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COMMENTARY

COMMENTARY ON
LEVITICUS

by Adam Clarke.

*“Follow peace with all men, and holiness, without
which no man shall see the Lord” Heb 12:14*

Spreading Scriptural Holiness to the World

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A COMMENTARY AND CRITICAL NOTES

ON THE

HOLY BIBLE

OLD AND NEW TESTAMENTS

DESIGNED AS A HELP TO A BETTER UNDERSTANDING
OF THE SACRED WRITINGS

BY ADAM CLARKE, LL.D., F.S.A., &c.

A NEW EDITION, WITH THE
AUTHOR'S FINAL CORRECTIONS

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.—Rom. 15:4.

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PREFACE TO THE BOOK OF LEVITICUS

THE Greek version of the SEPTUAGINT, and the VULGATE *Latin*, have given the title of LEVITICUS to the third book of the Pentateuch, and the name has been retained in almost all the modern versions. The book was thus called because it treats principally of the laws and regulations of the *Levites* and priests in general. In Hebrew it is termed *arqyw Vaiyikra*, “And he called,” which is the *first* word in the book, and which, as in preceding cases, became the running title to the whole. It contains an account of the ceremonies to be observed in the offering of burnt-sacrifices; meat, peace, and sin-offerings; the consecration of priests, together with the institution of the three grand national festivals of the Jews, the PASSOVER, PENTECOST, and TABERNACLES, with a great variety of other ecclesiastical matters. It seems to contain little more than the history of what passed during the *eight days* of the consecration of Aaron and his sons, though Archbishop Usher supposes that it comprises the history of the transactions of a whole month, viz., from *April 21* to *May 21*, of the year of the world 2514, which answers to the *first* month of the *second* year after the departure from Egypt. As there are no *data* by which any chronological arrangement of the facts mentioned in it can be made, it would be useless to encumber the page with conjectures which, because *uncertain*, can answer no end to the serious reader for doctrine, reproof, or edification in righteousness. As the *law was our schoolmaster unto Christ*, the whole sacrificial system was intended to point out that *Lamb of God*, Christ Jesus, *who takes away the sin of the world*. In reading over *this* book, *this* point should be kept particularly in view, as without *this* spiritual reference no interest can be excited by a perusal of the work.

The principal events recorded in this book may be thus deduced in the order of the chapters:

Moses having set up the tabernacle, as has been related in the conclusion of the preceding book; and the cloud of the Divine glory, the symbol of the presence of God, having rested upon it; God called to him out of this tabernacle, and delivered the laws and precepts contained in the seven first chapters.

In chap. 1. he prescribes every thing relative to the nature and quality of *burnt offerings*, and the ceremonies which should be observed, as well by the person who brought the sacrifice as by the priest who offered it.

In chap. 2. he treats of *meat-offerings* of fine flour with oil and frankincense; of cakes, and the oblations of first-fruits.

Chap. 3. treats of *peace-offerings*, prescribes the ceremonies to be used in such offerings, and the parts which should be consumed by fire.

Chap. 4. treats of the offerings made for *sins of ignorance*; for the sins of the *priests, rulers*, and of the *common people*.

Chap. 5. treats of the sin of him who, being adjured as a *witness*, conceals his knowledge of a fact; the case of him who touches an *unclean thing*; of him who binds himself by a *vow* or an *oath*; and of *trespass-offerings* in cases of *sacrilege*, and in *sins of ignorance*.

Chap. 6. treats of the *trespass-offerings* for sins *knowingly* committed; and of the offerings for the priests, the parts which should be consumed, and the parts which should be considered as the priests' portion. And in Chap. 7. the same subject is continued.

Chap. 8. treats of the *consecration* of *Aaron and his sons*; their sin-offering; burnt-offering; ram of consecration; and the time during which these solemn rites should continue.

Chap. 9. After Aaron and his sons were consecrated, on the *eighth* day they were commanded to offer sin-offerings and burnt-offerings for *themselves* and for the *people*, which they accordingly did, and Aaron and Moses having blessed the people, a fire came forth from before the Lord, and consumed the offering that was laid upon the altar.

Chap. 10. Nadab and Abihu, the sons of Aaron, having offered *strange fire* before the Lord, are consumed; and the priests are forbidden the use of wine and all inebriating liquors.

Chap. 11. treats of *clean* and *unclean* beasts, fishes, birds, and reptiles.

Chap. 12. treats of the purification of women after child-birth, and the offerings they should present before the Lord.

Chap. 13. prescribes the manner of discerning the infection of the *leprosy* in persons, garments, and houses.

Chap. 14. prescribes the sacrifices and ceremonies which should be offered by those who were cleansed from the leprosy.

Chap. 15. treats of certain uncleannesses in man and woman; and of their purifications.

Chap. 16. treats of the solemn yearly expiation to be made for the sins of the priest and of the people, of the goat and bullock for a sacrifice, and of the *scape-goat*; all which should be offered annually on the *tenth* day of the *seventh* month.

Chap. 17. The Israelites are commanded to offer all their sacrifices at the tabernacle; the eating of *blood* is prohibited, as also the flesh of those animals which die of themselves, and of those that are torn by dogs.

Chap. 18. shows the different degrees within which *marriages* were not to be contracted, and prohibits various acts of impurity.

Chap. 19. recapitulates a variety of laws which had been mentioned in the preceding book, (Exodus,) and adds several new ones.

Chap. 20. prohibits the consecration of their children to *Molech*, forbids their consulting *wizards* and those which had *familiar spirits*, and also a variety of incestuous and unnatural mixtures.

Chap. 21. gives different ordinances concerning the *mourning* and *marriages of priests*, and prohibits those from the sacerdotal office who have certain *personal defects*.

Chap. 22. treats of those infirmities and uncleannesses which rendered the priests unfit to officiate in sacred things, and lays down directions for the perfection of the sacrifices which should be offered to the Lord.

Chap. 23. treats of the *Sabbath* and the great *annual festivals*-the *passover*, *pentecost*, *feast of trumpets*, *day of atonement*, and *feast of tabernacles*.

Chap. 24. treats of the *oil* for the *lamps*, and the *shew-bread*; the law concerning which had already been given, see Exodus xxv., &c.; mentions the case of the person who *blasphemed* God, and his punishment; lays down the law in cases of *blasphemy* and *murder*; and recapitulates the *lex talionis*, or law of *like for like*, prescribed Exodus xxi.

Chap. 25. recapitulates the law, given Exodus xxiii., relative to the *Sabbatical year*; prescribes the year of *jubilee*; and lays down a variety of statutes relative to *mercy, kindness, benevolence, charity, &c.*

Chap. 26. prohibits idolatry, promises a great variety of blessings to the obedient, and threatens the disobedient with many and grievous curses.

Chap. 27. treats of *vows*, of things *devoted*, and of the *tithes* which should be given for the service of the tabernacle.

No *Chronological Table* can be affixed to this book, as the transactions of it seem to have been included within the space of *eight days*, or of a month at the utmost, as we have already seen. And even some of the facts related here seem to have taken place previously to the erection of the tabernacle; nor is the order in which the others occurred so distinguished as to enable us to lay down the *precise days* in which they took place.

THE THIRD BOOK OF MOSES CALLED LEVITICUS

- Year before the common Year of Christ, 1490.
- Julian Period, 3224.
- Cycle of the Sun, 27.
- Dominical Letter, D.
- Cycle of the Moon, 9.
- Indiction, 6.
- Creation from Tisri or September, 2514.

CHAPTER 1

The Lord calls to Moses out of the tabernacle, and gives him directions concerning burnt-offerings of the beeve kind, 1,2. The burnt-offering to be a male without blemish, 3. The person bringing it to lay his hands upon its head, that it might be accepted for him, 4. He is to kill, flay, and cut it in pieces, and bring the blood to the priests, that they might sprinkle it round about the altar, 5, 6. All the pieces to be laid upon the altar and burnt, 7-9. Directions concerning offerings of the SMALLER CATTLE, such as sheep and goats, 10-13. Directions concerning offerings of FOWLS, such as doves and pigeons, 14-17.

NOTES ON CHAP. 1

Verse 1. And the Lord called unto Moses] From the manner in which this book commences, it appears plainly to be a continuation or the preceding; and indeed the whole is but *one law*, though divided into *five* portions, and why thus divided is not easy to be conjectured.

Previously to the erection of the tabernacle God had given no particular directions concerning the manner of offering the different kinds of sacrifices; but as soon as this Divine structure was established and consecrated, Jehovah took it as his dwelling place; described the rites and ceremonies which he would have observed in his worship, that his people might know what was best pleasing in his sight; and that, when thus worshipping him, they might have confidence that they pleased him, every thing being done according to his own directions. A consciousness of acting according to the revealed will of God gives strong confidence to an upright mind.

Verse 2. Bring an offering] The word $\hat{b}r\bar{q}$ *korban*, from $b\bar{r}q$ *karab*, to approach or draw near, signifies an offering or gift by which a person had access unto God: and this receives light from the universal custom that prevails in the east, no man being permitted to approach the presence of a superior without a present or gift; and the offering thus brought was called *korban*, which properly means the introduction-offering, or offering of access. This custom has been often referred to in the preceding books. See also Clarke on “~~(17:38)~~ Leviticus 7:38”.

Of the cattle] $hmhbh$ *habbehemah*, animals of the *beeve* kind, such as the bull, heifer, bullock, and calf; and restrained to these alone by the term *herd*, rqb *bakar*, which, from its general use in the Levitical writings, is known to refer to the ox, heifer, &c. And therefore other animals of the *beeve* kind were excluded.

Of the flock] $\hat{a}x$ *tson*. SHEEP and GOATS; for we have already seen that this term implies both kinds; and we know, from its use, that no other animal of the smaller clean domestic quadrupeds is intended, as no other animal of this class, besides the sheep and goat, was ever offered in sacrifice to God. The animals mentioned in this chapter as proper for sacrifice are the very same which God commanded Abraham to offer; see ~~(15:9)~~ Genesis 15:9. And thus it is evident that God delivered to the patriarchs an epitome of that law which was afterwards given in detail to Moses, the essence of which consisted in its sacrifices; and those sacrifices were of clean animals, the most perfect, useful, and healthy, of all that are brought under the immediate government and influence of man. Gross-feeding and ferocious animals were all excluded, as were also all birds of prey. In the pagan worship it was widely different; for although the ox was esteemed among them, according to Livy, as the major hostia; and according to Pliny, the *victima optima, et laudatis sima deorum placatio*, Plin. Hist. Nat., lib. viii., c. 45, “the chief sacrifice and the most availing offering which could be made to the gods;” yet obscene fowls and ravenous beasts, according to the nature of their deities, were frequently offered in sacrifice. Thus they sacrificed horses to the SUN, wolves to MARS, asses to PRIAPUS, swine to CERES, dogs to HECATE, &c., &c. But in the worship of God all these were declared unclean, and only the three following kinds of QUADRUPEDS were commanded to be sacrificed: 1. The bull or ox, the cow or heifer, and the calf. 2. The he-goat, she-goat, and the kid. 3. The ram, the ewe, and the lamb. Among FOWLS, only pigeons

and *turtle-doves* were commanded to be offered, except in the case of cleansing the leper, mentioned ^{<B140>}**Leviticus 14:4**, where two clean birds, generally supposed to be *sparrows* or other small birds, though of what species is not well known, are specified. *Fish* were not offered, because they could not be readily brought to the tabernacle *alive*.

Verse 3. Burnt-sacrifice] The most important of all the sacrifices offered to God; called by the Septuagint **ολοκαυτωμα**, because it was *wholly consumed*, which was not the case in any other offering. See Clarke on ^{<B073>}**“Leviticus 7:38”**.

His own voluntary will] **wnxr l** *lirtsono*, to gain himself acceptance before the Lord: in this way all the versions appear to have understood the original words, and the connection in which they stand obviously requires this meaning.

Verse 4. He shall put his hand upon the head of the burnt-offering] By the imposition of hands the person bringing the victim acknowledged, 1. The sacrifice as his own. 2. That he offered it as an atonement for his sins. 3. That he was worthy of death because he *had* sinned, having forfeited his life by breaking the law. 4. That he entreated God to accept the *life* of the innocent animal in place of his own. 5. And all this, to be done profitably, must have respect to HIM whose life, in the fulness of time, should be made a sacrifice for sin. 6. The *blood* was to be *sprinkled round about upon the altar*, ^{<B0105>}**Leviticus 1:5**, as by the sprinkling of blood the atonement was made; for the blood was the *life* of the beast, and it was always supposed that *life* went to redeem *life*. See Clarke on ^{<B2910>}**“Exodus 29:10”**.

On the required perfection of the sacrifice see Clarke on ^{<B2135>}**“Exodus 12:5”**.

It has been sufficiently remarked by learned men that almost all the people of the earth had their *burnt-offerings*, on which also they placed the greatest dependence. It was a general maxim through the heathen world, that there was no other way to appease the incensed gods; and they sometimes even offered human sacrifices, from the supposition, as Cæsar expresses it, that life was necessary to redeem life, and that the gods would be satisfied with nothing less. “Quod pro vita hominis nisi vita hominis redditur, non posse aliter deorum immortalium numen placari arbitrantur.”-Com. de Bell. Gal., lib. vi. But this was not the case only with

the Gauls, for we see, by Ovid, *Fast.*, lib. vi., that it was a commonly received maxim among more polished people:—

“—————*Pro parvo victima parva cadit.*
Cor pro corde, precor, pro fibris sumite fibras.
Hanc animam vobis pro meliore damus.”

See the whole of this passage in the above work, from ver. 135 to 163.

Verse 6. He shall flay] Probably meaning the *person who brought the sacrifice*, who, according to some of the rabbins, killed, flayed, cut up, and washed the sacrifice, and then presented the parts and the blood to the priest, that he might burn the one, and sprinkle the other upon the altar. But it is certain that the priests also, and the Levites, flayed the victims, and the priest had the skin to himself; see ^{<B07B>}**Leviticus 7:8**, and ^{<4234>}**2 Chronicles 29:34**. The red heifer alone was not flayed, but the whole body, with the skin, &c., consumed with fire. See ^{<0495>}**Numbers 19:5**.

Verse 7. Put fire] The fire that came out of the tabernacle from before the Lord, and which was kept perpetually burning; see ^{<B024>}**Leviticus 9:24**. Nor was it lawful to use any other fire in the service of God. See the case of Nadab and Abihu, ^{<B101>}**Leviticus 10:1, 2**.

Verse 8. The priests-shall lay the parts] The sacrifice was divided according to its larger joints. 1. After its blood was poured out, and the skin removed, the head was cut off. 2. They then opened it and took out the omentum, or caul, that invests the intestines. 3. They took out the intestines with the mesentery, and washed them well, as also the fat. 4. They then placed the four quarters upon the altar, covered them with the fat, laid the remains of the intestines upon them, and then laid the head above all. 5. The sacred fire was then applied, and the whole mass was consumed. This was the holocaust, or complete burnt-offering.

Verse 9. An offering-of a sweet savour] *j wj yn j yr hva ishshesh reiach nichoach*, a *fire-offering*, an *odour of rest*, or, as the Septuagint express it, *θυσια οσμη ευωδιας*, “a sacrifice for a sweet-smelling savour;” which place St. Paul had evidently in view when he wrote ^{<B022>}**Ephesians 5:2**: “Christ hath loved us, and hath given himself for us an *offering*, *και θυσιαν*” *εις οσμην ευωδιας*, and a *sacrifice*, for a sweet-smelling savour,” where he uses the same terms as the Septuagint. Hence we find

that the *holocaust*, or *burnt-offering*, typified the sacrifice and death of Christ for the sins of the world.

Verse 10. His offering be of the flocks] See Clarke on “<B002>Leviticus 1:2”.

Verse 12. Cut it into his pieces] See Clarke note on “<O1510>Genesis 15:10”.

Verse 16. Pluck away his crop with his feathers] In this sacrifice of fowls the head was violently wrung off, then the blood was poured out, then the feathers were plucked off, the breast was cut open, and the crop, stomach, and intestines taken out, and then the body was burnt. Though the bird was split up, yet it was not divided asunder. This circumstance is particularly remarked in Abram’s sacrifice, <O1510>**Genesis 15:10**. See Clarke note “<O1510>**Genesis 15:10**”. See Ainsworth.

WE have already seen, on <B002>**Leviticus 1:2**, that four kinds of animals might be made burnt-offerings to the Lord. 1. *Neat cattle*, such as bulls, oxen, cows, and calves. 2. He-goats, she-goats, and kids. 3. Rams, ewes, and lambs. 4. Pigeons and turtle-doves; and in one case, viz., the cleansing of the leper, *sparrows* or some small bird. All these must be without spot or blemish—the most perfect of their respective kinds, and be wholly consumed by fire. The RICH were to bring the most *costly*; the POOR, those of *least price*. Even in this requisition of *justice* how much *mercy* was mingled! If a man could not bring a *bullock* or a *heifer*, a *goat* or a *sheep*, let him bring a *calves*, a *kid*, or a *lamb*. If he could not bring any of these because of his *poverty*, let him bring a *turtle-dove*, or a *young pigeon*, (see <B007>**Leviticus 5:7**;) and it appears that in cases of extreme poverty, even a *little meal* or *fine flour* was accepted by the bountiful Lord as a sufficient oblation; see <B0511>**Leviticus 5:11**. This brought down the benefits of the sacrificial service within the reach of the poorest of the poor; as we may take for granted that every person, however low in his circumstances, might be able to provide the tenth part of an ephah, about three quarts of meal, to make an offering for his soul unto the Lord. But every man must bring *something*; the law stooped to the lowest circumstances of the poorest of the people, but every man must *sacrifice*, because every man had *sinned*. Reader, what sort of a sacrifice dost thou bring to God? To Him thou owest thy whole body, soul, and substance; are all these consecrated to his service? Or has he the refuse of thy time, and the offal of thy estate? God requires thee to sacrifice as his providence has blessed

thee. If thou have much, thou shouldst give *liberally* to God and the poor; If thou have but little, *do thy diligence to give of that little*. God's *justice* requires a measure of that which his mercy has bestowed. But remember that as thou hast *sinned*, thou needest a *Saviour*. Jesus is that lamb without spot which has been offered to God for the sin of the world, and which thou must offer to him for thy sin; and it is only *through Him* that thou canst be accepted, even when thou dedicatest thy whole body, soul, and substance to thy Maker. Even when we present ourselves a living sacrifice to God, we are accepted for *his sake* who carried our sins, and bore our sorrows. Thanks be to God, the rich and the poor have equal access unto him through the Son of his love, and equal right to claim the benefits of the great sacrifice!

LEVITICUS

CHAPTER 2

The meat-offering of flour with oil and incense, 1-3. The oblation of the meat-offering baked in the oven and in the pan, 4-6. The meat-offering baked in the frying-pan, 7-10. No leaven nor honey to be offered with the meat-offering, 11. The oblation of the first-fruits, 12. Salt to be offered with the meat offering, 13. Green ears dried by the fire, and corn to be beaten out of full ears, with oil and frankincense, to be offered as a meat-offering of first-fruits, 14-16.

NOTES ON CHAP. 2

Verse 1. Meat-offering] **h j nm minchah.** For an explanation of this word see **Clarke's note on "^{<O104B>}Genesis 4:3**", and Lev. 7. Calmet has remarked that there are *five* kinds of the *minchah* mentioned in this chapter.

1. **tl s soleth**, simple flour or meal, ^{<R00L>}Leviticus 2:1.
2. *Cakes and wafers*, or whatever was baked in the oven, ^{<R00L>}Leviticus 2:4.
3. *Cakes* baked in the pan, ^{<R00B>}Leviticus 2:5.
4. *Cakes* baked on the *frying-pan*, or probably, a *gridiron*, ^{<R007>}Leviticus 2:7.
5. *Green ears* of corn parched, ^{<R014>}Leviticus 2:14.

All these were offered without *honey* or *leaven*, but accompanied with *wine*, *oil*, and *frankincense*. It is very likely that the *minchah*, in some or all of the above forms, was the earliest oblation offered to the Supreme Being, and probably was in use *before* sin entered into the world, and consequently before *bloody sacrifices*, or *piacular victims*, had been ordained. The *minchah* of *green ears* of corn dried by the fire, &c., was properly the *gratitude-offering* for a good *seed time*, and the prospect of a plentiful *harvest*. This appears to have been the offering brought by Cain, ^{<O104B>}**Genesis 4:3**; See **Clarke's note "^{<O104B>}Genesis 4:3"**. The *flour*, whether of wheat, rice, barley, rye, or any other grain used for aliment, was in all likelihood equally proper; for in ^{<O1515>}**Numbers 5:15**, we find the *flour of barley*, or *barley meal*, is called *minchah*. It is plain that in the institution of the *minchah* no *animal* was here included, though in other places it seems to include both kinds; but in general the *minchah* was not a *bloody*

offering, nor used by way of *atonement* or *expiation*, but merely in a eucharistic way, expressing gratitude to God for the produce of the soil. It is such an offering as what is called *natural religion* might be reasonably expected to suggest: but alas! so far lost is man, that even *thankfulness* to God for the fruits of the earth must be taught by a Divine revelation; for in the heart of man even the *seeds of gratitude* are not found, till sown there by the hand of Divine *grace*.

Offerings of different kinds of *grain, flour, bread, fruits, &c.*, are the most ancient among the heathen nations; and even the people of God have had them from the beginning of the world. See this subject largely discussed on ~~(1729)~~ **Exodus 23:29**, where several examples are given. *Ovid* intimates that these gratitude-offerings originated with agriculture. “In the most ancient times men lived by rapine, hunting, &c., for the *sword* was considered to be more honourable than the *plough*; but when they sowed their fields, they dedicated the first-fruits of their harvest to *Ceres*, to whom the ancients attributed the art of agriculture, and to whom burnt-offerings of corn were made, according to immemorial usages.” The passage to which I refer, and of which I have given the substance, is the following:—

*“Non habuit tellus doctos antiqua colonos:
 Lassabant agiles aspera bella viros.
 Plus erat in gladio quam curvo laudis aratro:
 Neglectus domino pauca ferebat ager.
 Farra tamen veteres jaciebant, farra metebant:
 Primitias Cereri farra resecta dabant.
 Usibus admoniti flammis torrenda dedere:
 Multaque peccato damna tulere suo.”*
FASTOR., lib. ii., ver. 515.

Pliny observes that “*Numa* taught the Romans to offer fruits to the gods, and to make supplications before them, bringing salt cakes and parched corn; as grain in this state was deemed most wholesome.” *Numa instituit deos FRUGE colere, et MOLA SALSA supplicare, atque (ut auctor est Hemina) far torrere, quoniam tostum cibo salubrius esset.*-*HIST. NAT. lib xviii., c. 2.* And it is worthy of remark, that the ancient Romans considered “no grain as pure or proper for divine service that had not been previously parched.” *Id uno modo consecutum, statuendo non esse purum ad rem divinam nisi tostum.*-*Ibid.*

God, says *Calmet*, requires nothing here which was not in common use for nourishment; but he commands that these things should be offered with such articles as might give them the most exquisite relish, such as *salt*, *oil*, and *wine*, and that the flour should be of the finest and purest kind. The ancients, according to *Suidas*, seem to have made much use of meal formed into a paste with milk, and sometimes with water. (See *Suidas* in *μαζα*.) The priests kept in the temples a certain mixture of flour mingled with oil and wine, which they called *υγιεια* *Hugieia* or *health*, and which they used as a kind of *amulet* or charm against sickness; after they had finished their sacrifices, they generally threw some *flour* upon the fire, mingled with *oil* and *wine*, which they called *θυληματα* *thulemata*, and which, according to *Theophrastus*, was the ordinary sacrifice of the poor.

Verse 2. His handful of the flour] This was for a *memorial*, to put God in mind of his covenant with their fathers, and to recall to *their* mind his gracious conduct towards them and their ancestors. Mr. *Ainsworth* properly remarks, “that there was neither *oil* nor *incense* offered with the *sin* and jealousy offerings; because they were no offerings of *memorial*, but such as brought *iniquities* to remembrance, which were neither gracious nor sweet-smelling before the Lord.” ^{<0615>}Numbers 5:15; ^{<0611>}Leviticus 5:11.

In this case a handful only was burnt, the rest was reserved for the priest's use; but *all* the *frankincense* was burnt, because from it the priest could derive no advantage.

Verse 4. Baken in the oven] *rwnt* *tannur*, from *rn* *nar*, to *split*, *divide*, says Mr. *Parkhurst*; and hence the *oven*, because of its burning, dissolving, and melting heat.

Verse 5. Baken in a pan] *tbj m* *machabath*, supposed to be a *flat iron plate*, placed over the fire; such as is called a *griddle* in some countries.

Verse 7. The frying-pan] *tvj rm* *marchesheth*, supposed to be the same with that called by the Arabs a *ta-jen*, a shallow earthen vessel like a *frying-pan*, used not only to fry in, but for other purposes. On the different instruments, as well as the manner of *baking* in the east, Mr. *Harmer*, in his observations on select passages of Scripture, has collected the following curious information.

“Dr. Shaw informs us that in the cities and villages of Barbary, there are *public ovens*, but that among the *Bedouins*, who live in tents, and the *Kabyles*, who live in miserable hovels in the mountains, their bread, made into thin cakes, is baked either immediately upon the coals, or else in a *ta-jen*, which he tells us is a *shallow earthen vessel like a frying-pan*: and then cites the *Septuagint* to show that the supposed pan, mentioned ^{<RMB>}**Leviticus 2:5**, was the same thing as a *ta-jen*. The *ta-jen*, according to Dr. Russel, is exactly the same among the *Bedouins* as the **ρηγανον**, a word of the same sound as well as meaning, was among the *Greeks*. So the *Septuagint*, ^{<RMB>}**Leviticus 2:5**: *if thy oblation be a meat-offering, baked in a pan, (απο τηγανου,) it shall be of fine flour unleavened, mingled with oil.*

“This account given by the doctor is curious; but as it does not give us all the eastern ways of baking, so neither does it furnish us, I am afraid, with a complete comment on that variety of methods of preparing the meat-offerings which is mentioned by Moses in ^{<RMB>}**Leviticus 2:1-16**. So long ago as Queen Elizabeth’s time, *Rauwolff* observed that travellers frequently baked bread in the deserts of Arabia on the ground, heated for that purpose by fire, covering their cakes of bread with *ashes* and *coals*, and turning them several times until they were baked enough; but that some of the *Arabians* had in their tents, *stones*, or *copper plates*, made on purpose for baking. Dr. *Pococke* very lately made a like observation, speaking of *iron hearths* used for baking their bread.

“Sir *John Chardin*, mentioning the several ways of baking their bread in the east, describes these *iron plates* as small and *convex*. These plates are most commonly used, he tells us, in *Persia*, and among the wandering people that dwell in tents, as being the easiest way of baking, and done with the least expense; the bread being as thin as a *skin*, and soon prepared. *Another* way (for he mentions four) is by baking on the *hearth*. That bread is about an inch thick; they make no other all along the *Black Sea* from the *Palus Mæotis* to the *Caspian Sea*, in *Chaldea*, and in *Mesopotamia*, except in towns. This, he supposes, is owing to their being *woody* countries. These people make a fire in the middle of a room; when the bread is ready for baking they sweep a corner of the *hearth*, lay the bread there, and cover it with *hot ashes and embers*; in a quarter of an hour they turn it: this bread is very good. The *third* way is that which is common among us. The *last* way, and that which is common through all *Asia*, is thus: they make an oven in the ground, four or five feet deep and three in diameter, well

plastered with mortar. When it is hot, they place the bread (which is commonly long, and not thicker than a finger) against the sides, and it is baked in a moment.


“*D’Arvieux* mentions another way used by the Arabs about Mount Carmel, who sometimes bake in an oven, and at other time on the hearth; but have a third method, which is, to make a fire in a great *stone pitcher* and when it is heated, they mix meal and water, as we do to make *paste* to glue things together, which they apply with the hollow of their hands to the outside of the pitcher, and this extremely soft paste spreading itself upon it is baked in an instant. The heat of the pitcher having dried up all the moisture, the bread comes off as thin as our *wafers*; and the operation is so speedily performed that in a very little time a sufficient quantity is made.

“*Maimonides* and the *Septuagint* differ in their explanation of ~~RB~~ **Leviticus 2:5**; for that Egyptian rabbi supposes this verse speaks of a fiat plate, and these more ancient interpreters, of a *ta-jen*. But they both seem to agree that these were two of the methods of preparing the meat-offering; for *Maimonides* supposes the *seventh* verse speaks of a *frying-pan* or *ta-jen*; whereas the *Septuagint*, on the contrary, thought the word *there* meant a *hearth*, which term takes in an iron or copper plate, though it extends farther.

“The *meat-offerings* of the *fourth* verse answer as well to the Arab bread, baked by means of their *stone pitchers*, which are used by them for the baking of *wafers*, as to their cakes of bread mentioned by *D’Arvieux*, who, describing the way of baking among the modern Arabs, after mentioning some of their methods, says they bake their best sort of bread, either by heating an oven, or a large pitcher, half full of certain little smooth shining flints, upon which they lay the dough, spread out in form of a thin broad cake. The mention of *wafers* seems to fix the meaning of Moses to these *oven pitchers*, though perhaps it may be thought an objection that this meat-offering is said to have been baked in an oven; but it will be sufficient to observe that the Hebrew words only signify a meat-offering of the oven, and consequently may be understood as well of wafers baked on the *outside* of these oven pitchers, as of cakes of bread baked in them. *And if thou bring an oblation, a baked thing, of the oven, it shall be an unleavened cake of fine flour mingled with oil, or unleavened wafers anointed with oil.* Whoever then attends to these accounts of the stone pitcher, the *ta-jen*, and the copper plate or iron hearth, will enter into this

second of Leviticus , I believe, much more perfectly than any commentator has done, and will find in these accounts what answers perfectly well to the description Moses gives us of the different ways of preparing the meat-offerings. A *ta-jen* indeed, according to Dr. Shaw, serves for a *frying-pan* as well as for a baking vessel; for he says, the *bagreah* of the people of Barbary differs not much from our pancakes, only that, instead of rubbing the *ta-jen* or pan in which they fry them with butter, they rub it with soap, to make them like a honeycomb.

“Moses possibly intended a meat-offering of that kind might be presented to the Lord; and our translators seem to prefer that supposition, since, though the margin mentions the opinion of Maimonides, the reading of the text in the sixth verse opposes a pan for baking to a pan for frying in the seventeenth verse. The thought, however, of Maimonides seems to be most just, as Moses appears to be speaking of different kinds of bread only, not of other farinaceous preparations.

“These oven pitchers mentioned by *D’Arvieux*, and used by the modern Arabs for baking cakes of bread in them, and wafers on their outsides, are not the only portable ovens of the east. St. Jerome, in his commentary on  **Lamentations 5:10**, describes an eastern oven as a round vessel of brass, blackened on the outside by the surrounding fire which heats it within. Such an oven I have seen used in England. Which of these the Mishnah refers to when it speaks of the women lending their ovens to one another, as well as their mills and their sieves, I do not know; but the foregoing observations may serve to remove a surprise that this circumstance may otherwise occasion in the reader of the Mishnah. Almost every body knows that little portable handmills are extremely common in the Levant; movable ovens are not so well known. Whether ovens of the kind which St. Jerome mentions be as ancient as the days of Moses, does not appear, unless the *ta-jen* be used after this manner; but the pitcher ovens of the Arabs are, without doubt, of that remote antiquity.

“Travellers agree that the eastern bread is made in small thin moist cakes, must be eaten new, and is good for nothing when kept longer than a day. This, however, admits of exceptions. Dr. Russel of late, and Rauwolff formerly, assure us that they have several sorts of bread and cakes: some, Rauwolff tells us, done with yolk of eggs; some mixed with several sorts of seed, as of *sesamum*, Romish *coriander*, and wild *garden saffron*, which are also stewed upon it; and he elsewhere supposes that they prepare

biscuits for travelling. Russel, who mentions this stewing of seeds on their cakes says, they have a variety of *rusks* and *biscuits*. To these authors let me add Pitts, who tells us the biscuits they carry with them from Egypt will last them to Mecca and back again.

“The Scriptures suppose their loaves of bread were very small, *three* of them being requisite for the entertainment of a single person, ^{<2108>}**Luke 11:5**. That they were generally eaten new, and baked as they wanted them, as appears from the case of Abraham. That sometimes, however, they were made so as to keep several days; so the *shew-bread* was fit food, after lying before the Lord a week. And that bread for travellers was wont to be made to keep some time, as appears from the pretences of the Gibeonites, ^{<8912>}**Joshua 9:12**, and the preparations made for Jacob’s journey into Egypt, ^{<04523>}**Genesis 45:23**. The bread or *rusks* for travelling is often made in the form of large rings, and is moistened or soaked in water before it is used. In like manner, too, they seem to have had there a variety of eatables of this kind as the Aleppines now have. In particular, some made like those on which seeds are stewed, as we may collect from that part of the presents of Jeroboam’s wife to the Prophet Ahijah, which our translators have rendered *cracknels*, ^{<11408>}**1 Kings 14:3**. Buxtorf indeed supposes the original word פּוּדְדִין *nikkuddim* signifies biscuits, called by this name, either because they were formed into little buttons like some of our gingerbread, or because they were pricked full of holes after a particular manner. The last of these two conjectures, I imagine, was embraced by our translators of this passage; for *cracknels*, if they are all over England of the same form, are full of holes, being formed into a kind of flourish of lattice-work. I have seen some of the unleavened bread of the English Jews made in like manner in a net form. Nevertheless I should think it more natural to understand the word of biscuit spotted with seeds; for it is used elsewhere to signify works of gold spotted with studs of silver; and, as it should seem, bread spotted with mould, ^{<8808>}**Joshua 9:5-12**; how much more natural is it then to understand the word of cakes *spotted with seeds*, which are so common in the east! Is not לֶבֶבֶת *lebiboth*, in particular, the word that in general means rich *cakes*? a sort of which Tamar used to prepare that was not common, and furnished Amnon with a pretence for desiring her being sent to his house, that she might make some of that kind for him in the time of his indisposition, his fancy running upon them; see ^{<10132>}**2 Samuel 13:2-8**. Parkhurst supposes the original word to signify *pancakes*, and translates the root לָבַב *labab* to move or toss up and down:

‘And she took the dough, (**vwl tw vattalosh**,) and *kneaded* (**bbi tw vattelabbeb**, and *tossed*) it in his sight, **l vbtw vattebashshel**, and *dressed* the cakes.’ In this passage, says Mr. Parkhurst, it is to be observed that **bbi** is distinguished from **vl** to *knead*, and from **l vb** to *dress*, which agrees with the interpretation here given.

“The account which Mr. Jackson gives of an Arab baking apparatus, and the manner of *kneading* and *tossing their cakes*, will at once, if I mistake not, fix the meaning of this passage, and cast much light on ^{<0B1135>}**Leviticus 11:35**. “I was much amused by observing the dexterity of the Arab women in baking their bread. They have a small place built with clay, between two and three feet high, having a hole in the bottom for the convenience of drawing out the ashes, somewhat similar to that of a lime-kiln. The oven, which I think is the most proper name for this place, is usually about fifteen inches wide at top, and gradually grows wider to the bottom. It is heated with wood, and when sufficiently hot, and perfectly clear from smoke, having nothing but clear embers at the bottom, which continue to reflect great heat, they prepare the dough in a large bowl, and mould the cakes to the desired size on a board or stone placed near the oven. After they have kneaded the cake to a proper consistence, they pat it a little, *then toss it about* with great dexterity in one hand till it is as thin as they choose to make it. They then wet one side of it with water, at the same time wetting the hand and arm with which they put it into the oven. The side of the cake adheres fast to the side of the oven till it is sufficiently baked, when, if not paid proper attention to, it would fall down among the embers. If they were not exceedingly quick at this work, the heat of the oven would burn their arms; but they perform it with such amazing dexterity that one woman will continue keeping three or four cakes in the oven at once, till she has done baking. This mode, let me add, does not require half the fuel that is made use of in Europe.” See more in HARMER’S *Observat.*, vol. i., p. 414, &c., Edit. 1808.

Verse 8. Thou shalt bring the meat-offering] It is likely that the person himself who offered the sacrifice brought it to the priest, and then the priest presented it before the Lord.

Verse 11. No meat-offering-shall be made with leaven] See the reason of this prohibition in the note on ^{<Q128>}Exodus 12:8. See Clarke ^{<Q128>}“Exodus 12:8”.

Nor any honey] Because it was apt to produce *acidity*, as some think, when wrought up with flour paste; or rather because it was apt to *gripe* and prove *purgative*. On this latter account the College of Physicians have totally left it out of all medicinal preparations. This effect which it has in most constitutions was a sufficient reason why it should be prohibited here, as a principal part of all these offerings was used by the priests as a part of their ordinary diet; and these offerings, being those of the poorer sort, were in greater abundance than most others. On this account, the griping, and purgative quality of the honey must render it extremely improper. As *leaven* was forbidden because producing *fermentation*, it was considered a species of *corruption*, and was therefore used to signify *hypocrisy*, *malice*, &c., which corrupt the soul; it is possible that *honey* might have had a moral reference, also, and have signified, as St. Jerome thought, *carnal pleasures* and *sensual gratifications*. Some suppose that the honey mentioned here was a sort of saccharine matter extracted from *dates*. Leaven and honey might be offered with the *first-fruits*, as we learn from the next verse; but they were forbidden to be burnt on the altar,

Verse 13. With all thine offerings thou shalt offer salt.] SALT was the opposite to *leaven*, for it preserved from *putrefaction* and *corruption*, and signified the *purity* and *persevering fidelity* that were necessary in the worship of God. Every thing was seasoned with it, to signify the purity and perfection that should be extended through every part of the Divine service, and through the hearts and lives of God’s worshippers. It was called the *salt of the covenant of God*, because as salt is incorruptible, so was the covenant made with Abram, Isaac, Jacob, and the patriarchs, relative to the redemption of the world by the incarnation and death of Jesus Christ. Among the heathens *salt* was a common ingredient in all their sacrificial offerings; and as it was considered essential to the comfort and preservation of life, and an emblem of the most perfect corporeal and mental endowments, so it was supposed to be one of the most acceptable presents they could make unto their gods, from whose sacrifices it was never absent. That inimitable and invaluable writer, Pliny, has left a long chapter on this subject, the *seventh* of the *thirty-first* book of his *Natural History*, a few extracts from which will not displease the intelligent reader. Ergo, hercule, vita humanior sine Sale nequit degere: adeoque necessarium

elementum est, ut transierit intellectus ad voluptates animi quoque. Nam ita SALES appellantur omnisque vitæ lepos et summa hilaritas, laborumque requies non alio magis vocabulo constat. Honoribus etiam militiæque interponitur, SALARIIS inde dictis--Maxime tamen in sacris intelligitur auctoritas, quando nulla conficiuntur sine *mola salsa*. “So essentially necessary is salt that without it human life cannot be preserved: and even the pleasures and endowments of the mind are expressed by it; the delights of life, repose, and the highest mental serenity, are expressed by no other term than *sales* among the Latins. It has also been applied to designate the honourable rewards given to soldiers, which are called *salarii* or *salaries*. But its importance may be farther understood by its use in *sacred things*, as no sacrifice was offered to the gods without the *salt cake*.”

So Virgil, Eclog. viii., ver. 82: *Sparge molam.*

“Crumble the sacred mole of salt and corn.”

And again, Æneid., lib. iv., ver. 517:—

Ipsa mola, manibitsque piis, altaria juxta.

*“Now with the sacred cake, and lifted hands,
All bent on death, before her altar stands.”*

PITT.

In like manner Homer:—

Πασσε δ αλος θειοιο, κρατευταων επαειπας.

Iliad, lib. ix., ver. 214.

*“And taking sacred salt from the hearth side,
Where it was treasured, pour’d it o’er the feast.”*

COWPER.

Quotations of this kind might be easily multiplied, but the above may be deemed sufficient.

Verse 14. Green ears of corn dried by the fire] Green or half-ripe ears of wheat parched with fire is a species of food in use among the poor people of Palestine and Egypt to the present day. As God is represented as *keeping a table* among his people, (for the tabernacle was his *house*, where he had the golden table, shewbread, &c.,) so he represents himself as *partaking* with them of all the aliments that were in use, and even sitting down with the *poor* to a repast on *parched corn*! We have already seen

that these green ears were presented as a sort of eucharistical offering for the blessings of seed time, and the prospect of a plentiful harvest. See **Clarke's note on "^{<1800>}Leviticus 2:1"**; several other examples might be added here, but they are not necessary.

