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Volume 2 -
Leviticus
By A. Fuller

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LEVITICUS

INTRODUCTION

1. LEVITICUS, that is, the Levitical Book, is the name by which this portion of the Law of Moses has always been called by the Hellenistic Jews and the Christian Church.

Leviticus is closely connected with Exodus at its commencement, and with the Book of Numbers at its conclusion; but differs from those books in its general exclusion of historical narrative. The only historical portions are the accounts of the Consecration of the priests, with the deaths of Nadab and Abihu (Leviticus 8—10), and of the punishment of the blasphemer (~~CR40~~ Leviticus 24:10-23). A large portion of it is occupied with instructions for the service of the Sanctuary.

2. The authorship of Leviticus is ascribed in the main to Moses.

The book has no pretension to systematic arrangement as a whole, nor does it appear to have been originally written all at one time.

The contents of Leviticus may be tabulated as follows: —

- (a) Leviticus 1—7;
- (b) Leviticus 8;
- (c) Leviticus 9;
- (d) Leviticus 10;
- (e) Leviticus 11;
- (f) Leviticus 12;
- (g) Leviticus 13; 14;
- (h) Leviticus 15;
- (i) Leviticus 16;
- (j) Leviticus 17;
- (k) ~~CR18~~ Leviticus 18:1-18;
- (l) ~~CR19~~ Leviticus 18:19-30;
- (m) 19;
- (n) Leviticus 20;
- (o) Leviticus 21—22:16;

- (p) ^{<R217>}Leviticus 22:17-33;
- (q) Leviticus 23;
- (r) ^{<R241>}Leviticus 24:1-9;
- (s) ^{<R240>}Leviticus 24:10-23;
- (t) Leviticus 25;
- (u) Leviticus 26;
- (v) Leviticus 27.

There are pre-Mosaic fragments, together with passages probably written by Moses on previous occasions and inserted in the places they now occupy when the Pentateuch was put together; insertions also occur of a later date which were written, or sanctioned, by the prophets and holy men who, after the captivity, arranged and edited the Scriptures of the Old Testament.

3. The instructions respecting the offerings for the altar contained in Leviticus were recorded with a view to the guidance of those who were practically conversant with the service of the tabernacle. They do not furnish a methodical statement for the information of those who are strangers to the subject. A short sketch of the ritual of the altar, may therefore well form part of an introduction to the study of this book.

The whole sacrificial system of the Hebrew law was intended for a people already brought into covenant with the living God, and every sacrifice was assumed to have a vital connection with the spirit of the worshipper. A Hebrew sacrifice, like a Christian sacrament, possessed the inward and spiritual grace, as well as the outward and visible sign; (^{<P416>}Psalm 40:6; 50:8-14; ^{<P103>}Proverbs 21:3; ^{<S111>}Isaiah 1:11-15; ^{<S172>}Jeremiah 7:21-23; ^{<S116>}Hosea 6:6; ^{<S117>}Micah 6:7,8. Compare ^{<S152>}1 Samuel 15:22; ^{<S153>}Matthew 5:23,24.) and may have borne to each man a very different amount of meaning, according to the religious conditions of the mind. One may have come in devout obedience to the voice of the Law, with little more than a vague sense that his offering in some way expressed his own spiritual wants, and that the fact that he was permitted to offer it, was a sacramental pledge of God's good will and favor toward him. But to another, with clearer spiritual insight, the lessons conveyed in the symbols of the altar must have all converged with more or less distinctness toward the Lamb slain from the foundation of the world, (^{<S138>}Revelation 13:8.) Who was to come in the fullness of times that He might fulfil all righteousness, (^{<S115>}Matthew 3:15.) and realize in the eyes of men the true sin-offering,

burnt-offering, and peace-offering. (~~4072~~2 Corinthians 5:21; ~~4082~~Ephesians 5:2; ~~4123~~Ephesians 2:13,14; ~~4187~~1 Corinthians 5:7; ~~4154~~John 6:54.) The general name for what was formally given up to the service of God was *korban* ~~417133~~, (Compare ~~4071~~Mark 7:11. See ~~4022~~Leviticus 2:12; 27:30; ~~4082~~Numbers 18:12,26; ~~4008~~Numbers 7:3; 31:50.) which exactly answers to the English words, offering and oblation. Whatever offerings were brought to be sacrificed on the altar, may be thus classed:

