132.)


1 the Lord, which ye shall proclaim to be holy convocations, even these are My feasts.

3 Six days shall work be done; but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the Lord in all your dwellings.
These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons.

In the fourteenth day of the first month shall be the Passover of the LORD. And on the fifteenth day of the same month shall be the feast of unleavened bread, seven days. And in the first day ye shall have an holy convocation: ye shall do no servile work therein. But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day is an holy convocation: ye shall do no servile work therein.

And the first day of the seventh month shall be the feast of Tabernacles to the LORD: seven days ye shall celebrate. In the seventh day is a holy convocation: ye shall do no servile work therein.

And the LORD spake unto Moses, saying, 

Speak unto the children of Israel, and say unto them, When ye come into the land which the LORD shall give you, then ye shall keep the feast of weeks. And ye shall rejoice before the LORD your God seven days. And ye shall bind the loaves of bread upon your loins, and shall your extremities be girded: And ye shall dwell in your tents seven weeks. And ye shall offer a burnt offering in the morning, of a sweet savour unto the LORD seven days: and on the seventh day be a solemn assembly unto the LORD. Ye shall not do any servile work thereon. And the LORD spoke unto Moses, saying, Speak unto the children of Israel, saying, In the seventh month shall be the feast of tabernacles for seven days. And ye shall have a solemn assembly in the seventh month, and ye shall do no servile work: you shall offer special offerings unto the LORD seven days.

And ye shall count unto you from the day after the sabbath, from the day that ye brought the sheaf of the first fruits of your land unto the LORD, seven Sabbaths shall be complete: even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD.

And ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the firstfruits unto the LORD.

And ye shall offer 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 offering made by fire, of a sweet savour unto the LORD.

Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings.

And the priest shall wave them with the bread of the firstfruits for a wave offering before the LORD, with the two lambs; they shall be holy unto the LORD for the priest.

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; 3:1; 6:4; 11:50). The 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 evening and the morrow." 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. and so is "unleavened." Note the exception, in v. 17, and see note there.

servile: laborious.


offering. Heb. 'ishah. Ap. 43, II. xi. in. \( \text{some codices, with Sam., Sept., Syr., and Vulg., read 'and on (or in)'} \).

When ye be come. See note on 14, 31. sheweth. The Antitype is Christ, the firstfruits. Cor. 16:22.

wave. See note on Ex. 29:27.


day. That day. All these offerings were without leaven.


savour = savour of satisfaction. See note on Gen. 8:31.


offering Heb. kordan. See Ap. 43, II. I.


meat offering = meal offering. See note on 2:1.

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. vs. 6 and 10 above).

sacrifice = prepare; same as "offer" in v. 12.

harvest. In the Antitype = "the end" or the remainder. 1 Cor. 15:24.

And ye shall proclaim the sabbath day, that it may be an holy convocation unto you; ye shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations.

And when ye reap the harvest 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.

And the LORD spake unto Moses, 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 convocation.
25 Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the LORD.

26 And the LORD spake unto Moses, saying, 

27 Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer 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 atonement, to make an atonement for you before the LORD your God.

29 And whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people.

30 And whatsoever soul it be that doeth any work in that same day, the same soul I will destroy from among his people.

31 Ye shall do no manner of work: it shall be a statute for ever throughout your generations in all your dwellings.

32 It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath.

33 And the LORD spake unto Moses, saying, 

34 Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days before the LORD.

35 On the first day shall be an holy convocation: ye shall do no servile work therein.

36 Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it is a solemn assembly; and ye shall do no servile work therein.

37 These are the feasts of the LORD, which ye shall proclaim to be holy convocations, to offer 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 sabbaths of the LORD, and besides your gifts, and besides 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 feast 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 before the LORD your God seven days.

41 And ye shall keep it a feast unto the LORD seven days in the year. It shall be a statute for ever in your generations: ye shall celebrate it in the seventh month.