The command to offer salt with every oblation, and which was punctually observed by the Jews, will afford the pious reader some profitable reflections. It is well known that salt has two grand properties. 1. It seasons and renders palatable the principal ailments used for the support of life. 2. It prevents putrefaction and decay. The covenant of God, that is, his agreement with his people, is called a *covenant of salt*, to denote as we have seen above, its stable undecaying nature, as well as to point out its importance and utility in the preservation of the life of the soul. The *grace* of God by Christ Jesus is represented under the emblem of *salt*, (see ^{<1099>}**Mark 9:49**; ^{<802>}**Ephesians 4:29**; ^{<1006>}**Colossians 4:6**;) because of its relishing, nourishing, and preserving quality. Without it no offering, no sacrifice, no religious service, no work even of charity and mercy, can be acceptable in the sight of God. In all things we must come unto the Father THROUGH HIM. And from none of our sacrifices or services must this salt of the covenant of our God be lacking.

LEVITICUS

CHAPTER 3

The law of the peace-offering in general, 1-5. That of the peace-offering taken from the flock, 6-11; and the same when the offering is a goat, 12-17.

NOTES ON CHAP. 3

Verse 1. Peace-offering] μyml v *shelamim*, an offering to make peace between God and man; see Clarke on “^{<1073>}Leviticus 7:38”, and ^{<11418>}Genesis 14:18.

Verse 2. Lay his hand upon the head of his offering] See this rite explained, See Clarke on “^{<12910>}Exodus 29:10”, and “^{<10104>}Leviticus 1:4”. “As the *burnt-offering*, (chap. i.),” says Mr. Ainsworth, “figured our reconciliation to God by the death of Christ, and the *meat-offering*, (chap. ii.) our sanctification in him before God, so this *peace-offering* signified both Christ’s oblation of himself whereby he became our *peace* and salvation, (^{<10214>}Ephesians 2:14-16; ^{<41347>}Acts 13:47; ^{<8060>}Hebrews 5:9; ^{<8028>}Hebrews 9:28,) and our oblation of praise, thanksgiving, and prayer unto God.”

Verse 3. The fat that covereth the inwards] The *omentum*, caul or *web*, as some term it. *The fat that is upon the inwards*; probably the *mesentery* or fatty part of the substance which connects the convolutions of the alimentary canal or small intestines.

Verse 5. Aaron’s sons shall burn it] As the *fat* was deemed the most *valuable* part of the animal, it was offered in preference to all other parts; and the heathens probably borrowed this custom from the Jews, for they burnt the *omentum* or *caul* in honour of their gods.

Verse 9. The whole rump, it shall he take off hard by the backbone] To what has already been said on the *tails* of the eastern sheep, in the note on ^{<12922>}Exodus 29:22, we may add the following observation from Dr. Russel concerning the sheep at Aleppo. “Their *tails*,” says he, “are of a substance between *fat* and *marrow*, and are not eaten separately, but mixed with the lean meat in many of their dishes, and also often used instead of butter.” He states also that a common sheep of this kind, without the head,

fat, skin, and entrails, weighs from *sixty* to *seventy* English pounds, of which the tail usually weighs *fifteen* pounds and upwards; but that those of the largest breed, when fattened will weigh *one hundred and fifty* pounds, and their tails *fifty*, which corresponds with the account given by *Ludolf* in the note referred to above. The sheep about *Jerusalem* are the same with those in *Abyssinia* mentioned by *Ludolf*, and those of *Syria* mentioned by *Dr. Russel*.

Verse 11. It is **the food of the offering]** We have already remarked that God is frequently represented as *feasting with his people* on the sacrifices they offered; and because these sacrifices were consumed by that fire which was kindled from heaven, therefore they were considered as *the food of that fire*, or rather of the Divine Being who was represented by it. “In the same idiom of speech,” says Dodd, “the gods of the heathens are said, ~~(1528)~~ **Deuteronomy 32:38**, to eat the fat and drink, the wine which were consumed on their altars.

Verse 12. A goat] Implying the whole species, *he-goat*, *she-goat*, and *kid*, as we have already seen.

Verse 17. That ye eat neither fat nor blood.] It is not likely that the *fat* should be forbidden in the same manner and in the same latitude as the *blood*. The blood was the *life* of the beast, and that was offered to make an atonement for their souls; consequently, this was never eaten in all their generations: but it was impossible to separate the fat from the flesh, which in many parts is so intimately intermixed with the muscular fibres; but the blood, being contained in separate vessels, the *arteries* and *veins*, might with great ease be entirely removed by cutting the throat of the animal, which was the Jewish method. By the *fat* therefore mentioned here and in the preceding verse, we may understand any fat that exists in a *separate* or *unmixed* state, such as the *omentum* or *caul*, the fat of the *mesentery*, the fat on the *kidneys*, and whatever else of the internal fat was easily separable, together with the whole of the *tail* already described. And probably it was the fat of such animals only as were offered to God in sacrifice, that was unlawful to be eaten.

As all temporal as well as spiritual blessings come from God, he has a right to require that such of them should be dedicated to his service as he may think proper to demand. He required the most perfect of all the animals, and the best parts of these perfect animals. This he did, not that he needed any thing, but to show the perfection of his nature and the purity of his

service. Had he condescended to receive the *meanest animals* and the *meanest parts* of animals as his offerings, what opinion could his worshippers have entertained of the perfection of his nature? If such imperfect offerings were worthy of this God, then his nature must be only worthy of such offerings. It is necessary that every thing employed in the worship of God should be the most perfect of its kind that the time and circumstances can afford. As sensible things are generally the medium through which spiritual impressions are made, and the impression usually partakes of the nature of the medium through which these impressions are communicated; hence every thing should not only be *decent*, but as far as circumstances will admit *dignified*, in the worship of God: the *object* of religious worship, the *place* in which he is worshipped, and the worship itself, should have the strongest and most impressive correspondence possible.

LEVITICUS

CHAPTER 4

The law concerning the sin-offering for transgressions committed through ignorance, 1, 2. For the priest thus sinning, 3-12. For the sins of ignorance of the whole congregation, 13-21. For the sins of ignorance of a ruler, 22-26. For the sins of ignorance of any of the common people, 27-35.

NOTES ON CHAP. 4.

Verse 2. If a soul shall sin through ignorance] That is, if any man shall do what God has forbidden, or leave undone what God has commanded, through ignorance of the law relative to these points; as soon as the transgression or omission comes to his knowledge, he shall offer the sacrifice here prescribed, and shall not suppose that his *ignorance* is an excuse for his sin. He who, when his iniquity comes to his knowledge, refuses to offer such a sacrifice, sins obstinately and *wilfully*, and to him there *remains no other sacrifice for sin*-no other mode by which he can be reconciled to God, *but he has a certain fearful looking for of judgment-which shall devour such adversaries*; and this seems the case to which the apostle alludes, ^{scribes} **Hebrews 10:26**, &c., in the words above quoted. There have been a great number of subtle questions started on this subject, both by Jews and Christians, but the above I believe to be the sense and spirit of the law.

Verse 3. If the priest that is anointed] Meaning, most probably, the high priest. *According to the sin of the people*; for although he had greater advantages than the people could have, in being more conversant with the law of God, and his lips should understand and preserve knowledge, yet it was possible even for him, in that time in which the word of God had not been fully revealed, to transgress through ignorance; and his transgression might have the very worst tendency, because the people might be thereby led into sin. Hence several critics understand this passage in this way, and translate it thus: *If the anointed priest shall lead the people to sin*; or, literally, *if the anointed priest shall sin to the sin of the people*; that is, so as to cause the people to transgress, the shepherd going astray, and the sheep following after him.

Verse 4. Lay his hand upon the bullock's head] See Clarke note on "^{<B010>}Leviticus 1:4".

Verse 6. Seven times] See Clarke's note on "^{<0290>}Exodus 29:30". The blood of this sacrifice was applied in three different ways: 1. The priest put his finger in it, and sprinkled it seven times before the veil, ^{<B046>}Leviticus 4:6. 2. He put some of it on the horns of the altar of incense, 3. He poured the remaining part at the bottom of the altar of burnt-offerings, ^{<B047>}Leviticus 4:7.

Verse 12. Without the camp] This was intended figuratively to express the sinfulness of this sin, and the availableness of the atonement. The sacrifice, as having the sin of the priest transferred from himself to it by his confession and imposition of hands, was become unclean and abominable, and was carried, as it were, out of the Lord's sight; from the tabernacle and congregation it must be carried without the camp, and thus its own offensiveness was removed, and the sin of the person in whose behalf it was offered. The apostle (^{<S131>}Hebrews 13:11-13) applies this in the most pointed manner to Christ: "For the bodies of those beasts whose blood is brought into the sanctuary by the high priest for sin, are *burned without the camp*. Wherefore JESUS also, that he might sanctify the people with his own blood, suffered *without the gate*. Let us go forth therefore unto him *without the camp*, bearing his reproach."

Verse 13. If the whole congregation of Israel sin] This probably refers to some oversight in acts of religious worship, or to some transgression of the letter of the law, which arose out of the peculiar circumstances in which they were then found, such as the case mentioned ^{<0142>}1 Samuel 14:32, &c., where the people, through their long and excessive fatigue in their combat with the Philistines, being faint, *flew on the spoil, and took sheep, oxen, and calves, and slew them on the ground, and did eat with the blood*; and this was partly occasioned by the rash adjuration of Saul, mentioned ^{<0143>}1 Samuel 14:24: *Cursed be the man that eateth any food until evening*.

The sacrifices and rites in this case were the same as those prescribed in the preceding, only here the elders of the congregation, i.e., *three of the sanhedrim*, according to *Maimonides*, laid their hands on the head of the victim in the name of all the congregation.

Verse 22. When a ruler hath sinned] Under the term **aycn nasi**, it is probable that any person is meant who held any kind of political dignity among the people, though the rabbins generally understand it of the *king*.

A *kid of the goats* was the sacrifice in this case, the rites nearly the same as in the preceding cases, only the *fat* was burnt as that of the *peace-offering*. See ^{<RB05>}**Leviticus 4:26**, and ^{<RB05>}**Leviticus 3:5**.

Verse 27. The common people] **xrah μ** [*am haarets, the people of the land*, that is, any individual who was not a *priest, king, or ruler* among the people; any of the poor or ordinary sort. Any of these, having transgressed through ignorance, was obliged to bring a lamb or a kid, the ceremonies being nearly the same as in the preceding cases. The original may denote the very lowest of the people, the labouring or agricultural classes.

The law relative to the general cases of sins committed through ignorance, and the sacrifices to be offered on such occasions, so amply detailed in this chapter, may be thus recapitulated. For all sins and transgressions of this kind committed by the *people*, the *prince*, and the *priest*, they must offer expiatory offerings. The person so sinning must bring the sacrifice to the door of the tabernacle, and lay his hands upon its head, as in a case already referred to, acknowledging the sacrifice to be his, that he needed it for his transgression; and thus he was considered as confessing his sin, and the sin was considered as transferred to the animal, whose blood was then spilt to make an atonement. See Clarke on ^{<RB04>}**Leviticus 1:4**". Such institutions as these could not be considered as terminating in themselves, they necessarily had reference to something of infinitely higher moment; in a word, they typified Him whose soul was made an offering for sin, ^{<SS10>}**Isaiah 53:10**. And taken out of this reference they seem both absurd and irrational. It is obviously in reference to these innocent creatures being brought as sin-offerings to God for the guilty that St. Paul alludes ^{<RB2>}**2 Corinthians 5:21**, where he says, *He (God) made him to be sin (αμαρτιαν, a sin-offering) for us WHO KNEW NO SIN, that we might be made the righteousness of God-holy and pure by the power and grace of God, in or through him*. And it is worthy of remark, that the Greek word used by the apostle is the same by which the Septuagint, in more than fourscore places in the Pentateuch, translate the Hebrew word **hach hattaah, sin**, which in all those places our translation renders *sin-offering*. Even sins of *ignorance* cannot be unnoticed by a strict and holy law; these also need the great atonement: on which account we should often pray

with David, *Cleanse thou me from secret faults!* ~~<191912>~~ **Psalm 19:12**. How little attention is paid to this solemn subject! Sins of this kind-sins committed sometimes ignorantly, and more frequently *heedlessly*, are permitted to accumulate in their number, and consequently in their guilt; and from this very circumstance we may often account for those painful *desertions*, as they are called, under which many comparatively good people labour. They have committed sins of *ignorance* or *heedlessness*, and have not offered the sacrifice which can alone avail in their behalf. How necessary in ten thousand cases is the following excellent prayer! “That it may please thee to give us *true repentance*; to forgive us all our *sins, negligences, and ignorances*; and to endue us with the grace of thy Holy Spirit, to *amend our lives* according to thy HOLY WORD.”-*Litany*.

LEVITICUS

CHAPTER 5

Concerning witnesses who, being adjured, refuse to tell the truth, 1. Of those who contract defilement by touching unclean things or persons, 2, 3. Of those who bind themselves by vows or oaths, and do not fulfil them, 4, 5. The trespass-offering prescribed in such cases, a lamb or a kid, 6; a turtle-dove or two young pigeons, 7-10; or an ephah of fine flour with oil and frankincense, 11-13. Other laws relative to trespasses, through ignorance in holy things, 14-16. Of trespasses in things unknown, 17-19.

NOTES ON CHAP. 5

Verse 1. If a soul sin] It is generally supposed that the case referred to here is that of a person who, being demanded by the civil magistrate to answer upon oath, refuses to tell what he knows concerning the subject; such a *one shall bear his iniquity*-shall be considered as guilty in the sight of God, of the transgression which he has endeavoured to conceal, and must expect to be punished by him for hiding the iniquity to which he was privy, or suppressing the truth which, being discovered, would have led to the exculpation of the innocent, and the punishment of the guilty.

Verse 2. Any unclean thing] Either the *dead* body of a *clean* animal, or the *living* or *dead carcass* of any *unclean* creature. All such persons were to wash their clothes and themselves in clean water, and were considered as unclean till the evening, ^{<081124>} **Leviticus 11:24-31**. But if this had been neglected, they were obliged to bring a *trespass-offering*. What this meant, see in **Clarke's notes on** ^{<081738>} **Leviticus 7:38**".

Verse 4. To do evil, or to do good] It is very likely that rash promises are here intended; for if a man vow to do an act that is evil, though it would be criminal to keep such an oath or vow, yet he is guilty because he made it, and therefore must offer the *trespass-offering*. If he neglect to do the *good* he has vowed, he is guilty, and must in both cases confess his iniquity, and bring his trespass-offering.

Verse 5. He shall confess that he hath sinned] Even *restitution* was not sufficient without this confession, because a man might make restitution without being much *humbled*; but the confession of sin has a direct

tendency to humble the soul, and hence it is so frequently required in the Holy Scriptures, as without *humiliation* there can be no salvation.

Verse 7. If he be not able to bring a lamb] See the conclusion of Clarke's note on "⁽¹⁰¹⁶⁾Leviticus 1:16".

Verse 8. But shall not divide it] See Clarke's note on "⁽¹⁰¹⁶⁾Leviticus 1:16".

Verse 10. He shall offer the second for a burnt-offering] The pigeon for the burnt-offering was wholly consumed, it was the Lord's property; that for the sin-offering was the priest's property, and was to be eaten by him after its blood had been partly sprinkled on the side of the altar, and the rest poured out at the bottom of the altar. See also ⁽¹⁰²⁵⁾Leviticus 6:26.

Verse 11. Tenth part of an ephah] About *three quarts*. The ephah contained a little more than *seven gallons and a half*.

Verse 15. In the holy things of the Lord] This law seems to relate particularly to *sacrilege*, and *defrauds* in spiritual matters; such as the neglect to consecrate or redeem the firstborn, the withholding of the first-fruits, tithes, and such like; and, according to the rabbins, making any secular gain of Divine things, keeping back any part of the price of things dedicated to God, or withholding what man had vowed to pay. See a long list of these things in *Ainsworth*.

With thy estimation] The wrong done or the defraud committed should be estimated at the number of shekels it was worth, or for which it would sell. These the defrauder was to pay down, to which he was to add a *fifth* part more, and bring a ram without blemish for a sin-offering besides. There is an obscurity in the text, but this seems to be its meaning.

Verse 16. Shall make amends] Make restitution for the wrong he had done according to what is laid down in the preceding verse.

Verse 19. He hath certainly trespassed] And because he hath sinned, therefore he must bring a sacrifice. On no other *ground* shall he be accepted by the Lord. Reader, how dost thou stand in the sight of thy Maker?

ON the subject of this chapter it may be proper to make the following reflections.

When the infinite purity and strict justice of God are considered, the exceeding breadth of his commandment, our slowness of heart to believe, and our comparatively cold performance of sacred duties, no wonder that there is sinfulness found in our *holy things*; and at what a low ebb must the Christian life be found when this is the case! This is a sore and degrading evil in the Church of God; but there is one even worse than this, that is, the strenuous endeavour of many religious people to reconcile their minds to this state of inexcusable imperfection, and *defend* it zealously, on the supposition that it is at once both *unavoidable* and *useful-unavoidable*, for they think they cannot live without it; and useful, because they suppose it tends to humble them! The more inward sin a man has, the more *pride* he will feel; the less, the more *humility*. A sense of God's infinite kindness to us, and our constant dependence on him, will ever keep the soul in the dust. Sin can never be necessary to the maintenance or extension of the Christian life, it is the thing which Jesus Christ came into the world to *destroy*; and his name is called JESUS or *Saviour* because he *saves his people from their sins*. But how little of the spirit and influence of his Gospel is known in the world! He saves, unto the uttermost, them who come unto the Father through him. But alas! how few are *thus* saved! for they will not come unto him that they might have life. Should any Christian refuse to offer up the following prayer to God? "Almighty God, unto whom all hearts be open, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may *perfectly love* thee, and *worthily magnify* thy holy name, through Christ our Lord. Amen."-*The Liturgy*.

LEVITICUS

CHAPTER 6

Laws relative to detention of property intrusted to the care of another, to robbery, and deceit, 1, 2; finding of goods lost, keeping them from their owner, and swearing falsely, 3. Such a person shall not only restore what he has thus unlawfully gotten, but shall add a fifth part of the value of the property besides, 4, 5; and bring a ram without blemish, for a trespass-offering to the Lord, 6, 7. Laws relative to the burnt-offering and the perpetual fire, 8-13. Law of the meat-offering, and who may lawfully eat of it, 14-18. Laws relative to the offerings of Aaron and his sons and their successors, on the day of their anointing, 19-23. Laws relative to the sin-offering, and those who might eat of it, 24-30.

NOTES ON CHAP. 6

Verse 2. Lie unto his neighbour, &c.] This must refer to a case in which a person delivered his property to his neighbour to be preserved for him, and took no witness to attest the delivery of the goods; such a person therefore might deny that he had ever received such goods, for he who had deposited them with him could bring no proof of the delivery. On the other hand, a man might accuse his neighbour of detaining property which had never been confided to him, or, after having been confided, had been restored again; hence the law here is very cautious on these points: and because in many cases it was impossible to come at the whole truth without a direct revelation from God, which should in no *common* case be expected, the penalties are very moderate; for in such cases, even when guilt was discovered, the man might not be so criminal as appearances might intimate. See the law concerning this laid down and explained, See “^{<1227>}Exodus 22:7”, &c.

Verse 3. Have found that which was lost] The Roman lawyers laid it down as a sound maxim of jurisprudence, “that he who found any property and applied it to his own use, should be considered as a thief whether he knew the owner or not; for in their view the crime was not lessened, supposing the finder was totally ignorant of the right owner.” *Qui alienum quid jacens lucri faciendi causa sustulit, furti obstringitur, sive scit, cujus sit, sive ignoravit; nihil enim ad furtum minuendum, facit, quod, cujus sit, ignoret.*-DIGESTOR, lib. xlvii., TIT. ii., *de furtis*, Leg. xliiii., sec. 4. On this

subject every honest man must say, that the man who finds any lost property, and does not make all due inquiry to find out the owner, should, in sound policy, be treated as a *thief*. It is said of the Dyrbæans, a people who inhabited the tract between Bactria and India, that if they met with any lost property, even on the public road, they never even touched it. This was actually the case in *this* kingdom in the time of Alfred the Great, about A. D. 888; so that golden bracelets hung up on the public roads were untouched by the finger of rapine. One of Solon's laws was, *Take not up what you laid not down*. How easy to act by this principle in case of finding lost property: "This is not mine, and it would be criminal to convert it to my use unless the owner be dead and his family extinct." When all due inquiry is made, if no owner can be found, the lost property may be legally considered to be the property of the finder.

Verse 5. All that about which he hath sworn falsely] This supposes the case of a man who, being convicted by his own conscience, comes forward and confesses his sin.

Restore it in the principal] The property itself if still remaining, or the full value of it, to which a *fifth* part more was to be added.

Verse 6. With thy estimation] See Clarke's note on "⁶⁻⁴⁰⁵¹⁵Leviticus 5:15".

Verse 8. And the Lord spake unto Moses] At this verse the Jews begin the 25th section of the law; and here, undoubtedly, the 6th chapter should commence, as the writer enters upon a new subject, and the preceding verses belong to the *fifth* chapter. The best edited Hebrew Bibles begin the 6th chapter at this verse.

Verse 9. This is the law of the burnt-offering] This law properly refers to that burnt-offering which was daily made in what was termed the *morning* and *evening* sacrifice; and as he had explained the nature of this burnt-offering in general, with its necessary ceremonies, as far as the persons who brought them were concerned, he now takes up the same in relation to the priests who were to receive them from the hands of the offerer, and present them to the Lord on the altar of burnt-offerings.

Because of the burning upon the altar all night] If the burnt-offering were put *all* upon the fire at once, it could not be burning *all night*. We may therefore reasonably conclude that the priests sat up by turns the

whole night, and fed the fire with *portions* of this offering till the whole was consumed, which they would take care to lengthen out till the time of the morning sacrifice. The same we may suppose was done with the morning sacrifice; it was also consumed by *piecemeal* through the whole day, till the time of offering the evening sacrifice. Thus there was a *continual* offering by fire unto the Lord; and hence in ^{<(R613)>}**Leviticus 6:13** it is said: *The fire shall ever be burning upon the altar, it shall never go out.* If at any time any extraordinary offerings were to be made, the daily sacrifice was consumed more speedily, in order to make room for such extra offerings. See more on this subject in **Clarke's note on** ^{<(R623)>}**Leviticus 6:23**".

The Hebrew doctors teach that no sacrifice was ever offered in the morning before the morning sacrifice; and none, the passover excepted, ever offered in the evening after the evening sacrifice; for all sacrifices were made by *day-light*. The fat seems to have been chiefly burned in the night season, for the greater light and conveniency of keeping the fire alive, which could not be so easily done in the night as in the day time.

Verse 11. And put on other garments] The priests approached the altar in their holiest garments; when carrying the ashes, &c., from the altar, they put on *other garments*, the holy garments being only used in the holy place.

Clean place.] A place where no dead carcasses, dung, or filth of any kind was laid; for the ashes were *holy*, as being the remains of the offerings made by fire unto the Lord.

Verse 13. The fire shall ever be burning] See on ^{<(R69)>}**Leviticus 6:9** and ^{<(R61)>}**Leviticus 6:20**. In imitation of this perpetual fire, the ancient Persian Magi, and their descendants the *Parsees*, kept up a perpetual fire; the latter continue it to the present day. This is strictly enjoined in the *Zend Avesta*, which is a code of laws as sacred among them as the *Pentateuch* is among the Jews. A Sagnika Brahmin preserves the fire that was kindled at his investiture with the poita, and never suffers it to go out, using the same fire at his wedding and in all his burnt-offerings, till at length his body is burnt with it.-WARD'S *Customs*.

Verse 14. The meat-offering] See Clarke on ^{<(R10)>}**Leviticus 2:1**", &c.

Verse 15. His handful of the flour] An *omer* of flour, which was the *tenth part of an ephah*, and equal to about *three quarts* of our measure, was the

least quantity that could be offered even by the poorest sort, and this was generally accompanied with a *log* of oil, which was a little more than *half a pint*. This quantity both of flour and oil might be *increased* at pleasure, but *no less* could be offered.

Verse 20. In the day when he is anointed] Not only *in* that day, but *from* that day forward, for this was to them and their successors a *statute for ever*. See ^{<B062>}**Leviticus 6:22**.

Verse 23. For every meat-offering for the priest shall be wholly burnt] Whatever the priest offered was *wholly* the Lord's, and therefore must be entirely consumed: the sacrifices of the common people were offered to the Lord, but the priests partook of them; and thus they who ministered at the altar were fed by the altar. Had the priests been permitted to live on their own offerings as they did on those of the people, it would have been as if they had offered *nothing*, as they would have taken again to themselves what they appeared to give unto the Lord. Theodoret says that this marked "the high perfection which God required in the ministers of his sanctuary," as his not eating of his own sin-offering supposes him to stand free from all sin; but a better reason is given by Mr. Ainsworth: "The people's meat-offering was eaten by the priests that made atonement for them, ^{<B065>}**Leviticus 6:15, 16**, ^{<B070>}**Leviticus 7:7**; but because no priest, being a sinner, could make atonement for himself, therefore his meat-offering might not be eaten, but all burnt on the altar, to teach him to expect salvation, not by his legal service or works, but by Christ; for the eating of the sin-offering figured the bearing of the sinner's iniquity;" ^{<B107>}**Leviticus 10:17**.

Verse 25. In the place where the burnt-offering is killed, &c.] The place here referred to was the north side of the altar. See ^{<B011>}**Leviticus 1:11**.

Verse 26. The priest-shall eat it] From the expostulation of Moses with Aaron, ^{<B107>}**Leviticus 10:17**, we learn that the priest, by eating the sin-offering of the people, was considered as bearing their sin, and typically removing it from them: and besides, this was a part of their maintenance, or what the Scripture calls their *inheritance*; see ^{<B447>}**Ezekiel 44:27-30**. This was afterwards greatly abused; for improper persons endeavoured to get into the priest's office *merely* that they might get a *secular* provision,

which is a horrible profanity in the sight of God. See ^{<0126>}1 Samuel 2:36; ^{<2421>}Jeremiah 23:12; ^{<3412>}Ezekiel 34:2-4; and ^{<2848>}Hosea 4:8.

Verse 27. Whatsoever shall touch the flesh thereof shall be holy] The following note of Mr. Ainsworth is not less judicious than it is pious:—

“All this rite was peculiar to the sin-offering, (whether it were that which was to be eaten, or that which was to be burnt,) above all the other most holy things. As the sin-offering in special sort figured Christ, who was made sin for us, (^{<0121>}2 Corinthians 5:21,) so this ordinance for all that touched the flesh of the sin-offering to be holy, the garments sprinkled with the blood to be washed, the vessels wherein the flesh was boiled to be broken, or scoured and rinsed—taught a holy use of this mystery of our redemption, whereof they that are made partakers ought to be washed, cleansed, and sanctified by the Spirit of God; that we possess our vessels in holiness and honour, and yield not our members as instruments of unrighteousness unto sin,” ^{<3104>}1 Thessalonians 4:4; ^{<01613>}Romans 6:13.

Verse 28. The earthen vessel-shall be broken] Calmet states that this should be considered as implying the vessels brought by individuals to the court of the temple or tabernacle, and not of the vessels that belonged to the priests for the ordinary service. That the people dressed their sacrifices sometimes in the court of the tabernacle, he gathers from ^{<01213>}1 Samuel 2:13,14, to which the reader is desired to refer.

In addition to what has been already said on the different subjects in this chapter, it may be necessary to notice a few more particulars. The *perpetual meat-offering*, **dymt hj nm minchah tamid**, ^{<01620>}Leviticus 6:20, *the perpetual fire*, **dymt va esh tamid**, ^{<01613>}Leviticus 6:13, and the *perpetual burnt-offering*, **dymt tl [olath tamid**, ^{<1294>}Exodus 29:42, translated by the Septuagint **θυσια διαπαντος, πυο διαπαντος**, and **ολοκαυτωμις** and **ολοκαυτωμα διαπαντος**, all cast much light on ^{<3075>}Hebrews 7:25, where it is said, *Christ is able to save them to the uttermost (εις το παντελες, perpetually, to all intents and purposes) that come unto God by him; seeing he ever liveth (παντοτε ζων, he is perpetually living) to make intercession for them; in which words there is a manifest allusion to the perpetual minchah, the perpetual fire, and the perpetual burnt-offering, mentioned here by Moses. As the minchah, or*

gratitude-offering should be perpetual, so our gratitude for the innumerable mercies of God should be perpetual. As the burnt-offering must be perpetual, so should the sacrifice of our blessed Lord be considered as a perpetual offering, that all men, *in all ages*, should come unto God through him who is ever living, in his sacrificial character, to make intercession for men; and who is therefore represented even in the heavens as the Lamb just slain, standing before the throne, ~~<6636>~~ **Revelation 5:6;** ~~<8109>~~ **Hebrews**

10:19-22. And as the fire on the altar must be perpetual, so should the influences of the Holy Spirit in every member of the Church, and the flame of pure devotion in the hearts of believers, be ever energetic and permanent. A continual sacrifice for continual successive generations of sinners was essentially necessary. Continual influences of the Holy Spirit on the souls of men were essentially necessary to apply and render effectual this atonement, to the salvation of the soul. And incessant gratitude for the ineffable love of God, manifested by his unspeakable gift, is surely required of all those who have tasted that the Lord is gracious. Reader, dost thou feel thy obligations to thy Maker? Does the perpetual fire burn on the altar of *thy* heart? Art *thou* ever looking unto Jesus, and beholding, by faith, the Lamb of God which taketh away the sin of the world? And dost thou feel the influences of his Spirit, at all times witnessing with thy spirit that thou art his child, and exciting thee to acts of *gratitude* and *obedience*? If not, of what benefit has the religion of Christ been to thee to the present day? Of a contrary state to that referred to above, it may be well said, This is not the way to heaven, for the way of life is above to the wise, that they may depart from the snares of death beneath. Arise, therefore, and shake thyself from the dust; and earnestly call upon the Lord thy God, that he may save thy soul, and that thou fall not into the bitter pains of an eternal death.

LEVITICUS

CHAPTER 7

The law of the trespass-offering, and the priest's portion in it, 1-7. As also in the sin-offerings and meat-offerings, 8-10. The law of the sacrifice of peace-offering, 11, whether it was a thanksgiving-offering, 12-15; or a VOW or voluntary offering, 16-18. Concerning the flesh that touched any unclean thing, 19, 20, and the person who touched any thing unclean, 21. Laws concerning eating of fat, 22-25, and concerning eating of blood, 26, 27. Farther ordinances concerning the peace-offerings and the priest's portion in them, 28-36. Conclusion of the laws and ordinances relative to burnt-offerings, meat-offerings, sin-offerings, and peace-offerings, delivered in this and the preceding chapters, 37, 38.

NOTES ON CHAP. 7

Verse 1. Trespass-offering] See end of the chapter. See Clarke note at “<RB73>Leviticus 7:38”.

Verse 2. In the place where they kill the burnt-offering] viz., on the north side of the altar, <RB11>Leviticus 1:11.

Verse 3. The rump] See Clarke note on “<RB9>Leviticus 3:9”, where the principal subjects in this chapter are explained, being nearly the same in both.

Verse 4. The fat that is on them] Chiefly the fat that was found in a detached state, not mixed with the muscles; such as the *omentum* or *caul*, the fat of the *mesentery*, the fat about the *kidneys*, &c. See Clarke note on “<RB9>Leviticus 3:9”, &c.

Verse 8. The priest shall have to himself the skin] Bishop Patrick supposes that this right of the priest to the *skin* commenced with the offering of Adam, “for it is probable,” says he, “that Adam himself offered the first sacrifice, and had the skin given him by God to make garments for him and his wife; in conformity to which the priests ever after had the skin of the whole burnt-offerings for their portion, which was a custom among the Gentiles as well as the Jews, who gave the skins of their sacrifices to their priests, when they were not burnt with the sacrifices, as in some sin-offerings they were among the Jews, see <RB11>Leviticus 4:11. And they

employed them to a superstitious use, by lying upon them in their temples, in hopes to have future things revealed to them in their dreams. Of this we have a proof in Virgil, *Æn.* lib. vii., ver. 86-95.

“—————*huc dona sacerdos*
Cum tulit, et cæsarum ovium sub nocte silenti
Pellibus incubuit stratis, somnosque petivit;
Multa modus simulncra videt volitantia miris,
Et varias audit voces, fruiturque deorum
Colloquio, atque imis Acheronta affatur Avernis.
Hic et tum pater ipse petens responsa Latinus
Centum lanigeras mactabat rite bidentes,
Atque harum effultus tergo stratisque jacebat
Velleribus. Subita ex alto vox reddita luco est.”

First, on the fleeces of the slaughter'd sheep
By night the sacred priest dissolves in sleep,
When in a train, before his slumbering eye,
Thin airy forms and wondrous visions fly.
He calls the powers who guard the infernal floods,
And talks, inspired, familiar with the gods.
To this dread oracle the prince withdrew,
And first a hundred sheep the monarch slew;
Then on their fleeces lay; and from the wood
He heard, distinct, these accents of the god.
 -PITT.

The same superstition, practised precisely in the same way and for the same purposes, prevail to the present day in the Highlands of Scotland, as the reader may see from the following note of Sir Walter Scott, in his *Lady of the Lake*:—

“The Highlanders of Scotland, like all rude people, had various superstitious modes of inquiring into futurity. One of the most noted was the *togharm*. A person was wrapped up in the *skin of a newly-slain bullock*, and deposited beside a water-fall, or at the bottom of a precipice, or in some other strange, wild, and unusual situation, where the scenery around him suggested nothing but objects of horror. In this situation he revolved in his mind the question proposed; and whatever was impressed upon him by his exalted imagination, passed for the inspiration of the disembodied spirits who haunt these desolate recesses. One way of consulting

this oracle was by a party of men, who first retired to solitary places, remote from any house, and there they singled out one of their number, and *wrapt him in a big cow's hide*, which they folded about him; his whole body was covered with it except his head, and so left in this posture all night, until his invisible friends relieved him by giving a proper answer to the question in hand; which he received, as he fancied, from several persons that he found about him all that time. His consorts returned to him at day-break; and then he communicated his news to them, which often proved fatal to those concerned in such unwarrantable inquiries.

“Mr. Alexander Cooper, present minister of North Virt, told me that one *John Erach*, in the Isle of Lewis, assured him it was his fate to have been led by his curiosity with some who consulted this oracle, and that he was a night *within the hide above mentioned*, during which time he felt and heard such terrible things that he could not express them: the impression made on him was such as could never go off; and he said, for a thousand worlds he would never again be concerned in the like performance, for it had disordered him to a high degree. He confessed it ingenuously, and with an air of great remorse, and seemed to be very penitent under a just sense of so great a crime: he declared this about five years since, and is still living in the Isle of Lewis for any thing I know.”-*Description of the Western Isles*, p. 110. See also Pennant’s *Scottish Tour*, vol. ii., p. 301; and Sir W. Scott’s *Lady of the Lake*.

Verse 9. Baken in the oven] See Clarke note on “^{<0178>}Leviticus 2:5”, &c.

Verse 12. If he offer it for a thanksgiving] See the notes at the end of this chapter. See Clarke note at “^{<0178>}Leviticus 7:38”.

Verse 15. He shall not leave any of it until the morning.] Because in such a hot country it was apt to putrefy, and as it was considered to be *holy*, it would have been very improper to expose that to putrefaction which had been consecrated to the Divine Being. Mr. Harmer supposes that the law here refers rather to the custom of *drying flesh* which had been devoted to religious purposes, which is practised among the Mohammedans to the present time. This, he thinks, might have given rise to the prohibition, as the sacred flesh thus preserved might have been

abused to superstitious purposes. Therefore God says, ^{<B0718>}**Leviticus 7:18**, “If any of the flesh of the sacrifice be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it; it is an abomination, and the soul that eateth of it shall bear his iniquity.” That is, on Mr. Harmer’s hypothesis, This sacred flesh shall avail nothing to him that eats it after the first or second day on which it is offered; however consecrated *before*, it shall not be considered sacred *after* that time. See *Harmer’s Obs.*, vol. i., p. 394, edit. 1808.

Verse 20. Having his uncleanness upon him] Having touched any unclean thing by which he became legally defiled, and had not washed his clothes, and bathed his flesh.

Verse 21. The uncleanness of man] Any ulcer, sore, or leprosy; or any sort of cutaneous disorder, either *loathsome* or *infectious*.

Verse 23. Fat, of ox, or of sheep, or of goat.] Any *other* fat they might eat, but the fat of these was sacred, because they were the only animals which were offered in sacrifice, though many others ranked among the *clean* animals as well as these. But it is likely that this prohibition is to be understood of these animals *when* offered in sacrifice, and *then only* in reference to the *inward fat*, as mentioned on ^{<B0704>}**Leviticus 7:4**. Of the fat in any other circumstances it cannot be intended, as it was one of the especial blessings which God gave to the people. *Butter of kine, and milk of sheep, with FAT of LAMBS, and RAMS of the breed of Bashan, and GOATS*, were the provision that he gave to his followers. See

^{<B5212>}**Deuteronomy 32:12-14**.

Verse 27. Whatsoever soul-that eateth any manner of blood] See **Clarke’s note on** “^{<01004>}**Genesis 9:4**”. *Shall be cut off*-excommunicated from the people of God, and so deprived of any part in their inheritance, and in their blessings. See **Clarke’s note on** “^{<01174>}**Genesis 17:14**”.

Verse 29. Shall bring his oblation] Meaning those things which were given out of the peace-offerings to the Lord and to the priest.-*Ainsworth*.

Verse 30. Wave-offering] See **Clarke on** “^{<02927>}**Exodus 29:27**”.

Verse 32. The right shoulder] See **Clarke on** “^{<02927>}**Exodus 29:27**”.

Verse 36. In the day that he anointed them] See **Clarke’s note on** “^{<04015>}**Exodus 40:15**”.

Verse 38. In the wilderness of Sinai.] These laws were probably given to Moses while he was on the mount with God; the time was quite sufficient, as he was there with God not less than fourscore days in all; forty days at the *giving*, and forty days at the *renewing* of the law.

As in the course of this book the different kinds of sacrifices commanded to be offered are repeatedly occurring, I think it best, once for all, to give a general account of them, and a definition of the original terms, as well as of all others *relative* to this subject which are used in the Old Testament, and the reference in which they all stood to the great sacrifice offered by Christ.

1. **µva** ASHAM, TRESPASS-offering, from **µva** *asham*, to be *guilty*, or *liable to punishment*; for in this sacrifice the guilt was considered as being transferred to the animal offered up to God, and the offerer redeemed from the penalty of his sin, ^{<18075>}**Leviticus 7:37**. Christ is said to have made his soul an offering for sin, (**µva**.) ^{<25310>}**Isaiah 53:10**.

2. **hva** ISHSHEH, FIRE-offering, probably from **vva** *ashash*, to be *grieved*, *angered*, *inflamed*; either pointing out the distressing nature of sin, or its property of incensing Divine justice against the offender, who, in consequence, deserving burning for his offence, made use of this sacrifice to be freed from the punishment due to his transgression. It occurs ^{<102918>}**Exodus 29:18**, and in many places of this book.

3. **µybhbh** HABHABIM, ITERATED OR REPEATED offerings, from **bhy** *yahab*, to *supply*. The word occurs only in ^{<28813>}**Hosea 8:13**, and probably means no more than the continual *repetition* of the accustomed offerings, or continuation of each part of the sacred service.

4. **j bz** ZEBACH, a SACRIFICE, (in Chaldee, **j bd** *debach*, the **z zain** being changed into **d daleth**.) a creature slain in sacrifice, from **j bz** *zabach*, to *slay*; hence the altar on which such sacrifices were offered was termed **j bzm** *mizbeach*, the place of sacrifice. See Clarke's note on "^{<10181>}**Genesis 8:20**". *Zebach* is a common name for sacrifices in general.

5. **gj** CHAG, a *festival*, especially such as had a periodical return, from **ggj** *chagag*, to *celebrate a festival*, to *dance round and round in circles*. See ^{<10191>}**Exodus 5:1; 12:24**. The circular dance was probably intended to point out the revolution of the heavenly bodies, and the exact return of the different seasons. See *Parkhurst*.

6. **tacj** CHATTATH and **hacj** CHATTAAH, SIN-offering, from **acj** *chata*, to *miss the mark*; it also signifies *sin* in general, and is a very apt term to express its nature by. A sinner is continually aiming at and seeking happiness; but as he does not seek it in God, hence the Scripture represents him as *missing his aim*, or *missing the mark*. This is precisely the meaning of the Greek word **αμαπτια**, translated *sin* and *sin-offering* in our version; and this is the term by which the Hebrew word is translated both by the Septuagint and the inspired writers of the New Testament. The sin-offering was at once an acknowledgment of guilt, in having forsaken the fountain of living waters, and hewed out cisterns that could hold none; and also of the firm purpose of the offerer to return to God, the true and pure fountain of blessedness. This word often occurs. See Clarke's notes on "^{<010407>}Genesis 4:7"; and "^{<011313>}Genesis 13:13".

7. **rpk** COPHER, the EXPIATION or ATONEMENT, from **rpk** *capfar*, to *cover*, to *smear over*, or *obliterate*, or annul a contract. Used often to signify the atonement or expiation made for the pardon or cancelling of iniquity. See Clark's note on "^{<02517>}Exodus 25:17".