OFFERINGS FOR THE ALTAR

Animal

1. Burnt-offerings
2. Peace-offerings
3. Sin-offerings

Vegetable

1. Meat and drink-offerings for the altar in the court
2. Incense and meat-offerings for the holy place within the tabernacle.

(Besides these three classes there were the special offerings connected with the paschal lamb (~~4213~~Exodus 12:3), the scapegoat (~~4060~~Leviticus 16:10), and the red heifer (~~4082~~Numbers 19:2).)

The offerings for the altar were:

- (1) public (~~4228~~Exodus 29:38-44; Numbers 28; Numbers 29) and
- (2) private sacrifices; the mode of conducting which was nearly the same.

The first three chapters of Leviticus relate entirely to private voluntary offerings.

The external distinction between the three classes of animal sacrifices may be thus broadly stated: The burnt-offering was wholly burned upon the altar; the sin-offering was in part burned on the altar, and in part, either given to the priests or burned outside the camp; and the peace-offering was shared between the altar, the priests, and the sacrificer. This formal difference is immediately connected with the distinctive meaning of each kind of sacrifice.

Five animals are named in the Law as suitable for sacrifice, the ox, the sheep, the goat, the dove and the pigeon. It is worthy of notice that these were all offered by Abraham in the great sacrifice of the covenant.

(^{<0150>}Genesis 15:9.)

Three conditions met in the sacrificial quadrupeds;

- (1) they were clean according to the Law;
- (2) they were commonly used as food; and, being domesticated,
- (3) they formed a part of the home wealth of the sacrificers.

(The absence of one or more of these conditions explains the exclusion of many animals, and (among vegetable offerings) of many natural productions.)

Every animal offered in sacrifice was to be perfect, without spot or blemish; (^{<0218>}Leviticus 22:18-25 and references.) and might vary in age between not less than a week and three years. (^{<0227>}Leviticus 22:27; ^{<0231>}Exodus 22:30; ^{<0150>}Genesis 15:9.)

The man who offered a private sacrifice led with his own hands the victim into the court of the sanctuary, and formally presented it to the priest in front of the tabernacle. (See the note at ^{<0003>}Leviticus 1:3. Compare ^{<0004>}Leviticus 1:4; 16:21.) The sacrificer then laid, or rather pressed, his hand upon its head, and according to Jewish traditions, always uttered a prayer or confession of some sort while his hand rested on the head of the victim, except in the case of peace-offerings.

The regular place for slaughtering the animals for burnt-offerings, sin-offerings and trespass-offerings, was the north side of the altar. (^{<0011>}Leviticus 1:11; 6:25; 7:2.) Tradition tells us that before the sacrificer laid his hand upon the head of the victim, it was bound by a cord to one of the rings fixed for the purpose on the north side of the altar, and that at the very instant when the words of the prayer, or confession, were ended, the fatal stroke was given. The peace-offerings and the paschal lambs, might, it would seem, be slain in any part of the court. (Compare ^{<0011>}Leviticus 1:11 with ^{<0002>}Leviticus 3:2. See ^{<0005>}Leviticus 1:5, etc.; ^{<0270>}Exodus 37:1; Compare ^{<0307>}2 Chronicles 30:17.)

The mode of killing appears not to have differed from that of slaughtering animals for food. The throat was cut while a priest or assistant held a bowl

under the neck to receive the blood. (^(R00B)Leviticus 9:9; 17:3.) The sacrificer, or his assistant, then flayed the victim and cut it into pieces, (^(R00B)Leviticus 1:5,6, etc.) probably while the priest was engaged in disposing of the blood.