42 Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:

43 That your generations may know that I made the children 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 declared unto the children of Israel the feasts of the LORD.
5 And thou shalt take fine flour, and make twelve cakes [cheres]: two tenth deals shall be in one cake.
6 And thou shalt set them in two rows, six on a row, upon the pure table before the LORD.
7 And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the LORD.
8 Every sabbath he shall set it in order before the LORD continually, being taken from the children of Israel by an everlasting covenant.
9 And it shall be Aaron's and his sons'; and they shall eat it in the holy place: for it is most holy unto him of the offerings of the LORD made by fire by a perpetual statute.

And the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel: and this son of the Israelitish woman and a man of Israel strove together in the camp;
11 And the Israelitish woman's son blasphemed the name of the LORD, and cursed. And they brought him unto Moses: and (and his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan);
12 And they put him in ward, that the mind of the LORD might be shewed them.
13 And the LORD spake unto Moses, saying,
14 "Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the congregation stone him.
15 And thou shalt speak unto the children of Israel, saying, 'Whosoever curseth his God shall bear his sin.'
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 blasphemeth the name of the LORD, shall be put to death.
17 And he that killeth any man shall surely be put to death.
18 And he that killeth a beast shall make it good: "beast for beast."
19 And if a man cause a blemish in his neighbour: "as he hath done, so shall it be done to him:
20 Breach for breach, eye for eye, tooth for tooth: "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 manner of law, 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 children of Israel, that they should bring forth him that had cursed out of the camp, and stone him with stones. And the children of Israel did as the LORD commanded Moses.
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 sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.

5 That which growth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land.

6 And the sabbath of the land shall be for the born, and for those that are given for hire, and for thy servants, and for thy maids, 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 increase thereof be meat.

8 And thou shalt number seven 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 trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.

10 And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

11 A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which growth of itself in it, nor gather the grapes in it of thy vine undressed.

12 For it is the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field.

13 In the year of this jubilee ye shall return every man unto his possession.

14 And if thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand, ye shall not oppress one another:

15 According to the number of years after the jubilee shalt thou buy of thy neighbour, and according unto the number of years of the fruits he shall sell unto thee:

16 According to the multitude of years thou shalt increase 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 Therefore ye shall do My statutes, and keep My judgments, and do them; and ye shall dwell in the land in safety.

19 And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.

20 And if ye shall say, What shall we eat the seventh year? Behold, ye shall not sow, nor gather in our increase;

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 for ever: for the land is Mine; for ye are strangers and sojourners with Me.

24 And in all the land of your possession ye shall grant a redemption for the land.

25 If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold.

26 And if the man have none to redeem it, and himself be able to redeem it:
25. 27.

Then let him count the years of the sale thereof, and restore the surplus unto the man to whom he sold it; that he may return unto his possession.

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 jubilee; and in the jubilee it shall go out, and he shall return unto his possession.

And if a man sell a dwelling house in a walled city, then he may redeem it within a whole year after it is sold; within a full year may he redeem it.

And if it be not redeemed within the space of a full year, then the house that is in the walled city shall be established for ever to him that bought it throughout his generations: it shall not go out in the jubilee.

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 redeemed, and they shall go out in the jubilee.

Notwithstanding the cities of the Levites, and the houses of the cities of their possession, may the Levites redeem at any time.

And if a man purchase of the Levites, then the house that was sold shall be redeemed in the year of jubilee: for the houses of the cities of the Levites are their possession among the children of Israel.

But the field of the suburbs of their cities may not be sold; for it is their perpetual possession.

And if thy brother be waxen poor, and fallen in decay with thee, then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee.

Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee.

Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.

I am the LORD your God, Which brought you forth out of the land of Egypt, to give you the land of Canaan, and to be your God.

And if thy brother that dwelleth by thee be waxen poor, and sold unto thee; thou shalt not compel him to serve as a bondservant:

But as an hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubilee:

And then shall he depart from thee, both he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return.

For they are my servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen.

And there shall not rule over him with rigour: but shall fear thy God.

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.

Moreover of the children 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.