8. **d[wm]** MOED, an APPOINTED *annual festival*, from **d[y]** *yaad*, to *appoint* or *constitute*, signifying such feasts as were instituted in commemoration of some great event or deliverance, such as the deliverance from Egypt. See ^{<021310>}Exodus 13:10, and thus differing from the *chag* mentioned above. See Clarke's note on "^{<010114>}Genesis 1:14".

9. **μyalm** MILLUIM, CONSECRATIONS or *consecration-offerings*, from **alm** *mala*, to *fill*; those offerings made in consecrations, of which the priests *partook*, or, in the Hebrew phrase, had their *hands filled*, or which had filled the hands of them that offered them. See Clarke's note on "^{<022919>}Exodus 29:19"; and see ^{<14139>}2 Chronicles 13:9.

10. **hj nm** MINCHAH, MEAT-offering, from **j n** *nach*, to *rest*, *settle* after toil. It generally consisted of things without life, such as green ears of corn, full ears of corn, flour, oil, and frankincense; (see on ^{<01001>}Leviticus 2:1, &c. :) and may be considered as having its name from that rest from labour and toil which a man had when the fruits of the autumn were brought in, or when, in consequence of obtaining any *rest*, *ease*, &c., a significant offering or sacrifice was made to God. It often occurs. See Clarke's note

on “^{<01048>}Genesis 4:3”. The jealousy-offering (^{<00515>}Numbers 5:15) was a simple *minchah*, consisting of *barley-meal* only.

11. **Ēsm** MESECH and **Ēsmm** MIMSACH, a MIXTURE-offering, or MIXED LIBATION, called a DRINK-offering, ^{<25511>}Isaiah 55:11, from **Ēsm** *masach*, to *mingle*; it seems in general to mean *old wine mixed with the less*, which made it extremely intoxicating. This offering does not appear to have had any place in the worship of the true God; but from ^{<23511>}Isaiah 65:11, and ^{<02330>}Proverbs 23:30, it seems to have been used for idolatrous purposes, such as the Bacchanalia among the Greeks and Romans, “when all got drunk in honour of the god.”

12. **tacm** MASSEETH, an OBLATION, things *carried* to the temple to be presented to God, from **acn** *nasa*, to *bear* or *carry*, to bear sin; typically, ^{<02338>}Exodus 28:38; ^{<01017>}Leviticus 10:17; 16:21; *really*, ^{<25504>}Isaiah 53:4,12. The sufferings and death of Christ were the true *masseeth* or *vicarious bearing* of the sins of mankind, as the passage in Isaiah above referred to sufficiently proves. See this alluded to by the Evangelist John, ^{<01029>}John 1:29; and see the root in *Parkhurst*.

13. **hbdn** NEDABAH, FREE-WILL, or *voluntary offering*; from **bdn** *nadab*, to be *free*, *liberal*, *princely*. An offering not commanded, but given as a particular proof of extraordinary gratitude to God for especial mercies, or on account of some vow or engagement *voluntarily* taken, ^{<03076>}Leviticus 7:16.

14. **Ēsn** NESECH, LIBATION, OR DRINK-offering, from **Ēsn** *nasach*, to *diffuse* or *pour out*. Water or wine poured out at the conclusion or confirmation of a treaty or covenant. To this kind of offering there is frequent allusion and reference in the New Testament, as it typified the blood of Christ poured out for the sin of the world; and to this our Lord himself alludes in the institution of the holy eucharist. The whole Gospel economy is represented as a covenant or treaty between God and man, Jesus Christ being not only the *mediator*, but the *covenant sacrifice*, whose blood was poured out for the ratification and confirmation of this covenant or agreement between God and man.

15. **nl** [and **hl w** [OLAH, BURNT-offering, from **hl** [*alah*, to *ascend*, because this offering, as being wholly consumed, *ascended* as it were to God in *smoke* and *vapour*. It was a very expressive type of the sacrifice of

Christ, as nothing less than his complete and full sacrifice could make atonement for the sin of the world. In most other offerings the priest, and often the offerer, had a *share*, but in the whole burnt-offering *all* was given to God.

16. **trcq** KETORETH, INCENSE or PERFUME-offering, from **rcq** *katar*, to *burn*, i.e., the *frankincense*, and other aromatics used as a perfume in different parts of the Divine service. To this St. Paul compares the agreeableness of the sacrifice of Christ to God, ^{<BIB>}**Ephesians 5:2**: *Christ hath given himself for us, an offering-to God for a SWEET-SMELLING savour*. From ^{<BIB>}**Revelation 5:8** we learn that it was intended also to represent the *prayers of the saints*, which, offered up on the altar, Christ Jesus, that sanctifies every gift, are highly pleasing in the sight of God.

17. **brq** KORBAN, the GIFT-offering, from **brq** *karab* to *draw nigh* or *approach*. See this explained on ^{<BIB>}**Leviticus 1:2**. *Korban* was a general name for *any kind of offering*, because through these it was supposed a man had *access* to his Maker.

18. **yml v** SHELAMIM, PEACE-offering, from **ml v** *shalam*, to *complete*, *make whole*; for by these offerings that which was *lacking* was considered as being now *made up*, and that which was *broken*, viz., the covenant of God, by his creatures' transgression, was supposed to be *made whole*; so that after such an offering, the sincere and conscientious mind had a right to consider that the breach was made up between God and it, and that it might lay confident hold on this covenant of peace. To this the apostle evidently alludes, ^{<BIB>}**Ephesians 2:14-19**: *He is our peace*, (i.e. our *shalam* or peace-offering,) *who has made both one, and broken down the middle wall; having abolished in his flesh the enmity, &c.* See the whole passage, and see **Clarke's note on** "^{<BIB>}**Genesis 14:18**".

19. **hdwt** TODAH, THANK-offering, from **hdy** *yadah*, to *confess*; offerings made to God with public confession of his power, goodness, mercy, &c.

20. **hpwnt** TENUPHAH, WAVE-offering, from **ān** *naph*, to *stretch out*; an offering of the first-fruits *stretched out before God*, in acknowledgment of his providential goodness. This offering was moved from the right hand to the left. See **Clarke's note on** "^{<BIB>}**Exodus 29:27**".

21. **hmwrt** TERUMAH, HEAVE-offering, from **pr** ram, to *lift up*, because the offering was *lifted up* towards heaven, as the *wave-offering*, in token of the kindness of God in granting rain and fruitful seasons, and filling the heart with food and gladness. As the *wave-offering* was moved from *right* to *left*, so the *heave-offering* was moved *up* and *down*; and in both cases this was done several times. These offerings had a blessed tendency to keep alive in the breasts of the people a due sense of their dependence on the Divine providence and bounty, and of their obligation to God for his continual and liberal supply of all their wants. **See Clarke's note on "~~Exodus 29:27~~ Exodus 29:27"**.

In the above collection are comprised, as far as I can recollect, an explanation of all the terms used in the Hebrew Scriptures which signify sacrifice, oblation, atonement, offering, &c., &c., as well as the reference they bear to the great and only sufficient atonement, sacrifice, oblation, and satisfaction made by Christ Jesus for the sins of mankind. Larger accounts must be sought in authors who treat professedly on these subjects.

LEVITICUS

CHAPTER 8

Moses is commanded to consecrate Aaron and his sons, 1-3. Moses convenes the congregation; washes, clothes, and anoints Aaron, 4-12. He also clothes Aaron's sons, 13. Offers a bullock for them as a sin-offering, 14-17. And a ram for a burnt-offering, 18-21. And another ram for a consecration-offering, 22-24. The fat, with cakes of unleavened bread, and the right shoulder of the ram, he offers as a wave-offering, and afterwards burns, 25-28. The breast, which was the part of Moses, he also waves, 29. And sprinkles oil and blood upon Aaron and his sons, 30. The flesh of the consecration ram is to be boiled and eaten at the door of the tabernacle, 31, 32. Moses commands Aaron and his sons to abide seven days at the door of the tabernacle of the congregation, which they do accordingly, 33-36.

NOTES ON CHAP 8

Verse 2. Take Aaron and his sons] The whole subject of this chapter has been anticipated in the notes, See “^{<12201>}Exodus 28:1”, &c., and See “^{<12201>}Exodus 29:1”, &c., in which all the sacrifices, rites, and ceremonies have been explained in considerable detail; and to those notes the reader is referred. It is only necessary to observe that Aaron and his sons were not anointed until *now*. *Before*, the thing was *commanded*; *now*, first *performed*.

Verse 8. He put in the breastplate the Urim and the Thummim.] The Urim and Thummim are here supposed to be something different from the breastplate itself. See Clarke's notes on “^{<12215>}Exodus 28:15”; “^{<12216>}Exodus 28:16”; “^{<12230>}Exodus 28:30”.

Verse 9. And he put the mitre] See Clarke's note on “^{<12236>}Exodus 28:36”.

Verse 14. The bullock for the sin-offering] This was offered each day during the seven days of consecration. See ^{<12236>}Exodus 29:36.

Verse 23. Put it upon the tip of Aaron's right ear, &c.] See this significant ceremony explained in the note on ^{<12221>}Exodus 29:20. See Clarke's note “^{<12221>}Exodus 29:20”. Calmet remarks that the consecration of the high priest among the Romans bore a considerable resemblance to the consecration of the Jewish high priest. “The Roman priest, clothed with

a garment of silk, his head covered with a crown of gold adorned with sacred ribbons, was conducted into a subterranean place, over which there was a floor of planks pierced through with many holes. On this floor they sacrificed a bullock, whose blood was freely poured out on the planks or floor, which running through the holes fell upon the priest, who stood under to receive this sacred aspersion, and who, in order to be completely covered with the blood, took care to present the whole of his body, his clothes, face, eyes, nose, lips, and even his tongue, to receive the drops of blood falling through the pierced floor above. Being completely covered with this sanguineous shower, he ascended from his subterranean place, and was acknowledged and adored by the people as *Pontifex Maximus*, or supreme high priest." These rites, which bear a striking allusion to those used in the consecration of Aaron, and from which they were probably borrowed, and disguised by the introduction of their own superstitions, are particularly described by *Aurelius Prudentius*, in his poem entitled *Romani Martyris Supplicium*, from which I shall select those verses, the subject of which is given above, as the passage is curious, and the work not common.

*“Summus sacerdos nempe sub terram scrobe
Acta in profundum consecrandus mergitur,
Mire infulatus, festa vittis tempora
Nectens, corona tum repexus aurea,
Cinctu Gabino sericam fultus togam.
Tabulis superne strata texunt pulpita,*

*Rimosa rari pegmatis compagibus,
Scindunt subinde vel terebrant aream,
Crebroque lignum perforant acumine,
Pateat minutis ut freuens hiatibus.—*

*Hic ut statuta est immolanda bellua,
Pectus sacrata dividunt venabulo,
Eructat amplum volnus undam sanguinis-&c.
Tum per frequentes mille rimarum vias
Illapsus imber, tabidum rorem pluit,*

*Defossus intus quem sacerdos excipit,
Guttas ad omnes turpe subjectans caput,
Et veste et omni putrefactus corpore:
Quin os supinat, obvias offert genas
Supponit aures, labra, nares objicit,
Oculos et ipsos perluit liquoribus,*

*Nec jam palato parcat, et linguam rigat,
 Donec cruorem totus atrum combibat.—
 Procedit inde pontifex vlsu horridus-&c.
 Omnes salutant atque adorant eminus,
 Vilis quod illum sanguls, et bos mortuus
 Fædis latentem sub cavernis laverint.”*

Of these lines the reader will not be displeas'd to find the following poetical version:—

*“For when, with sacred pomp and solemn state,
 Their great high priest the Romans consecrate,
 His silken vest in Gabine cincture bound,
 A festal fillet twines his temples round:
 And, while aloft the gorgeous mitre shines,
 His awful brow a golden crown confines.
 In a deep dyke, for mystic ritual made,
 He stands, surrounded with terrific shade.
 High o'er his holy head a stage they place,
 Adorn with paintings, and with statues grace;
 Then with keen piercers perforate the floor,
 Till thronging apertures admit no more.
 Thither the victim ox is now convey'd,
 To glut the vengeance of the thirsty blade.
 The sacred spear his sturdy throat divides,
 Down, instant streaming, gush the gory tides,
 Through countless crevices the gaping wood
 Distils corrupted dew and smoking blood;
 Drop after drop, in swift succession shed,
 Falls on the holy pontiff's mitred head;
 While, to imbibe the sanctifying power,
 His outspread garments drink the crimson shower;
 Then on his back in reeking streams he lies,
 And laves in livid blood his lips and eyes;
 Bares every limb, exposes every pore,
 To catch the virtue of the streaming gore;
 With open mouth expects the falling flood,
 Moistens his palate and his tongue with blood;*

*Extends his ears to meet the sanguine rain,
Nor lets a single drop descend in vain.
Then from the gloomy cave comes forth to light,
Bathed in black blood, and horrible to sight!—*

*By the vile torrent, and the victim slain,
In the dark cavern cleansed from mortal stain,
Their priest, enveloped in atoning gore,
With trembling awe surrounding throngs adore.”*

Prudentius was born about the middle of the fourth century, and was no doubt intimately acquainted with the circumstances he describes.

Verse 27. And waved them for a wave-offering] See the nature of this and the *heave-offering* in the note on ^{<10227>}Exodus 29:27. See Clarke’s note on “^{<10227>}Exodus 29:27”.

Verse 30. And Moses took-the blood-and sprinkled it upon Aaron, &c.] Thus we find that the high priest himself must be sprinkled with the blood of the sacrifice; and our blessed Lord, of whom Aaron was a type, was sprinkled with his own blood. 1. In his agony in the garden. 2. In his being crowned with thorns. 3. In the piercing of his hands and his feet. And, 4. In his side being pierced with the spear. All these were so many acts of atonement performed by the high priest.

Verse 33. For seven days shall he consecrate you.] This number was the number of *perfection* among the Hebrews; and the seven days’ consecration implied a *perfect* and *full consecration* to the sacerdotal office. See Clarke’s note on “^{<10230>}Exodus 29:30”.

Verse 36. So Aaron and his sons did] This chapter shows the exact fulfillment of the commands delivered to Moses, Ex. 29.; and consequently the complete preparation of Aaron and his sons to fill the awfully important office of priests and mediators between God and Israel, to offer sacrifices and make atonement for the sins of the people.

“Thus,” says Mr. Ainsworth, “the covenant of the priesthood was confirmed unto the tribe of Levi in Aaron and his sons, which covenant was *life and peace*, ^{<3015>}Malachi 2:5. But these are made priests *without an oath*; also, there were *many priests*, because they were not suffered to continue by reason of death; and they served unto the example and shadow of heavenly things, offering gifts and sacrifices which could not make him who did the service perfect as pertaining to the conscience; for they were

carnal ordinances imposed upon them till the time of reformation, that is, until the time of Christ, who was made a priest of God *with an oath*, and made surety of a better covenant established on better promises. And because he continueth for ever, he hath a priesthood which passeth not from one to another, and is a minister of the true tabernacle, which God pitched and not man. Not by the blood of bulls and of goats, but by his own blood, he entered once into the holy place, having found everlasting redemption for us; and is therefore able to save to the uttermost them who come unto God through him, as he ever liveth to make intercession for them.” Taken in reference to his priesthood and sacrifice, all these rites and ceremonies are significant and edifying, but taken out of his relation, they would be as absurd and nugatory as the consecration of the Roman Pontifex Maximus, mentioned above by Prudentius.

LEVITICUS

CHAPTER 9

Aaron is commanded to offer, on the eighth day, a sin-offering and a burnt-offering, 1, 2. The people are commanded also to offer a sin-offering, a burnt-offering, peace-offerings, and a meat-offering, 3, 4. They do as they were commanded; and Moses promises that God shall appear among them, 5, 6. Aaron is commanded to make an atonement for the people, 7. He and his sons prepare and offer the different sacrifices, 8-21. Aaron and Moses bless the congregation, 22, 23. And the fire of the Lord consumes the sacrifice, 24.

NOTES ON CHAP. 9

Verse 1. On the eighth day] This was the first day after their consecration, before which they were deemed unfit to minister in holy things, being considered as in a state of imperfection. “All creatures,” says Ainsworth, “for the most part were in their uncleanness and imperfection *seven days*, and perfected on the *eighth*; as *children* by circumcision, ^{<B12D>}Leviticus 12:2,3; young beasts for sacrifice, ^{<B277>}Leviticus 22:27; persons that were unclean by leprosies, issues, and the like, ^{<B148>}Leviticus 14:8-10; ^{<B153>}Leviticus 15:13,14; ^{<B09>}Numbers 6:9,10. So here, the priests, until the *eighth day*, were not admitted to minister in their office.”

Verse 2. Take thee a young calf, &c.] As these sacrifices were for Aaron himself, they are furnished by himself and not by the people, for they were designed to make atonement for his own sin. See ^{<B48>}Leviticus 4:3. And this is supposed by the Jews to have been intended to make an atonement for his sin in the matter of the *golden calf*. This is very probable, as no formal atonement for that transgression had yet been made.

Verse 3. Take ye a kid] In ^{<B44>}Leviticus 4:14 a young bullock is commanded to be offered for the sin of the people; but here the offering is a *kid*, which was the sacrifice appointed for the sin of the *ruler*, ^{<B02>}Leviticus 4:22,23, and hence some think that the reading of the *Samaritan* and the *Septuagint* is to be preferred. *Speak unto the ELDERS of Israel*, these being the only *princes* or *rulers* of Israel at that time; and for them it is possible this sacrifice was designed. It is however supposed that the sacrifice appointed ^{<B44>}Leviticus 4:14 was for a *particular* sin, but *this* for sin in *general*; and that it is on this account that the sacrifices differ.

Verse 6. And the glory of the Lord shall appear] God shall give the most sensible signs of his presence among you; this he did in general by the cloud on the tabernacle, but in this case the *particular* proof was the fire that came out from before the Lord, and consumed the burnt-offering; see ^{<0023>}**Leviticus 9:23, 24.**

Verse 7. Make an atonement for thyself] This showed the imperfection of the Levitical law; the high priest was obliged to make an expiation for his own sins before he could make one for the sins of the people. See the use made of this by the apostle, ^{<8018>}**Hebrews 5:3; 7:27; 9:7.**

Verse 22. And Aaron lifted up his hand toward the people, and blessed them] On lifting up the hands in prayer, see ^{<0029>}**Exodus 9:29.** The form of the blessing we have in ^{<0023>}**Numbers 6:23, &c.:** “The LORD bless thee and keep thee! The LORD make his face shine upon thee, and be gracious unto thee! The LORD lift up his countenance upon thee, and give thee peace!” See the notes on these passages. **See Clarke on** ^{<0023>}**Numbers 6:23”.**

And came down from offering of the sin-offering, &c.] A sin-offering, a burnt-offering, a meat-offering, and peace-offerings, were made to God that his glory might appear to the whole congregation. This was the *end* of all sacrifice and religious service; not to confer any *obligation* on God, but to make an atonement for sin, and to engage him to dwell among and influence his worshippers.

Verse 23. Moses and Aaron went into the tabernacle] It is supposed that Moses accompanied Aaron into the tabernacle to show him how to offer the incense, prepare the lamps and the perfume, adjust the shew-bread, &c., &c.

And the glory of the Lord appeared] To show that every thing was done according to the Divine mind, 1. The glory of Jehovah appears unto all the people; 2. A fire came out from before the Lord, and consumed the burnt-offering. This was the proof which God gave upon extraordinary occasions of his acceptance of the sacrifice. This was done probably, 1. In the case of Abel, ^{<0004>}**Genesis 4:4.** 2. In the case of Aaron; see above, ^{<0024>}**Leviticus 9:24.** 3. In the case of Gideon, ^{<0021>}**Judges 6:21.** 4. In the case of Manoah and his wife. Compare ^{<0719>}**Judges 13:19-23.** 5. In the case of David dedicating the threshing-floor of Ornan, ^{<1218>}**1 Chronicles 21:28.** 6. In the case of Solomon dedicating the temple, ^{<1401>}**2 Chronicles 7:1.** 7.

In the case of Elijah, ^{<1188>}**1 Kings 18:38**. Hence to express the *accepting* of an offering, sacrifice, &c., the verb [^]cd *dishshen* is used, which signifies *to reduce to ashes*, i.e., by fire from heaven. See ^{<1918>}**Psalm 20:3**. In such a case as this, it was necessary that the fire should appear to be *divinely* sent, and should come in such a way as to preclude the supposition that any art or deceit had been practised on the occasion. Hence it is not intimated that Moses and Aaron brought it out of the tabernacle, professing that God had kindled it *there* for them, but the *fire* CAME OUT *from* BEFORE *the Lord*, and ALL *the* PEOPLE SAW *it*. The victims were consumed by a fire evidently of no *human kindling*. Josephus says that “a fire proceeded from the victims themselves of its own accord, which had the appearance of a flash of lightning;” ἐξ αὐτῶν πυρ ἀνηφθῆ αυτοματόν, καὶ ὁμοίον ἀστραπῆς λαμπηδονὶ ὀρωμένον τῆ φλογί· “and consumed, all that was upon the altar.”-Antiq., lib. iii., c. 8, s. 6, edit. Haverc. And it is very likely that by the agency of the *ethereal* or *electric* spark, sent immediately from the Divine presence, the victims were consumed. The heathens, in order to give credit to their worship, imitated this miracle, and pretended that Jupiter testified his approbation of the sacrifices offered to him by thunder and lightning: to this VIRGIL seems to allude, though the words have been understood differently.

Audiat haec genitor, qui fœdera fulmine sancit.
Æn. xii., ver. 200.

“Let Jupiter hear, who sanctions covenants by his thunder.”

On which words Servius makes this remarkable comment: Quia cum fiunt fœdera, si coruscatio fuerit, confirmantur. Vel certe quia apud majores aræ non incendebantur, sed ignem divinum precibus eliciebant qui incendebant altaria. “To sanction the covenant signifies to confirm it; for when a covenant was made, if there were a flash of lightning, it was considered to be thereby confirmed: or rather because our ANCESTORS lighted no fire upon the altars, but obtained by their supplications divine fire,” &c. The expression *apud majores*, “among our *ancestors*,” shows that they could boast of no such divine fire *then*; nor could they ever *before*, as the whole account was borrowed from the Jews. *Solinus Polyhistor* gives us an account to the same effect; for, speaking of the hill of Vulcan in Sicily, he says: In quo, qui divinte rei operantur, ligna vitea super aras struunt, nec ignis apponitur in hanc congerlem: cum prosicias intulerunt, si adest deus, si sacrum probatur, sarmenta licet viridia sponte concipiunt, et nullo

inflagrante halitu, ab ipso numine fit accendium, cap. v. *in fine*. “They who perform sacred rites in this place, put a bundle of vine-tree wood upon the altar, but put no fire to it; for when they lay the pieces of the victim upon it, if the deity be present, and he approve the sacrifice, the bundle, although of green wood, *takes fire of itself*, and without any other means the deity himself kindles the flame.” These are remarkable instances, and show how exactly the heathen writers have borrowed from the sacred records. And in farther imitation of this miracle, they had their *perpetual fire* in the temple of *Vesta*, which they feigned to *have descended* at first *from heaven*, and which they kept with the most religious veneration.

Verse 24. When all the people saw, they shouted, and fell on their faces.] 1. The miracle was done in such a way as gave the fullest conviction to the people of its reality. 2. They exulted in the thought that the God of almighty power and energy had taken up his abode among them. 3. They prostrated themselves in his presence, thereby intimating the deep sense they had of HIS goodness, of *their* unworthiness, and of the obligation they were under to live in subjection to his authority, and obedience to his will.-This celestial fire was carefully preserved among the Israelites till the time of Solomon, when it was *renewed*, and continued among them till the Babylonish captivity. This Divine fire was the emblem of the Holy Spirit. And as no sacrifice could be acceptable to God which was not *salted*, i.e., seasoned and rendered pleasing, *by this fire*, as our Lord says, ^{<409>}**Mark 9:49**, so no soul can offer acceptable sacrifices to God, but through the influences of the Divine Spirit. Hence the *promise* of the Spirit under the emblem of fire, ^{<401>}**Matthew 3:11**, and its actual descent in this similitude on the day of pentecost, ^{<402>}**Acts 2:3,4**.

THE most remarkable circumstance in this chapter is the manifestation of the presence of God, and the consuming of the victims by the miraculous fire. We have already seen that the chief design of these sacrificial rites was to obtain *reconciliation* to God, that the Divine Presence might dwell and be manifested among them. To encourage the people to make the necessary preparations, to offer the sacrifices in a proper spirit, and to expect especial mercies from the hand of God, Moses promises, ^{<390>}**Leviticus 9:4**, that the *Lord would appear unto them on the morrow*, and that *his glory should appear*, ^{<391>}**Leviticus 9:6**. In hope or expectation of this, the *priest*, the *elders*, and the *people* purified themselves by offering the different sacrifices which God had appointed; and when this was done God did appear, and gave the fullest proofs of his

approbation, by miraculously consuming the sacrifices which were prepared on the occasion. Does not St. John evidently refer to these circumstances, ~~and~~ **1 John 3:2,3**: “Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall *appear*, we shall be like him, for we shall see him *as he is*; and every man that hath this *hope* in him, *purifieth* himself, even as he is pure.” This manifestation of God in the tabernacle was a type of his presence, first, in the Church militant on earth; and secondly, in the Church triumphant in heaven. They who expect to have the presence of God here, must propitiate his throne of justice by the only available *sacrifice*; they who wish to enjoy everlasting felicity, must be purified from all unrighteousness, for without holiness none can see the Lord. If we *hope* to see him *as he is*, we must resemble him. How vain is the expectation of *glory*, where there is *no meetness for the place*! And how can we enter into the holiest but by the blood of Jesus? ~~and~~ **Hebrews 10:19**. And of what use can this sacrifice be to those who do not properly believe in it? And can any faith, even in that sacrifice, be effectual to salvation, that does not purify the heart? Reader! earnestly pray to God that thou hold not the truth in *unrighteousness*.

LEVITICUS

CHAPTER 10

Nadab and Abihu offer strange fire before the Lord, and are destroyed, 1-5. Aaron and his family forbidden to mourn for them, 6, 7. He and his family are forbidden the use of wine, 8-11. Directions to Aaron and his sons concerning the eating of the meat-offerings, &c., 12-15. Moses chides Aaron for not having eaten the sin-offering, 16-18. Aaron excuses himself, and Moses is satisfied, 19, 20.

NOTES ON CHAP. 10

Verse 1. And Nadab and Abihu-took either of them his censer] The manner of burning incense in the temple service was, according to the Jews, as follows:-“One went and gathered the ashes from off the altar into a golden vessel, a second brought a vessel full of incense, and a third brought a censer with fire, and put coals on the altar, and he whose office it was to burn the incense strewed it on the fire at the command of the governor. At the same time all the people went out of the temple from between the porch and the altar. Each day they burned the weight of a hundred denaries of incense, *fifty* in the morning, and *fifty* in the evening. The hundred denaries weighed *fifty* shekels of the sanctuary, each shekel weighing *three hundred and twenty* barleycorns; and when the priest had burned the incense, he bowed himself down and went his way out. See *Maimonides’ Treatise of the Daily Service*, chap. iii. So when Zacharias, as his lot fell, burned incense in the temple, the whole multitude of the people were without at prayer while the incense was burning, ^{<E010>} **Luke 1:9,10**. By this service God taught them that the prayers of his faithful people are pleasing to him, whilst our High Priest, Christ Jesus, by his mediation puts incense to their prayers; (see ^{<E910>} **Psalm 141:2**; ^{<E034>} **Romans 8:34**; ^{<S001>} **Hebrews 8:1,2; 9:24**; ^{<E033>} **Revelation 8:3,4**;) for the priests under the law served unto the example and shadow of heavenly things; ^{<S005>} **Hebrews 8:5**.” See *Ainsworth* in loco.

In the preceding chapter we have seen how God intended that every part of his service should be conducted; and that every sacrifice might be acceptable to him, he sent his *own fire* as the emblem of his presence, and the means of consuming the sacrifice.-Here we find Aaron’s sons neglecting the Divine ordinance, and offering incense with *strange*, that is,

common fire,-fire not of a celestial origin; and therefore the fire of God consumed *them*. So that very fire which, if properly applied, would have sanctified and consumed their gift, became now the very instrument of their destruction! How true is the saying, *The Lord is a consuming fire!* He will either *hallow* or *destroy* us: he will purify our souls by the influence of his Spirit, or consume them with the breath of his mouth! The tree which is properly planted in a good soil is nourished by the genial influences of the sun: pluck it up from its roots, and the sun which was the cause of its vegetative life and perfection now dries up its juices, decomposes its parts, and causes it to moulder into dust. Thus must it be done to those who grieve and do despite to the Spirit of God. Reader, hast *thou* this heavenly fire? Hear then the voice of God, QUENCH *not* the SPIRIT.

Some critics are of opinion that the fire used by the sons of Aaron was the *sacred* fire, and that it is only called *strange* from the manner of placing the incense on it. I cannot see the force of this opinion.

Which he commanded them not.] Every part of the religion of God is Divine. He alone knew what he designed by its rites and ceremonies, for that which they prefigured-the whole economy of redemption by Christ-was conceived in his own mind, and was out of the reach of human wisdom and conjecture. He therefore who *altered* any part of this representative system, who *omitted* or *added* any thing, assumed a prerogative which belonged to God alone, and was certainly guilty of a very high offence against the wisdom, justice, and righteousness of his Maker. This appears to have been the sin of Nadab and Abihu, and this at once shows the reason why they were so severely punished. The most awful judgments are threatened against those who either add to, or take away from, the declarations of God. See ^{<604>}**Deuteronomy 4:2;** ^{<806>}**Proverbs 30:6;** and ^{<6218>}**Revelation 22:18,19.**

Verse 3. And Aaron held his peace.] ^{^ rha µdyw} *vaiyiddom Aharon, and Aaron was dumb.* How elegantly expressive is this of his parental affection, his deep sense of the presumption of his sons, and his own submission to the justice of God! The flower and hope of his family was nipped in the bud and blasted; and while he exquisitely feels as a father, he submits without murmuring to this awful dispensation of Divine justice. It is an awful thing to introduce innovations either into the *rites* and *ceremonies*, or into the *truths*, of the religion of Christ: he who acts thus cannot stand guiltless before his God.

It has often been remarked that excessive grief stupefies the mind, so that amazement and deep anguish prevent at once both *tears* and *complaints*; hence that saying of Seneca, *Curæ leves loquantur; graviore silent.* “Slight sorrows are loquacious; deep anguish has no voice. See Clarke on ^{<B109>}**Leviticus 10:19**”.

Verse 4. Uzziel the uncle of Aaron] He was brother to Amram the father of Aaron; see ^{<B18>}**Exodus 6:18-22**.

Verse 5. Carried them in their coats out of the camp] The modern impropriety of burying the dead within towns, cities, or places inhabited, had not yet been introduced; much less that *abomination*, at which both piety and common sense shudder, burying the dead *about* and even *within* places dedicated to the worship of God!

Verse 6. Uncover not your heads, &c.] They were to use no sign of *grief* or *mourning*, 1. Because those who were employed in the service of the sanctuary should avoid every thing that might incapacitate them for that service; and, 2. Because the crime of their brethren was so highly provoking to God, and so fully merited the punishment which he had inflicted, that their mourning might be considered as accusing the Divine justice of undue severity.

Verse 7. The anointing oil of the Lord is upon you.] They were consecrated to the Divine service, and this required their constant attendance, and most willing and cheerful service.

Verse 9. Do not drink wine nor strong drink] The cabalistical commentator, *Baal Hatturim*, and others, have supposed, from the introduction of this command here, that Aaron’s sons had sinned through excess of wine, and that they had attempted to celebrate the Divine service in a state of inebriation.

Strong drink.—The word **rkv** *shechar*, from *shachar*, to *inebriate*, signifies any kind of *fermented* liquors. This is exactly the same prohibition that was given in the case of *John Baptist*, ^{<B15>}**Luke 1:15: οινον και σικερα ου μη πιη** *Wine and sikera he shall not drink*. Any inebriating liquor, says St. Jerome, (*Epist. ad nepot.*) is called *sicera*, whether made of *corn*, *apples*, *honey*, *dates*, or other *fruit*. One of the four prohibited drinks among the Mohammedans in India is called [Arabic] *sakar*, (see the *Hedaya*, vol. iv., p. 158,) which signifies *inebriating drink* in general, but

especially *date wine* or *arrack*. From the original word probably we have borrowed our term *cider* or *sider*, which among us exclusively signifies the fermented juice of apples. See on ^{<1015>}**Luke 1:15**.

Verse 10. That we may put difference between holy and unholy] This is a strong reason why they should drink no inebriating liquor, that their understanding being clear, and their judgment correct, they might be always able to discern between the clean and the unclean, and ever pronounce righteous judgment. Injunctions similar to this were found among the Egyptians, Carthaginians, and Greeks. Indeed, common sense itself shows that neither a *drunkard* nor a *sot* should ever be suffered to minister in holy things.

Verse 14. Wave-breast and heave-shoulder] See Clarke's note on ^{<1073>}**Leviticus 7:38**" and see ^{<1227>}**Exodus 29:27**".

Verse 16. Moses diligently sought the goat] The goat which was offered the same day for the sins of the priests and the people, (see ^{<1015>}**Leviticus 9:15, 16**.) and which, through the confusion that happened on account of the death of Nadab and Abihu, was **burnt** instead of being eaten. See ^{<1018>}**Leviticus 10:18**.

Verse 17. To bear the iniquity of the congregation] See on ^{<1073>}**Leviticus 6:26**", &c.

Verse 19. And such things have befallen me, &c.] The excuse which Aaron makes for not feasting on the sin-offering according to the law is at once appropriate and dignified; as if he had said: "God certainly has commanded me to eat of the sin-offering; but when such things as these have happened unto me, could it be good in the sight of the Lord? Does he not expect that I should feel as a *father* under such afflicting circumstances?" With this spirited answer Moses was satisfied; and God, who knew his situation, took no notice of the *irregularity* which had taken place in the solemn service. To human nature God has given the privilege to weep in times of affliction and distress. In his infinite kindness he has ordained that *tears*, which are only external evidences of our grief, shall be the *outlets* to our sorrows, and tend to exhaust the cause from which they flow. See on ^{<1018>}**Leviticus 10:3**".

Verse 20. When Moses heard that, he was content.] The argument used by Aaron had in it both good sense and strong reason, and Moses, as a

reasonable man, felt its force; and as God evidenced no kind of displeasure at this irregularity, which was, in a measure at least, justified by the present necessity, he thought proper to urge the matter no farther.

THOUGH the punishment of Nadab and Abihu may appear *severe*, because the sacred text does not specify clearly the nature and extent of their crime, we may rest assured that it was of such a nature as not only to justify but to demand such a punishment. God has here given us a full proof that he will not suffer *human institutions* to take the place of his own prescribed worship. It is true this is frequently done, for by many what is called *natural religion* is put in the place of *Divine revelation*; and God seems not to regard it: but though vengeance is not speedily executed on an evil work, and therefore the hearts of the children of men are set to do wickedness, yet God ceases not to be just; and those who have *taken from* or *added to* his words, or put their own inventions in their place, shall be reprov'd and found liars in the great day. His long-suffering leads to repentance; but if men *will harden* their *hearts*, and put their *own* ceremonies, rites, and creeds, in the place of Divine ordinances and eternal truths, they must expect to give an awful account to him who is shortly to judge the quick and the dead.

Were the religion of Christ stripped of all that state policy, fleshly interest, and gross superstition have added to it, how plain and simple, and may we not add, how amiable and glorious, would it appear! Well may we say of human inventions in Divine worship what one said of the *paintings* on old cathedral windows, *Their principal tendency is to prevent the light from coming in*. Nadab and Abihu would perform the worship of God not according to *his command*, but in *their own way*; and God not only would not receive the sacrifice from their hands, but, while encompassing themselves with their own sparks, and warming themselves with their own fire, this had they from the hand of the Lord—they lay down in sorrow, *for there went out a fire from the Lord, and devoured them*. What is written above is to be understood of persons who make a religion for themselves, leaving Divine revelation; for, being wilfully ignorant of God's righteousness, they go about to establish their own. This is a high offence in the sight of God. Reader, God is a Spirit, and they who worship him must worship him in spirit and truth. Such worshippers the Father seeketh.

LEVITICUS

CHAPTER 11

Laws concerning clean and unclean animals, 1, 2. Of QUADRUPEDS, those are clean which divide the hoof and chew the cud, 3. Those to be reputed unclean which do not divide the hoof, though they chew the cud, 4-6. Those to be reputed unclean also which, though they divide the hoof, do not chew the cud, 7. Whosoever eats their flesh, or touches their carcasses, shall be reputed unclean, 8. Of FISH, those are clean, and may be eaten which have fins and scales, 9. Those which have not fins and scales to be reputed unclean, 10-12. Of FOWLS, those which are unclean, 13-21. Of INSECTS, the following may be eaten: the bald locust, beetle, and grasshopper, 22. All others are unclean and abominable, their flesh not to be eaten, nor their bodies touched, 23-25. Farther directions relative to unclean beasts, 26-28. Of REPTILES, and some small quadrupeds, those which are unclean, 29, 39. All that touch them shall be unclean, 31; and the things touched by their dead carcasses are unclean also, 32-35. Large fountains, or pits of water, are not defiled by their carcasses, provided a part of the water be drawn out, 36. Nor do they defile seed by accidentally touching it, provided the water which has touched their flesh do not touch or moisten the seed, 37, 38. A beast that dieth of itself is unclean, and may not be touched or eaten, 39, 40. All creeping things are abominable, 41-44. The reason given for these laws, 45-47.

NOTES ON CHAP. 11

Verse 1. And the Lord spake unto Moses] In the preceding chapter the priests are expressly forbidden to drink wine; and the reason for this law is given also, that they might be able at all times to *distinguish between clean and unclean*, and be qualified to teach the children of Israel all the statutes which the Lord had spoken, ^{<BIBLION>} **Leviticus 10:10, 11**; for as inebriation unfits a person for the regular performance of every function of life, it must be especially sinful in those who minister in holy things, and to whom the teaching of the ignorant, and the cure of souls in general, are intrusted.

Scheuchzer has remarked that no Christian state has made any civil law against drunkenness, (he must only mean the *German* states, for we have several acts of parliament against it in England,) and that it is only punished by contempt. "Custom," says he, "that tyrant of the human race, not only permits it, but in some sort authorizes the practice, insomuch that we see *priests* and *ministers* of the Church ascend the pulpit in a state of intoxication, *judges* seat themselves upon the benches, *physicians* attend

their patients, and others attempt to perform the different avocations of life, in the same disgraceful state.”-*Physic. Sacr.*, vol. iii., p. 64.

This is a horrible picture of German manners; and while we deplore the extensive ravages made by this vice, and the disgrace with which its votaries are overwhelmed, we have reason to thank God that it very rarely has ever appeared in the *pulpit*, and perhaps was never once seen upon the *bench*, in our own country.

Having delivered the law against drinking wine, Moses proceeds to deliver a series of ordinances, all well calculated to prevent the Israelites from mixing with the surrounding nations, and consequently from being contaminated by their idolatry. In chap. xi. he treats of *unclean* MEATS. In chap. xii., xiii., xiv., and xv., he treats of *unclean* PERSONS, GARMENTS, and DWELLINGS. In chap. xvi. he treats of the *uncleanness* of the PRIESTS and the PEOPLE, and prescribes the proper *expiations* and *sacrifices* for *both*. In chap. xvii. he continues the subject, and gives particular directions concerning the *mode of offering*, &c. In chap. xviii. he treats of unclean *matrimonial* connections. In chap. xix. he repeats sundry laws relative to these subjects, and introduces some new ones. In chap. xx. he mentions certain *uncleannesses* practised among the idolatrous nations, and prohibits them on pain of death. In chap. xxi. he treats of the *mourning*, *marriages*, and *personal defects* of the *priests*, which rendered them unclean. And in chap. 22. he speaks of *unclean sacrifices*, or such as should not be offered to the Lord. After this, to the close of the book, many important and excellent political and domestic regulations are enjoined, the whole forming an eccleslastico-political system superior to any thing the world ever saw.

Bishop *Wilson* very properly observes that, “by these laws of clean and unclean animals, &c., God did keep this people separated from the idolatrous world: and this is a standing proof, even to the present day, of the Divine authority of these Scriptures; for no power or art of man could have obliged so great and turbulent a nation to submit to such troublesome precepts as the Jews always have submitted to, had they not been fully convinced, from the very first, that the command was from God, and that it was to be obeyed at the peril of their souls.”

Verse 3. Whatsoever parteth the hoof, and is cloven-footed] These two words mean the same thing—a *divided hoof*, such as that of the ox, where the hoof is divided into two toes, and each toe is *cased* with *horn*.