In sacrificing the burnt-offerings, the peace-offerings and the trespass-offerings, (^(R00B)Leviticus 1:5,11; 3:2,8,13; 7:2.) the priests “sprinkled” or rather cast the blood about, so that the blood should be diffused over the sides of the altar. In the sin-offerings, the priest had to take some of the blood with his finger and put it upon the horns of the altar of burnt-offering, and to pour out what remained at the bottom of the altar, if the sin-offering was for one of the common people, or for a ruler: if the sin-offering was for the congregation or for the high priest, in addition to these two processes, the high priest himself had to bring a portion of the blood into the sanctuary, to sprinkle it with his finger seven times before the vail, and to put some of it upon the horns of the altar of Incense. (See notes to Leviticus 4.)

The great altar of the temple was furnished with two holes at its southwest corner through which the blood ran into a drain which conveyed it to the Cedron. There was probably some arrangement of this kind for taking the blood away from the altar in the wilderness.

When the blood was disposed of, the skin removed, and the animal cut into pieces, the sacrificer, or his assistant, washed the entrails and feet. In the case of a burnt-offering, all the pieces were then taken to the altar and salted. Next, the priest piled the pieces on the altar, the hind limbs being probably put at the base of the pile, then the entrails and other viscera with the fat, then the fore limbs, with the head at the top.

The parts burned upon the altar of the peace-offering, the sin-offering and the trespass-offering, were the same in each case; and consisted of the fat, and the kidneys, and the caul above the liver. (^(R00B)Leviticus 9:10. See note.)

The parts of the victims which regularly fell to the priests were:

Of the burnt-offerings, only the hide, the whole of the flesh being consigned to the altar: of the peace-offerings, the breast and the right shoulder (or leg), which might be eaten by the priests and their families in any unpolluted place. The hide appears to have been retained by the sacrificer: of the sin-offerings and the trespass-offerings, the whole of the

flesh (except the fat portions burned on the altar), and probably the hide. The flesh could only be eaten within the precinct of the Tabernacle. It was distinguished from the “holy” flesh of the peace-offerings as being “most holy.” (^{<R625>}Leviticus 6:25,26; 7:6.)

Connected with the priests’ breast and shoulder is the inquiry as to the two ceremonies called waving and heaving. The shoulder, which belonged to the officiating priest, was heaved, and the breast, which was for the common stock of the priests in general, was waved before the Lord. Each process appears to have been a solemn form of dedicating a thing to the use of the sanctuary. The term strictly rendered heave-offering appears to be used in as wide a sense as *korban* ^{<I7133>}, for offerings in general.

(^{<I23D>}Exodus 25:2. See also ^{<I489>}Numbers 5:9; ^{<I5216>}Deuteronomy 12:6, etc.) That rendered wave-offering is not so broadly applied. The rabbis say that heaving was a moving up and down, waving a moving to and fro. But, as waving appears to have been the more solemn process of the two, it was probably, in accordance with its derivation,

(The Hebrew verb is applied to such actions as using a saw, or other tool, ^{<I2125>}Exodus 20:25; ^{<I4831>}Joshua 8:31; ^{<I23015>}Isaiah 10:15; 30:28, etc. For instances of waving, see ^{<I2311>}Leviticus 23:11,17.)

a movement several times repeated, while heaving was simply a lifting up once.

Every burnt-offering and peace-offering was accompanied by a meat-offering (rather vegetable-offering, see Leviticus 2 with the notes) and a drink-offering (^{<I21248>}Exodus 29:43). There is no mention of this in Leviticus. The quantities of flour, oil and wine were proportioned to the importance of the victims.

The whole of the meat-offerings and drink-offerings, with the exception of what was burned, or poured, on the altar, fell to the lot of the priests. See ^{<I4833>}Leviticus 2:3.

The sin-offering and the trespass-offering were sacrificed without either meat-offering or drink-offering.