And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen for ever: but over your brethren the children of Israel, ye shall not rule one over another with rigour.

And if a sojourner or stranger by thee, and thy brother that dwelleth by thee wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family:

After that he is sold he may be redeemed again; one of his brethren may redeem him:

Either his uncle, or his uncle's son, may redeem him, or any that is nigh of kin unto him of his family; he may redeem him; or if he be able, he may redeem himself.
26. 1, 2 (Q, p. 165). 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.
the LORD. Heb. יהוה, a sculptured or painted stone. 
B 3 | 27. 1–34. The offerers' vows to Jehovah.
26. 3–48 (B, above). JEHOVAH'S CHARGE.
(Introduction, and Repeated Alternation.)
D G 3 | 11, 15. Disobedience.
H 3 | 16, 17. Punishment.
G 3 | 18. Disobedience.
G 3 | 24, 26. Punishment.
9 C E | 40, 41. The People. Repentance.
3 (B, above). OBEEDIENCE.
(Introduction.)
3 If... Then. Note the four occurrences of "If" and "Then" in this chapter.
4–13 (F, above). BLESSINGS.
a | 2, 4. Obedience. Consequence.
b | 23, 24. Disobedience.
c | 27, 28. Disobedience.
a | 40, 42. Obedience. Confession.
4 Then. See note on "If", v. 3 above.
increase = produce, sustenance. Heb. שָׂפָת. See notes on 25:7 and 36.
peace, or prosperity.
enemies = foes. First occurrence in Leviticus.
11, 18. Isa. 30:12.
9 have respect = turn unto you, as rendered in Ezek. 46:9; the only other place where this form occurs.
My soul = Myself, or I. Fig. Anthropopathia. Ap. 6.
12 walk. Fig. Anthropopathia. Ap. 6 or, literally, as in Eden. See Gen. 3:8. Ap. 4. Quoted 2 Cor. 8:16.
13 broken = broken in pieces. Heb. שָׁבָר, as in vv. 19, 26; not יָפָר, as in vv. 15, 24.
upright. The yoke makes the wearer stoop.
14, 15 (G, above). DISOBEDIENCE.
The above structure (D, above) shows God's fivefold threatening for disobedience. We have the fivefold execution in Isa. 5:25; 9:12, 17, 23; 10:4; and His fivefold lamentation in Amos 4:6–12.
15 And if ye shall despise My statutes, or if your soul abhor My judgments, so that ye shall not do all My commandments, but that ye break My covenant:

16 And I will set My face against you; and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you.

17 Then I will punish you seven times more for your sins.

18 And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass:

19 And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

20 And if ye will not for all this hearken unto Me;

21 I will bring seven times more plagues upon you according to your sins.

22 And I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make your 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 contrary unto Me;

24 Then will I also walk contrary unto you, and will punish you yet seven times for your sins.

25 And I will bring a sword upon you, that shall avenge the quarrel of My covenant: and when ye are gathered together 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 broken the staff of your bread, 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 walk contrary unto Me;

28 Then I will walk contrary 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, and cut down your images, and cast your carcases upon the carcases of your idols, and My soul which I have abhorred.

31 And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours.

32 And 3 will bring the land into desolation! and your enemies which dwell therein shall be astonished at it.

33 And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.
34 Then shall the land enjoy her sabbaths, as long as it lieth desolate; and ye shall rest in your enemies' land; even then shall the land rest, and enjoy her sabbaths.

35 And as long as it lieth desolate it shall rest; 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, even 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 iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.

40 If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and also that also they have walked contrary unto me;

41 And that also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and then they accept of the punishment of their iniquity:

42 Then will I remember My covenant with Jacob, and also My covenant with Isaac, and also My covenant with Abrahan will I remember; and I will remember the land.

43 The land also shall be left to be desolate, and shall enjoy its sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised My judgments, and because their soul abhorred My statutes.

44 And yet for all that, when 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 all the heathen, that I might be their God: for I am the LORD.

46 These are the statutes and judgments and laws, which the LORD made between Him and the children of Israel in mount Sina by the hand of Moses.