Cheweth the cud] Ruminates; casts up the grass, &c., which had been taken into the stomach for the purpose of mastication. Animals which chew the cud, or ruminates, are provided with *two, three or four stomachs*. The ox has four: in the *first* or largest, called the *ventriculus* or *paunch*, the food is collected without being masticated, the grass, &c., being received into it as the beast crops it from the earth. The food, by the force of the muscular coats of this stomach, and the liquors poured in, is sufficiently macerated; after which, formed into small balls, it is thrown up by the œsophagus into the mouth, where it is made very small by mastication or chewing, and then sent down into the second stomach, into which the œsophagus or gullet opens, as well as into the first, ending exactly where the two stomachs meet. This is what is termed *chewing the cud*. The second stomach, which is called the *reticulum*, *honeycomb*, *bonnet*, or *king's hood*, has a great number of small shallow cells on its inward surface, of a pentagonal or *five-sided* form, exactly like the cells in a honey-comb; in this the food is farther macerated, and then pushed onward into the *third stomach*, called the *omasum* or *many-plies*, because its inward surface is covered with a great number of thin membranous partitions. From this the food passes into the *fourth stomach*, called the *abomasum*, or *rede*. In this stomach it is *digested*, and from the digested mass the *chyle* is formed, which, being absorbed by the *lacteal vessels*, is afterwards thrown into the mass of blood, and becomes the principle of nutrition to all the solids and fluids of the body. The intention of rumination, or *chewing the cud*, seems to be, that the food may be sufficiently comminuted, that, being more fully acted on by the stomachs, it may afford the greatest possible portion of nutritive juices.

The word *cud* is probably not originally *Saxon*, though found in that language in the same signification in which it is still used. *Junius*, with great show of probability, derives it from the Cambro-British *chwyd*, a *vomit*, as it is the ball of food *vomited*, or thrown up, from the *first stomach* or *paunch* through the œsophagus into the mouth, which is called by this name. Those who prefer a *Saxon* derivation may have it in the verb [Anglo-Saxon] whence our word *chew*; and so *cud* might be considered a contraction of *chewed*, but this is not so likely as the preceding.

Verse 5. The coney] $\hat{p}v$ *shaphan*, not the *rabbit*, but rather a creature nearly resembling it, which abounds in Judea, Palestine, and Arabia, and is called by Dr. Shaw *daman Israel*, and by Mr. Bruce *ashkoko*. As this creature nearly resembles the *rabbit*, with which *Spain* anciently abounded,

Bochart supposes that the *Phœnicians* might have given it the name of **hynpc** *spaniah*, from the multitude of **μynpv** *shephanim* (or *spanim*, as others pronounce it) which were found there. Hence the emblem of Spain is a woman sitting with a *rabbit* at her feet. See a coin of Hadrian in Scheuchzer.

Verse 6. The hare] **tbnra** *arnebeth*, as Bochart and others suppose, from **hra** *arah*, to *crop*, and **byn** *nib*, the *produce of the ground*, these animals being remarkable for destroying the fruits of the earth. That they are notorious for destroying the tender blade of the young corn, is well known. It is very likely that different species of these animals are included under the general terms **pv** *shaphan*, and **tbnra** *arnebeth*, for some travellers have observed that there are *four* or *five* sorts of these animals, which are used for food in the present day in those countries. See *Harmer*, vol. iii., p. 331, edit. 1808. Some think the *mountain rat*, *marmot*, *squirrel*, and *hedgehog*, may be intended under the word *shaphan*.

Verse 7. And the swine] **ryzj** *chazir*, one of the most gluttonous, libidinous, and filthy quadrupeds in the universe; and, because of these qualities, sacred to the *Venus* of the Greeks and Romans, and the *Friga* of our Saxon ancestors; and perhaps on these accounts forbidden, as well as on account of its flesh being strong and difficult to digest, affording a very gross kind of aliment, apt to produce cutaneous, scorbutic, and scrofulous disorders, especially in hot climates.

Verse 9. Whatsoever hath fins and scales] Because these, of all the fish tribe, are the most nourishing; the others which are without *scales*, or whose bodies are covered with a thick glutinous matter, being in general very difficult of digestion.

Verse 13. And these-among the fowls-the eagle] **rvn** *neshar*, from *nashar*, to *lacerate*, *cut*, or *tear to pieces*; hence the *eagle*, a most rapacious bird of prey, from its tearing the flesh of the animals it feeds on; and for this purpose birds of prey have, in general, strong, crooked talons and a hooked beak. The eagle is a cruel bird, exceedingly ravenous, and almost insatiable.

The ossifrage] Or bone-breaker, from *os*, a *bone*, and *frango*, *I break*, because it not only strips off the flesh, but *breaks* the *bone* in order to extract the *marrow*. In Hebrew it is called **srp** *peres*, from *paras*, to

break or *divide in two*, and probably signifies that species of the eagle anciently known by the name of *ossifraga*, and which we render *ossifrage*.

Ospray] *hynz* [*ozniyah*, from *ʿz* [*azan*, to be *strong*, *vigorous*; generally supposed to mean the *black eagle*, such as that described by *Homer*, *Iliad*. lib. xxi., ver. 252.

Αιετου ουματ̄ εχων μελανος, του θηρητηρος,
 Ὅς ἔσ' αμα καρτιστος τε και ωκιστος πετεηνων.

“Having the rapidity of the *black eagle*, that bird of prey, at once the swiftest and the strongest of the feathered race.”

Among the Greeks and Romans the eagle was held sacred, and is represented as carrying the thunderbolts of Jupiter. This occurs so frequently, and is so well known, that references are almost needless. See *Scheuchzer*.

Verse 14. The vulture] *had* *daah*, from the root to *fly*, and therefore more probably the *kite* or *glede*, from its remarkable property of *gliding* or sailing with expanded wings through the air. The *had daah* is a different bird from the *hyd daiyah*, which signifies the vulture. See *Bochart*, vol. iii., col. 195.

The kite] *hya aiyah*, thought by some to be the *vulture*, by others the *merlin*. Parkhurst thinks it has its name from the root *hwa avah*, to *covet*, because of its rapaciousness; some contend that the *kite* is meant. That it is a species of the *hawk*, most learned men allow. See *Bochart*, vol. iii., col. 192.

Verse 15. Every raven] *br* [*oreb*, a general term comprehending the raven, crow, rook, jackdaw, and magpie.

Verse 16. The owl] *hn* [*yh tb bath haiyaanah*, the *daughter of vociferation*, the *female ostrich*, probably so called from the noise they make. “In the lonesome part of the night,” says Dr. Shaw, “the ostriches frequently make a very doleful and hideous noise, sometimes resembling the *roar* of the *lion*; at other times, the hoarser voice of the *bull* or *ox*.” He adds, “I have heard them *groan* as if in the deepest agonies.”-*Travels*, 4th edition, p. 455. The ostrich is a very unclean animal, and eats its own ordure as soon as it voids it, and of this Dr. Shaw observes, (see above,) it

is remarkably fond! This is a sufficient reason, were others wanting, why such a fowl should be reputed to be unclean, and its use as an article of diet prohibited.

The night hawk] **smj t** *tachmas*, from **smj** *chamas*, to *force away, act violently and unjustly*; supposed by *Bochart* and *Scheuchzer* to signify the *male ostrich*, from its cruelty towards its young; (see ^{<18913>}**Job 39:13-18;**) but others, with more reason, suppose it to be the bird described by *Hasselquist*, which he calls the *strix Orientalis*, or *Oriental owl*. “It is of the size of the common owl, living in the ruins and old deserted houses of *Egypt* and *Syria*; and sometimes in inhabited houses. The *Arabs* in *Egypt* call it *Massasa*, the *Syrians* *Bana*. It is very ravenous in *Syria*, and in the evenings, if the windows be left open, it flies into the house *and kills infants*, unless they are carefully watched; wherefore the women are much afraid of it.”- *Travels*, p. 196.

If this is the fowl intended, this is a sufficient reason why it should be considered an *abomination*.

The cuckoo] **āj v** *shachaph*, supposed rather to mean the *sea mew*; called *shachaph*, from **tpj v** *shachepheth*, a *wasting distemper*, or *atrophy*, (mentioned ^{<18316>}**Leviticus 26:16;** ^{<18202>}**Deuteronomy 28:22;**) because its body is the *leanest*, in proportion to its bones and feathers, of most other birds, always appearing as if under the influence of a *wasting distemper*. A fowl which, from its natural constitution or manner of life, is incapable of becoming *plump* or *fleshy*, must always be unwholesome; and this is reason sufficient why such should be prohibited.

And the hawk] **xn** *nets*, from the root **hxn** *natsah*, to *shoot forth* or *spring forward*, because of the rapidity and length of its flight, the hawk being remarkable for both. As this is a bird of *prey*, it is forbidden, and all others of its kind.

Verse 17. The little owl] **swk** *cos*, the *bittern*, *night-raven* or *night-owl*, according to most interpreters. Some think the *onocrotalus* or *pelican* may be intended; for as the word **swk** *cos* signifies a *cup* in Hebrew, and the *pelican* is remarkable for a *pouch* or *bag* under the lower jaw, it might have had its Hebrew name from this circumstance; but the *kaath* in the following verse is rather supposed to mean this fowl, and the *cos* some species of the *bubo* or *owl*. See *Bochart*, vol. iii., col. 272.

The cormorant] **Ēl v** *shalach*, from the root which signifies to *cast down*; hence the Septuagint **καταρρακτης**, the *cataract*, or bird which falls *precipitately down* upon its prey. It probably signifies the *plungeon* or *diver*, a sea fowl, which I have seen at sea *dart down* as swift as an arrow into the water, and seize the fish which it had discovered while even flying, or rather soaring, at a very great height.

The great owl] **āwvny** *yanshuph*, according to the *Septuagint* and the *Vulgate*, signifies the *ibis*, a bird well known and held sacred in Egypt. Some critics, with our translation, think it means a species of *owl* or *night bird*, because the word may be derived from **āvn** *nesheph*, which signifies the *twilight*, the time in which owls chiefly fly about. See *Bochart*, vol. iii., col. 281.

Verse 18. The swan] **tmvnt** *tinshemeth*. The *Septuagint* translate the word by **πορφυριώνα**, the *porphyryon*, *purple* or *scarlet* bird. Could we depend on this translation, we might suppose the *flamingo* or some such bird to be intended. Some suppose the *goose* to be meant, but this is by no means likely, as it cannot be classed either among *ravenous* or *unclean* fowls. *Bochart* thinks the *owl* is meant.

The pelican] **taq** *kaath*. As **taq** *kaah* signifies to *vomit up*, the name is supposed to be descriptive of the *pelican*, who receives its food into the *pouch* under its lower jaw, and, by pressing it on its breast with its bill, *throws* it up for the nourishment of its young. Hence the fable which represents the pelican wounding her breast with her bill, that she might feed her young with her own blood; a fiction which has no foundation but in the above circumstance. *Bochart* thinks the *bittern* is meant, vol. iii., col. 292.

The gier eagle] **uj r** *racham*. As the root of this word signifies *tenderness* and *affection*, it is supposed to refer to some bird remarkable for its *attachment to its young*; hence some have thought that the *pelican* is to be understood. *Bochart* endeavours to prove that it means the *vulture*, probably that species called the *golden vulture*.-*Bochart*, vol. iii., col. 303.

Verse 19. The stork] **hdysj** *chasideh*, from **dsj** *chasad*, which signifies *to be abundant in kindness*, or *exuberant in acts of beneficence*; hence applied to the *stork*, because of its *affection to its young*, and its kindness in tending and feeding its parents when old; facts attested by the best

informed and most judicious of the Greek and Latin natural historians. See *Bochart*, *Scheuchzer*, and *Parkhurst*, under the word **dsj** *chasad*. It is remarkable for destroying and eating serpents, and on this account might be reckoned by Moses among *unclean* birds.

The heron] **hpna** *anaphah*. This word has been variously understood: some have rendered it the *kite*, others the *woodcock*, others the *curlew*, some the *peacock*, others the *parrot*, and others the *crane*. The root **pna** *anaph*, signifies to *breathe short* through the nostrils, to *snuff*, as in *anger*; hence to be *angry*: and it is supposed that the word is sufficiently descriptive of the *heron*, from its very *irritable* disposition. It will attack even a man in defence of its nest; and I have known a case where a man was in danger of losing his life by the stroke of a heron's bill, near the eye, who had climbed up into a high tree to take its nest. *Bochart* supposes a species of the *eagle* to be meant, vol. iii., col. 335.

The lapwing] **tpykwd** *duchiphath*, the *upupa*, *hoopæ*, or *hoop*, a crested bird, with beautiful plumage, but very unclean. See *Bochart*, and *Scheuchzer*. Concerning the genuine meaning of the original, there is little agreement among interpreters.

The bat] **āl c** [*atalleph*, so called, according to *Parkhurst*, from **c** [*at*, to fly, and **āl** [*alaph*, *darkness* or *obscurity*, because it flies about in the *dusk of the evening*, and in the *night*: so the Septuagint **βυκτερίς**, from **βυξ**, the *night*; and the *Vulgate* *vespertilio*, from *vesper*, the *evening*. This being a sort of monster partaking of the nature of both a *bird* and *beast*, it might well be classed among *unclean* animals, or animals the use of which in food should be avoided.

Verse 20. All fowls that creep] Such as the *bat*, already mentioned, which has claws attached to its leathern wings, and which serve in place of feet to crawl by, the feet and legs not being distinct; but this may also include all the different kinds of *insects*, with the exceptions in the following verse.

Going upon all four] May signify no more than walking regularly or progressively, *foot after foot* as *quadrupeds* do; for it cannot be applied to *insects* literally, as they have in general *six feet*, many of them *more*, some reputed to have a *hundred*, hence called *centipedes*; and some a *thousand*, hence called *millipedes*; words which often signify no more than that such insects have a *great number of feet*.

Verse 21. Which have legs above their feet] This appears to refer to the different kinds of locusts and grasshoppers, which have very remarkable hind legs, long, and with high joints, projecting above their backs, by which they are enabled to spring up from the ground, and leap high and far.

Verse 22. The locust] **hbra** *arbeh*, either from **bra** *arab*, to *lie in wait* or in *ambush*, because often immense flights of them *suddenly alight* upon the fields, vineyards, &c., and destroy all the produce of the earth; or from **hbr** *rabah*, he *multiplied*, because of their prodigious swarms. See a particular account of these insects in the notes, See “~~Q104~~ **Exodus 10:4**”.

The bald locust] **μ[I s** *solam*, compounded, says Mr. Parkhurst, from **[I s** *sala*, to *cut, break*, and **μ[am**, *contiguity*; a kind of locust, probably so called from its *rugged, craggy* form. See the first of *Scheuchzer’s* plates, vol. iii., p. 100.

The beetle] **I grj** *chargol*. “The Hebrew name seems a derivative from **grj** *charag*, to *shake*, and **I gr** *regel*, the foot; and so to denote the nimbleness of its motions. Thus in English we call an animal of the locust kind a *grasshopper*; the French name of which is *souterelle*, from the verb *sauter*, to leap”-*Parkhurst*. This word occurs only in this place. The *beetle* never can be intended here, as that insect never was eaten by man, perhaps, in any country of the universe.

The grasshopper] **bgj** *chagab*. Bochart supposes that this species of locust has its name from the Arabic verb [Arabic] *hajaba* to *veil*; because when they fly, as they often do, in great swarms, they *eclipse even the light of the sun*. See the notes on “~~Q104~~ **Exodus 10:4**”, and the description of *ten* kinds of locusts in *Bochart*, vol. iii., col. 441. And see the figures in *Scheuchzer*, in whose plates 20 different species are represented, vol. iii., p. 100. And see Dr. Shaw on the animals mentioned in this chapter. *Travels*, p. 419, &c., 4to. edition; and when all these are consulted, the reader will see how little dependence can be placed on the most learned conjectures relative to these and the other animals mentioned in Scripture. One thing however is fully evident, viz., that the *locust* was eaten, not only in those ancient times, in the time of John Baptist, ~~Q104~~ **Matthew 3:4**, but also in the present day. Dr. Shaw ate of them in Barbary “fried and salted,” and tells us that “they tasted very like crayfish.” They have been eaten in Africa, Greece, Syria, Persia, and throughout Asia; and whole tribes seem to have

lived on them, and were hence called *acridophagoi*, or locust-eaters by the Greeks. See *Strabo* lib. xvi., and *Pliny*, *Hist. Nat.*, lib. xvii., c. 30.

Verse 27. Whatsoever goeth upon his paws] **wypk** *cappaiv*, his *palms* or *hands*, probably referring to those animals whose feet resemble the hands and feet of the human being, such as *apes*, *monkeys*, and all creatures of that genus; together with *bears*, *frogs*, &c.

Verse 29. The weasel] **dl j** *choled*, from *chalad*, Syr., to *creep in*. Bochart conjectures, with great propriety, that the *mole*, not the *weasel*, is intended by the Hebrew word: its property of *digging into* the earth, and *creeping* or *burrowing under the surface*, is well known.

The mouse] **rbj** [*achbar*. Probably the large field *rat*, or what is called by the Germans the *hamster*, though every species of the *mus* genus may be here prohibited.

The tortoise] **bx** *tsab*. Most critics allow that the tortoise is not intended here, but rather the *crocodile*, the *frog*, or the *toad*. The *frog* is most probably the animal meant, and all other creatures of its kind.

Verse 30. The ferret] **hqna** *anakah*, from **qna** *anak*, to *groan*, to *cry out*: a species of lizard, which derives its name from its piercing, doleful cry. See *Bochart*, vol. ii., col. 1066.

The chameleon] **j k** *coach*. Bochart contends that this is the [Arabic] *waril* or *guaril*, another species of *lizard*, which derives its name from its remarkable *strength* and *vigour* in destroying serpents, the Hebrew **j k** *cach* signifying to be *strong*, *firm*, *vigorous*: it is probably the same with the *mongoose*, a creature still well known in India, where it is often domesticated in order to keep the houses free from snakes, rats, mice, &c.

The lizard] **hacl** *letaah*. Bochart contends that this also is a species of *lizard*, called by the Arabs [Arabic] *wahara*, which *creeps close to the ground*, and is poisonous.

The snail] **cmj** *chomet*, another species of *lizard*, according to Bochart, called [Arabic] *huluka* by the Arabians, which lives chiefly in the *sand*.-Vol. ii., col. 1075.

The mole.] *tmvnt tinshameth*, from *μvn nasham*, to *breathe*. Bochart seems to have proved that this is the *chameleon*, which has its Hebrew name from its wide gaping mouth, very large lungs, and its deriving its nourishment from small animals which float in the *air*, so that it has been conjectured by some to feed on the air itself.-Vol. iii., col. 1073. A *bird* of the same name is mentioned ^{<BIII>}**Leviticus 11:13**, which Bochart supposes to be the *night-owl*.-Vol. iii., col. 286.

Verse 32. Any vessel of wood] Such as the *wooden bowls* still in use among the Arabs. *Or raiment, or skin-any trunks or baskets* covered with *skins*, another part of the furniture of an Arab tent; the *goat-skins*, in which they churn their milk, may be also intended. *Or sack-any hair-cloth* used for the purpose of transporting goods from place to place.

Verse 33. And every earthen vessel] Such pitchers as are commonly used for drinking out of, and for holding liquids. M. *Deuteronomy la Roque* observes that *hair-sacks, trunks, and baskets*, covered with skin, are used among the travelling Arabs to carry their household utensils in, which are *kettles* or *pots*, great *wooden bowls, hand-mills, and pitchers*. It is very likely that these are nearly the same with those used by the Israelites in their journeyings in the wilderness, for the customs of these people do not change.

Verse 35. Ranges for pots] To understand this, we must observe that the Arabs dig a hole in their tent, about a foot and a half deep; three-fourths of this, says *Rauwolff*, they lay about with stones, and the fourth part is left open for the purpose of throwing in their fuel. This little temporary building is probably what is here designed by *ranges for pots*; and *this* was to be *broken down* when any unclean thing had fallen upon it. See *Harmer*, vol. 1., p. 464.

Verse 36. A fountain or pit, &c.] This must either refer to running water, the stream of which soon carries off all impurities, or to large reservoirs where the water soon purifies itself; the water in either which touched the unclean thing, being considered as impure, the rest of the water being clean.

Verse 37. Any sowing seed] If any part of an impure carcass fall *accidentally* on seed about to be sown, it shall not on that account be deemed unclean; but if the water put to the seed to prepare it for being sown, shall be touched by such impure carcass, the seed shall be considered

as unclean, ^{<081138>} **Leviticus 11:38**. Probably this may be the meaning of these passages.

Verse 42. Whatsoever goeth upon the belly] In the word [^]Whg *gahOn*, the *vau holem*, in most Hebrew Bibles, is much larger than the other letters; and a *Masoretic* note is added in the margin, which states that this is the *middle letter* of the law; and consequently this verse is the *middle verse* of the Pentateuch.

Whatsoever hath more feet] Than *four*; that is, all many-footed reptiles, as well as those which *go upon the belly* having no feet, such as *serpents*; besides the *four-footed* smaller animals mentioned above.

Verse 44. Ye shall-sanctify yourselves] Ye shall keep yourselves *separate* from all the people of the earth, that *ye may be holy; for I am holy*. And this was the grand design of God in all these prohibitions and commands; for these external sanctifications were only the emblems of the internal purity which the holiness of God requires here, and without which none can dwell with him in glory hereafter. See at the conclusion of this chapter.

THE contents of this chapter must furnish many profitable reflections to a pious mind.

1. From the great difficulty of ascertaining what animals are meant in this part of the law, we may at once see that the law itself must be considered as abrogated; for there is not a Jew in the universe who knows what the animals are, a very few excepted, which are intended by these Hebrew words; and therefore he may be repeatedly breaking this law by touching and being touched either by the animals themselves or their produce, such as hair, wool, fur, skin, intestines, differently manufactured, &c., &c. It therefore appears that this people have as little *law* as they have *gospel*.

2. While God keeps the *eternal interests* of man steadily in view, he does not forget his *earthly comfort*; he is at once solicitous both for the health of his body and his soul. He has not forbidden certain aliments because he is a *Sovereign*, but because he knew they would be injurious to the health and morals of his people. The close connection that subsists between the body and the soul we cannot fully comprehend; and as little can we comprehend the influence they have on each other. Many moral alterations take place in the mind in consequence of the influence of the bodily organs; and these latter are greatly influenced by the kind of ailment which the body receives.

God knows what is in man, and he knows what is in all creatures; he has therefore graciously forbidden what would injure both body and mind, and commanded what is best calculated to be useful to both. *Solid-footed* animals, such as the *horse*, and *many-toed* animals, such as the *cat*, &c., are here prohibited. Beasts which have *bifid* or cloven hoofs, such as the *ox* and *sheep*, are considered as proper for food, and therefore commanded. The former are *unclean*, i.e., unwholesome, affording a gross nutriment, often the parent of scorbutic and scrofulous disorders; the latter *clean*, i.e., affording a copious and wholesome nutriment, and not laying the foundation of any disease. *Ruminating* animals, i.e., those which *chew the cud*, concoct their food better than the others which swallow it with little mastication, and therefore their flesh contains more of the nutritious juices, and is more easy of digestion, and consequently of assimilation to the solids and fluids of the human body; on this account they are termed *clean*, i.e., peculiarly wholesome, and fit for food. The animals which do not *ruminate* do not concoct their food *so well*, and hence they abound with gross animal juices, which yield a comparatively unwholesome nutriment to the human system. Even the animals which have *bifid* hoofs but do not chew the cud, such as the swine, and those which chew the cud but are not *bifid*, such as the *hare* and *rabbit*, are by Him who knows all things forbidden, because he knew them to be comparatively innutritive. In all this God shows himself as the tender Father of a numerous family, pointing out to his inexperienced, froward, and ignorant children, those kinds of aliments which he knows will be injurious to their health and domestic happiness, and prohibiting them on pain of his highest displeasure. On the same ground he forbade all *fish* that have not both *fins* and *scales*, such as the *conger*, *eel*, &c., which abound in gross juices and fat which very few stomachs are able to digest. Who, for instance, that lives solely on *swine's* flesh, has pure blood and healthy juices? And is it not evident, in many cases, that the *man* partakes considerably of the nature of the *brute* on which he *exclusively feeds*? I could pursue this inquiry much farther, and bring many proofs founded on indisputable facts, but I forbear; for he who might stand most in need of *caution*, would be the first to take *offence*.

3. As the *body* exists only for the sake of the *soul*, and God feeds and nourishes it through the day of probation, that the soul may here be prepared for the kingdom of heaven; therefore he shows in the conclusion of these ordinances, that the grand scope and design of all was that they

might be a holy people, and that they might resemble him who is a holy God.-GOD IS HOLY; and this is the eternal reason why all his people should be holy-should be purified from all *filthiness* of the *flesh* and *spirit*, perfecting holiness in the fear of God. No faith in any particular *creed*, no religious *observance*, no *acts of benevolence and charity*, no *mortification*, *attrition*, or *contrition*, can be a *substitute* for this. We must be made partakers of the Divine nature. We must be saved from our sins-from the corruption that is in the world, and be made holy *within* and righteous *without*, or never see God. For this very purpose Jesus Christ lived, died, and revived, that he might purify us unto himself; that through faith in his blood our sins might be blotted out, and our souls restored to the image of God.-Reader, art thou *hungering and thirsting* after righteousness? Then blessed art thou, for thou shalt be filled.

LEVITICUS

CHAPTER 12

Ordinances concerning the purification of women after child-birth, 1; after the birth of a son, who is to be circumcised the eighth day, 2, 3. The mother to be considered unclean for forty days, 4. After the birth of a daughter, fourscore days, 5. When the days of her purifying were ended, she was to bring a lamb for a burnt-offering, and a young pigeon or a turtle-dove for a sin-offering, 6, 7. If poor, and not able to bring a lamb, she was to bring either two turtle-doves or two young pigeons, 8.

NOTES ON CHAP. 12

Verse 2. If a woman have conceived] In the extent mentioned here the ordinances of this chapter have little relation to us: and to inquire into their physical reasons, as far as they related to the Jews, could afford but little edification; and to make such a subject sufficiently plain would require such minute examination and circumstantial detail as could scarcely be proper for several readers. All that is *necessary* to be said the reader will find on ~~(B12)~~ **Leviticus 12:4.**

Verse 3. And in the eighth day] Before this time the child could scarcely be considered as having strength sufficient to bear the operation; after this time it was not necessary to delay it, as the child was not considered to be in covenant with God, and consequently not under the especial protection of the Divine providence and grace, till this rite had been performed. On *circumcision* see **Clarke's note on** ~~(6-01710)~~ **Genesis 17:10**". Circumcision was to every man a *constant, evident* sign of the covenant into which he had entered with God, and of the moral obligations under which he was thereby laid. It was also a means of *purity*, and was especially necessary among a people naturally incontinent, and in a climate not peculiarly favourable to chastity. This is a light in which this subject should ever be viewed, and in which we see the reasonableness, propriety, expediency, and moral tendency of the ceremony.

Verse 4. The blood of her purifying] A few words will make this subject sufficiently plain. 1. God designs that the human female should bring forth children. 2. That children should derive, under his providence, their being, all their solids and all their fluids, in a word, the whole mass of their bodies,

from the substance of the mother. 3. For this purpose he has given to the body of the female an extra quantity of blood and nutritious juices. 4. Before pregnancy this superabundance is evacuated at periodical times. 5. In pregnancy, that which was formerly evacuated is retained for the formation and growth of the fetus, or the general strengthening of the system during the time of pregnancy. 6. After the birth of the child, for *seven or fourteen days*, more or less according to certain circumstances, that superabundance, no longer necessary for the growth of the child as before, continues to be evacuated: this was called the time of the female's *purification* among the Jews. 7. When the lacerated vessels are rejoined, this superfluity of blood is returned into the general circulation, and, by a wise law of the Creator, becomes principally useful to the *breasts*, and helps in the production of *milk* for the nourishment of the new-born infant. 8. And thus it continues till the *weaning of the child*, or renewed pregnancy takes place. Here is a series of mercies and wise providential regulations which cannot be known without being admired, and which *should be known* that the great Creator and Preserver may have that praise from his creatures which his wonderful working demands.

The term *purifying* here does not imply that there is any thing *impure* in the blood at this or the other times referred to above; on the contrary, the blood is pure, perfectly so, as to its *quality*, but is excessive in *quantity* for the reasons above assigned. The idle tales found in certain works relative to the infectious nature of this fluid, and of the female in such times are as impious as they are irrational and absurd.

Verse 6. When the days of her purifying] It is not easy to account for the difference in the times of purification, after the birth of a male and female child. After the birth of a *boy* the mother was considered unclean for forty days; after the birth of a *girl*, four-score days. There is probably no *physical* reason for this difference, and it is difficult to assign a *political* one. Some of the ancient physicians assert that a woman is in the order of nature much longer in completely recovering after the birth of a female than after the birth of a male child. This assertion is not justified either by observation or matter of fact. Others think that the difference in the time of purification after the birth of a male and female is intended to mark the *inferiority* of the *female* sex. This is a miserable reason, and pitifully supported.

She shall bring-a burnt-offering, and-a sin-offering] It is likely that all these ordinances were intended to show man's *natural* impurity and *original* defilement by sin, and the necessity of an *atonement* to cleanse the soul from unrighteousness.

Verse 8. And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons] As the Virgin Mary brought only the latter, hence it is evident that she *was not able*, i.e., she was not *rich* enough to provide the former; for such a holy woman would not have brought the *less offering* had she been capable of bringing the *greater*. How astonishing is this! The only heir to the throne of David was not able to bring a *lamb* to offer in sacrifice to God! How abominable must SIN be when it required him who was in the form of God thus to empty and to humble himself, yea, even to the death of the cross, in order to make an atonement for it, and to purify the soul from all defilement!

The priest shall make an atonement for her] Every act of man is sinful, but such as proceed from the influence of the grace and mercy of God. Her sorrow in conception, and her pain in bringing forth children, reminded the woman of her original offence; an offence which deserved *death*, an offence which she could not expiate, and for which a sacrifice must be offered: and in reference to better things the life of an animal must be offered as a ransom for her life. And being saved in childbed, though she deserved to die, she is required, as soon as the days of her separation were ended, to bring a sacrifice according to her ability to the priest, that he might offer it to God as an atonement for her. Thus, wherever God keeps up the remembrance of *sin*, he keeps up also the memorial of *sacrifice*, to show that the state of a sinner, howsoever *deplorable*, is not *hopeless*, for that he himself has found out a ransom. Every where, in the *law* and in the *Gospel*, in every *ordinance* and in every *ceremony*, we may see both the *justice* and the *mercy* of God. Hence, while we have the knowledge of our *sin* we have also the knowledge of our *cure*.

Reader, whilst thou art confessing thy own *misery* do not forget the Lord's *mercy*; and remember, be saves to the uttermost all that come through Christ unto him.

LEVITICUS

CHAPTER 13

Laws relative to the leprosy. It is to be known by a rising in the flesh, a scab, or a bright spot, 1, 2. When the priest sees these signs he shall pronounce the man unclean, infected with the leprosy, and unfit for society, 3. Dubious or equivocal signs of this disorder, and how the person is to be treated in whom they appear, 4-8. In what state of this disorder the priest may pronounce a man clean or unclean, 9-13. Of the raw flesh, the sign of the unclean leprosy, 14, 15. Of the white flesh, the sign of the leprosy called clean, 16, 17. Of the leprosy which succeeds a boil, 18-20. Equivocal marks relative to this kind of leprosy, 21, 22. Of the burning boil, 23. Of the leprosy arising out of the burning boil, 24, 25. Equivocal marks relative to this kind of leprosy, 26-28. Of the plague on the head or in the beard, 29. Of the scall, and how it is to be treated, 30-37. Of the plague of the bright white spots, 38, 39. Of the bald head, 40, 41. Of the white reddish sore in the bald head, 42-44. The leper shall rend his clothes, put a patch on his upper lip, and cry unclean, 45. He shall be obliged to avoid society, and live by himself without the camp, 46. Of the garments infected by the leprosy, and the signs of this infection, 47-52. Equivocal marks relative to this infection, and how the garment is to be treated, by washing or by burning, 53-58. Conclusion relative to the foregoing particulars, 59.

NOTES ON CHAP. 13

Verse 2. The plague of leprosy] This dreadful disorder has its name *leprosy*, from the Greek λεπρῶσις, from λεπις, a *scale*, because in this disease the body was often covered with *thin white scales*, so as to give it the appearance of *snow*. Hence it is said of the hand of Moses, ^{<0006>}**Exodus 4:6**, that it was *leprous as snow*; and of Miriam, ^{<04210>}**Numbers 12:10**, that she became *leprous*, as *white as snow*; and of Gehazi, ^{<1327>}**2 Kings 5:27**, that, being judicially struck with the disease of Naaman, *he went out from Elisha's presence a leper as white as snow*. See **Clarke's note on** ^{<0006>}**Exodus 4:6**".

In Hebrew this disease is termed **t** [rx tsaraath, from [rx tsara, to *smite* or *strike*; but the root in Arabic signifies to *cast down* or *prostrate*, and in Æthiopic, to *cause to cease*, because, says *Stockius*, "it *prostrates* the strength of man, and obliges him to *cease from all work and labour*."

There were *three* signs by which the leprosy was known. 1. A *bright spot*. 2. A *rising* (enamelling) of the surface. 3. A *scab*; the enamelled place producing a variety of layers, or stratum super stratum, of these scales. The account given by Mr. Maundrell of the appearance of several persons whom he saw infected with this disorder in Palestine, will serve to show, in the clearest light, its horrible nature and tendency.

“When I was in the Holy Land,” says he, in his letter to the Rev. Mr. Osborn, Fellow of Exeter College, “I saw several that laboured under Gehazi’s distemper; particularly at *Sichem*, (now *Naplosu*.) there were no less than *ten* that came begging to us at one time. Their manner is to come with small buckets in their hands, to receive the alms of the charitable; their *touch* being still held infectious, or at least *unclean*. The *distemper*, as I saw it on *them*, was quite different from what I have seen it in England; for it not only defiles the whole surface of the body with a foul *scurf*, but also deforms the *joints* of the body, particularly those of the wrists and ankles, making them swell with a *gouty scrofulous substance*, very loathsome to look on. I thought their legs like those of old *battered horses*, such as are often seen in drays in England. The whole distemper, indeed, as it there appeared, was so noisome, that it might well pass for the utmost corruption of the human body on this side the grave. And certainly the inspired penman could not have found out a fitter emblem, whereby to express the uncleanness and odiousness of vice.”—*Maundrell’s Travels*. Letters at the end. The reader will do well to collate this account with that given from Dr. *Mead*; See **Clarke’s note on “^{<1046>}Exodus 4:6”**.

Verse 3. The priest shall-pronounce him unclean.] wta amcw *vetimme otho*; literally, *shall pollute him*, i.e., in the Hebrew idiom, *shall declare or pronounce him polluted*; and in ^{<1832>}**Leviticus 13:23**, it is said, *the priest shall pronounce him clean*, ^j kh wrhcg *vetiharo hacohen*, the *priest shall cleanse him*, i.e., *declare him clean*. In this phrase we have the proper meaning of ^{<1619>}**Matthew 16:19**: *Whatsoever ye bind on earth, shall be bound in heaven; and whatsoever ye loose on earth shall be loosed in heaven*. By which our Lord intimates that the disciples, from having the *keys*, i.e., the *true knowledge* of the doctrine, of the kingdom of heaven, should, from particular evidences, be at all times able to distinguish between the clean and the unclean, the sincere and the hypocrite; and pronounce a judgment as infallible as the priest did in the case of the leprosy, from the tokens already specified. And as this *binding* and *loosing*,

or pronouncing *fit* or *unfit* for fellowship with the members of Christ, must in the case of the disciples be always according to the doctrine of the kingdom of heaven, the sentence should be considered as proceeding immediately from thence, and consequently as Divinely ratified. The priest *polluted* or *cleansed*, i.e., declared the man clean or unclean, according to signs well known and infallible. The disciples or ministers of Christ *bind* or *loose*, declare to be *fit* or *unfit* for Church fellowship, according to unequivocal evidences of *innocence* or *guilt*. In the former case, the priest declared the person fit or unfit for civil society; in the latter, the ministers of Christ declare the person against whom the suspicion of guilt is laid, *fit* or *unfit* for continued association with the Church of God. The office was the same in both, a *declaration of the truth*, not from any power that they possessed of *cleansing* or *polluting*, of *binding* or of *loosing*, but by the knowledge they gained from the infallible signs and evidences produced on the respective cases.

Verse 13. If the leprosy have covered all his flesh, he shall pronounce him clean] Why is it that the *partial* leper was pronounced *unclean*, and the person *totally* covered with the disease *clean*? This was probably owing to a different *species* or *stage* of the disease; the *partial* disease was contagious, the *total* not contagious. That there are two different species or degrees of the same disease described here, is sufficiently evident. In one, the body was *all covered with a white enamelled scurf*; in the other, there was *a quick raw flesh in the risings*. On this account the one might be deemed unclean, i.e., *contagious*, the other not; for contact with the *quick raw flesh* would be more likely to communicate the disease than the touch of the *hard dry scurf*. The ichor proceeding from the former, when brought into *contact* with the flesh of another, would soon be taken into the constitution by means of the *absorbent vessels*; but where the whole surface was perfectly dry, the absorbent vessels of another person coming in contact with the diseased man could imbibe nothing, and therefore there was comparatively no danger of infection. Hence that *species* or *stage* of the disease that exhibited the *quick raw rising* was capable of conveying the infection for the reasons already assigned, when the other was not. Dr. Mead thus accounts for the circumstance mentioned in the text. See on ^{<B1318>}**Leviticus 13:18.** As the leprosy infected *bodies, clothes*, and even the *walls* of houses, is it not rational to suppose that it was occasioned by a species of *animalcula* or *vermin* burrowing under the skin? Of this opinion there are some learned supporters.

Verse 18. In the skin thereof, was a boil] *Scheuchzer* supposes this and the following verse to speak of phlegmonic, erysipelalous, gangrenous, and phagedenic ulcers, all of which were subjected to the examination of the priest, to see whether they were infectious, or whether the leprosy might not take its origin from them. A person with any *sore* or disposition to contagion was more likely to catch the infection by contact with the diseased person, than he was whose *skin* was *whole* and *sound*, and his *habit good*.

Verse 29. A plague upon the head or the beard] This refers to a disease in which, according to the Jews, the hair either on the head or the chin dropped out by the roots.

Verse 33. The scall shall he not shave] Lest the place should be irritated and inflamed, and assume in consequence other appearances besides those of a leprous infection; in which case the priest might not be able to form an accurate judgment.

Verse 45. His clothes shall be rent, &c.] The leprous person is required to be as one that mourned for the dead, or for some great and public calamity. He was to have his clothes rent in token of extreme sorrow; his head was to be made bare, the ordinary bonnet or turban being omitted; and he was to have a *covering upon his upper lip*, his jaws being tied up With a linen cloth, after the same manner in which the Jews bind up the dead, which custom is still observed among the Jews in Barbary on funeral occasions: a custom which, from ^{<2647>}**Ezekiel 24:17**, we learn had prevailed very anciently among the Jews in Palestine. He was also to cry, *Unclean, unclean*, in order to prevent any person from coming near him, lest the contagion might be thus communicated and diffused through society; and hence the Targumist render it, *Be not ye made unclean! Be not ye made unclean!* A caution to others not to come near him.

Verse 47. The garment also] The whole account here seems to intimate that the garment was *fretted* by this contagion; and hence it is likely that it was occasioned by a species of small *animals*, which we know to be the cause of the *itch*; these, by breeding in the garments, must necessarily multiply their kind, and *fret* the garments, i.e., corrode a portion of the finer parts, after the manner of *moths*, for their nourishment. See ^{<1352>}**Leviticus 13:52**.

Verse 52. He shall therefore burn that garment] There being scarcely any means of *radically* curing the infection. It is well known that the garments infected by the *psora*, or itch animal, have been known to communicate the disease even six or seven years after the first infection. This has been also experienced by the sorters of *rags* at some paper mills.

Verse 54. He shall shut it up seven days more] To give time for the spreading of the contagion, if it did exist there; that there might be the most unequivocal marks and proofs that the garment *was* or was *not* infected.

Verse 58. It shall be washed the second time] According to the Jews the *first* washing was to put away the *plague*, the *second* to *cleanse* it.

BOTH among Jews and Gentiles the leprosy has been considered as a most expressive emblem of sin, the properties and circumstances of the one pointing out those of the other. The similitude or parallel has been usually run in the following manner:—

1. The leprosy began with a *spot*, a simple hidden infection being the cause.
2. This spot was very *conspicuous*, and argued the source whence it proceeded.
3. It was of a *diffusive* nature, soon spreading over the whole body.
4. It *communicated* its infectious nature, not only to the whole of the person's body, but also to his *clothes* and *habitation*.
5. It rendered the infected person *loathsome*, *unfit* for and *dangerous* to society because of its infectious nature.
6. The person infected was obliged to be *separated from society*, both religious and civil; to dwell *by himself* without the camp or city, and hold commerce with none.
7. He was obliged to *proclaim his own uncleanness*, publicly acknowledge his defilement, and, sensible of his plague, continue humbled and abased before God and man.