4. In the earliest record of sacrifice (^{<I4043>}Genesis 4:3-5) the name given in common to the animal and vegetable offerings is *Minchaah* ^{<I4503>} (i.e. a gift), which the Law afterwards restricted to the vegetable-offerings (^{<I4811>}Leviticus 2:1 note).

The sacrifices of Noah after the flood consisted of burnt-offerings of clean beasts and birds offered upon an altar. (^{<0083>}Genesis 8:20,21. Compare the language used with that of ^{<0009>}Leviticus 1:9; 2:3,9,13; 3:5, etc.)

The covenant sacrifice of Abraham (^{<0159>}Genesis 15:9-17.) consisted of one of each of the five animals which the Law afterward recognized as fit for sacrifice. But the cutting in twain of the four-footed victims appears to mark it as a peculiar rite belonging to a personal covenant, and to distinguish it from the classes of sacrifices ordained by the Law.

Among the different aspects under which the offering up of Isaac (Genesis 22) may be viewed, there is perhaps one which most directly connects it with the history of sacrifice. — Abraham had still one great lesson to learn. He did not clearly perceive that Jehovah did not require his gifts. The Law had not yet been given which would have suggested this truth to him by the single victim appointed for the burnt-offering and for the sin-offering, and by the sparing handful of the meat-offering. To correct and enlighten him, the Lord “tempted” him to offer up, as a burnt-offering, his most cherished possession, the center of his hopes. The offering, had it been completed, would have been an actual gift to Jehovah, not a ceremonial act of worship: it would have been not an outward and visible sign of an inward and spiritual grace, but a stern reality in itself. Isaac was not, as regards his father’s purpose, in any proper sense a symbol or representative. Nor is there any hint that would justify us in making the voluntary submission of Isaac a significant part of the transaction. The act of the patriarch in giving up his own flesh and blood was an analogue rather than a type of the sacrifice of the Great High Priest who gave up Himself as a victim. In order to instruct Abraham that the service of the altar fulfilled its purpose in being the expression of the spiritual condition of the worshipper, the Lord Himself provided a ram which was accepted instead of the beloved son. Abraham had already made the offering of himself in his ready faith and obedience; the acceptable means for expressing this fact was appointed in the “ram caught in a thicket by his horns.”

Isaac and Jacob built altars: (^{<0225>}Genesis 26:25; 33:20; 35:1,7.) and the sacrifices offered by Jacob at Mizpah (^{<0354>}Genesis 31:54; 46:1.) appear to have been strictly peace-offerings.

Sacrificial worship was familiarly known to the Israelites in Egypt: and the history of Jethro seems to show that it was common to the two great branches of the Semitic stock. (See ^{<0282>}Exodus 18:12 note.)

We thus see that if we take the narrative of Scripture for our guide, the most ancient sacrifices were burnt-offerings: and that the radical idea of sacrifice is to be sought in the burnt-offering rather than in the peace-offering, or in the sin-offering. Assuming that the animal brought to the altar represented the person of him who offered it, and noting that the flesh was spoken of not as destroyed by burning, but as sent up in the fire like incense toward heaven; (See ^{<B00>}Leviticus 1:9 note.) the act of sacrifice intimated that the believer confessed the obligation of surrendering himself, body, soul, and spirit, to the Lord of heaven and earth who had been revealed to him. The truth expressed then in the whole burnt-offering is the unqualified self-sacrifice of the person.

In the peace-offerings of the patriarchal age, before the institution of a national priesthood, there is no reason to doubt that, as in the peace-offerings of the Law, certain portions of the victim were burned upon the altar, and that the remainder of the flesh was eaten by the offerer and those who were associated with him by participation in the spirit of the sacrifice.

In the scriptural records there is no trace either of the sin-offering, or of any special treatment of the blood of victims, before the time of Moses. Not that we need imagine a single act of sacrifice to have been performed since the first transgression, without a consciousness of sin in the mind of the worshipper. Earnest devotion to a Holy God in a fallen creature must necessarily include a sense of sin and unworthiness. But the feeling which most prominently found its expression in the burnt-offerings of Noah (for example), must have been rather, the sense of present deliverance, of thankfulness deeper than words, of complete self-surrender to the solemn bond now laid upon him in the Covenant.