27 And the LORD spake unto Moses, saying,

1 When a man shall make a singular vow, the persons shall be for the LORD by thy estimation.

2 And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary.

3 And if it be a female, then thy estimation shall be thirty shekels.

4 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.

5 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 three shekels of silver.

6 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.

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 it 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
27. 9. LEVITICUS.

1490 bring an offering unto the LORD, all that every man giveth of such unto the LORD shall be holy.
10 He shall not alter it, nor change 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.

(p. 173)

11 And if it be any unclean beast, of which they do not offer a sacrifice unto the LORD, then he shall present the beast before the priest:
12 And the priest shall value it, whether it be good or bad: as thou valuest it, who art the priest, so shall it be.
13 But if he will at all redeem it, then he shall add a fifth part thereof unto thy estimation.

L² c²
14 And when a man shall sanctify his 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 sanctified 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.

c²
16 And if a man shall sanctify unto the LORD some part of a field of his possession, the priest shall estimate it according to the seed thereof: an homer of barley seed shall be valued at fifty shekels of silver.
17 If he sanctify his field from the year of jubilee, according to thy estimation it shall stand.
18 But if he sanctify his field after the jubilee, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubilee, and it shall be abated from thy estimation.
19 And if he that sanctified 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 jubilee, shall be holy unto the LORD, as a field devoted; 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 jubilee: and he shall give thine estimation in that day, as a holy thing unto the LORD.
24 In the year of the jubilee 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.

M² c²
26 Only 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.

holiness. See note on Ex. 3. 5.
alter. Heb. tâph, to change for the better.
change. Heb. mûr, to change for the worse; note the Introd. namely:
| g | alter (bad for good).
| h | change (good for bad).
| h | good for bad.
| g | bad for good.

11-13 (c, p. 173). UNEFFECT BEASTS.
sacrifice = Heb. ṭāḇârâ. Ap. 43. II. i.
present = see note on Ex. 6. 6.
13 as thou, &c. = as thou, O priest, value it so, &c.
13 at all redeem it. Fig. ἐποιεῖτο (Ap. 6). Heb. "redeeming he will redeem it." Well translated by "at all," See note on Gen. 26. 25. Heb. gâḏâl. See note on Ex. 6. 6.

14, 15 (c², p. 173). HOUSES.
sanctify = set apart, Heb. ḥâdâsh. See note on "holy," Ex. 5. 2.
his: i.e. his own house, and what was therein.

16-25 (c³, p. 173). FIELDS.
16 homer. Heb. hâomer, as in Num. 11. 22. Is. 5. 10.
17 If. Some codices, with Sam., Sept., and Syr., read: "And if".
21 devoted. Heb. ḫârām, denotes a total and complete separation, which does not admit of redemption.
First ecc. of ḫârām. It is rendered "devoted" only in this chapter (six times) and once in Num. 18. 14.
23 estimation = valuation.

26 (c³, p. 173). CLEAN BEASTS.
26 Only = nevertheless. Rendered in v. 28, "notwithstanding."

27 (c³, p. 173). UNEFFECT BEASTS.

28, 29 (c³, p. 173). DEVOTED THINGS.
in = it [as].

30 or. Some codices, with Sam., Jon., Sept., Syr., and Vulg., have this "or" in the text.

27 And if it be of an unclean beast, then he shall redeem it according to thy estimation, and shall add a fifth part of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation.

28 Notwithstanding no devoted thing, that a man shall devote 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 devoted thing is most holy unto the LORD.

29 None devoted, which shall be devoted 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 <i>ought</i> of his tithes, he shall add thereto the fifth part thereof.

32 And concerning the tithe of the herd, or of the flock, <i>even</i> of whatsoever <i>*passeth</i> under the rod, the tenth shall be <i>holy unto the LORD</i>.

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 <i>holy</i>; it shall not be redeemed."

34 These are the commandments, which the LORD commanded Moses for the children of Israel in mount Sinai.