How expressive all these are of the nature of sin and the state of a sinner, a spiritual mind will at once perceive.

1. The *original infection* or corruption of nature is the grand *hidden cause*, source, and spring of all transgression.
2. Iniquity is a *seed* that has its growth, gradual increase, and perfection. As the various powers of the mind are developed, so it diffuses itself, infecting every passion and appetite through their whole extent and operation.
3. As it *spreads* in the *mind*, so it *diffuses itself through the life*; every action partaking of its influence, till the whole conduct becomes a tissue of transgression, because every imagination of the thoughts of a sinner's heart is only evil continually, Gen. vi. This is the natural state of man.
4. As a sinner is *infected*, so is he *infectious*; by his precept and example he spreads the infernal contagion wherever he goes; joining with the multitude to do evil, strengthening and being strengthened in the ways of sin and death, and becoming especially a *snare* and a *curse* to his own *household*.
5. That a sinner is *abominable* in the sight of God and of all good men, that he is unfit for the society of the righteous, and that he cannot, as such, be admitted into the kingdom of God, needs no proof.
6. It is owing to the *universality* of the evil that sinners are not expelled from society as the most dangerous of all monsters, and obliged to live without having any commerce with their fellow creatures. *Ten lepers* could associate together, because partaking of the same infection: and civil society is generally maintained, because composed of a leprous community.
7. He that wishes to be saved from his sins must humble himself before God and man, sensible of his own sore and the plague of his heart; confess his transgressions; look to God for a cure, from whom alone it can be received; and bring that Sacrifice by which alone the guilt can be taken away, and his soul be purified from all unrighteousness. See the conclusion of the following chapter.

LEVITICUS

CHAPTER 14

Introduction to the sacrifices and ceremonies to be used in cleansing the leper, 1-3. Two living birds, cedar-wood, scarlet, and hyssop, to be brought for him who was to be cleansed, 4. One of the birds to be killed, 5; and the living bird, with the cedar-wood, scarlet, and hyssop, to be dipped in the blood, and to be sprinkled on him who had been infected with the leprosy, 6, 7; after which he must wash his clothes, shave his head, eye brows, beard, &c., bathe himself, tarry abroad seven days, 8, 9; on the eighth day he must bring two he-lambs, one ewe lamb, a tenth deal of flour, and a log of oil, 10; which the priest was to present as a trespass-offering, wave-offering, and sin-offering before the Lord, 11-13. Afterwards he was to sprinkle both the blood and oil on the person to be cleansed, 14-18. The atonement made by these offerings, 19, 20. If the person were poor, one lamb, with the flour and oil, two turtledoves, or two young pigeons, were only required, 21, 22. These to be presented, and the blood and oil applied as before, 23-32. Laws and ordinances relative to houses infected by the leprosy, 33-48. An atonement to be made in order to cleanse the house, similar to that made for the healed leper, 49-53. A summary of this and the preceding chapter, relative to leprous persons, garments, and houses, 54-56. The end for which these different laws were given, 57.

NOTES ON CHAP. 14

Verse 3. The priest shall go forth out of the camp] As the leper was separated from the people, and obliged, because of his uncleanness, to dwell without the camp, and could not be admitted till the priest had declared that he was clean; hence it was necessary that the priest should go out and inspect him, and, if healed, offer for him the sacrifices required, in order to his re-admission to the camp. As the priest alone had authority to declare a person *clean* or *unclean*, it was necessary that the healed person should show himself to the *priest*, that he might make a declaration that he was clean and fit for civil and religious society, without which, in no case, could he be admitted; hence, when Christ cleansed the lepers, ~~and~~ **Matthew 8:2-4**, he commanded them to *go and show themselves to the priest, &c.*

Verse 4. Two birds alive and clean, &c.] Whether these birds were *sparrows*, or *turtledoves*, or *pigeons*, we know not; probably any kind of *clean* bird, or bird proper to be eaten, might be used on this occasion, though it is more likely that *turtle-doves* or *pigeons* were employed,

because these appear to have been the only birds offered in sacrifice. Of the *cedarwood*, *hyssop*, *clean bird*, and *scarlet wool* or *fillet*, were made an *aspergillum*, or instrument to *sprinkle* with. The *cedar-wood* served for the *handle*, the *hyssop* and *living bird* were attached to it by means of the *scarlet wool* or *crimson fillet*. The bird was so bound to this handle as that its tail should be downwards, in order to be dipped into the blood of the bird that had been killed. The whole of this made an instrument for the sprinkling of this blood, and when this business was done, the living bird was let loose, and permitted to go whithersoever it would. In this ceremony, according to some rabbins, “the *living bird* signified that the *dead flesh* of the leper was restored to soundness; the *cedar-wood*, which is not easily corrupted, that he was healed of his *putrefaction*; the *scarlet thread*, *wool*, or *fillet*, that he was restored to his good complexion; and the *hyssop*, which was purgative and odoriferous, that the disease was completely removed, and the bad scent that accompanied it entirely gone.” *Ainsworth*, *Dodd*, and others, have given many of these rabbinical conceits. Of all these purifications, and their accompanying circumstances, we may safely say, because authorized by the New Testament so to do, that they pointed out the purification of the soul through the atonement and Spirit of Christ; but to run analogies between the *type* and the *thing typified* is difficult, and precarious. The *general meaning* and *design* we sufficiently understand; the particulars are not readily ascertainable, and consequently of little importance; had they been otherwise, they would have been pointed out.

Verse 5. Over running water.] Literally, *living*, that is, *spring water*. The meaning appears to be this: Some water (about a quarter of a log, an eggshell and a half full, according to the rabbins) was taken from a *spring*, and put into a clean *earthen vessel*, and they killed the bird over this water, that the blood might drop into it; and in this blood and water mixed, they dipped the instrument before described, and sprinkled it seven times upon the person who was to be cleansed. The *living* or *spring water* was chosen because it was *purser* than what was taken from pits or wells, the latter being often in a putrid or corrupt state; for in a ceremony of purifying or cleansing, every thing must be as pure and perfect as possible.

Verse 7. Shall let the living bird loose] The Jews teach that *wild* birds were employed on this occasion, no *tame* or *domestic* animal was used. Mr. *Ainsworth* piously conjectures that the *living* and *dead* birds were intended to represent the *death* and *resurrection* of Christ, by which an

atonement was made to purify the soul from its spiritual leprosy. The bird let loose bears a near analogy to the *scapegoat*. See ^{<B165>}Leviticus 16:5-10.

Verse 8. And shave off all his hair] That the water by which he was to be washed should reach every part of his body, that he might be cleansed from whatever defilement might remain on any part of the surface of his body. The Egyptian priests shaved the whole body every third day, to prevent all manner of defilement.

Verse 10. Two he-lambs] One for a *trespass-offering*, ^{<B142>}Leviticus 14:12, the other for a *burnt-offering*, ^{<B149>}Leviticus 14:19, 20.

One ewe-lamb] This was for a *sin-offering*, ^{<B149>}Leviticus 14:19.

Three tenth deals] Three parts of an *ephah*, or three *omers*; **See all these measures explained, Clarke** “^{<E166>}Exodus 16:16”. The three tenth deals of flour were for a *minchah*, *meat* or *gratitude-offering*, ^{<B143>}Leviticus 14:20. The *sin-offering* was for his *impurity*; the *trespass-offering* for his *transgression*; and the *gratitude-offering* for his *gracious cleansing*. These constituted the offering which each was ordered to bring to the priest; see ^{<O84>}Matthew 8:4.

Verse 12. Wave-offering] See ^{<E227>}Exodus 29:27, and ^{<B738>}Leviticus 7:38, where the reader will find an ample account of all the various offerings and sacrifices used among the Jews.

Verse 14. Upon the tip of the right ear, &c.] See Clarke’s note on “^{<E220>}Exodus 29:20”.

Verse 21. And if he be poor-he shall take one lamb] There could be no cleansing without a sacrifice. On this ground the apostle has properly observed that *all things under the law are purged with blood*; and that *without shedding of blood there is no remission*. Even if the person be poor, he must provide *one lamb*; this could not be dispensed with:-so every soul to whom the word of Divine revelation comes, must bring that Lamb of God which takes away the sin of the world. There is no redemption but in his blood.

Verse 34. When ye be come into the land-and I put the plague of leprosy] It was probably from this text that the leprosy has been generally considered to be a disease inflicted immediately by God himself; but it is well known that in Scripture God is frequently represented as *doing* what,

in the course of his providence, he only *permits* or suffers to be done. It is supposed that the infection of the house, as well as of the person and the garments, proceeded from *animalcula*. See Clarke note on “^{<B1347>}Leviticus 13:47”, and “^{<B1352>}Leviticus 13:52”.

Verse 45. He shall break down the house] “On the suspicion of a house being infected, the priest examined it, and ordered it to be shut up seven days; if he found the plague, or signs of the plague, (hollow streaks, greenish or reddish,) were not spread, he commanded it to be shut up seven days more. On the *thirteenth* day he revisited it; and if he found the infected place *dim*, or gone away, he took out that part of the wall, carried it out to an unclean place, mended the wall, and caused the whole house to be new plastered. It was then shut up a third seven days, and he came on the *nineteenth*, and if he found that the plague was broken out anew, he ordered the house to be pulled down.” See *Ainsworth*. From all this may we not learn a lesson of instruction? If the means made use of by God and his ministers for the conversion of a sinner be, through his wilful obstinacy, rendered of no avail; if by his evil practices he trample under foot the blood of the covenant wherewith he might have been sanctified, and do despite to the Spirit of God; then God will pull down his house—dislodge his soul from its earthly tabernacle, consign the house, the body, to corruption, and the spirit to the perdition of ungodly men. Reader, see well how it stands with *thy* soul. God is not mocked: what a man soweth, that shall he reap.

Verse 53. He shall let go the living bird] This might as well be called the *scape-bird*; as the *goat*, in ^{<B1345>}Leviticus 16:5-10, is called the *scape-goat*. The rites are similar in both cases, and probably had nearly the same meaning.

We have already taken occasion to observe (see the end of the preceding chapter) that the leprosy was strongly emblematical of sin; to which we may add here:—

1. That the leprosy was a disease generally acknowledged to be incurable by any human means; and therefore the Jews did not attempt to cure it. What is directed to be done here was not in order to cure the leper, but to declare him cured and fit for society. In like manner the contagion of sin, its guilt and its power, can only be removed by the hand of God; all means, without his especial influence, can be of no avail.

2. The body must be sprinkled and washed, and a sacrifice offered for the sin of the soul, before the leper could be declared to be clean. To cleanse the spiritual leper, the Lamb of God must be slain, and the sprinkling of his blood be applied. Without the shedding of this blood there is no remission.

3. When the leper was cleansed, he was obliged to show himself to the priest, whose province it was to pronounce him clean, and declare him fit for intercourse with civil and religious society. When a sinner is converted from the error of his ways, it is the business, as it is the prerogative, of the *ministers* of Christ, after having duly acquainted themselves with every circumstance, to declare the person *converted* from sin to holiness, to unite him with the people of God, and admit him to all the ordinances which belong to the faithful.

4. When the leper was cleansed, he was obliged by the law to offer a *gift* unto the Lord for his healing, as a proof of his *gratitude*, and an evidence of his *obedience*. When a sinner is restored to the Divine favour, he should offer continually the sacrifice of a grateful heart, and, in willing obedience, show forth the virtues of Him who has called him from darkness and wretchedness to marvellous light and happiness.

Reader, such was the leprosy, its destructive nature and consequences, and the means of removing it; such is the spiritual evil represented by it, such *its* consequences, and such the means by which alone *it* can be removed. The disease of sin, inflicted by the devil, can only be cured by the power of God. 1. Art *thou* a leper? Do the *spots* of this spiritual infection begin to appear on *thee*? 2. Art thou *young*, and only entering into the ways of the world and *sin*? Stop! bad habits are more easily conquered to-day than they will be tomorrow. 3. Art thou *stricken in years*, and rooted in transgression? How kind is thy Maker to have preserved thee *alive* so long! Turn from thy transgressions, humble thy soul before him, confess thine iniquity and implore forgiveness. Seek, and thou shalt find. Behold the Lamb of God, who taketh away the sin of the world! 4. Hast thou been *cleansed*, and hast not returned to give glory to God? hast not continued in the truth, serving thy Maker and Saviour with a loving and obedient heart? How cutting is that word, *Were there not TEN cleansed? but where are the NINE?* *Thou* art probably *one* of them. Be confounded at thy ingratitude, and distressed for thy backsliding; and apply a second time for the healing efficacy of the great Atonement. Turn, thou backslider; *for he is married*

unto thee, and will heal thy backslidings, and will love thee freely. Amen.
So be it, Lord Jesus!

LEVITICUS

CHAPTER 15

Laws concerning uncleanness of men, 1-12. Mode of cleansing, 13-15. Of uncleanness, accidental and casual, 16-15. Laws concerning the uncleanness of women, 10-27. Mode of cleansing, 28-30. Recapitulation of the ordinances relative to the preceding cases, 31-33.

NOTES ON CHAP. 15

Verse 2. When any man hath a running issue] The cases of natural uncleanness, both of men and women, mentioned in this chapter, taken in a theological point of view, are not of such importance to us as to render a particular description necessary, the letter of the text being, in general, plain enough. The disease mentioned in the former part of this chapter appears to *some* to have been either the consequence of a very bad infection, or of some criminal indulgence; for they find that it might be *communicated* in a variety of ways, which they imagine are here distinctly specified. On this ground the person was declared *unclean*, and all commerce and connection with him strictly forbidden. The Septuagint version renders *bzh hazzab*, the man with the *issue*, by *ο γονορροης*, the man with a gonorrhœa, no less than nine times in this chapter; and that it means what in the present day is commonly understood by that disorder, taken not only in its mild but in its worst sense, they think there is little room to doubt. Hence they infer that a disease which is supposed to be comparatively *recent* in Europe, has existed almost from time immemorial in the Asiatic countries; that it ever has been, in certain measures, what it is now; and that it ever must be the effect of sensual indulgence, and illicit and extravagant intercourse between the sexes. The disgraceful disorder referred to here is a foul blot which the justice of God in the course of providence has made in general the inseparable consequent of these criminal indulgences, and serves in some measure to correct and restrain the vice itself. In countries where public prostitution was permitted, where it was even a religious ceremony among those who were idolaters, this disease must necessarily have been frequent and prevalent. When the pollutions and libertinism of former times are considered, it seems rather strange that medical men should have adopted the opinion, and consumed so much time in endeavouring to prove it, viz., that the disease is *modern*.

It must have existed, in certain measures, ever since prostitution prevailed in the world; and this has been in every nation of the earth from its earliest era. That the Israelites might have received it from the Egyptians, and that it must, through the *Baal-peor* and *Asheroth* abominations which they learned and practised, have prevailed among the Moabites, &c., there can be little reason to doubt. Supposing this disease to be at all hinted at *here*, the laws and ordinances enjoined were at once wisely and graciously calculated to remove and prevent it. By contact, contagion of every kind is readily communicated; and to keep the *whole* from the *diseased* must be essential to the check and eradication of a contagious disorder. This was the wise and grand object of this enlightened Legislator in the ordinances which he lays down in this chapter. I grant, however, that it was probably of a milder kind in ancient times; that it has gained strength and virulence by continuance; and that, associated with some foreign causes, it became greatly exacerbated in Europe about 1493, the time in which some have supposed it first began to exist, though there are strong evidences of it in *this* country ever since the eleventh century.

Verse 11. And whomsoever he toucheth] Here we find that the saliva, sitting on the same seat, lying on the same bed, riding on the same saddle, or simple contact, was sufficient to render the person *unclean*, meaning, *possibly*, in certain cases, to communicate the disorder; and it is well known that in all these ways the contagion of this disorder may be communicated. Is it not even possible that the effluvia from the body of an infected person may be the means of communicating the disease? Sydenham expressly says that it may be communicated by lactation, handling, the saliva, sweat, and by the breath itself, as well as by those grosser means of which there is no question. But the term *unclean*, in this and the following cases, is generally understood in a mere *legal* sense, the rendering a person *unfit for sacred ordinances*. And as there was a mild kind of gonorrhœa that was brought on by excessive fatigue and the like, it may be that kind only which the law has in view in the above ordinances.

Verse 18. They shall both bathe themselves] What a wonderful tendency had these ordinances to prevent all excesses! The *pains* which such persons must take, the *separations* which they must observe, and the *privations* which, in consequence, they must be exposed to in the way of commerce, traffic, &c., would prevent them from making an unlawful use of lawful things.

Verse 24. The common sense of all mankind has led them to avoid the gross impropriety referred to in this verse; and it has been a general opinion, that off-spring obtained in this way has been infected with leprous, scrofulous, and other deeply radicated diseases, from which they and their posterity have been scarcely ever freed. In ^{<B308>}**Leviticus 20:18**, persons guilty of this are condemned to death; *here* only to a *seven days' separation*; because, in the former case, Moses speaks of the act when both the man and woman were *acquainted* with the situation: in the latter, he speaks of a case where the circumstance was *not known* till afterwards; at least, so it appears these two places should be understood, so as to be reconciled.

Verse 29. Two turtles, or two young pigeons] In all these cases moral pollution was ever considered as being less or more present, as even such infirmities sprang from the original defection of man. On these accounts *sacrifices* must be offered; and in the case of the woman, one of the birds above mentioned must be sacrificed as a *sin-offering*, the other as a *burnt-offering*, ^{<B150>}**Leviticus 15:30**.

Verse 31. Thus shall ye separate the children of Israel from their uncleanness] By this *separation* the *cause* became less frequent, and the *contagion*, if it did exist, was prevented from spreading. So *pest-houses* and *fever-wards* are constructed for the purpose of separating the infected from the sound; and thus contagion is lessened, and its diffusion prevented.

That they die not] That life may be prolonged by these prudential cares; and that he who is morally and legally unclean, may not presume to enter into the tabernacle of God till purified, lest he provoke Divine justice to consume him, while attempting to worship with a polluted mind and impure hands.

1. How unpromising and how forbidding, at the first view, is this chapter! and yet how full of wise, humane, and moral regulations, manifesting at once the wisdom and kindness of the great Legislator! Every word of God is *pure* in itself, and of great importance to us. He who cannot derive instruction from the chapter before him, and be led by a proper consideration of its contents to adore the wisdom and goodness of God, must have either a very stupid or a very vitiated mind.

2. In all these ordinances we may plainly see that God has *purity of heart* continually in view—that the soul may be holy, he cuts off the *occasions* of

sin; and that men may be obliged to keep within due bounds, and possess their vessels in sanctification and honour, he hedges up their way with briars and thorns, and renders transgression *painful, shameful, and expensive.*

3. *Preventing* grace is not less necessary than that which *saves* and which *preserves*. These three chapters, avoided and neglected by *most*, contain lessons of instruction for *all*; and though many things contained in them belong exclusively to the Jewish people as to the letter, yet in their spirit and gracious design they form a part of those *revealed* things which are for us and for our children; and although they cannot be made the subject of public oral instruction, yet they are highly necessary to be known, and hence the advantage of reading the Scriptures in regular order in private. May we *read* so as to *understand*, and *practise* what we *know*, that, being wise unto salvation, we may walk as children of the light and of the day, in whom there shall be no *occasion of stumbling!*

LEVITICUS

CHAPTER 16

The solemn yearly expiation for the high priest, who must not come at all times into the holy place, 1, 2. He must take a bullock for a sin-offering, and a ram for a burnt-offering, bathe himself, and be dressed in his sacerdotal robes, 3, 4. He shall take two goats, one of which is to be determined by lot to be a sacrifice; the other to be a scapegoat, 5-10. He shall offer a bullock for himself and for his family, 11-14. And shall kill the goat as a sin-offering for the people, and sprinkle its blood upon the mercy-seat, and hallow the altar of burnt-offerings, 15-19. The scapegoat shall be then brought, on the head of which he shall lay his hands, and confess the iniquities of the children of Israel; after which the goat shall be permitted to escape to the wilderness, 20-22. After this Aaron shall bathe himself, and make a burnt-offering for himself and for the people, 23-28. This is to be an everlasting statute, and the day on which the atonement is to be made shall be a Sabbath, or day of rest, through all their generations, 29-34.

NOTES ON CHAP. 16

Verse 1. After the death of the two sons of Aaron] It appears from this verse that the natural place of this chapter is immediately after the *tenth*, where probably it originally stood; but the transposition, if it did take place, must be very *ancient*, as all the versions acknowledge this chapter in the place in which it now stands.

Verse 2. That he come not at all times into the holy place] By the holy place we are to understand here what is ordinarily called the *Holy of Holies*, or *most holy place*; that place within the veil where the ark of the covenant, &c., were laid up; and where God manifested his presence between the cherubim. In ordinary cases the high priest could enter this place *only once in the year*, that is, on the day of annual atonement; but in extraordinary cases he might enter more frequently, viz., while in the wilderness, in decamping and encamping, he must enter to take down or adjust the things; and on solemn pressing public occasions, he was obliged to enter in order to consult the Lord: but he never entered without the deepest reverence and due preparation.

That it may appear that the grand subject of this chapter, the ordinance of the *scape-goat*, typified the death and resurrection of Christ, and the

atonement thereby made, I beg leave to refer to ~~8007~~ **Hebrews 9:7-12**, and ~~8024~~ **Hebrews 9:24-26**, which I shall here transcribe, because it is a key to the whole of this chapter. “Into the second [tabernacle] *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people. The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present, in which were offered both gifts and sacrifices that could not make him that did the service perfect, as pertaining to the conscience; *which* stood only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation. But Christ being come, a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the BLOOD of GOATS and CALVES, but by his OWN BLOOD; he entered into the holy place, having obtained eternal redemption *for us*. For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high priest entereth into the holy place every year with the blood of others; (for then must he often have suffered since the foundation of the world;) but now once in the end of the world, hath he appeared TO PUT AWAY SIN BY THE SACRIFICE OF HIMSELF.”

Verse 3. With a young bullock for a sin-offering] The *bullock* was presented as a *sin-offering* for *himself*, his *family*, the whole *priesthood*, and probably the *Levites*. The *ram* was for a *burnt-offering*, to signify that he and his associates were *wholly consecrated*, and to be *wholly employed* in this work of the ministry. The ceremonies with which these two sacrifices were accompanied are detailed in the following verses.

Verse 4. He shall put on the holy linen coat] He was not to dress in his *pontifical* garments, but in the simple sacerdotal vestments, or those of the Levites, because it was a day of *humiliation*; and as he was to offer sacrifices for his *own sins*, it was necessary that he should appear in habits suited to the occasion. Hence he has neither the *robe*, the *ephod*, the *breastplate*, the *mitre*, &c.; these constituted his dress of *dignity* as the high priest of God, ministering for others and the representative of Christ: but now he appears, before God as a *sinner*, offering an atonement for his transgressions, and his garments are those of *humiliation*.

Verse 7. And he shall take the two goats] It is allowed on all hands that this ceremony, taken in all its parts, pointed out the Lord Jesus *dying* for our sins and *rising again* for our justification; being put to death in the flesh, but quickened by the Spirit. *Two goats* are brought, one to be *slain* as a *sacrifice* for sin, the other to have the transgressions of the people confessed over his head, and then to be sent away into the wilderness. The animal by this act was represented as bearing away or carrying off the sins of the people. The two goats made only *one sacrifice*, yet only one of them was slain. *One* animal could not point out both the *Divine* and *human* nature of Christ, nor show both his *death* and *resurrection*, for the goat that was *killed* could not be made *alive*. The *Divine* and *human* natures in Christ were essential to the grand expiation: yet the *human* nature alone *suffered*, for the *Divine nature* could not *suffer*; but its *presence* in the human nature, while agonizing unto death, stamped those agonies, and the consequent death, with infinite *merit*. The goat therefore that was *slain* prefigured his human nature and its *death*; the goat that *escaped* pointed out his *resurrection*. The one shows the atonement for sin, as the ground of justification; the other Christ's victory, and the total removal of sin in the sanctification of the soul. Concerning these ceremonies we shall see farther particulars as we proceed.

According to Maimonides *fifteen* beasts were offered on this day. "The *daily*, or *morning* and *evening* sacrifice, was offered as usual: besides a *bullock*, a *ram*, and seven *lambs*, all burnt-offerings; and a *goat* for a sin-offering, which was eaten in the evening. Then a *bullock* for a sin-offering, and this they burnt; and a *ram* for a burnt-offering: these both for the high priest. Then the *ram* for the consecration, (see ^{<BIG>} **Leviticus 16:5**) which is called the *people's ram*. They brought also for the congregation *two he-goats*; the one for a sin-offering, the other for a *scape-goat*. Thus all the beasts offered on this great solemn day were FIFTEEN: the *two* daily sacrifices, *one* bullock, *two* rams, and *seven* lambs: all of these burnt-offerings. *Two* goats for sin-offerings; one offered *without* and eaten on the evening, the other offered *within* and burnt; and *one* bullock for a sin-offering for the high priest. The service of all these *fifteen* beasts is performed on this day by the high priest only." See Maimonides and Ainsworth on the place.

Verse 8. Aaron shall cast lots upon the two goats] The Jews inform us that there were two *lots* made either of *wood*, *stone*, or any kind of *metal*. On one was written $\mu\nu\lambda$ LASHSHEM, *for the NAME*, i.e., **hw**hy JEHOVAH,

which the Jews will neither write nor pronounce: on the other was written **l zaz[l** LAAZAZEL, for the SCAPE-GOAT: then they put the two lots into a vessel which was called **ypl q kalpey**, the goats standing with their faces towards the west. Then the priest came, and the goats stood before him, one on the right hand and the other on the left; the *kalpey* was then shaken, and the priest put in both his hands and brought out a lot in each: that which was in his right hand he laid on the goat that was on his right, and that in his left hand he laid on the goat that was on his left; and according to what was written on the lots, the *scape-goat* and the *goat for sacrifice* were ascertained. See the Mishna, in Tract. *Yoma*.

The determining this solemn business by lot, the disposal of which is with the Lord, ^{Q163}**Proverbs 16:33**, shows that God alone was to select and point out the person by whom this great atonement was to be made; hence he says: *Behold I lay in Zion a stone, elect* (that is, chosen by himself) *and precious-of infinite value*.

Verse 10. To be the scape-goat] **l zaz[** *azazel*, from **z[** *az*, a *goat*, and **l za** *azal*, to *dismiss*; the *dismissed* or *sent away* goat, to distinguish it from the *goat* that was to be offered in *sacrifice*. Most ancient nations had *vicarious* sacrifices, to which they transferred by certain rites and ceremonies the guilt of the community at large, in the same manner in which the scapegoat was used by the Jews. The *white bull* that was sacrificed by the Egyptians to their god *Apis* was of this kind; they cut off the head of the victim which they had sacrificed, and after having loaded it with execrations, “that if there be any evil hanging over them or the land of Egypt, it may be poured out upon that head,” they either sold it to the Greeks or threw it into the Nile.-See HEROD. *Euterp.*, p. 104, edit. *Gale*.

Petronius Arbiter says that it was a custom among the ancient inhabitants of *Marseilles*, whenever they were afflicted by any pestilence, to take one of the poorer citizens who offered himself for the purpose, and having fed him a whole year with the purest and best food, they adorned him with vervain, and clothed him with sacred vestments: they then led him round their city, loading him with execrations; and having prayed that all the evils to which the city was exposed might fall upon *him*, they then precipitated him from the top of a rock.-*Satiricon*, in *fine*.

Suidas, under the word **περιψημα**, *observes* that it was a custom to devote a man annually to death for the safety of the people, with these

words, *περιψημα ημων γενου*, *Be thou our purifier*; and, having said so, to throw him into the sea as a sacrifice to Neptune. It was probably to this custom that *Virgil* alludes when speaking of the pilot *Palinurus*, who fell into the sea and was drowned, he says:—

Unum pro multis dabiter caput.
Æn., lib. v., ver. 815.

“One life is given for the preservation of many.”

But the nearest resemblance to the *scapegoat* of the *Hebrews* is found in the *Ashummeed Jugg* of the *Hindoos*, where a *horse* is used instead of a *goat*, the description of which I shall here introduce from Mr. Halhed’s Code of Gentoo Laws; Introduction, p. xix.

“That the curious,” says he, “may form some idea of this Gentoo sacrifice when reduced to a symbol, as well as from the subsequent plain account given of it in a chapter of the Code, sec. ix., p. 127, an explanation of it is here inserted from *Darul Sheküh’s* famous Persian translation of some commentaries upon the four Beids, or original Scriptures of Hindostan. The work itself is extremely scarce, and it was by mere accident that this little specimen was procured:—

“The *Ashummeed Jugg* does not merely consist in the performance of that ceremony which is open to the inspection of the world, namely, in bringing a *horse* and sacrificing him; but *Ashummeed* is to be taken in a mystic signification, as implying that the sacrificer must *look upon himself to be typified in that horse*, such as he shall be described; because the religious duty of the *Ashummeed Jugg* comprehends all those other religious duties to the performance of which the wise and holy direct all their actions, and by which all the sincere professors of every different faith aim at perfection. The mystic signification thereof is as follows: The head of that unblemished horse is the symbol of the *morning*; his *eyes* are the *sun*; his *breath*, the *wind*; his *wide-opening mouth* is the *bish-waner*, or that *innate warmth* which invigorates all the world; his *body* typifies one *entire year*; his *back*, *paradise*; his *belly*, the *plains*; his *hoof*, this *earth*; his *sides*, the *four quarters of the heavens*; the *bones* thereof, the *intermediate spaces between the four quarters*; the rest of his *limbs* represent all *distinct matter*; the *places* where those limbs meet, or his *joints*, imply the *months*, and

halves of the *months*, which are called *peche*, (or fortnights;) his *feet* signify *night* and *day*; and night and day are of four kinds: 1. The night and day of *Brihma*; 2. The night and day of *angels*; 3. The night and day of the *world of the spirits of deceased ancestors*; 4. The night and day of *mortals*. These four kinds are typified in his four feet. The rest of his *bones* are the *constellations* of the fixed stars, which are the *twenty-eight stages* of the moon's course, called the *lunar year*; his *flesh* is the *clouds*; his *food*, the *sand*; his *tendons*, the *rivers*; his *spleen* and *liver*, the *mountains*; the *hair* of his body, the *vegetables*; and his *long hair*, the *trees*; the *forepart of his body* typifies the *first half of the day*, and the *hinder part*, the *latter half*; his *yawning* is the *flash* of the *lightning*, and his *turning* himself is the *thunder* of the *cloud*; his *urine* represents the *rain*, and his *mental reflection* is his only *speech*. The *golden vessels* which are prepared before the horse is let loose are the *light of the day*, and the *place* where those vessels are *kept* is a type of the *ocean of the east*; the *silver vessels* which are prepared after the horse is let loose are the *light of the night*, and the place where those vessels are *kept* is a type of the *ocean of the west*. These two sorts of vessels are always before and after the horse. The *Arabian* horse, which on account of his swiftness is called *Hy*, is the performer of the journeys of angels; the *Tajee*, which is of the race of *Persian* horses, is the performer of the journeys of the *Kundherps*, (or good spirits;) the *Wazba*, which is of the race of the deformed *Tazee* horses, is the performer of the journeys of the *Jins*, (or demons;) and the *Ashov*, which is of the race of *Turkish* horses, is the performer of the journeys of *mankind*: this one horse which performs these several services on account of his four different sorts of riders, obtains the four different appellations. The *place* where this horse remains is the great *ocean*, which signifies the great *spirit of Perm-Atma*, or the universal soul, which proceeds also from that *Perm-Atma*, and is comprehended in the same *Perm-Atma*. The intent of this sacrifice is, that *a man should consider himself to be in the place of that horse*, and look upon all these articles as typified in himself; and conceiving the *Atma* (or Divine soul) to be an ocean, should let all thought of self be absorbed in that *Atma*.”

This sacrifice is explained, in sec. ix., p. 127, of the Code of Hindoo Laws, thus:—

“An *Ashummeed Jugg* is when a person, having commenced a *Jugg*, (i.e., religious ceremony,) writes various articles upon a scroll of paper on a horse’s neck, and dismisses the horse, sending along with the horse a stout and valiant person, equipped with the best necessaries and accoutrements to accompany the horse day and night whithersoever he shall choose to go; and if any creature, either man, genius, or dragon, should seize the horse, that man opposes such attempt, and having gained the victory upon a battle, again gives the horse his freedom. If any one in this world, or in heaven, or beneath the earth, would seize this horse, and the horse of himself comes to the house of the celebrator of the *Jugg*, upon killing that horse he must throw the flesh of him upon the fire of the *Juk*, and utter the prayers of his deity; such a *Jugg* is called a *Jugg Ashummeed*, and the merit of it as a religious work is infinite.”

This is a most curious circumstance; and the coincidence between the religious rites of two people who probably never had any intercourse with each other, is very remarkable. I would not however say that the Hindoo ceremony could not have been borrowed from the Jews; (though it is very unlikely;) no more than I should say, as some have done, that the Jewish rite was borrowed from the Egyptian sacrifice to Apis mentioned above, which is still more unlikely. **See particularly Clarke’s note on “^{<B010>}Leviticus 1:4”**.

Verse 21. Aaron shall lay both his hands upon the head, &c.] What this imposition of hands meant see in Clarke’s notes on “^{<D2910>}Exodus 29:10”, and “^{<B010>}Leviticus 1:4”.

And confess over him all the iniquities-transgressions-sins] The three terms used here, INIQUITIES, **tnw** [*avonoth*, from **hw** [*avah*, to *pervert*, *distort*, or *turn aside*; TRANSGRESSIONS, **vy** [*vp peshaim*, from [**vp** *pasha*, to *transgress*, to *rebel*; and SINS, **tacj** *chattaoth*, from **acj** *chata*, to *miss the mark*, are supposed by the Jews to comprise every thing that implies a breach of the Divine law, or an offence against God. **See Clarke’s note on “^{<0123>}Genesis 12:13”**. Maimonides gives us the confession in the following words:-

“O Lord, thy people, the house of Israel, have sinned and done iniquity, and trespassed before thee. O Lord, make atonement now for the iniquities and transgressions and sins that thy people, the house of Israel, have sinned and transgressed against thee; as it is written in the law of Moses thy servant, saying: That *in this day he shall make atonement for you, to cleanse you from all your sins before the Lord, and ye shall be clean.*”-See the *Mishna*, vol. ii., p. 329.

When this confession was finished, the goat was sent by a proper hand to the wilderness, and there let loose; and nothing farther was ever heard of it. Did not all this signify that Christ has so carried and borne away our sins, that against them who receive him as the only true atoning sacrifice they should never more be brought to remembrance?

On the head of the *scape-goat*, a piece of scarlet cloth was tied, and the tradition of the Jews states that if God accepted the sacrifice, the scarlet cloth turned *white* while the goat was led to the desert; but if God had not accepted this expiation, the *redness* continued, and the rest of the year was spent in mourning.

From the foundation of the Church of God it was ever believed by his followers, that there were certain infallible tokens by which he discovered to genuine believers his acceptance of them and their services. This was sometimes done by a fire from heaven consuming the sacrifice; sometimes by an oracular communication to the priest or prophet; and at other times, according to the Jewish account, by changing the fillet or cloth on the head of the *scape-goat* from *scarlet* to *white*: but most commonly, and especially under the Gospel dispensation, he gives this assurance to true believers by the testimony of his Spirit in their consciences, that he has forgiven their iniquities, transgressions, and sins, for *his* sake who has carried their griefs, and borne their sorrows.

Verse 26. He that let go the goat-shall wash, &c.] Not only the person who led him away, but the priest who consecrated him, was reputed unclean, because the goat himself was unclean, being considered as bearing the sins of the whole congregation. On this account both the priest and the person who led him to the wilderness were obliged to wash their clothes and bathe themselves, before they could come into the camp.

Verse 29. The seventh month, on the tenth day of the month] The commandment of fasting, and sanctifying this *tenth* day, is again repeated ~~<B237>~~ **Leviticus 23:27-32**; but in the last verse it is called the *ninth day at even*, because the Jewish day began with the evening. The sacrifices which the day of atonement should have *more* than other days, are mentioned ~~<B237>~~ **Numbers 29:7-11**; and the jubilee which was celebrated every fiftieth year was solemnly proclaimed by sound of trumpet on *this tenth day*, ~~<B237>~~ **Leviticus 25:8,9**. A shadow, says Mr. Ainsworth, of that acceptable year of the Lord, the year of freedom, which Christ has proclaimed by the trumpet of his Gospel, ~~<B237>~~ **Luke 4:18-21**; ~~<B237>~~ **2 Corinthians 6:2**. This seventh month was *Tisri*, and answers to a part of our *September* and *October*. It was the *seventh* of the *sacred* and the *first* month of the *civil* year.

THE great day of atonement, and the sacrifices, rites, and ceremonies prescribed for it, were commanded to be solemnized by the Jews through the whole of their dispensation, and as long as God should acknowledge them for his people: yet in the present day scarcely a shadow of these things remains; there is no longer a *scape-goat*, nor a *goat for sacrifice*, provided by them in any place. They are *sinners*, and they are without an *atonement*. How strange it is that they do not see that the *essence* of their religion is *gone*, and that consequently God has thrown them entirely out of covenant with himself! The true expiation, the Christ crucified, they refuse to receive, and are consequently without temple, altar, *scape-goat*, atonement, or any *means* of salvation! The state of the Gentile world is bad, but that of the Jews is doubly deplorable. Their total excision excepted, wrath is come upon them to the uttermost. What a proof is this of the truth of the predictions in their own law, and of those in the Gospel of Christ! Who, with the *Jews* and the *Bible* before his eyes, can doubt the truth of that Bible as a Divine revelation? Had this people been extinct, we might have doubted whether there were ever a people on the earth that acknowledged such a law, or observed such ordinances; but the people, their law, and their prophets are still in being, and all proclaim what God *has* wrought, and that he has now ceased to work among *them*, because they have refused to receive and profit by the great atonement; and yet he preserves them alive, and in a state of complete separation from all the people of the earth in all places of their dispersion! How powerfully does the preservation of the Jews as a distinct people bear testimony at once to

the truth of their own *law* which they *acknowledge*, and the *Gospel of Christ* which they *reject*!

2. But while the Jews sit in thick darkness, because of the veil that is on their hearts, though the light of the glory of God is shining all *around* them, but not *into* them because of their unbelief; in what state are those who profess to see *their unbelief* and obstinacy, acknowledge the truth of the New Testament, and yet are living without an atonement applied to their souls for the removal of *their* iniquities, transgressions, and sins? These are also in the gall of bitterness, and bond of iniquity. An *all-sufficient Saviour* held out in the *New Testament*, can do *them* no more good than a *scape-goat* and day of *atonement* described in the *law* can do the *Jews*. As well may a man imagine that the word *bread* can nourish his body, as that the *name* Christ can save his soul. Both must be *received* and *applied* in order that the man may live.

3. The Jews prepared themselves to get benefit from this most solemn ordinance by the deepest humiliations. According to their canons, they were obliged to abstain from all *meat* and *drink*-from the *bath*-from *anointing* themselves-to go *barefoot*- and to be in a state of perfect *continency*. He who is likely to get benefit for his soul through the redemption that is in Christ, must humble himself under the mighty hand of God, confess his iniquity, abstain from every appearance of evil, and believe on him who died for his offences, and rose again for his justification. The soul that *seeks not* shall not *find*, even under the Gospel of Christ.

LEVITICUS

CHAPTER 17

The people are commanded to bring all the cattle they intend to kill to the door of the tabernacle, where they are to be made an offering to the Lord; and those who disobey are to be cut off, 1-5. The priest is to sprinkle the blood, 6. They are forbidden to offer sacrifices to devils, 7. The injunction to bring their offerings to the door of the tabernacle is repeated, 8, 9. The eating of blood is solemnly forbidden, 10. It is the life of the beast, and is given to make an atonement for their souls, 11, 12. If a bird or beast be taken in hunting, its blood must be poured out and covered with dust, for the reasons before assigned, 13, 14. None shall eat an animal that dies of itself, or is torn by beasts; if any act otherwise he must bathe his clothes and his flesh, or bear his iniquity, 15, 16.

NOTES ON CHAP. 17.

Verse 4. And bringeth it not unto the door] As *sacrifice* was ever deemed essential to true religion, it was necessary that it should be performed in such a way as to secure the great purpose of its institution. God alone could show how this should be done so as to be pleasing in his sight, and therefore he has given the most plain and particular directions concerning it. The Israelites, from their long residence in Egypt, an idolatrous country, had doubtless adopted many of their usages; and many portions of the Pentateuch seem to have been written merely to correct and bring them back to the purity of the Divine worship.