The first instance of the blood of a sacrifice being noticed in any way occurs in the account of the institution of the Passover; (^{<B27>}Exodus 12:7,22,23.) the next is in connection with the burnt-offerings and peace-offerings of the covenant of Sinai. (^{<B24>}Exodus 24:4-8. See notes.)

We are left in no doubt as to the sacrificial meaning of the blood. As the material vehicle of the life of the victim, it was the symbol of the life of the offerer. In contrast with the flesh and bones it expressed in a distinct manner the immaterial principle which survives death. This is distinctly assigned as the reason for its appointed use in the rites of atonement. (See ^{<B71>}Leviticus 17:11 note.)

The sin-offering is to be regarded as a creation of the Law. It was the voice of the Law that awakened the distinct consciousness of sin in the individual mind. (~~4180~~Romans 3:20; 7:7.)

In the perfected sacrificial system, the three classes of offerings are to be regarded as representing distinct aspects of divine truth connected with man's relation to Jehovah. But it is important to observe that in no sacrifice was the idea of the burnt-offering left out. (See ~~4185~~Leviticus 3:5 note; ~~4231~~Exodus 29:31-42.)

The natural order of victims in the sacrificial service of the Law was, first the sin-offering, then the burnt-offering, and last the peace-offering. This answers to the spiritual process through which the worshipper had to pass. He had transgressed the Law, and he needed the atonement signified by the sin-offering: if his offering had been made in truth and sincerity, he could then offer himself to the Lord as an accepted person, as a sweet savor, in the burnt-offering, and in virtue of this acceptance, he could enjoy communion with the Lord and with his brethren in the peace-offering.

The main additions made to the ritual of sacrifice by the Levitical law consisted in the establishment of one national altar, the institution of the national Priesthood, and all those particulars that were peculiar to the sin-offerings and the trespass-offerings. In these particulars, which in spite of prophetic teaching must have been difficult and obscure to the Israelite, we can now clearly trace the forecast shadows of the spotless Saviour who was to come, to stand for the sinful race as its head, to make the offering of Himself as both priest and victim, to perfect the work of redemption by Himself, and so to enter into the presence of God for us as a sweet savor. (~~5109~~Hebrews 10:19,20,21.)

NOTES ON LEVITICUS 1

Leviticus 1:1. *The LORD* In the Hebrew text of Leviticus, JEHOVAH^{<h3068>} is the name by which God is usually called. Where *Elohim*^{<h430>} occurs, it is generally with a possessive pronoun, so as to designate Him as the God of the chosen people (^{<R213>}Leviticus 2:13; 11:45; 18:21; 19:12,14,32, etc.).

The tabernacle of the congregation Rather, the tent of meeting. See ^{<R221>}Exodus 22:21 note. When Jehovah (Yahweh) was about to give His people the Law of the Ten Commandments (^{<R248>}Exodus 19:3) He called to Moses from the top of Mount Sinai in thunders and lightnings and a thick cloud. When He was now about to give them the laws by which their formal acts of worship were to be regulated, He called to Moses out of the tabernacle which had just been constructed at the foot of the mountain. (^{<R252>}Exodus 25:22.)

Leviticus 1:2. *Speak unto the children of Israel* It is important to observe that these first instructions (^{<R202>}Leviticus 1:2—3:17) are addressed expressly to the individual who felt the need of sacrifice on his own account. They were not delivered through the priests, nor had the officiating priest any choice as to what he was to do. He was only to examine the victim to see that it was perfect (^{<R217>}Leviticus 22:17-24), and to perform other strictly prescribed duties (^{<R218>}Leviticus 6:8—7:21). The act of offering was to be voluntary on the part of the worshipper, but the mode of doing it was in every point defined by the Law. The presenting of the victim at the entrance of the tabernacle was in fact a symbol of the free will submitting itself to the Law of the Lord. Such acts of sacrifice are to be distinguished from the public offerings, and those ordained for individuals on special occasions (see ^{<R242>}Leviticus 4:2 note), which belonged to the religious education of the nation.