That no blood should be offered to idols, God commands every animal used for food or sacrifice to be slain at the door of the tabernacle. While every animal was slain in this sacrificial way, even the daily food of the people must put them in mind of the necessity of a sacrifice for sin. Perhaps St. Paul had this circumstance in view when he said, *Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God,* ~~<G1C1>~~ **1 Corinthians 10:31**; and, *Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.*

While the Israelites were encamped in the wilderness, it was comparatively easy to prevent all abuses of this Divine institution; and therefore they were all commanded to bring the *oxen, sheep, and goats* to the door of the tabernacle of the congregation, that they might be slain there, and *their*

blood sprinkled upon the altar of the Lord. But when they became settled in the promised land, and the distance, in many cases, rendered it impossible for them to bring the animals to be slain for domestic uses to the temple, they were permitted to pour out the blood in a sacrificial way unto God at their respective dwellings, and to cover it with the dust; see ^{<B1713>}**Leviticus 17:13**, and ^{<D1220>}**Deuteronomy 12:20,21**.

Blood shall be imputed unto that man] Having poured out the blood improperly, he shall be considered as guilty of *murder*, because that blood, had it been properly and *sacrificially* employed, might have made atonement for the *life* of a man.

Verse 7. They shall no more offer their sacrifices unto devils] They shall not sacrifice *pyry*[*cl* *lasseirim*, to the *hairy ones*, to *goats*. The famous heathen god, *Pan*, was represented as having the posteriors, horns, and ears of a goat; and the *Mendesians*, a people of Egypt, had a deity which they worshipped under this form. Herodotus says that all goats were worshipped in Egypt, but the *he-goat* particularly. It appears also that the different ape and monkey species were objects of superstitious worship; and from these sprang, not only *Mendes* and *Jupiter Ammon*, who was worshipped under the figure of a *ram*, but also *Pan* and the *Sileni*, with the innumerable herd of those imaginary beings, *satyrs*, *dryads*, *hamadryads*, &c. &c., all *woodland* gods, and held in veneration among the Egyptians, Greeks, and Romans.

After whom they have gone a whoring.] Though this term is frequently used to express *idolatry*, yet we are not to suppose that it is not to be taken in a *literal* sense in many places in Scripture, even where it is used in connection with idolatrous acts of worship. It is well known that *Baal-Peor* and *Ashtaroth* were worshipped with unclean rites; and that public prostitution formed a grand part of the worship of many deities among the Egyptians, Moabites, Canaanites, Greeks, and Romans. The great god of the two latter nations, *Jupiter*, was represented as the general corrupter of women; and of *Venus*, *Flora*, *Priapus*, and others, it is needless to speak. That there was public prostitution in the patriarchal times, see Clarke on ^{<G1321>}**Genesis 38:21**". And that there was public prostitution of women to goats in Egypt, see Herodotus, lib. ii., c. 46, p. 108, edit. Gale, who gives a case of this abominable kind that took place in Egypt while he was in that country. See also many examples in *Bochart*, vol. ii., col. 641; and see Clarke's note on ^{<L1321>}**Leviticus 20:16**".

Verse 11. For the life of the flesh is in the blood] This sentence, which contains a most important truth, had existed in the Mosaic writings for 3600 years before the attention of any philosopher was drawn to the subject. This is the more surprising, as the nations in which philosophy flourished were those which especially enjoyed the Divine oracles in their respective languages. That the blood actually possesses a *living principle*, and that the life of the whole body is derived from it, is a doctrine of Divine revelation, and a doctrine which the observations and experiments of the most accurate anatomists have served strongly to confirm. The proper *circulation* of this important fluid through the *whole* human system was first taught by Solomon in figurative language, ^{<2116>} **Ecclesiastes 12:6**; and discovered, as it is called, and demonstrated, by Dr. Harvey in 1628; though some Italian philosophers had the same notion a little before. This accurate anatomist was the first who fully revived the Mosaic notion of the *vitality* of the blood; which notion was afterward adopted by the justly celebrated Dr. John Hunter, professor of anatomy in London, and fully established by him by a great variety of strong reasoning and accurate experiments. To support this opinion Dr. Hunter proves:—

1. That the blood unites living parts in some circumstances as certainly as the yet recent juices of the branch of one tree unite with that of another; and he thinks that if either of these fluids were dead matter, they would act as *stimuli*, and no union would take place in the animal or vegetable kingdom; and he shows that in the nature of things there is not a more intimate connection between *life* and a *solid* than between *life* and a *fluid*.
2. He shows that the blood becomes *vascular*, like other living parts of the body; and he demonstrated this by a preparation in which *vessels* were clearly seen to arise from what had been a *coagulum* of blood; for those vessels opened into the stream of the circulating blood, which was in contiguity with this coagulated mass.
3. He proves that if blood be taken from the arm in the most intense cold that the human body can suffer, it will raise the thermometer to the same height as blood taken in the most sultry heat. This is a very powerful argument for the *vitality* of the blood, as it is well known that living bodies alone have the power of resisting great degrees of heat and cold, and of maintaining in almost every situation while in health that temperature which we distinguish by the name of *animal heat*.

4. He proves that blood is capable of being acted upon by a stimulus, as it coagulates on exposure to the air, as certainly as the cavities of the abdomen and thorax become inflamed from the same cause. The more the blood is alive, i.e., the more the animal is in health, the sooner the blood coagulates on exposure; and the more it has lost of the living principle, as in cases of violent inflammation, the less sensible it is to the stimulus produced by being exposed, and coagulates more slowly.

5. He proves that the blood preserves life in different parts of the body. When the *nerves* going to any part are *tied* or *cut*, the part becomes paralytic, and loses all power of motion, but it does not mortify. But let the *artery* be cut, and then the part dies and *mortification* ensues. It must therefore be the *vital* principle of the *blood* that keeps the part *alive*; nor does it appear that this fact can be accounted for on any other principle.

6. He thinks this *vitality* farther proved from the case of a person who was brought to St. George's hospital for a simple fracture of the *os humeri*, and who died about a month after. As the bones had not united, he injected the arm, and thus found that the coagulated blood which filled the cavity between the extremities of the fractured bones was become *vascular*, and in some places very much so, which vessels, had it been dead matter, it never could have produced.

This system has been opposed, and arguments have been adduced to prove that the principle of *vitality* exists not in the *blood* but in the *nervous system*. But every argument on this ground appears to be done away by the simple consideration that the whole nervous system, as well as every other part of the body, is originally derived from the blood; for is it not from the blood of the mother that the fetus has its being and nourishment in the womb? Do not all the nerves, as well as the brain, &c., originate from that *alone*? And if it be not *vital* can it give the principle of *vitality* to something else, which then exclusively (though the effect of a cause) becomes the principle of vitality to all the solids and fluids of the body? This seems absurd. That the human being proceeded originally from the blood admits of no doubt; and it is natural and reasonable to suppose that as it was the cause under God which generated all the other parts of the body, so it still continues to be the principle of life, and by it alone all the wastes of the system are repaired. Two points relative to this subject are strongly asserted in Divine revelation, one by MOSES, the other by ST. PAUL.

1. *Moses* says, *The LIFE of the flesh is in the BLOOD*, ^{<8171>}**Leviticus 17:11**. This has been proved by the most indisputable facts.

2. *St. Paul* says, *God hath made of ONE BLOOD all nations of men*, ^{<4172>}**Acts 17:26**. And this is demonstrated, not only from there being only one pair from whom all the nations of men have been derived, but also from the fact that every human being, from the first-born of Eve to the present hour, has been formed out of and supported by the mother's blood; and that from the agency of this fluid the human body, after being born into the world, has its increment and support. The reason given by God for the law against eating blood is perfectly conclusive: *I will set my face against that soul that eateth blood-for the LIFE (vpn nephesh) of the flesh is in the BLOOD, and I have given it to you upon the altar, to make an atonement for your souls (pkytvpn naphshotheychem, your LIVES:) for it is the blood (because it is the LIFE, vpn nephesh) that maketh an atonement for the soul (vpnb bannephesh, for the life; for the word is the same in all these cases.)* By transgression a man forfeits his LIFE to Divine justice, and he must die, did not mercy provide him a substitute. The life of a beast is appointed and accepted by God as a substitute for the sinner's life (in reference to the life of Christ, which was to be given for the life of the world;) but as this life is in the BLOOD, and as the blood is the grand principle of vitality, therefore the blood is to be poured out upon the altar: and thus the life of the beast becomes a substitute for the life of the man.

And it is well worthy of being remarked, that Christ not only died for sinners, but our redemption is everywhere attributed to his BLOOD, and the shedding of that blood; and that on the altar of the cross, this might make an atonement for the lives and souls of men, he not only bowed his head, and gave up the ghost, but his side was opened, the pericardium and the heart evidently pierced, that the vital fluid might be poured out from the very seat of life, and that thus the blood, which is the life, should be poured out to make an atonement for the life of the soul.

The doctrine of *Moses* and *Paul* proves the truth of the doctrine of *Harvey* and *Hunter*; and the reasonings and experiments of *Harvey* and *Hunter* illustrate and confirm the doctrine of *Moses* and *Paul*.—Here then is a farther proof of the truth and authority of Divine revelation. See **Clarke's note on** ^{<0004>}**Genesis 9:4**"; Dr. J. Corrie's *Essay on the Vitality of the Blood*; and the article *Blood*, in the *Encyclopædias*.

Verse 14. Ye shall eat the blood of no manner of flesh] Independently of the moral reasons given above, we may add, 1. That blood, being highly *alkalescent*, especially in hot climates, is subject to speedy putrefaction. 2. That it affords a gross nutriment, being very difficult of digestion, so much so that *bull's blood* was used in ancient times as poison, "Its extreme viscosity rendering it totally indigestible by the powers of the human stomach." 3. It is allowed that when blood was used in this country in great quantities, the *scurvy* was more frequent than at other times. 4. It appears from history that those nations who lived most on it were very fierce, savage, and barbarous, such as the *Scythians*, *Tartars*, *Arabs* of the desert, the *Scandinavians*, &c., &c., some of whom drank the blood of their enemies, making cups of their skulls!

Verse 15. That which died of itself, or that which was torn] Because, in both cases, the blood was retained in the body; hence the council at Jerusalem forbade *things strangled* as well as *blood*, because in such beasts the blood was coagulated in the veins and arteries. See ~~44528~~ **Acts 15:28-29**.

Every thing considered, surely there is as little *propriety* in eating of blood as there is necessity to do it. They who will do otherwise must bear their iniquity. If blood eating be no offence, then they have no sin to answer for. The principal subjects of this chapter have been already so amply handled in the notes, that there is no need to add any thing by way of reflection or improvement.

LEVITICUS

CHAPTER 18

The people are commanded to avoid the doings of the Egyptians and Canaanites, 1-3. They are to do God's judgments, and to keep his ordinances, that they may live, 4, 5. Marriages with those who are near of kin are prohibited, 6. None to marry with his mother or step-mother, 7, 8; with his sister or step-sister, 9; with his grand-daughter, 10; nor with the daughter of his step-mother, 11; nor with his aunt, by father or mother, 12, 13; nor with his uncle's wife, 14; nor with his daughter-in-law, 15; nor sister-in-law, 16; nor with a woman and her daughter, son's daughter, or daughter's daughter, 17; nor with two sisters at the same time, 18. Several abominations prohibited, 19-23, of which the Canaanites, &c., were guilty, and for which they were cast out of the land, 24, 25. The people are exhorted to avoid these abominations, lest they be treated as the ancient inhabitants of the land were treated, and so cast out, 26-28. Threatenings against the disobedient, 29, and promises to the obedient, 30.

NOTES ON CHAP. 18

Verse 3. The doings of the land of Egypt-the land of Canaan] The worshipping of demons, beasts, &c., as mentioned in the preceding chapters, ^{<B1707>}**Leviticus 17:7**, and the abominations mentioned in this chapter from ^{<B1821>}**Leviticus 18:21-23**.

Verse 6. Any that is near of kin] *wrcb rav l k col shear besaro, any remnant of his flesh*, i.e., to any particularly allied to his own family, the prohibited degrees in which are specified from ^{<B1807>}**Leviticus 18:7-17** inclusive. Notwithstanding the prohibitions here, it must be evident that in the infancy of the world, persons very near of kin must have been joined in matrimonial alliances; and that even brothers must have matched with their own sisters. This must have been the case in the family of Adam. In these first instances necessity required this; when this necessity no longer existed, the thing became inexpedient and improper for two reasons: 1. That the duties owing by nature to *relatives* might not be *confounded* with those of a *social* or *political* kind; for could a man be a brother and a husband, a son and a husband, at the same time, and fulfil the duties of both? Impossible. 2. That by intermarrying with other families, the bonds of social compact might be strengthened and extended, so that the love of our neighbour, &c., might at once be felt to be not only a maxim of sound

policy, but also a very practicable and easy duty; and thus feuds, divisions, and wars be prevented.

Verse 16. Thy brother's wife] This was an illegal marriage, unless the brother died *childless*. In that case it was not only lawful for her to marry her brother-in-law, but *he* was *obliged* by the law, ^{<6256>} **Deuteronomy 25:5**, to take her to wife.

Verse 18. A wife to her sister] Thou shalt not marry two sisters at the same time, as Jacob did Rachel and Leah; but there is nothing in this law that rendered it illegal to marry a sister-in-law when her sister was dead; therefore the text says, *Thou shalt not take her in her life time, to vex her*, alluding probably to the case of the jealousies and vexations which subsisted between Leah and Rachel, and by which the family peace was so often disturbed. Some think that the text may be so understood as also to forbid *polygamy*.

Verse 19. As long as she is put apart] See Clarke's note on ^{<61524>} **Leviticus 15:24**".

Verse 20. Thy neighbour's wife] See Clarke's note on ^{<1204>} **Exodus 20:14**".

Verse 21. Pass through the fire to Molech] The name of this idol is mentioned for the first time in this place. As the word *j l m molech* or *melech* signifies *king* or *governor*, it is very likely that this idol represented the *sun*; and more particularly as the *fire* appears to have been so much employed in his worship. There are several opinions concerning the meaning of *passing through the fire* to Molech. 1. Some think that the *semen humanum* was offered on the fire to this idol. 2. Others think that the children were actually made a *burnt-offering* to him. 3. But others suppose the children were not *burnt*, but only passed through the fire, or *between two fires*, by way of consecration to him. That some were *actually burnt alive* to this idol several scriptures, according to the opinion of commentators, seem strongly to intimate; see among others, ^{<19638>} **Psalm 106:38**; ^{<40731>} **Jeremiah 7:31**, and ^{<26237>} **Ezekiel 23:37-39**. That others were only *consecrated* to his service by *passing between two fires* the rabbins strongly assert; and if Ahaz had but one son, *Hezekiah*, (though it is probable he had others, see ^{<42818>} **2 Chronicles 28:3**.) he is said to have *passed through the fire to Molech*, ^{<121618>} **2 Kings 16:3**, yet he succeeded his father in the kingdom, ^{<121801>} **2 Kings 18:1**, therefore this could only be a

consecration, his idolatrous father intending thereby to initiate him early into the service of this demon. See Clarke's note on "^{<B31D>}Leviticus 20:2".

Verse 22. With mankind] This abominable crime, frequent among the Greeks and Romans as well as the Canaanites, may be punished with *death* in this country.

Verse 23. With any beast] This abomination is also punishable with *death* by the laws of this country.

Any woman stand before a beast] That this was often done in Egypt there can be no doubt; and we have already seen, from the testimony of *Herodotus*, that a fact of this kind actually took place while he was in Egypt. See Clarke's note on "^{<B31U>}Leviticus 17:7", and "^{<B31I6>}Leviticus 20:16".

Verse 25. The land itself vomiteth out her inhabitants.] This is a very nervous *prosopopœia* or *personification*; a figure by which any part of inanimate nature may be represented as possessing the passions and reason of man. Here the *land* is represented as an intelligent being, with a deep and refined sense of moral good and evil: information concerning the abominations of the people is brought to this personified land, with which it is so deeply affected that a *nausea* is produced, and it vomits out its abominable and accursed inhabitants. It was natural for the inspired penman to make use of such a figure, as the description he was obliged to give of so many and enormous abominations must have affected him nearly in the same way in which he represents the land to be affected.

Verse 30. Shall ye keep mine ordinance] The only way to be preserved from all false worship is seriously to consider and devoutly to observe the ordinances of the true religion. He who in the things of God goes no farther than he can say, *Thus it is written, and thus it behoves me to do*, is never likely to receive a false creed, nor perform a superstitious act of worship.

1. How true is that word, *The law of the Lord is PERFECT!* In a small compass, and in a most minute detail, it comprises every thing that is calculated to *instruct, direct, convince, correct*, and *fortify* the mind of man. Whatever has a tendency to corrupt or injure man, that it *forbids*; whatever is calculated to comfort him, promote and secure his best

interests, that it *commands*. It takes him in all possible *states*, views him in all *connections*, and provides for his present and eternal happiness.

2. As the human soul is polluted and tends to pollution, the great doctrine of the law is *holiness to the Lord*: this it keeps invariably in view in all its commands, precepts, ordinances, rites, and ceremonies. And how forcibly in all these does it say, *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; and thy neighbour as thyself!* This is the prominent doctrine of the preceding chapter; and this shall be fulfilled in all them who *believe, for Christ is the end of the law for righteousness to them that believe*. Reader, magnify God for his *law*, for by it is the *knowledge* of sin; and magnify him for his *Gospel*, for by this is the *cure* of sin. Let the *law* be thy schoolmaster to bring thee to Christ, that thou mayest be justified by faith; and that the righteousness of the law may be fulfilled in thee, and that thou mayest walk, not after the flesh, but after the Spirit.

LEVITICUS

CHAPTER 19

Exhortations to holiness, and a repetition of various laws, 1, 2 Duty to parents, and observance of the Sabbath, 3. Against idolatry, 4. Concerning peace-offerings, 5-8. The gleanings of the harvest and vintage to be left for the poor, 9, 10. Against stealing and lying, 11; false swearing, 12; defrauding the hireling, 13. Laws in behalf of the deaf and the blind, 14. Against respect of persons in judgment, 15; tale-bearing, 16; hatred and uncharitableness, 17; revenge, 18; unlawful mixtures in cattle, seed, and garments, 19. Laws relative to the bondmaid that is betrothed, 20-22. The fruit of the trees of the land not to be eaten for the first three years, 23; but this is lawful in the fourth and fifth years, 24, 25. Against eating of blood, and using incantations, 26; superstitious cutting of the hair, 27; and cutting of the flesh in the times of mourning, 28; prostitution, 29. Sabbaths to be revered, 30. Against consulting those who are wizards, and have familiar spirits, 31. Respect must be shown to the aged, 32. The stranger shall not be oppressed, 33, 34. They shall keep just measures, weights, and balances, 35, 36. Conclusion, 37.

NOTES ON CHAP. 19

Verse 3. Ye shall fear every man his mother, &c.] Ye shall have the profoundest reverence and respect for them. See Clarke's notes on "^{<014812>}Genesis 48:12"; "^{<02318>}Exodus 20:8"; and "^{<02312>}Exodus 20:12".

Verse 4. Turn ye not unto idols] $\mu\lambda\ y\l\ a\ elilim$, literally *nothings*; and to this St. Paul seems to allude ^{<4084>}1 Corinthians 8:4, where he says, *We know that an idol is NOTHING in the world.*

Verse 5. Peace-offerings] See at the conclusion of Clarke's note "^{<0373>}Leviticus 7:38".

Verse 7. It is be eaten-on the third day] See Clarke's note on "^{<03715>}Leviticus 7:15".

Verse 9. When ye reap the harvest] Liberty for the poor to glean both the corn-fields and vineyards was a Divine institution among the Jews; for the whole of the Mosaic dispensation, like the Christian, breathed love to God and benevolence to man. The poor in Judea were to live by gleanings from the corn-fields and vine yards. To the honour of the public and

charitable spirit of the English, this merciful law is in general as much attended to as if it had been incorporated with the Gospel.

Verse 11. Ye shall not steal, &c.] See Clarke's notes on "~~(12015)~~ Exodus 20:15".

Verse 13. The wages-shall not abide with thee all night] For this plain reason, it is the support of the man's life and family, and they need to expend it as fast as it is earned.

Verse 14. Thou shalt not curse the deaf] Or **speak evil** of him, because he cannot **hear**, and so cannot vindicate his own character.

Nor put a stumbling-block before the blind] He who is capable of doing this, must have a heart cased with cruelty. The spirit and design of these precepts are, that no man shall in any case take advantage of the ignorance, simplicity, or inexperience of his neighbour, but in all things do to his neighbour as he would, on a change of circumstances, that his neighbour should do to him.

Verse 16. Thou shalt not go up and down as a tale-bearer] *lykr rachil* signifies a *trader*, a *pedlar*, and is here applied to the person who travels about dealing in scandal and calumny, getting the secrets of every person and family, and *retailing* them wherever he goes. A more despicable character exists not: such a person is a pest to society, and should be exiled from the habitations of men.

Neither shalt thou stand against the blood, &c.] Thou shalt not be as a false witness, because by such testimony the *blood-the life* of an innocent man may be endangered.

Verse 17. Thou shalt not hate thy brother] Thou shalt not only not do him any kind of evil, but thou shalt harbour no hatred in thy heart towards him. On the contrary, *thou shalt love him as thyself*, ~~(1918)~~ **Leviticus 19:18**. Many persons suppose, from misunderstanding our Lord's words, ~~(3134)~~ **John 13:34**, *A new commandment give I unto you, that ye love one another, &c.*, that loving our neighbour as ourselves was first instituted under the Gospel. This verse shows the opinion to be unfounded: but to love another *as* Christ has loved us, i.e., *to lay down our lives* for each other, is certainly a *new* commandment; we have it simply on the authority of Jesus Christ alone.

And not suffer sin upon him.] If thou see him sin, or know him to be addicted to any thing by which the safety of his soul is endangered, thou shalt mildly and affectionately reprove him, and by no means permit him to go on without counsel and advice in a way that is leading him to perdition. In a multitude of cases timely reproof has been the means of saving the soul. Speak to him *privately* if possible; if not, write to him in such a way that himself *alone* shall see it.

Verse 19. Gender with a diverse kind] These precepts taken literally seem to imply that they should not permit the *horse* and the *she-ass*, nor the *he-ass* and the *cow*, (as they do in the East,) to couple together; nor sow different kinds of *seeds* in the same *field* or *garden*; nor have *garments* of *silk* and *woollen*, *cotton* and *silk*, *linen* and *wool*, &c. And if all these were forbidden, there must have been some moral reason for the prohibitions, because domestic economy *required* several of these mixtures, especially those which relate to *seeds* and *clothing*. With respect to heterogeneous mixtures among *cattle*, there is something very unnatural in it, and it was probably forbidden to prevent excitements to such unnatural lusts as those condemned in the preceding chapter, ^{<B1822>}**Leviticus 18:22, 23**. As to *seeds*, in many cases it would be very improper to sow different kinds in the same plot of ground. It would be improvident to sow *oats* and *wheat* together: the latter would be *injured*, the former *ruined*. The *turnip* and *carrot* would not succeed conjointly, where either of them separately would prosper and yield a good crop; so we may say of many other kinds of *seeds*; and if this be all that is intended, the counsels are prudential agricultural maxims. As to different kinds of *garments*, such as the *linsey woolsey*, the prohibition here might be intended as much against *pride* and *vanity* as any thing else; for it is certain that both these articles may be so manufactured in conjunction as to minister to pride, though in general the *linsey woolsey* or *drugget* is the clothing of the *poor*. But we really do not know what the original word זָנַח [*v shaatnez*, which we translate *linen* and *woollen*, means: it is true that in ^{<B2211>}**Deuteronomy 22:11**, where it is again used, it seems to be explained by the words immediately following, *Thou shalt not wear a garment of divers sorts, as of linen and woollen together*; but this may as well refer to a garment *made up of a sort of patchwork differently coloured and arranged* for pride and for show. A folly of this kind prevailed anciently in this very land, and I shall give a proof of it, taken from a sermon *against luxury in dress*, composed in the *fourteenth* century.

“As to the first sinne in superfluitie of clothing, soche that maketh it so dere, to the harme of the peple, nat only the cost of enbrauderlng, the disguised endenting, or barring, ounding paling, winding or bending and semblable wast of clothe in vanite. But there is also the costlewe furring in their gounes, so moche pounsing of chesel, to make holes; so moche dagging with sheres foorth; with the superfluitie in length of the forsaied gounes,-to grete dammage of pore folke.-And more ouer-they shewe throughe disguising, in departing of ther hosen in *white and red*, semeth that halfe ther members were slain.-They departe ther hosen into other colours, as is *white and blewe*, or *white and blacke*, or *blacke and red*, and so forth; than semeth it as by variaunce of colour, that the halfe part of ther members ben corrupt by the fire of Saint Anthony, or by canker, or other suche mischaunce.” The *Parson’s Tale*, in *Chaucer*, p. 198. *Urry’s* edit. The reader will pardon the antiquated spelling.

“What could exhibit,” says Dr. Henry, “a more fantastical appearance than an English beau of the 14th century? He wore long pointed shoes, fastened to his knees by gold or silver chains; *hose of one colour* on the *one leg*, and of *another colour* on the *other*; short breeches which did reach to the middle of his thighs; a coat the *one half white*, the *other half black* or *blue*; a long beard; a silk hood buttoned under his chin, embroidered with grotesque figures of animals, dancing men, &c., and sometimes ornamented with gold and precious stones.” This dress was the height of the mode in the reign of King Edward III.

Something of the same kind seems to have existed in the *patriarchal times*; witness the *coat of many colours* made by Jacob for his son Joseph. See **Clarke’s note on “^{0157B}Genesis 37:3**”. Concerning these different mixtures much may be seen in the *Mishna*, Tract, *Kilaim*, and in *Ainsworth*, and *Calmet* on this place.

Verse 20. A woman that is a bondmaid] Had she been *free*, the law required that she should be put to death; (see ¹⁶²²⁴**Deuteronomy 22:24**;) but as she was a *slave*, she is supposed to have less self-command, and therefore less guilt: but as it is taken for granted she did not make resistance, or did consent, she is to be *scourged*, and the man is to bring a ram for a *trespass-offering*.

Verse 23. Three years shall it be as uncircumcised] I see no great reason to seek for mystical meanings in this prohibition. The fruit of a young tree cannot be good; for not having arrived at a state of maturity,

the juices cannot be sufficiently elaborated to produce fruit excellent in its kind. The Israelites are commanded not to eat of the fruit of a tree till the fifth year after its planting: in the three first years the fruit is unwholesome; in the *fourth* year the fruit is holy, it belongs to God, and should be consecrated to him, ^{<B1924>}**Leviticus 19:24**; and in the *fifth* year and afterward the fruit may be employed for common use, ^{<B1925>}**Leviticus 19:25**.

Verse 26. Neither shall ye use enchantment] **wvj nt al** *lo thenachashu*. Conjecture itself can do little towards a proper explanation of the terms used in this verse. **cj n** *nachash*; See Clarke's note at "^{<O0301>}**Genesis 3:1**", we translate *serpent*, and with very little propriety; but though the word may not signify a serpent in that place, it has that signification in others. Possibly, therefore, the superstition here prohibited may be what the Greeks called *Ophiomanteia*, or *divination by serpents*.

Nor observe times.] **wnnw[t al w** *velo teonenu*, ye shall not divine by clouds, which was also a superstition much in practice among the heathens, as well as divination by the *flight of birds*. What these prohibitions may particularly refer to, we know not. See Clarke note on "^{<O0408>}**Genesis 41:8**".

Verse 27. Ye shall not round the corners your heads] This and the following verse evidently refer to customs which must have existed among the Egyptians when the Israelites sojourned in Egypt; and what they were it is now difficult, even with any probability, to conjecture. *Herodotus* observes that the Arabs *shave or cut their hair round*, in honour of Bacchus, who, they say, had his hair cut in this way, lib. iii., cap. 8. He says also that the *Macians*, a people of Libya, *cut their hair round*, so as to leave a *tuft* on the top of the head, lib. iv., cap. 175. In this manner the Chinese cut their hair to the present day. This might have been in honour of some idol, and therefore forbidden to the Israelites.

The *hair* was much used in divination among the ancients, and for purposes of religious superstition among the Greeks; and particularly about the time of the giving of this law, as this is supposed to have been the era of the Trojan war. We learn from *Homer* that it was customary for parents to dedicate the hair of their children to some god; which, when they came to manhood, they cut off and consecrated to the deity. *Achilles*, at the funeral of Patroclus, cut off his golden locks which his father had dedicated to the river god *Sperchius*, and threw them into the flood:—

Στας απανευθε πυρης ξονθην απεκειρατο χαιτην.
 Την ρα Σπερχειω ποταμω τρεφε τηλεθωσαν`
 Οχθησας δ αρα ειπεν, ιδων επι οινοπα ποντον`
 Σπερχεί, αλλως σοι γε πατηρ ηρησατο Πηλευς. κ τ. λ.

Iliad, l. xxiii., ver. 142, &c.

*But great Achilles stands apart in prayer,
 And from his head divides the yellow hair,
 Those curling locks which from his youth he vowed,
 And sacred threw to Sperchius' honoured flood.
 Then sighing, to the deep his looks he cast,
 And rolled his eyes around the watery waste.*

*Sperchius! whose waves, in mazy errors lost,
 Delightful roll along my native coast!
 To whom we vainly vowed, at our return,
 These locks to fall, and hecatombs to burn*

*So vowed my father, but he vowed in vain,
 No more Achilles sees his native plain;
 In that vain hope these hairs no longer grow;
 Patrocious bears them to the shades below.*

POPE.

From *Virgil* we learn that the *topmost lock* of hair was dedicated to the *infernal gods*; see his account of the death of Dido:—

*“Nondum illi flavum Proserpina vertice crinem
 Abstulerat, Stygioque caput damnaverat orco--*

-----Hunc ego Diti

Sacrum jussa fero; teque isto corpore solvo.

Sic ait, et dextra crinem secat.”

Æneid, lib. iv., ver. 698.

*The sisters had not cut the topmost hair,
 Which Proserpine and they can only know.
 Nor made her sacred to the shades below—
 This offering to the infernal gods I bear;
 Thus while she spoke, she cut the fatal hair.*

DRYDEN.

If the hair was *rounded*, and dedicated for purposes of this kind, it will at once account for the prohibition in this verse.

The corners of thy beard.] Probably meaning the hair of the cheek that connects the hair of the head with the beard. This was no doubt cut in some peculiar manner, for the superstitious purposes mentioned above. Several of our own countrymen wear this said hair in a curious form; for what purposes they know best: we cannot say precisely that it is the ancient Egyptian custom revived. From the images and paintings which remain of the ancient Egyptians, we find that they were accustomed to shave the whole hair off their face, except merely that upon the chin, which last they cut off only in times of *mourning*.

Verse 28. Any cuttings in your flesh for the dead] That the ancients were very violent in their grief, tearing the hair and face, beating the breast, &c., is well known. Virgil represents the sister of Dido “tearing her face with her nails, and beating her breast with her fists.”

“Unguibus ora soror fœdans, et pectora pugnis.”
Æn., l. iv., ver. 672.

Nor print any marks upon you] It was a very ancient and a very general custom to carry marks on the body in honour of the object of their worship. All the castes of the Hindoos bear on their foreheads or elsewhere what are called the *sectarian marks*, which distinguish them, not only in a civil but also in a religious point of view, from each other.

Most of the barbarous nations lately discovered have their faces, arms, breasts, &c., curiously carved or *tattooed*, probably for superstitious purposes. Ancient writers abound with accounts of marks made on the face, arms, &c., in honour of different idols; and to this the inspired penman alludes, ^{<6616>}**Revelation 13:16, 17; 14:9, 11; 15:2; 16:2; 19:20; 20:4**, where false worshippers are represented as receiving in their hands and in their forehead the marks of the beast. These were called **στιγματα** *stigmata* among the Greeks, and to these St. Paul refers when he says, *I bear about in my body the MARKS (stigmata) of the Lord Jesus;* ^{<8617>}**Galatians 6:17**. I have seen several cases where persons have got the figure of the cross, the Virgin Mary, &c., made on their arms, breasts, &c., the skin being first punctured, and then a blue colouring matter rubbed in, which is never afterward effaced. All these were done for superstitious purposes, and to such things probably the prohibition in this verse refers. Calmet, on this verse, gives several examples. See also *Mariner’s Tonga Islands*, vol. i. p. 311-313.

Verse 29. Do not prostitute thy daughter] This was a very frequent custom, and with examples of it writers of antiquity abound. The Cyprian women, according to Justin, gained that portion which their husbands received with them at marriage by previous public prostitution. And the *Phœnicians*, according to *Augustine*, made a gift to Venus of the gain acquired by the public prostitution of their daughters, previously to their marriage. “Veneri donum dabant, et prostitutiones filiarum, antequam jungerent eas viris.”-Deuteronomy Civit. Del, lib. xviii., c. 5; and see *Calmet*.

Verse 31. Regard not them that have familiar spirits] The Hebrew word *twba* *oboth* probably signifies a kind of *engastromuthoi* or *ventriloquists*, or such as the Pythoness mentioned ^{<41616>} **Acts 16:16,18**; persons who, while under the *influence of their demon*, became greatly *inflated*, as the Hebrew word implies, and gave answers in a sort of phrensy. See a case of this kind in Virgil, *Æneid*, l. vi., ver. 46, &c.:—

“——*Deus ecce, Deus! cui talla fanti*
Ante fores, subito non vultus, non color unus,
Non comptæ mansere comæ; sed pectus anhelum,
Et rabie fera corda tument; majorque videri,
Nec mortale sonans, afflata est numine quando
James propiore Dei.”

—————*Invoke the skies,*
I feel the god, the rushing god, she cries.
While yet she spoke, enlarged her features grew,
Her colour changed, her locks dishevelled flew.
The heavenly tumult reigns in every part,
Pants in her breast, and swells her rising heart:
Still swelling to the sight, the priestess glowed,
And heaved impatient of the incumbent god.
PITT.

Neither seek after wizards] *μυν* [*dy* *yiddeonim*, the *wise* or *knowing ones*, from [*dy* *yada*, to *know* or *understand*; called *wizard* in Scotland, *wise* or *cunning man* in England; and hence also the *wise woman*, the *white witch*. Not only all real dealers with familiar spirits, or necromantic or magical superstitions, are here forbidden, but also all *pretenders* to the knowledge of futurity, fortune-tellers, astrologers, &c., &c. To attempt to know what God has not thought proper to reveal, is a sin against his

wisdom, providence, and goodness. In mercy, great mercy, God has hidden the knowledge of futurity from man, and given him *hope*-the *expectation of future good*, in its place. See Clarke's note on "^{<02218>}Exodus 22:18".

Verse 32. Before the hoary head] See Clarke's note on "^{<01812>}Genesis 48:12".

Verse 33. If a stranger sojourn] This law to protect and comfort the stranger was at once humane and politic. None is so desolate as the stranger, and none needs the offices of benevolence and charity more: and we may add that he who is not affected by the desolate state of the stranger has neither benevolence nor charity. It was politic to encourage strangers, as in consequence many came, not only to sojourn, but to settle among the Jews, and thus their political strength became increased; and many of these settlers became at least *proselytes of the gate* if not *proselytes of the covenant*, and thus got their souls saved. Hence humanity, sound policy, and religion said, *Vex not the stranger; thou shalt love him as thyself*. The apostle makes use of a strong argument to induce men to hospitality towards strangers: *Be not forgetful to entertain strangers, for thereby some have entertained angels unawares*, ^{<81312>}**Hebrews 13:2**. Moses also uses a powerful motive: *Ye were strangers in the land of Egypt*. The spirit of the precept here laid down, may be well expressed in our Lord's words: *Do unto all men as ye would they should do unto you*.

Verse 35. Ye shall do no unrighteousness] Ye shall not act contrary to the strictest justice in any case, and especially in the *four* following, which properly understood, comprise all that can occur between a man and his fellow. 1. JUDGMENT in all cases that come before the civil magistrate; he is to judge and decide according to the *law*. 2. METE-YARD, **hdmb** *bammiddah*, in measures of *length* and *surface*, such as the *reed*, *cubit*, *foot*, *span*, *hand's breadth*, among the *Jews*; or *ell*, *yard*, *foot*, and *inch*, among us. 3. WEIGHT, **l kvmb** *bammishkal*, in any thing that is *weighed*, the weights being all according to the *standards* kept for the purpose of trying the rest in the sanctuary, as appears from ^{<23013>}**Exodus 30:13**; ^{<13339>}**1 Chronicles 23:29**; these weights were the *talent*, *shekel*, *barleycorn*, &c. 4. MEASURE, **hrwcmb** *bammesurah*, from which we derive our term. This refers to all measures of *capacity*, such as the *homer*, *ephah*, *seah*, *hin*, *omer*, *kab*, and *log*. See all these explained, Clarke "^{<01616>}Exodus 16:16".

Verse 36. Just balances] *Scales, steel-yard, &c. Weights, μynba abanim, stones, as the weights appear to have been originally formed out of stones. Ephah, hin, &c., see before.*

Verse 37. Shall ye observe all my statutes] *ytqj chukkothi, from qj chak, to describe, mark, or trace out; the righteousness which I have described, and the path of duty which I have traced out. Judgments, ycpvm mishpatai, from cpv shaphat, to discern, determine, direct, &c.; that which Divine Wisdom has discerned to be best for man, has determined shall promote his best interest, and has directed him conscientiously to use. See Clarke's note on "^{<18615>}Leviticus 26:15".*

1. MANY difficulties occur in this very important chapter, but they are such only to *us*; for there can be no doubt of their having been perfectly well known to the Israelites, to whom the precepts contained in this chapter were given. Considerable pains however have been taken to make them plain, and no serious mind can read them without profit.

2. The precepts against injustice, fraud, slander, enmity, &c., &c., are well worth the notice of every Christian; and those against *superstitious* usages are not less so; and by these last we learn, that having recourse to *astrologers, fortune-tellers, &c.*, to get intelligence of lost or stolen goods, or to know the future events of our own lives, or those of others, is highly criminal in the sight of God. Those who have recourse to such persons renounce their baptism, and in effect renounce the *providence* as well as the *word* of God.

3. The precepts of humanity and mercy relative to the *poor*, the *hireling*, and the *stranger*, are worthy of our most serious regard. Nor are those which concern *weights* and *measures*, traffic, and the whole system of commutative justice, less necessary to be observed for the benefit and comfort of the *individual*, and the safety and prosperity of the *state*.

LEVITICUS

CHAPTER 20

Of giving seed to Molech, and the punishment of this crime, 1-5. Of consulting wizards, &c., 6-8. Of disrespect to parents, 9. Of adultery, 10. Of incestuous mixtures, 11, 12. Bestiality, 13-16. Different cases of incest and uncleanness, 17-21. Exhortations and promises, 22-24. The difference between clean and unclean animals to be carefully observed, 25. The Israelites are separated from other nations, that they may be holy, 26. A repetition of the law against wizards and them that have familiar spirits, 27.

NOTES ON CHAP. 20

Verse 2. That giveth any of his seed unto Molech] To what has been said in the note on ^{<B1821>}**Leviticus 18:21**, we may add, that the rabbins describe this idol, who was probably a representative or emblematical personification of the solar influence, as made of brass, in the form of a man, with the head of an ox; that a fire was kindled in the inside, and the child to be sacrificed to him was put in his arms, and roasted to death. Others say that the idol, which was hollow, was divided into *seven compartments* within; in one of which they put *flour*, in the second *turtle-doves*, in the third a *ewe*, in the fourth a *ram*, in the fifth a *calf*, in the sixth an *ox*, and in the seventh a *child*, which, by heating the statue on the outside, were all *burnt alive together*. I question the whole truth of these statements, whether from Jewish or Christian rabbins. There is no evidence of all this in the sacred writings. And there is but presumptive proof, and that not very strong, that *human* sacrifices were at all offered to Molech by the Jews. The *passing through the fire*, so frequently spoken of, might mean no more than a simple rite of *consecration* to the service of this idol. Probably a kind of *ordeal* was meant, the persons passing *suddenly* through the flame of a large fire, by which, though they might be *burnt* or *scorched*, yet they were neither *killed* nor *consumed*. Or they might have passed *between two large fires*, as a sort of purification. **See Clarke's notes on** “^{<R014>}**Leviticus 20:14**”; and “^{<B1821>}**Leviticus 18:21**”.

Cæsar, in his history of the Gallic war, lib. vi., c. 16, mentions a custom of the Druids similar to this. They made an image of *wickerwork*, inclosed those in it whom they had adjudged to death, and, setting the whole on fire, all were consumed together.

Verse 6. Familiar spirits] See Clarke's notes on "^{<01935>}Leviticus 19:31"; and "^{<02218>}Exodus 22:18".

Verse 9. Curseth his father or his mother] See Clarke's notes on "^{<014812>}Genesis 48:12", and "^{<022012>}Exodus 20:12". He who conscientiously keeps the *fifth* commandment can be in no danger of this judgment. The term **l l qy** *yekallel* signifies, not only to *curse*, but to speak of a person *contemptuously* and *disrespectfully*, to *make light of*; so that all speeches which have a tendency to lessen our parents in the eyes of others, or to render their judgment, piety, &c., suspected and contemptible, may be here included; though the act of *cursing*, or of treating the parent with injurious and opprobrious language, is that which is particularly intended.

Verse 10. Committeth adultery] To what has been said in Clarke's note on "^{<022014>}Exodus 20:14", we may add, that the word *adultery* comes from the Latin *adulterium*, which is compounded of *ad*, *to* or *with*, and *alter*, *another*, or, according to Minshieu, of *ad alterius forum*, he that approaches to *another man's bed*.

Verse 12. They have wrought confusion] See ^{<01810>}Leviticus 18:1-30, and especially Clarke's note on "^{<01816>}Leviticus 18:6".

Verse 14. They shall be burnt with fire] As there are worse crimes mentioned here, (see ^{<03011>}Leviticus 20:11 and ^{<03017>}Leviticus 20:17,) where the delinquent is ordered simply to be *put to death*, or to be *cut off*, it is very likely that the crime mentioned in this verse was not punished by *burning alive*, but by some kind of *branding*, by which they were ever after rendered infamous. I need not add that the original, **wprvy vab** *baesh yishrephu*, may, without violence to its grammatical meaning, be understood as above, though in other places it is certainly used to signify a consuming by fire. But the case in question requires some explanation; it is this: a man marries a wife, and afterward takes his mother-in-law or wife's mother to wife also: now for this offence the text says all three shall be *burnt with fire*, and this is understood as signifying that they shall be *burnt alive*. Now the first wife, we may safely presume, was completely *innocent*, and was legally married: for a man may take to wife the daughter if *single*, or the mother if a *widow*, and in neither of these cases can any blame attach to the man or the party he marries; the crime therefore lies in taking *both*. Either, therefore, they were all branded as *infamous* persons, and this certainly was severe enough in the case of the first wife; or the

FROM the accounts we have of the abominations both of Egypt and Canaan, we may blush for human nature; for wherever it is without cultivation, and without the revelation of God, it is every thing that is vile in *principle* and detestable in *practice*. Nor would any part of the habitable globe materially differ from Egypt and Canaan, had they not that rule of righteousness, the revealed LAW of God, and had not *life* and *immortality* been brought to light by the GOSPEL among them. From these accounts, for which we could easily find parallels in ancient Greece and Italy, we may see the absolute need of a Divine revelation, without which man, even in his best estate, differs little from the *brute*.

LEVITICUS

CHAPTER 21

The priests shall not mourn for the dead, except for near relatives, such as mother, father, son, daughter, and sister if a virgin, 1-4. They shall not shave their heads nor beards, nor make any cuttings in the flesh, because they are holy unto God, 5, 6. A priest shall not marry a woman who is a whore, profane, or divorced from her husband, 7, 8. Of the priest's daughter who profanes herself, 9. The high priest shall not uncover his head, or rend his clothes, 10; nor go in unto a dead body, 11; nor go out of the sanctuary, 12. Of his marriage and off-spring, 13-15. No person shall be made a priest that has any blemish nor shall any person with any of the blemishes mentioned here be permitted to officiate in the worship of God, 16-24.

NOTES ON CHAP. 21

Verse 1. There shall none be defiled for the dead] No priest shall assist in laying out a dead body, or preparing it for interment. Any contact with the dead was supposed to be of a defiling nature, probably because putrefaction had then taken place; and animal putrefaction was ever held in detestation by all men.

Verse 4. A chief man among his people] The word **ל** [**b** *baal* signifies a *master, chief, husband, &c.*, and is as variously translated here. 1. He being a *chief* among the people, it would be improper to see him in such a state of humiliation as mourning for the dead necessarily implies. 2. Though a *husband* he shall not defile himself even for the death of a wife, because the anointing of his God is upon him. But the first sense appears to be the best.

Verse 5. They shall not make baldness] See the note on “^(B1927) Leviticus 19:27”. It is supposed that these things were particularly prohibited, because used superstitiously by the Egyptian priests, who, according to *Herodotus*, shaved the whole body every third day, that there might be no uncleanness about them when they ministered in their temples. This appears to have been a general custom among the heathen. In the book of **Baruch, 6:31**, the priests of Babylon are represented *sitting in their temples, with their clothes rent, and their heads and beards shaven, and having nothing upon their heads*. Every person knows the *tonsure* of the

Catholic priests. Should not this be avoided as an approach to a heathenish custom?

Verse 7. That is **a whore**] A prostitute, though even reclaimed.

Profane] A heathen, or one who is not a cordial believer in the true God.

Put away from her husband] Because this very circumstance might lead to suspicion that the priest and the divorced woman might have been improperly connected before.

Verse 9. She shall be burnt with fire.] Probably not burnt alive, but strangled first, and then burnt afterward. Though it is barely possible that some kind of *branding* may be intended.

Verse 10. He that is **the high priest**] This is the first place where this title is introduced; the title is very emphatic, **l wdgh ^hkh** *hacohen haggadol*, *that priest, the great one*. For the meaning of **^hk** *cohen*, **see the note on “⁴⁰¹⁴¹⁸Genesis 14:18”**. As the chief or high priest was a representative of our blessed Lord, therefore he was required to be especially holy; and he is represented as God’s *king* among the people.

Verse 12. The crown of the anointing oil-is upon him] By his office the priest represented Christ in his *sacrificial* character; by his *anointing*, the *prophetic* influence; and by the crown, the *regal dignity* of our Lord.

Verse 13. He shall take a wife in her virginity.] **hyl wtb** *bethuleyha*. This is a full proof that **hl wtb** *bethulah* is the proper Hebrew term for a *virgin*; from the emphatic root **l tb** *bathal*, to *separate*; because such a person was in her *separate* state, and had never been in any way *united* to man.

Verse 17. Whosoever-hath any blemish, let him not approach to offer the bread of his God.] Never was a wiser, a more rational, and a more expedient law enacted relative to sacred matters. The man who ministers in holy things, who professes to be the interpreter of the will of God, should have nothing in his *person* nor in his *manner* which cannot contribute to render him respectable in the eyes of those to whom he ministers. If, on the contrary, he has any *personal defect*, any thing that may render him contemptible or despicable, his usefulness will be greatly injured, if not entirely prevented. If however a man have received any damage in the

work of God, by persecution or otherwise, his scars are honourable, and will add to his respectability. But if he be received into the ministry with any of the blemishes specified here, he never will and never can have that respect which is essentially necessary to secure his usefulness. Let no man say this is a part of the *Mosaic law*, and we are not bound by it. It is an eternal law, founded on *reason, propriety, common sense*, and *absolute necessity*. The priest, the prophet, the Christian minister, is the representative of *Jesus Christ*; let nothing in his *person, carriage, or doctrine*, be unworthy of the personage he represents. A *deformed person*, though consummate in diplomatic wisdom, would never be employed as an ambassador by any enlightened court, if any fit person, unblemished, could possibly be procured.

Verse 18. A blind man] That is, in *one* eye; for he that was utterly blind could not possibly be employed in such a service. A *flat nose*, like that of an *ape*; so the best versions. *Any thing superfluous*, such as six fingers, six toes, &c.

Verse 19. Broken-footed, or broken-handed] Club-footed, bandy-legged, &c.; or having the ankle, wrist, or fingers dislocated.

Verse 20. Crooked-backed] Hunch-backed or gibbous. A *dwarf*, *qd dak*, a person too *short* or too *thin*, so as to be either particularly observable, or ridiculous in his appearance.

A blemish in his eye] A protuberance on the eye, observable spots or suffusions.

Scurvy, or scabbed] A bad habit of body, evidenced by scorbutic or scrofulous affections.

Stones broken] Is ruptured; an infirmity which would render him incapable of fulfilling the duties of his office, which might be often very fatiguing.

In the above list of blemishes we meet with some that might render the priest *contemptible* in the eyes of men, and be the means of leading them, not only to despise the man, but to despise the *ministry* itself; and we meet with others that would be a very great *impediment* in the discharge of his ministerial duties, and therefore any person thus blemished is by this law precluded from the ministry.

The blemishes here enumerated have been considered by some in an allegorical point of view, as if only referring to the necessity of moral purity; but although *holiness of heart* and *righteousness of life* be essentially necessary in a minister of God, yet an absence of the defects mentioned above is, I fully believe, what God intends here, and for the reasons too which have been already advanced. It must however be granted, that there have been some eminent divines who have been deformed; and some with certain blemishes have been employed in the Christian ministry, and have been useful. The Mosaic rule, however, will admit of but few exceptions, when even examined according to the more extended interpretation of the Christian system.

“The Hebrews say there are in all 120 blemishes which disable the priest-eight in the *head*, two in the *neck*, nine in the *ears*, five in the *brows*, seven in the *eyelids*, nineteen in the *eyes*, nine in the *nose*, nine in the *mouth*, three in the *belly*, three in the *back*, seven in the *hands*, sixteen in the *secrets*, eight in *any part* of the *body*, eight in the *skin*, and seven in the *strength* and in the *breath*.”-Ainsworth. In ancient times, even among heathens, persons of the most respectable appearance were appointed to the priesthood; and the emperor, both among the ancient Greeks and Romans, was both *king* and *priest*. It is reported of *Metellus*, that, having lost an eye in endeavouring to save the *Palladium* from the flames, when the temple of Vesta was on fire, he was denied the priesthood, though he had rendered such an excellent piece of service to the public; yet the public opinion was that a priest who was defective in any member was to be avoided as *ominous*.-See Dodd. “At Elis, in Greece, the judges chose the finest looking man to carry the sacred *vessels* of the deity; he that was next to him in beauty and elegance led the *ox*; and the third in personal beauty, &c., carried the *garlands*, *ribbons*, *wine*, and the other matters used for the sacrifice.”-*Athen*. Deipnisoph., l. xiii., c. 2.

Formerly the Church of England was very cautious in admitting to her ministry those who had gross personal defects; but now we find the *hump-backed*, the *jolt-headed*, *bandy-legged*, *club-footed*, *one-eyed*, &c., priests even of her *high* places. Why do our prelates ordain such?

Verse 23. He shall not go in unto the veil] The priest with a blemish was not permitted to enter into the holy of holies, nor to burn incense, nor to

offer the shew-bread, nor to light the golden candlestick, &c. In short, he was not permitted to perform any essential function of the priesthood.

1. THE great perfection required in the Jewish high priest was intended principally to point out the perfection of that priesthood of which the Jewish was only the type. And yet, as the apostle assures us, that law made nothing perfect, but pointed out that most perfect priesthood and sacrifice by which we draw near to God.

2. As none who had a blemish could enter into the holy of holies, and this holy of holies was a type of the kingdom of God, so nothing that is defiled can enter into heaven; for he gave himself for his Church that he might purify it to himself, and present it at last before the presence of the Divine glory *having neither spot nor wrinkle, nor any such thing*, ~~<B127>~~ **Ephesians 5:27**; a passage which evidently refers to the directions in the preceding verse. Reader, art thou become a *king* and *priest* unto God and the Lamb? and hast thou obtained, or art thou earnestly seeking, that holiness without which thou canst not see the kingdom of heaven?

LEVITICUS

CHAPTER 22

Of the uncleanness of the priests, by which they were prevented from ministering in holy things, 1-5. How they should be cleansed, 6, 7. The priest must not eat of any animal that had died of itself, or was torn by wild beasts, but must keep God's ordinances, 8, 9. No stranger, sojourner, nor hired servant shall eat of the holy things, 10. A servant bought with money may eat of them, 11. Who of the priest's family may not eat of them, 12, 13. Of improper persons who partake of the holy things unknowingly, 14-16. Freewill-offerings, and sacrifices in general, must be without blemish, 17-25. The age at which different animals were to be offered to God, 26, 27. No animal and its young shall be offered on the same day, 28. How the sacrifice of thanks-giving was to be offered, 29, 30. All God's testimonies to be observed, and the reason, 31-33.

NOTES ON CHAP. 22

Verse 2. Speak unto Aaron and to his sons, that they separate themselves] The same subject is continued in this chapter as in the preceding, with this addition, that besides the perfection of the priests, it was indispensably necessary that the sacrifices also should be *perfect*. In the service of God, according to the law, neither an imperfect *offering* nor an imperfect *offerer* could be admitted. What need then of a *mediator* between a *holy* God and *sinful* men! And can we expect that any of our services, however *sincere* and *well-intentioned*, can be accepted, unless offered on that living Altar that sanctifies the gift?

Verse 4. Is a leper, or hath a running issue] See the case of the leper treated at large in the notes on ^{<B130>} **Leviticus 13:1-14:57**; and for other *uncleannesses*, see the notes on ^{<B150>} **Leviticus 15:1-30**.

Verse 10. There shall no stranger eat of the holy thing] For the meaning of the word *stranger*, see the note on ^{<Q143>} **Exodus 12:43**". The Jews suppose that *stranger* here means one who has had his ear pierced, (see the note on ^{<Q2106>} **Exodus 21:6**",) and that *sojourner* means a servant who is to go free on the Sabbatical year. Neither of these was permitted to eat of the holy things, because they were not properly members of the priest's family, and might go out and defile themselves even with the abominations of the heathen; but the servant or slave that was bought with money,

Leviticus 22:10, might eat of these things, because he was the property of the master for ever.

We see that it was lawful, under the Mosaic economy, to have *slaves* under certain restrictions; but these were taken from among the heathen, and instructed in the true religion: hence we find, as in the above case, that they were reckoned as a *part of the priest's own family*, and *treated as such*. They certainly had privileges which did not extend either to *sojourners* or to *hired* servants; therefore their situation was incomparably better than the situation of the slaves under different European governments, of whose souls their pitiless possessors in general take no care, while they themselves venture to profess the Christian religion, and quote the Mosaic law in vindication of their system of slavery. How preposterous is such conduct! and how intolerable!

Verse 13. But if the priest's daughter be a widow-and is returned unto her father's house] A widow in Bengal not unfrequently returns to her father's house on the death of her husband: the union betwixt her and her own family is never so dissolved as among European nations. Thousands of widows in Bengal, whose husbands die before the consummation of marriage, never leave their parents.-WARD.

Verse 14. Then he shall put the fifth part thereof unto it] The holy thing of which he has unknowingly eaten shall be fairly valued, and to this value he shall add one *fifth* more, and give the whole to the priest.

Verse 20. Whatsoever hath a blemish] The same perfection is required in the sacrifice that was required in the priest; see on **Leviticus 22:2**, and the notes on the preceding chapter.

Verse 23. That hath anything superfluous or lacking] The term [wrc *sarua* signifies any thing *extended* beyond the usual size, and the term **cwl q** *kalut* signifies any thing unusually *contracted*; and both mean any monstrosity, whether in *redundance* or *defect*. Such things, it seems, might be offered for a *freewill-offering*, because that was *not* prescribed by the law; God left it to a man's piety and gratitude to offer such additional gifts as he *could*: what the law required was indispensably necessary, because it pointed out the Gospel economy; but he that made a *vow* to offer such a sacrifice as the law had not required, could of course bring an *imperfect* offering. Some contend that the last clause of this verse should be thus read: *If thou offer it either for a freewill-offering, or for a vow, it shall not*

be accepted. It was the opinion of the Jews, and it appears to be correct, that none of these imperfect animals were ever offered on the altar; but the person who made the freewill-offering of *such things as he had*, sold the animal, and gave its *price* for the support of the sanctuary.

Verse 24. Bruised, or crushed, or broken, or cut] That is, no bullock or lamb that is injured in any of the above ways, shall be offered unto the Lord.

Verse 25. Their corruption is in them] Viz., they are *bruised, crushed, broken, &c.*

Verse 27. When a bullock-is brought forth] This is a most unfortunate as well as absurd translation. The creature called an *ox* is a bull *castrated*; surely then a *bullock* was never yet *brought forth*! The original word רַמְוֹ *shor* signifies a bull, a bullock, or indeed any thing of the *neat* kind: here, even common sense required that it should be translated *calf*; and did I not hold myself sacredly bound to print the text of the *common version* with scrupulous exactness, I should translate the former clause of this verse thus, and so enter it into the text: *When a CALF, or a LAMB, or a KID is brought forth*, instead of, *When a bullock, a sheep, or a goat is brought forth*, the absurdity of which is glaring.

Seven days under the dam] In vindication of the propriety of this precept it may be justly asserted, that the flesh of *very young* animals is comparatively innutritive, and that animal food is not sufficiently nourishing and wholesome till the animal has arrived at a certain growth, or acquired the perfection of its nature. There is something brutish in eating the young of *beast* or *fowl* before the *hair* and *hoofs* are perfect in the one, and the *feathers* and *claws* in the other. Before this period their flesh is not good for food. See Clarke's note on "^{<B701>}Leviticus 9:1".

Verse 28. Ye shall not kill it and her young in one day] This precept was certainly intended to inculcate *mercy* and *tenderness* of heart; and so the Jews understood it. When it is necessary to take away the lives of innocent animals for the support of our own, we should do it in such a way as not to blunt our moral feelings; and deplore the necessity, while we feel an express gratitude to God for permission, to do it.

Verse 30. Leave none of it until the morrow] See Clarke's note on "^{<B715>}Leviticus 7:15".

Verse 32. Neither shall ye profane my holy name] God's name is profaned or rendered common when we treat his commands as we often do those of our fellows, when they do not appear to have *self-interest* to recommend them. He therefore profanes God's holy name who does not both *implicitly believe* and *conscientiously obey* all his *words* and all his *precepts*.

I will be hallowed among the children of Israel] The words *children of Israel*, **I arvy ynb beney Yishrael**, which so frequently occur, should be translated either *the descendants* or *posterity of Israel*, or *the people of Israel*. The word children has a tendency to beget a false notion, especially in the minds of young people, and lead them to think that *children*, in the proper sense of the word, i.e., *little ones*, are meant.

Verse 33. Brought you out of the land of Egypt] By such a series of miraculous interferences, *to be your God*-to save you from all *idolatry*, *false* and *superstitious worship*, teach you the right way, lead and support you in it, and preserve you to my eternal kingdom and glory. God, infinite in his own perfections, has no need of his creatures; but they need him; and, as a source of endless felicity, he opens himself to all his intelligent offspring.

LEVITICUS

CHAPTER 23

The feast of the Lord, 1, 2. The Sabbath, 3. The passover and unleavened bread, 4-8. The feast of first-fruits, 9-14. The feast of pentecost, 15-21. Gleanings to be left for the poor, 22. The feast of trumpets, 28-25. The great day of atonement, 26-32. The feast of tabernacles, 33-44.

NOTES ON CHAP. 23

Verse 2. These are my feasts.] The original word *d[wm moad* is properly applied to any solemn anniversary, by which great and important ecclesiastical, political, or providential facts were recorded; see Clarke on “^{<0114>}Genesis 1:14”. Anniversaries of this kind were observed in all nations; and some of them, in consequence of scrupulously regular observation, became *chronological epochs* of the greatest importance in history: the *Olympiads*, for example.

Verse 3. The seventh day is the Sabbath] This, because the first and greatest solemnity, is first mentioned. He who kept not this, in the most religious manner, was not capable of keeping any of the others. The religious observance of the Sabbath stands at the very threshold of all religion. See Clarke’s note on “^{<0113>}Genesis 2:3”.

Verse 5. The Lord’s passover.] See this largely explained in the notes on ^{<0121>}Exodus 12:21-27.

Verse 11. He shalt wave the sheaf] He shall move it to and fro before the people, and thereby call their attention to the work of Divine Providence, and excite their gratitude to God for *preserving to them the kindly fruits of the earth*. See Clarke note on “^{<0227>}Exodus 29:27”, and “^{<0738>}Leviticus 7:38” at end.

Verse 14. Ye shall eat neither bread, nor parched corn, nor green ears] It is right that God, the dispenser of every blessing, should be acknowledged as such, and the *first-fruits* of the field, &c., dedicated to him. Concerning the dedication of the *first-fruits*, see Clarke’s note on “^{<0229>}Exodus 22:29”. *Parched ears* of corn and *green ears, fried*, still

constitute a part, and not a disagreeable one, of the food of the Arabs now resident in the Holy Land. See *Hasselquist*.

Verse 15. Ye shall count unto you-seven Sabbaths] That is, from the *sixteenth* of the *first* month to the *sixth* of the *third* month. These *seven weeks*, called here *Sabbaths*, were to be complete, i.e., the forty-nine days must be finished, and the next day, the fiftieth, is what, from the Septuagint, we call *pentecost*. See Clarke's note on "Lu 6:1".

Verse 22. Neither shalt thou gather any gleaning] See Clarke's note on "^{<B19D>}Leviticus 19:9".

Verse 24. A memorial of blowing of trumpets] This is generally called the *feast of trumpets*; and as it took place on the *first day* of the *seventh month*, *Tisri*, which answers to *September*, which month was the *commencement* of what was called the *civil year*, the feast probably had no other design than to celebrate the commencement of that year, if indeed such a distinction obtained among the *ancient Jews*. See Clarke's note on "^{<D12D>}Exodus 12:2". Some think *creation* began at this time.

Verse 28. A day of atonement] See Clarke's note on "^{<B16D>}Leviticus 16:2", &c., where this subject is largely explained.

Verse 34. The feast of tabernacles] In this solemnity the people left their houses, and dwelt in *booths* or tents made of the branches of *goodly trees* and *thick trees*, (of what kind the text does not specify,) together with *palm-trees* and *willows of the brook*, ^{<R23D>}Leviticus 23:40. And in these they dwelt *seven days*, in commemoration of their forty years' sojourning and dwelling in *tents* in the wilderness while destitute of any fixed habitations. In imitation of this feast among the people of God, the Gentiles had their *feasts of tents*. Plutarch speaks particularly of feasts of this kind in honour of Bacchus, and thinks from the custom of the Jews in celebrating the feast of tabernacles, that they worshipped the god Bacchus, "because he had a feast exactly of the same kind called the *feast of tabernacles*, Σκηνη, which they celebrated in the time of vintage, bringing tables out into the open air furnished with all kinds of fruit, and sitting under tents made of vine branches and ivy."-PLUT. *Symp.*, lib. iv., Q. 6. According to Ovid the feast of *Anna Perenna* was celebrated much in the same way. Some remained in the open air, others formed to themselves *tents* and *booths made of branches of trees*, over which they spread garments, and kept the festival with great rejoicings.

*“Sub Jove pars durat; pauci tentoria ponunt;
 Sunt, quibus e ramis frondea facta easa est.
 Pars sibi pro rigidis calamos statuere columnis;
 Desuper extentas imposuere togas.”*
Ovid, Fast., lib. iii.

Concerning this feast of tabernacles, see **Clarke’s notes on “Joh 7:37”**; and **“Joh 7:38”**; and for the various feasts among the Jews, **See Clarke’s note on “~~Exodus 23:14~~ Exodus 23:14”**.

Verse 40. Boughs of goodly trees] The Jews and many critics imagine the *citron-tree* to be intended, and by *boughs of thick tree* the *myrtle*.

Verse 43. That your generations may know, &c.] By the institution of this feast God had two great objects in view: 1. To perpetuate the wonderful display of his providence and grace in bringing them out of Egypt, and in preserving them in the wilderness. 2. To excite and maintain in them a spirit of gratitude and obedience, by leading them to consider deeply the greatness of the favours which they had received from his most merciful hands.

SIGNAL displays of the mercy, kindness, and providential care of God should be particularly remembered. When we recollect that we deserve nothing at his hands, and that the debt of gratitude is all the debt we can pay, in it we should be cheerful, fervent, and frequent. An ungrateful heart is an unfeeling, unloving, unbelieving, and disobedient heart. Reader, pray to God that he may deliver thee from its influence and its curse.

LEVITICUS

CHAPTER 24

Pure olive oil must be provided for the lamps, 1, 2. Aaron is to take care that the lamps be lighted from evening to morning continually, 3, 4. How the shew-bread is to be made and ordered, 5-8. Aaron and his sons shall eat this bread in the holy place, 9. Of the son of Shelomith, an Israelitish woman, who blasphemed the name, 10, 11. He is imprisoned till the mind of the Lord should be known, 12. He is commanded to be stoned to death, 13,14. The ordinance concerning cursing and blaspheming the Lord, 15,16. The law against murder, 17. The lex talionis, or law of like for like, repeated, 18-21. This law to be equally binding both on themselves and on strangers, 22. The blasphemer is stoned, 23.

NOTES ON CHAP. 24

Verse 2. Pure oil olive] See every thing relative to this ordinance explained on ^{<0273>}**Exodus 27:20, 21.**

Verse 5. Bake twelve cakes] See the whole account of the *shew-bread* in **Clarke's notes on** ^{<0253>}**Exodus 25:30**"; and relative to the table on which they stood, the *golden candlestick* and *silver trumpets* carried in triumph to Rome, see **Clarke's note on** ^{<0253>}**Exodus 25:31**".

Verse 10. The son of an Israelitish woman, whose father was an Egyptian, &c.] This is a very obscure account, and is encumbered with many difficulties.

1. It seems strange that a person proceeding from such an illegal mixture should have been *incorporated* with the Israelites.

2. What the *cause* of the strife between this mongrel person and the Israelitish man was is not even hinted at. The rabbins, it is true, supply in their way this deficiency; they say he was the son of the Egyptian whom Moses slew, and that attempting to pitch his tent among those of the *tribe of Dan*, to which he belonged by his mother's side, ^{<0341>}**Leviticus 24:11**, he was prevented by a person of that tribe as having no right to a station among them who were true Israelites both by father and mother. In consequence of this they say he blasphemed the name of the Lord. But,

3. The sacred text does not tell us *what name* he blasphemed; it is simply said **מִן הַשֵּׁם** *vaiyihkob eth hashshem, he pierced through,* distinguished, explained, or *expressed* the name. (See below, article 10.) As the Jews hold it *impious* to pronounce the name **הוֹשֵׁהוּנָה** *Yehovah*, they always put either **יְהוָה** *Adonai, Lord*, or **מִן הַשֵּׁם** *hashshem, THE NAME*, in the place of it; but in this sense *hashshem* was never used prior to the days of rabbinical superstition, and therefore it cannot be put here for the word *Jehovah*.

4. Blaspheming the name of the Lord is mentioned in ^{<R3416>}**Leviticus 24:16**, and there the proper Hebrew term is used **הוֹשֵׁהוּנָה מִן הַשֵּׁם** *shem Yehovah*, and not the rabbinical **מִן הַשֵּׁם** *hashshem*, as in ^{<R3411>}**Leviticus 24:11**.

5. Of all the manuscripts collated both by Kennicott and Deuteronomy Rossi, not one, either of the *Hebrew* or *Samaritan*, has the word *Jehovah* in this place.

6. Not one of the ancient VERSIONS, Targum of *Onkelos*, *Hebræo-Samaritan*, *Samaritan version*, *Syriac*, *Arabic*, *Septuagint*, or *Vulgate Latin*, has even attempted to supply the sacred name.

7. *Houbigant* supposes that the Egypto-Israelitish man did not use the name of the true God at all, but had been swearing by one of his country gods; and if this was the case the mention of the name of a *strange god* in the camp of Israel would constitute a very high crime, and certainly expose to the punishment mentioned in ^{<R3414>}**Leviticus 24:14**.

8. Probably the word **מִן הַשֵּׁם** *hashshem* was the proper name of some Egyptian deity.

9. The fifteenth verse seems to countenance the supposition that the god whose name was produced on this occasion was not the true God, for it is there said, *whosoever curseth his god, מִן הַשֵּׁם אֱלֹהֵי אִי, shall bear his sin*-shall have the punishment due to him as an *idolater*; but *he that blasphemeth the name of the LORD, הוֹשֵׁהוּנָה מִן הַשֵּׁם* *shem Yehovah, shall surely be put to death*-when he blasphemeth the name (**מִן הַשֵּׁם** *shem*) he shall die, ^{<R3416>}**Leviticus 24:16**.

10. The verb **בָּקַע** *nakab*, which we translate *blaspheme*, signifies to pierce, bore, make hollow; also to EXPRESS or DISTINGUISH by NAME; see

^{<3610>}Isaiah 62:2; ^{<0017>}Numbers 1:17; ^{<131231>}1 Chronicles 12:31; 16:41; 28:15; or, as the Persian translator has it, [Persian] *sherah kerd, mir an nam, he expounded or interpreted the name*. Hence all that we term *blasphemy* here may only signify the *particularizing some false god*, i.e., *naming him by his name*, or imploring his aid as a helper, and when spoken of the true God it may signify using that sacred name as the idolaters did the names of their idols. On *blaspheming God*, and the nature of *blasphemy*, see Clarke's notes on "^{<4003>}Matthew 9:3".

In whatever point of view we consider the relation which has been the subject of this long note, one thing is sufficiently plain, that he who speaks irreverently of God, of his *works*, his *perfections*, his *providence*, &c., is destitute of every moral feeling and of every religious principle, and consequently so dangerous to society that it would be criminal to suffer him to be at large, though the longsuffering of God may lead him to repentance, and therefore it may be consistent with mercy to preserve his life.

Verse 14. Lay their hands upon his head] It was by this ceremony that the people who heard him curse bore their public testimony in order to his being fully convicted, for without this his punishment would not have been lawful. By this ceremony also they in effect said to the man, *Thy blood be upon thy own head*.

Verse 15. Whosoever curseth his God] *wyhl a l l qy yekallel Elohaiiv*, he who makes *light* of him, who does not treat him and sacred things with due reverence, *shall bear his sin*-shall have the guilt of this transgression imputed to him, and may expect the punishment.

Verse 16. Blasphemeth the name of the Lord] *hwby μν bqnw venokeb shem Yehovah*, he who *pierces, transfixes*, or, as some translate it, *expounds*, the name of Jehovah; see Clarke's note on "^{<132410>}Leviticus 24:10". This being the name by which especially the Divine Essence was pointed out, it should be held peculiarly sacred. We have already seen that the Jews never pronounce this name, and so long has it been disused among them that the true pronunciation is now totally lost; See Clarke on the word JEHOVAH, "^{<4003>}Exodus 6:3".

Verse 17. He that killeth any man] Blasphemy against God, i.e., speaking *injuriously* of his name, his attributes, his government, and his revelation, together with murder, is to be punished with death: he that

blasphemes God is a curse in society, and he who takes away, wilfully and by malicious intent, the life of any man, should certainly be put to death. In this respect God has absolutely required that life shall go for life.

Verse 20. Breach for breach] This is a repetition of the *lex talionis*, which see explained, Clarke's note "⁶⁻¹⁰²¹²Exodus 21:24".

Verse 22. Ye shall have one manner of law, as well for the stranger as for one of your own country] Equal laws, where each individual receives the same protection and the same privileges, are the boast only of a *sound political constitution*. He who *respects* and *obeys* the laws has a *right to protection* and *support*, and his person and property are as sacred in the sight of justice as the person and property of the prince. He who *does not obey* the laws of his country forfeits all right and title to protection and privilege; his own actions condemn him, and justice takes him up on the evidence of his own transgressions. He who does what is right need not *fear the power* of the civil magistrate, for he holds the sword only to punish *transgressors*. Universal obedience to the laws is the duty of every citizen; none can do more, none should do less: therefore each individual in a well regulated state must have *equal rights* and *privileges* in every thing that relates to the safety of his person, and the security of his property. Reader, such was the *Mosaic code*; such IS the BRITISH CONSTITUTION.

Verse 23. And stone him with stones.] We are not to suppose that the culprit was exposed to the unbridled fury of the thousands of Israel; this would be *brutality*, not *justice*, for the very worst of tempers and passions might be produced and fostered by such a procedure. The Jews themselves tell us that their manner of stoning was this: they brought the condemned person without the camp, because his crime had rendered him *unclean*, and whatever was unclean must be put *without the camp*. When they came within four cubits of the place of execution, they stripped the criminal, if a man, leaving him nothing but a cloth about the waist. The place on which he was to be executed was elevated, and the witnesses went up with him to it, and laid their hands upon him, for the purposes mentioned ¹⁰²¹⁴**Leviticus 24:14**. Then one of the witnesses struck him with a stone upon the loins; if he was not killed with that blow, then the witnesses took up a great stone, as much as two men could lift, and threw it upon his breast. This was the *coup de grace*, and finished the tragedy. When a man was stoned by the *mob*, then brutal rage armed every man, justice was set aside, and the *will* and *fury* of the people were law, judge, jury, and executioner. Such

disgraceful stonings as these were, no doubt, frequent among the Jews. See *Calmet's Dict.*, article STONING, and *Ainsworth* on this place.

WHAT the crime of Shelomith's son was, we cannot distinctly say; doubtless it was some species of blasphemy: however, we find it was a new and unprecedented case; and as there was no law by which the quantum of guilt could be ascertained, nor consequently the degree of punishment, it was necessary to consult the great Lawgiver on the occasion; the man was therefore secured till the mind of the Lord should be known. Moses, no doubt, had recourse to the tabernacle, and received the directions afterward mentioned from Him who dwelt between the cherubim. In what way the answer of the Lord was communicated we know not, (probably by *Urim* and *Thummim*,) but it came in such a manner as to preclude all doubt upon the subject: the man was declared to be guilty, and was sentenced to be stoned to death; and on this occasion a law is made relative to blasphemy in general. However sinful the *Jews* might have been at this time, we have reason to believe they did not take the name of the Lord in vain, and blasphemy was not known among them. But what shall we say of *Christians*, so called, whose mouths are full of cursing and bitterness? Were every blasphemer among us to be stoned to death, how many of the people would fall in every corner of the land! God is longsuffering; may this lead them to repentance! We have excellent laws against all profaneness, but, alas, for our country! they are not enforced; and he who attempts to put the laws in force against profane swearers, Sabbath breakers, &c., is considered a litigious man, and a disturber of the peace of society. Will not God visit for these things? This is not only *contempt of God's holy word and commandments*, but rebellion against the *laws*.

LEVITICUS

CHAPTER 25

The law concerning the Sabbatical or seventh year repeated, 1-7. The law relative to the jubilee, or fiftieth year, and the hallowing of the fiftieth, 8-12. In the year of jubilee every one to return unto his possessions, 13. None to oppress another in buying and selling, 14. Purchases to be rated from jubilee to jubilee, according to the number of years unexpired, 15-17. Promises to obedience, 18,19. Promises relative to the Sabbatical year, 20-22. No inheritance must be finally alienated, 23, 24. No advantage to be taken of a man's poverty in buying his land, 25-28. Ordinances relative to the selling of a house in a walled city, 29, 30; in a village, 31. Houses of the Levites may be redeemed at any time, 32, 33. The fields of the Levites in the suburbs must not be sold, 34. No usury to be taken from a poor brother, 35-38. If an Israelite be sold to an Israelite, he must not be obliged to serve as a slave, 39, but be as a hired servant or as a sojourner, till the year of jubilee, 40, when he and his family shall have liberty to depart, 41; because God claims all Israelites as his servants, having redeemed them from bondage in Egypt, 42, 43. The Israelites are permitted to have bond-men and bond-women of the heathens, who, being bought with their money, shall be considered as their property, 44-46. If an Israelite, grown poor, be sold to a sojourner who has waxed rich, he may be redeemed by one of his relatives, an uncle or uncle's son, 47-49. In the interim between the jubilees, he may be redeemed; but if not redeemed, he shall go free in the jubilee, 50-54. Obedience enforced by God's right over them as his servants, 55.

NOTES ON CHAP. 25

Verse 2. The land keep a Sabbath] See this ordinance explained, see **Clarke's note on “^{<0231b>}Exodus 23:11”**. It may be asked here: if it required all the annual produce of the field to support the inhabitants, how could the people be nourished the seventh year, when no produce was received from the fields? To this it may be answered, that God sent his blessing in an especial manner on the *sixth year*, (see ^{<0231b>}**Leviticus 25:21, 22.**) and it brought forth fruit for *three years*. How astonishing and convincing was this miracle! Could there possibly be any deception here? NO! The miracle speaks for itself, proves the Divine authenticity of the law, and takes every prop and stay from the system that wishes to convict the Mosaic ordinances of imposture. See ^{<0231b>}**Exodus 23:11**. It is evident from this that the Mosaic law must have had a Divine origin, as no man in his senses, without God's authority, could have made such an ordinance as this; for

the *sixth* year, from its promulgation, would have amply refuted his pretensions to a Divine mission.

Verse 8. Thou shalt number seven Sabbaths of years] This seems to state that the jubilee was to be celebrated on the *forty-ninth year*; but in ^{<R2510>}**Leviticus 25:10, 11** it is said, *Ye shall hallow the fiftieth year, and, A jubilee shall this fiftieth year be.* Probably in this verse Moses either includes the preceding jubilee, and thus with the *forty-ninth* makes up the number *fifty*; or he speaks of *proclaiming* the jubilee on the *forty-ninth*, and celebrating it on the *fiftieth* year current. Some think it was celebrated on the *forty-ninth* year, as is stated in ^{<R2518>}**Leviticus 25:8**; and this prevented the *Sabbatical* year, or seventh year of rest, from being confounded with the jubilee, which it must otherwise have been, had the celebration of this great solemnity taken place on the *fiftieth* year; but it is most likely that the *fiftieth* was the real jubilee.

Verse 11. A jubilee shall that fiftieth year be] The literal meaning of the word *jubilee*, **יובל** *yobel* in *Hebrew*, and **יובל** *yobil* in the *Samaritan*, has not been well ascertained. *Josephus* and the *rabbins* have caused many to err; the former says the word signifies *liberty*; **ελευθεριαν δε σημαίνει τουνομα**, *Antiq.*, l. 3, cap. 12, edit. Haverc., vol. 1., p. 184; but the word *liberty* signifies rather the *intention* of the *institution*, than the meaning of the *Hebrew term*. The *rabbins* say it signifies a *ram's horn*, because the trumpets which were used in proclaiming this solemnity were made out of *ram's horns*. This meaning is adopted in a few places in our *translation*, but none of the ancient versions acknowledge this sense of the term, the *Chaldee* excepted. Some derive it from **יב** *yabal*, *to bring, carry away*, because the *Israelites* at this time *carried away* the right of repossessing their inheritances which had been forfeited or alienated. The most natural derivation is from **יב** *yobwh* *hobil*, *to cause to bring back, or recall*, because estates, &c., which had been alienated, were then *brought back* to their primitive owners. This was a wise and excellent institution, but appears to have been little regarded by the *Jews* after the *Babylonish captivity*. Indeed, it is not mentioned under the second temple, and the observance must have ceased among the *Jews* when they were brought under a foreign yoke.

The jubilee seems to have been typical, 1. Of the great time of release, the Gospel dispensation, when all who believe in Christ Jesus are redeemed from the bondage of sin-repossess the favour and image of God, the only

inheritance of the human soul, having all debts cancelled, and the *right* of inheritance restored. To this the prophet Isaiah seems to allude, ^{<23613>}**Isaiah 26:13**, and particularly ^{<23610>}**Isaiah 61:1-3**. 2. Of the general resurrection. “It is,” says Mr. Parkhurst, “a lively prefiguration of the grand consummation of time, which will be introduced in like manner by the *trump of God*, ^{<4152>}**1 Corinthians 15:52**, when the children and heirs of God shall be delivered from all their forfeitures, and restored to the eternal *inheritance* allotted to them by their Father; and thenceforth rest from their labours, and be supported in life and happiness by what the field of God shall supply.”

It is worthy of remark that the jubilee was not proclaimed till the tenth day of the seventh month, *on the very day* when the great *annual atonement* was made for the sins of the people; and does not this prove that the great *liberty* or *redemption* from thralldom, published under the Gospel, could not take place till the great *Atonement*, the sacrifice of the Lord Jesus, had been offered up? See ^{<1820>}**Leviticus 25:9**.

Verse 14. Ye shall not oppress one another] Ye shall take no advantage of each other’s *ignorance* either in *buying* or *selling*; for he that buys an article at *less* than it is worth, or sells one for *more* than it is worth, taking advantage in both cases of the *ignorance* of the *vender* or *buyer*, is no better than a *thief*, as he actually robs his neighbour of as much property as he has *bought* the article at *below* or *sold* it *above* its current value.

Verse 15. According to the number of years] The purchases that were to be made of lands were to be regulated by the number of years unelapsed of the current jubilee. This was something like buying the unexpired term of a lease among us; the purchase is always regulated by the *number of years* between the time of purchase and the expiration of the term.

Verse 20. What shall we eat the seventh year?] A very natural question, which could only be laid at rest by the sovereign promise in the next verse: *I will COMMAND my BLESSING upon you in the sixth year, and it shall bring forth fruit for THREE YEARS*. See Clarke on ^{<1820>}“**Leviticus 25:2**”.

Verse 23. The land shall not be sold for ever-the land is mine] As God in a miraculous manner gave them possession of this land, they were therefore to consider themselves merely as *tenants* to him; and on this ground *he*, as the great landholder or lord of the soil, prescribes to them all the conditions on which they shall hold it. This one circumstance was

peculiarly favourable to their advancement in religion, in righteousness, and true holiness; for feeling that they had nothing which they could call their *own* upon earth, they must frequently, by this, be put in mind of the necessity of having a permanent dwelling in the heavenly inheritance, and of that preparation without which it could not be possessed.