Offering Hebrew: *korban*^{<h7133>} — the general name for what was formally given up to the service of God (compare ^{<R0711>}Mark 7:11), and exactly corresponding to the words “offering” and “oblation.”

Leviticus 1:3. *burnt* literally, that (offering) which ascends (as a flame).

A male without blemish Males were required in most offerings, since the stronger sex which takes precedence of the other. But females were allowed in peace-offerings (^{<BRD>}Leviticus 3:1,6), and were expressly prescribed in the sin-offerings of the common people (^{<RDS>}Leviticus 4:28,32; 5:6).

At the door of the tabernacle of the congregation Wherever these words occur, they should be rendered: "at the entrance of the tent of meeting." The place denoted is that part of the court which was in front of the tabernacle, in which stood the brass altar and the laver, and where alone sacrifices could be offered. See Cut to Exodus 26.

^{<ROD>}**Leviticus 1:4.** *And he shall put his hand upon the head of the burnt offering* The usual ceremony. By it the sacrificer identified himself with his victim (^{<BRD>}Leviticus 3:2,8; 4:15; 8:14; ^{<SLD>}Romans 12:1).

To make atonement for him This phrase belongs more especially to the sin-offerings and the trespass-offerings (compare ^{<ROD>}Leviticus 4:20,26,31,35; 5:16,18; 6:7, etc.) It is not used in reference to the peace-offerings, and but rarely in reference to the burnt-offerings. It should be noticed that it is here introduced in close connection with the imposition of hands by the worshipper, not, as it is when it refers to the sin-offering, with the special functions of the priest, ^{<ROD>}Leviticus 4:26,35; ^{<QD>}2 Chronicles 29:23.

^{<ROD>}**Leviticus 1:5.** *And he shall kill the bullock* Tradition states that before the laying on of the hand, the victim was bound by a cord to a ring on the north side of the altar; as the words of the prayer were ended, the throat was cut and the blood received into a bowl held by an assistant.

Sprinkle the blood Rather, throw the blood, so as to make the liquid cover a considerable surface. (The Christian significance of this typical action is referred to in ^{<SD>}Hebrews 12:24; ^{<DCE>}1 Peter 1:2.)

By the door of the tabernacle At the entrance of the tent.

^{<ROD>}**Leviticus 1:6.** *And he shall flay* The sacrificer, or his assistant, had to skin and cut up the victim. The hide was the gratuity of the officiating priest. (^{<ROD>}Leviticus 7:8.)

His pieces That is, its proper pieces, the parts into which it was usual for a sacrificed animal to be divided.

Leviticus 1:7. *Put fire upon the altar* This must specifically refer to the first burnt-offering on the newly-constructed altar. The rule was afterward to be, “it shall never go out,” (Leviticus 6:13.)

Leviticus 1:8. The parts of the victim were then salted by the priest in conformity with the rule, (Leviticus 2:13; Ezekiel 43:24; Mark 9:49), and placed IN ORDER upon the wood, i.e. in the same relation to each other that they had in the living animal.

Leviticus 1:9. The parts which were washed were the stomach, and bowels, and feet, divided from the carcass at the knee-joint.

The priest shall burn The verb here translated burn, is applied exclusively to the burning of the incense, to the lights of the tabernacle, and to the offerings on the altar. The primary meaning of its root seems to be to exhale odor. (See the margin of Leviticus 24:2; Exodus 30:8). The word for burning in a common way is quite different, and is applied to the burning of those parts of victims which were burned without the camp (Leviticus 4:12,21; Numbers 19:5, etc.). The importance of the distinction is great in its bearing on the meaning of the burnt-offering. The substance of the victim was regarded not as something to be consumed, but as an offering of a sweet-smelling savor sent up in the flame to Yahweh.