Verse 25. Any of his kin come to redeem it] The land that was sold might be redeemed, in the interim between jubilee and jubilee, by the *former owner* or by one of his *kinsmen* or *relatives*. This *kinsman* is called in the text **לִאֲגוֹל** or *redeemer*; and was not this a lively emblem of the redemption of man by Christ Jesus? That *he* might have a *right* to redeem *man*, he took upon him *human nature*, and thus became a *kinsman* of the great family of the human race, and thereby *possessed the right of redeeming* that fallen nature of which he took part, and of *buying back* to man that *inheritance* which had been *forfeited* by transgression.

Verse 29. Sell a dwelling house in a walled city] A very proper difference is put between houses in a *city* and houses in the *country*. If a man sold his house in the *city*, he might redeem it any time in the course of a *year*; but if it were not redeemed within that time, it could no more be redeemed, nor did it go out even in the jubilee. It was not so with a house in the *country*; such a house might be redeemed during any part of the interim; and if not redeemed, must go out at the jubilee. The reason in both cases is sufficiently evident; the house in the city might be built for purposes of *trade* or *traffic* merely, the house in the country was built on or attached to the *inheritance* which God had divided to the respective families, and it was therefore absolutely necessary that the same law should apply to the *house* as to the *inheritance*. But the same necessity did not hold good with respect to the house in the city: and as we may presume the house in the city was merely for the purpose of *trade*, when a man bought such a house, and got his business *established* there, it would have been very inconvenient for him to have removed; but as it was possible that the former owner might have sold the house *rashly*, or through the *pressure of some very urgent necessity*, a *year* was allowed him, that during that time he might have leisure to reconsider his rash act, or so to get through his pressing necessity as to be able to get back his dwelling. This time was sufficiently *long* in either of the above cases; and as such occurrences might have been the cause of his selling his house, it was necessary that he might have the opportunity of redeeming his pledge. Again, as the purchaser, having bought the house merely for the purpose of *trade*,

manufacture, &c., must have been at great pains and expense to fit the place for his work, and establish his business, in which himself, his children, and his children's children, were to labour and get their bread; hence it was necessary that he should have some *certainty* of permanent possession, without which, we may naturally conjecture, no such purchases ever would be made. This seems to be the simple reason of the law in both cases.

Verse 32. The cities of the Levites] The law in this and the following verses was also a very wise one. A *Levite* could not ultimately sell his house: if sold he could redeem it at any time in the interim between the two jubilees; but if not redeemed, it must go out at the following jubilee. And why? "Because Moses framed his laws so much in favour of the *priesthood*, that they had *peculiar* privileges?" &c. Just the reverse: they were so far from being peculiarly favoured that they had no *inheritance* in Israel, only their *cities*, to dwell in: and because their *houses* in these cities were the whole that they could call their own, therefore these houses could not be ultimately alienated. All that they had to live on besides was from that most precarious source of support, the freewill-offerings of the people, which depended on the prevalence of pure religion in the land.

Verse 36. Take thou no usury of him] Usury, at present, signifies unlawful interest for money. Properly, it means the *reward* or *compensation* given for the use of a thing, but is principally spoken of *money*. For the definition of the original term, **See Clarke's note on** "^{<10225>}**Exodus 22:25**".

Verse 42. For they are my servants] As God redeemed every Israelite out of Egyptian bondage, they were therefore to consider themselves as his property, and that consequently they should not alienate themselves from him. It was in being his *servants*, and devoted to his work, that both their religious and political service consisted. And although their *political* liberty might be lost, they knew that their spiritual liberty never could be forfeited except by an utter alienation from God. God therefore claims the same right to their persons which he does to their lands; **See Clarke's note on** "^{<10252>}**Leviticus 25:23**".

Verse 43. Thou shalt not rule over him with rigour] What is rigorous service? "Service which is not *determined*, and service whereof *there is no need*." This is the definition given by the Jews; but much more is implied in this command than is expressed here. Labour beyond the person's strength, or labour too long continued, or in unhealthy or uncomfortable places and

circumstances, or without sufficient food, &c., is *labour exacted with rigour*, and consequently inhuman; and this law is made, not for the Mosaic dispensation and the Jewish people, but for every dispensation and for every people under heaven.

Verse 50. The price of his sale shall be, &c.] This was a very equitable law, both for the sojourner to whom the man was sold, and to the Israelite who had been thus sold. The Israelite might redeem himself, or one of his kindred might redeem him; but this must not be done to the prejudice of his master, the sojourner. They were therefore to reckon the years he must have served from that time till the jubilee; and then, taking the current wages of a servant per year at that time, multiply the remaining years by that sum, and the aggregate was the sum to be given to his master for his redemption. The Jews hold that the kindred of such a person were bound, if in their power, to redeem him, lest he should be swallowed up among the heathen; and we find, from ^{<1688>}**Nehemiah 5:8**, that this was done by the Jews on their return from the Babylonish captivity: *We, after our ability, have redeemed our brethren the Jews, who were sold unto the heathen.*

Verse 55. For unto me the children of Israel are servants] The *reason* of this law we have already seen, (See Clarke on "^{<1654>}**Leviticus 25:42**",) but we must look farther to see the great *end* of it. The Israelites were a *typical* people; they represented those under the Gospel dispensation who are children of God by faith in Christ Jesus. But these last have a peculiarity of blessing: they are not merely *servants*, but they are **SONS**; though they also *serve God*, yet it is in the *newness of the spirit*, and not in the *oldness of the letter*. And to this difference of state the apostle seems evidently to allude, ^{<1646>}**Galatians 4:6**, &c.: *And because ye are SONS, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father. Wherefore thou art no more a SERVANT, but a SON; and if a SON, then an HEIR of God through Christ*; genuine believers in Christ not being heirs of an *earthly* inheritance, nor merely of a *heavenly* one, for they are heirs of God. God himself therefore is *their* portion, without whom even *heaven* itself would not be a state of consummate blessedness to an immortal spirit.

THE jubilee was a wonderful institution, and was of very great service to the *religion, freedom, and independence* of the Jewish people. "The motive of this law," says Calmet, "was to prevent the rich from oppressing the poor, and reducing them to perpetual slavery; and that they should not get possession of all the lands by way of purchase, mortgage, or, lastly,

usurpation. That *debts* should not be multiplied too much, lest thereby the poor should be entirely ruined; and that *slaves* should not continue always, they, their wives and children, in *servitude*. Besides, Moses intended to preserve, as much as possible, personal liberty, an equality of property, and the regular order of families, among the Hebrews. Lastly, he designed that the people should be strongly attached to their country, lands, and inheritances; that they should have an affection for them, and consider them as estates which descended to them from their ancestors which they were to leave to their posterity, without any fear of their going ultimately out of their families.”

But this institution especially pointed out the redemption of man by Christ Jesus: 1. Through him, he who was in debt to God’s justice had his debt discharged, and his sin forgiven. 2. He who sold himself for naught, who was a bondslave of sin and Satan, regains his liberty and becomes a son of God through faith in his blood. 3. He who by transgression had forfeited all right and title to the kingdom of God, becomes an heir of God, and a joint heir with Christ. Heaven, his forfeited inheritance, is restored, for the kingdom of heaven is *open to all believers*; and thus, redeemed from his debt, restored to his liberty, united to the heavenly family, and re-entitled to his inheritance, he goes on his way rejoicing, till he enters the paradise of his Maker, and is for ever with the Lord. Reader, hast thou applied for this redemption? Does not the trumpet of the jubilee, the glad tidings of salvation by Christ Jesus, sound in the land? Surely it does. Why then continue a *bond-slave of sin*, a child of wrath, and an heir of hell, when such a salvation is offered unto thee without money and without price? O suffer not this provision to be made ultimately in vain for *thee*! For what art thou advantaged if thou gain the whole *world* and lose thy *soul*?

LEVITICUS

CHAPTER 26

Idolatry forbidden, 1. The Sabbath to be sanctified, 2, 3. Promises to obedience, of fruitful fields, plentiful harvests, and vintage, 4, 5. Of peace and security, 6. Discomfiture of their enemies, 7-9. Of abundance, 10. Of the Divine presence, 11-13. Threatenings against the disobedient, 14, 15. Of terror and dismay, 16. Their enemies shall prevail against them, 17, 18. Of barrenness, 19, 20. Of desolation by wild beasts, 21, 22. And if not humbled and reformed, worse evils shall be inflicted upon them, 23, 24. Their enemies shall prevail, and they shall be wasted by the pestilence, 25, 26. If they should still continue refractory they shall be yet more sorely punished, 27, 28. The famine shall so increase that they shall be obliged to eat their own children, 29. Their carcasses shall be cast upon the carcasses of their idols, 30. Their cities shall be wasted, and the sanctuary desolated, 31; the land destroyed, 32, themselves scattered among their enemies, and pursued with utter confusion and distress, 33-39. If under these judgments they confess their sin and return to God, he will remember them in mercy, 40-43; Visit them even in the land of their enemies, 44; and remember his covenant with their fathers, 45. The conclusion, stating these to be the judgments and laws which the Lord made between himself and the children of Israel in Mount Sinai, 46.

NOTES ON CHAP. 26

Verse 1. Ye shall make you no idols] See Clarke's note on "~~<02104>~~ Exodus 20:4", and see Clarke's notes on "~~<012818>~~ Genesis 28:18"; "~~<012819>~~ Genesis 28:19", concerning consecrated stones. Not only idolatry in general is forbidden here, but also the *superstitious use* of innocent and lawful things. Probably the stones or pillars which were first set up, and anointed by holy men in commemoration of signal interpositions of God in their behalf, were afterward abused to idolatrous and superstitious purposes, and therefore prohibited. This we know was the case with the brazen serpent, ~~<121804>~~ **2 Kings 18:4.**

Verse 3. If ye walk in my statutes] For the meaning of this and similar words used in the law, See Clarke's note on "~~<03515>~~ Leviticus 26:15".

Verse 4. Rain in due season] What in Scripture is called the *early* and the *latter* rain. The first fell in Palestine at the commencement of *spring*, and the latter in *autumn*.-*Calmet*.

Verse 5. Your threshing shall reach unto the vintage] According to Pliny, *Hist. Nat.*, l. xviii., c. 18, the Egyptians reaped their barley six months, and their oats seven months, after seed time; for they sowed all their grain about the end of summer, when the overflowings of the Nile had ceased. It was nearly the same in Judæa: they sowed their corn and barley towards the end of autumn, and about the month of October; and they began their barley-harvest after the *passover*, about the middle of March; and in one month or six weeks after, about *pentecost*, they began that of their wheat. After their wheat-harvest their vintage commenced. Moses here leads the Hebrews to hope, if they continued faithful to God, that between their harvest and vintage, and between their vintage and seed-time, there should be no interval, so great should the abundance be; and these promises would appear to them the more impressive, as they had just now come out of a country where the inhabitants were obliged to remain for nearly three months shut up within their cities, because the Nile had then inundated the whole country. See *Calmet*.

“This is a nervous and beautiful promise of such entire plenty of corn and wine, that before they could have *reaped* and *threshed* out their *corn* the *vintage* should be ready, and before they could have *pressed out their wine* it would be time to *sow again*. The Prophet Amos, ^{<40913>} **Amos 9:13** expresses the same blessing in the same manner: *The ploughman shall overtake the reaper, and the treader of grapes him who soweth seed.*”-Dodd.

Verse 11. I will set my tabernacle among you] This and the following verse contain the grand promise of the *Gospel dispensation*, viz. the *presence, manifestation, and indwelling of God* in human nature, and his constant in dwelling in the souls of his followers. So ^{<40114>} **John 1:14** the WORD was made flesh, **καὶ ἐσκήνωσεν ἐν ἡμῖν**, and MADE HIS TABERNACLE among us. And to this promise of the law St. Paul evidently refers, ^{<40616>} **2 Corinthians 6:16-18** and ^{<40701>} **2 Corinthians 7:1**

Verse 15. If ye shall despise my statutes-abhor my judgments] As these words, and others of a similar import, which point out different properties of the revelation of God, are frequently occurring, I Judge it best to take a general view of them, once for all, in this place, and show how they differ among themselves, and what property of the Divine law each points out.

1. STATUTES. **tqj** *chukkoth*, from **qj** *chak*, to *mark out, define, &c.* This term seems to signify the things which God has *defined, marked, and traced out*, that men might have a perfect copy of pure conduct always before their eyes, to teach them how they might walk *so* as to please him in all things, which they could not do without such instruction as God gives in his word, and the help which he affords by his Spirit.

2. JUDGMENTS. **mycpv** *shephatim*, from **cpv** *shaphat*, to *distinguish, regulate, and determine*; meaning those things which God has *determined* that men shall pursue, by which their whole conduct shall be *regulated*, making the proper *distinction* between virtue and vice, good and evil, right and wrong, justice and injustice; in a word, between what is proper to be *done*, and what is proper to be left *undone*.

3. COMMANDMENTS. **twxm** *mitsvoth*, from **hwx** *tsavah*, to *command, ordain, and appoint, as a legislator*. This term is properly applied to those parts of the law which contain the *obligation* the people are under to act according to the *statutes, judgments, &c.*, already established, and which prohibit them by penal sanctions from acting contrary to the laws.

4. COVENANT. **tyrb** *berith*, from **rb** *bar*, to *clear, cleanse, or purify*; because the *covenant*, the whole system of revelation given to the Jews, was intended to *separate* them from all the people of the earth, and to make them *holy*. *Berith* also signifies the *covenant-sacrifice*, which *prefigured* the atonement made by Christ for the sin of the world, by which he *purifies* believers unto himself, and makes them a *peculiar people, zealous of good works*. Besides those *four*, we may add the following, from other places of Scripture.

5. TESTIMONIES. **twd[** *edoth*, from **d[** *ad, beyond, farther, besides*; because the whole ritual law referred to something *farther on* or *beyond* the Jewish dispensation, even to that sacrifice which in the fulness of time was to be offered for the sins of men. Thus all the sacrifices, &c., of the Mosaic law *referred to Christ*, and bore testimony to him *who was to come*.

6. ORDINANCES. **twrmvm** *mishmaroth*, from **rmv** *shamar*, to *guard, keep safe, watch over*; those parts of Divine revelation which exhorted men to *watch their ways, keep their hearts*, and promised them, in consequence, the continual *protection* and blessing of God their Maker.

7. PRECEPTS. **pydwwq** *pikkudim*, from **dqp** *pakad*, to *overlook, take care or notice of, to visit*; a very expressive character of the Divine testimonies, the *overseers* of a man's conduct, those who *stand by* and *look on* to see whether he acts according to the commands of his Master; also the *visitors*, because God's precepts are suited to all the circumstances of human life; some are applicable in adversity, others in prosperity; some in times of temptation and sadness, others in seasons of spiritual joy and exultation, &c., &c. Thus they may be said to *overlook* and *visit* man in all times, places, and circumstances.

8. TRUTH. **tma** *emeth*, from **μα** *am*, to *support, sustain, confirm*; because God is *immutable* who has promised, threatened, commanded, and therefore all his promises, threatenings, commandments, &c., are *unalterable* and *eternal*. Error and falsity promise to *direct* and *sustain*, but they *fail*. God's word is *supported* by his own *faithfulness*, and it *supports* and *confirms* them who conscientiously believe it.

9. RIGHTEOUSNESS. **hqdx** *tsedakah*, from **qdx** which, though not used as a *verb* in the Hebrew Bible, seems to convey, from its use as a *noun*, the idea of *giving just weight* or *good measure*, see ^{<B1926>}**Leviticus 19:36**. This is one of the characters which is attributed to the revelation God makes of himself; (see ^{<1939137>}**Psalms 119:137-144**;) and by this the *impartiality* of the Divine testimonies is pointed out. God gives to all their *due*, and his word *distributes* to every man according to his state, circumstances, talents, graces, &c.; to none *too much*, to none *too little*, to all *enough*.

10. WORD of JEHOVAH. **hwhy rbd** *debar Yehovah*, from **rbd**, *dabar*, to *drive, lead, bring forward*, hence to *bring forward*, or *utter one's sentiments*; so the word of God is what God has *brought forth to man* from his own mind and counsel; it is a perfect *similitude* of his own *righteousness, holiness, goodness, and truth*. This Divine law is sometimes expressed by:-

11. **hrma imrah**, *speech* or *word*, variously modified from **rma** *amar*, to *branch out*, because of the interesting *details* into which the word of God enters in order to instruct man and make him wise unto salvation, or, as the apostle expresses it, "God, who at sundry times, and in divers manners, spake unto the fathers by the prophets," **πολυμερως και πολυτροπως**, in *many distinct parcels*, and by *various tropes or figures*; a curious and elegant description of Divine revelation; ^{<8001>}**Hebrews 1:1**.

12. All these collectively are termed the LAW **hrwt torah**, or **hwby trwt torath Yehovah**, the *law of the Lord*, from **hry yarah**, to *direct, set straight and true, as stones in a building, to teach and instruct*, because this whole system of Divine revelation is calculated to *direct* men to the attainment of present and eternal felicity, to *set them right* in their notions concerning the supreme God, to *order and adjust them* in the several departments of civil and religious society, and thus to *teach and instruct* them in the knowledge of themselves, and in the true knowledge of God. Thus those who receive the truth become the *city* of the living God—the temple of the Most High, *built together* for a habitation of God through the Spirit. To complete this description of the word *law*, See Clarke’s note on “^{<02124>}**Exodus 12:49**”, where other properties of the law of God are specified.

Verse 16. I will even appoint over you terror, &c.] How dreadful is this curse! A whole train of evils are here *personified* and appointed to be the governors of a disobedient people. *Terror* is to be one of their keepers. How awful a state! to be continually under the influence of dismay, feeling indescribable evils, and fearing worse! *Consumption*, **tpj v shachepheth**, generally allowed to be some kind of *atrophy* or *marasmus*, by which the flesh was consumed, and the whole body dried up by *raging fever* through lack of sustenance. See Clarke’s note on “^{<08116>}**Leviticus 11:16**”. How circumstantially were all these threatenings fulfilled in this disobedient and rebellious people! Let a *deist* read over this chapter and compare it with the state of the Jews since the days of Vespasian, and then let him doubt the authenticity of this word if he can.

Verse 22. I will also send wild beasts among you] God fulfilled these threatenings at different times. He sent *fiery* SERPENTS among them, ^{<02106>}**Numbers 21:6**; LIONS, ^{<12175>}**2 Kings 17:25**; BEARS, ^{<12124>}**2 Kings 2:24**, and threatened them with total desolation, so that their land should be overrun with *wild beasts*, &c., see ^{<20517>}**Ezekiel 5:17**. “Spiritually,” says Mr. Ainsworth, “these are *wicked rulers and tyrants* that kill and spoil, ^{<10815>}**Proverbs 28:15**; ^{<20708>}**Daniel 7:3-6**; ^{<09013>}**Psalms 80:13**; and *false prophets* that devour souls, ^{<10715>}**Matthew 7:15**; ^{<06130>}**Revelation 13:1**, &c. So the prophet, speaking of their punishment by *tyrants*, says: A LION *out of the forest shall slay them*; a WOLF *of the evening shall spoil them*; a LEOPARD *shall watch over their cities*; every one that goeth out thence *shall be torn to pieces, because their transgressions be many*. And of their

prophets it is said: *O Israel, thy prophets are like FOXES in the deserts,*
 <36130> **Ezekiel 13:4;** <240817> **Jeremiah 8:17; 15:3.**”

Verse 26. Ten women shall bake your bread in one oven] Though in general every family in the East bakes its own bread, yet there are some *public bakehouses* where the bread of several families is baked at a certain price. Moses here foretells that the desolation should be so great and the want so pressing that there should be many *idle hands* to be employed, many mouths to be fed, and very little for each: *Ten women shall bake your bread in one oven, &c.*

Verse 29. Ye shall eat the flesh of your sons, &c.] This was literally fulfilled at the siege of Jerusalem. Josephus, *WARS of the Jews*, book vii., chap. ii., gives us a particular instance in dreadful detail of a woman named *Mary*, who, in the extremity of the famine during the siege, killed her sucking child, roasted, and had eaten part of it when discovered by the soldiers! See this threatened, <24900> **Jeremiah 19:9.**

Verse 34. Then shall the land enjoy her Sabbaths] This Houbigant observes to be a historical truth.—“From Saul to the Babylonish captivity are numbered about *four hundred and ninety years*, during which period there were *seventy Sabbaths* of years; for 7, multiplied by 70, make 490. Now the Babylonish captivity lasted *seventy years*, and during that time the land of Israel *rested*. Therefore the land rested just *as many years* in the Babylonish captivity, as it *should have rested Sabbaths* if the Jews had observed the laws relative to the Sabbaths of the land.” This is a most remarkable fact, and deserves to be particularly noticed, as a most literal fulfilment of the prophetic declaration in this verse: *Then shall the land enjoy her Sabbaths as long as it lieth desolate, and ye be in your enemies’ land.*

May it not be argued from this that the law concerning the Sabbatical year *was observed till Saul’s time*, as it is only *after* this period the land enjoyed its rest in the seventy years’ captivity? And if that breach of the law was thus punished, may it not be presumed it had been fulfilled till then, or else the captivity would have lasted longer, i.e., till the land had enjoyed *all* its rests, of which it had ever been thus deprived?

Verse 38. The land of your enemies shall eat you up.] Does this refer to the total loss of the *ten tribes*? These are so completely swallowed up in

some enemies' land, that nothing concerning their existence or place of residence remains but mere conjecture.

Verse 44. Neither will I abhor them to destroy them utterly] Though God has literally fulfilled all his threatenings upon this people in dispossessing them of their land, destroying their polity, overturning their city, demolishing their temple, and scattering themselves over the face of the whole earth; yet he has, in his providence, strangely preserved them as a *distinct* people, and in very considerable numbers also. He still remembers the *covenant of their ancestors*, and in his providence and grace he has some very important design in their favour. All Israel shall yet be saved, and, with the Gentiles, they shall all be restored to his favour; and under Christ Jesus, the great Shepherd; become, with them, one grand everlasting fold.

Verse 46. These are the statutes, and judgments, &c.] See Clarke on “⁴³⁶¹⁵Leviticus 26:15”. This verse appears to be the proper concluding verse of the whole book; and I rather think that the 27th chapter originally followed the 25th. As the law was anciently written upon skins of parchment, sheep or goat skins, pasted or stitched together, and all rolled up in one roll, the matter being written in columns, one of those columns might have been very easily displaced, and thus whole chapters might have been readily interchanged.—It is likely that this might have been the case in the present instance. Others endeavour to solve this difficulty, by supposing that the 27th chapter was *added* after the book had been finished; and therefore there is apparently a double conclusion, one at the end of the 26th and the other at the end of the 27th chapter. However the above may have been, all the ancient versions agree in concluding both the chapters in nearly the same way; yet the 26th chapter must be allowed to be by far the most natural conclusion of the book.

THE most important points in this chapter have already been particularly noticed in the notes; and to those on the 15th, 34th, and 44th verses, the reader is especially referred. How unwilling is God to cast off his people! and yet how sure is their rejection if they refuse to obey and live to him! No nation has ever been so signally *elected* as the Jews; and yet no nation has ever been so signally and so awfully *reprobated*. O Britain, be not high-minded, but fear! Behold here the goodness and severity of God!

LEVITICUS

CHAPTER 27

Laws concerning vows, 1, 2. Of males and females from twenty to sixty years of age, and their valuation, 3, 4. Of the same from five to twenty years, 5. Of the same from a month to five years of age, 6. Of males and females from sixty years old and upwards, and their valuation, 7. The priest shall value the poor according to his ability, 8. Concerning beasts that are vowed, and their valuation, 9-13. Concerning the sanctification of a house, 14, 15. Concerning the field that is sanctified or consecrated to the Lord, to the year of jubilee, 16-24. Every estimation shall be made in shekels, according to the shekel of the sanctuary, 25. The firstlings of clean beasts, being already the Lord's, cannot be vowed, 26. That of an unclean beast may be redeemed, 27. Every thing devoted to God shall be unalienable and unredeemable, and continue the Lord's property till death, 28, 29. All the tithe of the land is the Lord's, 30; but it may be redeemed by adding a fifth part, 31. The tithe of the herd and the flock is also his, 32. The tenth that passes under the rod shall not be changed, 33. The conclusion of the book, 34.

NOTES ON CHAP. 27

Verse 2. When a man shall make a singular vow] The verse is short and obscure, and may be translated thus: *A man who shall have separated a vow, according to thy estimation, of souls unto the Lord;* which may be paraphrased thus: He who shall have vowed or consecrated a soul, i.e., a living creature, whether *man* or *beast*, if he wish to redeem what he has thus vowed or consecrated, he shall ransom or redeem it according to the priest's estimation; for the priest shall judge of the properties, qualifications, and age of the person or beast, and the circumstances of the person who has vowed it, and shall regulate the value accordingly; and the money shall be put into his hands for the service of the sanctuary. A vow (says Mr. Ainsworth) is a religious promise made unto the Lord, and for the most part with prayer, and paid with thanksgiving, ^{<0210>}**Numbers 21:2,3;** ^{<09612>}**Psalm 66:12,14.** Vows were either of abstinence, such as are spoken of ^{<04301>}**Numbers 30:1, 2,** and the vow of the Nazarite, ^{<04010>}**Numbers 6:1-21;** or they were to give something to the Lord, as sacrifices, ^{<03716>}**Leviticus 7:16,** or the value of persons, beasts, houses, or lands, concerning which the law is here given. A man might vow or devote *himself*, his *children*, (^{<02716>}**Leviticus 27:5, 6,**) his *domestics*, his *cattle*, his

goods, &c. And in this chapter rules are laid down for the redemption of all these things. But if, after consecrating these things, he refused to redeem them, then they became the Lord's property for ever. The *persons* continued all their lives devoted to the service of the sanctuary; the *goods* were sold for the profit of the temple or the priests; the *animals*, if clean, were offered in sacrifice; if not proper for sacrifice, were sold, and the price devoted to sacred uses. This is a general view of the different laws relative to *vows*, mentioned in this chapter.

Verse 3. From twenty years old even unto sixty-fifty shekels] A man from *twenty* to *sixty* years of age, if consecrated to the Lord by a vow, might be redeemed for *fifty shekels*, which, at 3s. each, amounted to 7£. 10s. sterling.

Verse 4. And if it be a female] The *woman*, at the same age, vowed unto the Lord, might be redeemed for *thirty shekels*, 4£. 10s. sterling, a little more than one half of the value of the man; for this obvious reason, that a *woman*, if employed, could not be of so much use in the service of the sanctuary as the *man*, and was therefore of much less value.

Verse 5. From five years old] The *boy* that was vowed might be redeemed for *twenty shekels*, 3£. sterling; the *girl*, for *ten shekels*, just one half, 1£. 10s.

Verse 6. A month old] The *male child*, *five shekels*, 15s., the *female*, *three shekels*, 9s. Being both in comparative infancy, they were nearly of an equal value. None were vowed under a *month* old: the first-born being always considered as the Lord's property, could not be vowed, see ^{<R276>}**Leviticus 27:26**.

Verse 7. Sixty years old] The *old man* and the *old woman*, being nearly past labour, were nearly of an *equal value*; hence the one was estimated at *fifteen shekels*, 2£. 5s., the other at *ten shekels*, 1£. 10s. This was about the same ratio as that of the children, ^{<R275>}**Leviticus 27:5**, and for the same reason.

Verse 10. He shall not alter it, nor change it, a good for a bad, &c.] Whatever was consecrated to God by a *vow*, or purpose of heart, was considered from that moment as the Lord's property; to *change* which was *impiety*; to *withhold* it, *sacrilege*. Reader, hast thou ever dedicated thyself, or any part of thy property, to the service of thy Maker? If so, hast thou

paid thy vows? Or hast thou *altered* thy purpose, or *changed* thy offering? Has he received from thy hands a *bad* for a *good*? Wast *thou* not vowed and consecrated to God in thy baptism? Are his vows still upon thee? Hast thou “renounced the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh?” Dost thou feel thyself bound “to keep God’s holy will and commandments, and walk in the same all the days of thy life?” Was not this thy baptismal covenant? And hast thou renounced *IT*? Take heed! God is not mocked: that which thou sowest, thou shalt also reap. If thou rob God of thy *heart*, he will deprive thee of his *heaven*.

Verse 11. Any unclean beast] See Clarke on “^{<LEVD>}Leviticus 27:2”.

Verse 13. Shall add a fifth part] This was probably intended to prevent *rash* vows and covetous redemptions. The priest alone was to value the thing; and to whatever his valuation was, a *fifth part* must be added by him who wished to redeem the consecrated thing. Thus, if the priest valued it at *forty shekels*, if the former owner redeemed it he was obliged to give *forty-eight*.

Verse 14. Shall sanctify his house] The yearly rent of which, when thus consecrated, went towards the repairs of the tabernacle, which was the house of the Lord.

Verse 16. Some part of a field] Though the preceding words are not in the text, yet it is generally allowed they should be supplied here, as it was not lawful for a man to vow his *whole estate*, and thus make his family beggars, in order to enrich the Lord’s sanctuary: this God would not permit. The rabbins teach that the land or field, whether good or bad, was valued at *forty-eight shekels*, for all the years of the jubilee, provided the field was large enough to sow a *homer* of barley. The **rmj** *chomer* was different from the **rm**[*omer*: the latter held about *three quarts*, the former, *seventy-five gallons three pints*; See Clarke’s note on “^{<LEVD>}Exodus 16:16”. Some suppose that the land was rated, not at *fifty shekels* for the whole of the years of the jubilee, for this would be but about 3s. per annum; but that it was rated *according to its produce*, *fifty shekels* for every *homer* of barley it produced.

Verse 21. As a field devoted] It is **prj** *cherem*, a thing *so devoted to God* as never more to be capable of being redeemed. See Clarke on “^{<48729>}Leviticus 27:29”.

Verse 25. Shekel of the sanctuary] A standard shekel; the standard being kept in the sanctuary to try and regulate all the weights in the land by. See ^{<02016>}Genesis 20:16; 23:15.

Verse 28. No devoted thing-shall be sold or redeemed] This is the **prj** *cherem*, which always meant an absolute unredeemable grant to God.

Verse 29. Which shall be devoted of men] Every man who is devoted shall surely be put to death; or, as some understand it, be the Lord’s property, or be employed in his service, till death. The law mentioned in these two verses has been appealed to by the enemies of Divine revelation as a proof, that under the Mosaic dispensation *human sacrifices* were offered to God; but this can never be conceded. Had there been such a law, it certainly would have been more explicitly revealed, and not left in the compass of a few words only, where the meaning is very difficult to be ascertained; and the words themselves differently translated by most interpreters. That there were *persons*, devoted to destruction under the Mosaic dispensation, is sufficiently evident, for the whole Canaanitish nations were thus devoted by the Supreme Being himself, because the cup of their iniquity was full; but that they were not *sacrificed to God*, the whole history sufficiently declares. *Houbigant* understands the passage as speaking of these alone; and says, *Non alios licebat anathemate voveri, quam Chananæos, quos jusserat Deus ad internecionem deleri*. “It was not lawful to devote any persons to death but the Canaanites, whom God had commanded to be entirely extirpated.” This is perfectly correct; but he might have added that it was because they were the most impure idolaters, and because the cup of their iniquity was full. These God commanded to be put to death; and who can doubt *his* right to do so, who is the Maker of man, and the Fountain of justice? But what has this to do with *human sacrifices*? Just nothing. No more than the execution of an ordinary criminal, or a *traitor*, in the common course of justice, has to do with a sacrifice to God. In the destruction of such idolaters, no religious formality whatever was observed; nor any thing that could give the transaction even the most distant semblance of a sacrifice. In this way Jericho was commanded to be destroyed, ^{<06067>}Joshua 6:17, and the Amalekites, ^{<062519>}Deuteronomy 25:19; ^{<091503>}1 Samuel 15:3: but in all these cases the

people commanded to be destroyed were such *sinner*s as God's justice did not think proper to spare longer. And has not every system of law the same power? And do we not concede such power to the civil magistrate, for the welfare of the state? God, who is the sovereign arbiter of life and death, acts here in his juridical and legislative capacity; but these are victims to *justice*, not *religious sacrifices*.

It may be necessary just farther to note that two kinds of vows are mentioned in this chapter:—

1. The **rdn** *neder*, (see Clarke on “^{-0127D-}Leviticus 27:2”,) which comprehends all those things which, when once devoted, might be redeemed at a certain price, according to the valuation of the priest.

2. The **µrj** *cherem*, those things vowed to God of which there remained no power of redemption; they were *most holy*, i.e., so absolutely devoted to God that they could neither be changed, alienated, nor redeemed: probably because no mental reservation had been made, as in the above case may be supposed. On this ground the word was afterward applied to the most solemn and awful kind of *excommunication*, meaning a person so entirely devoted to the stroke of vindictive justice, as never to be capable of receiving pardon; and hence the word may be well applied in this sense to the *Canaanites*, the cup of whose iniquity was full, and who were consigned, without reprieve, to final *extermination*.

Verse 30. All the tithe of the land] This God claims as his own; and it is spoken of here as being a point perfectly settled, and concerning which there was neither doubt nor difficulty. **See my view of this subject** “^{-0128D-}Genesis 28:22”, to which I do not see the necessity of adding any thing.

Verse 32. Whatsoever passeth under the rod] The signification of this verse is well given by the rabbins: “When a man was to give the tithe of his sheep or calves to God, he was to shut up the whole flock in one fold, in which there was one narrow door capable of letting out one at a time. The owner, about to give the tenth to the Lord, stood by the door with a rod in his hand, the end of which was dipped in vermilion or red ochre. The mothers of those lambs or calves stood without: the door being opened, the young ones ran out to join themselves to their dams; and as they passed out the owner stood with his rod over them, and counted one, two, three, four, five, &c., and when the *tenth* came, he touched it with the coloured

rod, by which it was distinguished to be the tithe calf, sheep, &c., and whether poor or lean, perfect or blemished, that was received as the legitimate tithe." It seems to be in reference to this custom that the Prophet Ezekiel, speaking to Israel, says: *I will cause you to pass under the rod, and will bring you into the bond of the covenant*-you shall be once more claimed as the *Lord's property*, and be in all things devoted to his service, being *marked* or *ascertained*, by especial providences and manifestations of his kindness, to be his *peculiar people*.

Verse 34. These are the commandments] This conclusion is very similar to that at the end of the preceding chapter. I have already supposed that this chapter should have followed the 25th, and that the 26th originally terminated the book.

Mr. *Ainsworth*, the whole of whose writings are animated with the spirit of piety, concludes this book with the following excellent remarks:—

"The *tithes* in Israel being thus sanctified by the commandment of God to his *honour*, the maintenance of his *ministers*, and the relief of the *poor*, it taught them and teaches us to *honour the Lord with our substance*, (~~218B~~ **Proverbs 3:9**;) acknowledging him to be the author of all our *increase and store*; (~~681B~~ **Deuteronomy 8:13-18**; ~~218B~~ **Hosea 2:8**;) to honour his **MINISTERS**, and *to communicate unto them in all good things*, (~~50517~~ **1 Timothy 5:17,18**; ~~808B~~ **Galatians 6:6**;) that *they who sow unto us spiritual things should reap our carnal things*, (~~40911~~ **1 Corinthians 9:11**;) and *to give ALMS of such things as we have, that all things may be clear unto us*, (~~2114~~ **Luke 11:41**;) yea, even *to sell that we have, and give alms; to provide ourselves bags that wax not old, a treasure in the heavens that faileth not*. ~~2123B~~ **Luke 12:33**." They who forget their *Maker*, his *ministers*, and the *poor*, are never likely to hear that blessed word in the great day: "Come, ye blessed of my Father, inherit the kingdom prepared for you; for I was hungry, and ye gave me meat; thirsty, and ye gave me drink; naked, and ye clothed me; sick and in prison, and ye came unto me."

READER, thou hast now gone through the whole of this most interesting book; a book whose subject is too little regarded by Christians in general. Here thou mayest discover the rigid requisitions of Divine justice, the sinfulness of sin, the exceeding breadth of the commandment, and the end of all human perfection. And now what thinkest thou of that word, "Whatsoever the law saith, it saith to them who are under the law?" ~~681B~~ **Romans 3:19**. But who are under the law-the condemning power of

the pure, rigid, moral law of God? Not the *Jews* only, but every soul of man: all to whom it is sent, and who acknowledge it as a Divine revelation, and have not been redeemed from the guilt of sin by the grace of our Lord Jesus Christ; for “cursed is every one that continueth not in all things that are written in the book of the law to do them.” By this law then is the *knowledge*, but not the *cure*, of sin. Here then what God saith unto thee: “If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what farther need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law; ^{<8071>}**Hebrews 7:11,12**. Now of the things which we have spoken, this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man; ^{<8001>}**Hebrews 8:1,2**. For it is not possible that the blood of bulls and of goats should take away sins; ^{<8104>}**Hebrews 10:4**. But Christ being come a high priest of good things to come, -neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. And for this cause he is the Mediator of the New Testament, that, by means of death, they which are called might receive the promise of eternal inheritance. And without shedding of blood is no remission. So Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time, without sin, unto salvation;” ^{<8091>}**Hebrews 9:11, 12, 15, 22, 28**. We see then that Christ was the END of the law for *righteousness* (for *justification*) to every one that believeth. “Unto him, therefore, who hath loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.” ^{<8105>}**Revelation 1:5,6**.

SECTIONS in the Book of Leviticus , carried on from Exodus, which ends with the TWENTY-THIRD.

The TWENTY-FOURTH, called **arqyw** *valyikra*, begins ^{<8106>}**Leviticus 1:6**, and ends ^{<8007>}**Leviticus 6:7**.

The TWENTY-FIFTH, called **wx** *tsav*, begins ^{<8008>}**Leviticus 6:8**, and ends ^{<8036>}**Leviticus 8:36**.

The TWENTY-SIXTH, called **yymv** *shemini*, begins ^{<B147>}**Leviticus 9:1**, and ends ^{<B147>}**Leviticus 11:47**.

The TWENTY-SEVENTH, called **[yrzt** *tazria*, begins ^{<B139>}**Leviticus 12:1**, and ends ^{<B139>}**Leviticus 13:59**.

The TWENTY-EIGHTH, called **[rxm** *metsora*, begins ^{<B140>}**Leviticus 14:1**, and ends ^{<B133>}**Leviticus 15:33**.

The TWENTY-NINTH, called **twm yrj a** *acharey moth*, begins ^{<B180>}**Leviticus 16:1**, and ends ^{<B180>}**Leviticus 18:30**.

The THIRTIETH, called **μyv dq** *kedoshim*, begins ^{<B190>}**Leviticus 19:1**, and ends ^{<B17>}**Leviticus 20:27**.

The THIRTY-FIRST, called **rma** *emor*, begins ^{<B210>}**Leviticus 21:1**, and ends ^{<B42>}**Leviticus 24:23**.

The THIRTY-SECOND, called **yys rhb** *behar Sinai*, begins ^{<B250>}**Leviticus 25:1**, and ends ^{<B40>}**Leviticus 26:2**.

The THIRTY-THIRD, called **ytqj b** *bechukkothai*, begins ^{<B303>}**Leviticus 26:3**, and ends ^{<B74>}**Leviticus 27:34**.

These sections, as was observed on Exodus, have their technical names from some remarkable word, either in the first or second verse of their commencement.

MASORETIC Notes on LEVITICUS

The *number of verses* in *vaiyikra*, i.e., Leviticus, is 859. The symbol of which is **ā''cn**. **ā** *pe* final stands for 800, **n** *nun* for 50, and **c** *teth* for 9.

The *middle verse* is ^{<B151>}**Leviticus 15:11**: *And he that toucheth the flesh, &c.*

Its *pareshioth*, or larger sections, are 10, the memorial symbol of which is taken from ^{<B101>}**Genesis 30:11**: **dg ab** *ba gad*, *a troop cometh*: in which **b** *beth* stands for 2, **a** *aleph* for 1, **g** *gimel* for 3, and **d** *daleth* for 4.

Its *sedarim*, or Masoretic sections, are 23. The symbol of which is taken from ^{<190102>}**Psalm 1:2**, **hghy** *yehgeh*: *In thy law shall he MEDITATE day and night.*

Its *perakim*, or modern chapters, are 27. The memorial sign which is **hyhaw** *veeyeheh*, ^{<012418>}**Genesis 26:3**: **AND I WILL BE** *with thee, and will bless thee.*

The number of its *open divisions* is 52; of its *close divisions*, 46: total 98. The memorial sign of which is **j x tsach**, {Cant.} ^{<231510>}**Song of Solomon 5:10**; *My beloved is WHITE and ruddy.* In this word **x tsaddi** stands for 90, and **j cheth** for 8.

VERSES 859. WORDS 11,902. LETTERS computed to be 44,989.

See the concluding note on GENESIS.

Finished the correction of Exodus and Leviticus , April 2, 1827.-A.
CLARKE.