Leviticus 1:10. *Of the flocks* These directions are more brief than those for the bullock. The burnt-offering of the sheep must have been that with which the people were most familiar in the daily morning and evening service. Exodus 29:38-42. Sheep were preferred for sacrifice when they could be obtained, except in some special sin-offerings in which goats were required (Leviticus 4:23; 9:3; 16:5). The lamb “without blemish” is a well-known type of Christ. Hebrews 9:14; 1 Peter 1:19.

Leviticus 1:11. *Northward before the LORD* That is, on the north side of the altar. See also Leviticus 4:24,29,33; 7:2. This was probably an arrangement of some practical convenience. On the west side of the altar stood the laver; on the east side was the place of ashes (see Leviticus 1:16 note); and the south side, where appears to have been the slope by which the priests went up to the altar, must have been left clear for a path.

^{<BR14>}**Leviticus 1:14.** *Of turtledoves, or of young pigeons* The offering of a bird was permitted to one who was too poor to offer a quadruped. (Compare the marginal references.) But in certain rites of purification birds were appointed for all, whatever might be their circumstances. See ^{<BR54>}Leviticus 15:14,29; ^{<BR60>}Numbers 6:10. The limitation of the age of the pigeons may be accounted for by the natural habits of the birds. It would seem that the species which are most likely to have been the sacrificial dove and pigeon are the common turtle and the bluerock pigeon, a bird like our stock-dove, and considerably larger than the turtle. The turtles come in the early part of April, but as the season advances they wholly disappear. The pigeons, on the contrary, do not leave the country; and their nests, with young ones in them, may be easily found at any season of the year. Hence, it would appear, that when turtledoves could not be obtained, nestling pigeons were accepted as a substitute.

^{<BR16>}**Leviticus 1:16.** *His crop with his feathers* The weight of authority is in favor of the marginal rendering. It is most probable that the feathers were burned with the body, and that the wings, mentioned in ^{<BR17>}Leviticus 1:17, were not mutilated.

The place of the ashes The ashes were daily removed from the altar (except on certain holy days) and thrown into a heap on its eastern side. When the heap became inconveniently large, it was removed in vessels appropriated to the purpose (see ^{<BR78>}Exodus 27:3) to a spot without the camp. (^{<BR12>}Leviticus 4:12; 6:11.)

NOTES ON LEVITICUS 2

Leviticus 2:1. A *meat offering* Better translated in Leviticus 2:4 an oblation of a meat offering *korban*, see Leviticus 1:2 *minchaah*). signifies literally a “gift”; and it appears to have been applied especially to what was given by an inferior to a superior (Genesis 32:18-20; 43:11; Judges 3:15; 1 Samuel 10:27): but in the technical language of the Law, it regularly denoted the vegetable offerings as distinguished from the animal offerings. Our translators have rendered it “meat-offering”, applying the word “meat”, according to old usage, as a general term for food. Vegetable-offering or meal-offering would be a more convenient rendering.

The meaning of the *minchaah* appears to be much more simple than that of the animal sacrifices. The *minchaah*, as a sacrifice, was something surrendered to God, which was of the greatest value to man as a means of living. It might thus seem to be merely eucharistic. But it should not be overlooked that the grain had been modified, and made useful, by man’s own labor. Hence, it has been supposed that the *minchaah* expressed a confession that all our good works are performed in God and are due to Him.

The order in which the kinds of offering are named agrees with their development in order of time. The burnt-offering and the *minchaah* answer to the first two offerings on record (Genesis 4:3,4; Amos 5:22).

Three kinds of *minchaah* are here mentioned;

- (1) Leviticus 2:1-3;
- (2) Leviticus 2:4-7;
- (3) Leviticus 2:14-16.

Of each of them a small portion was burned on the altar “for a memorial,” and the remainder was given to the priests. The offerings of flour belonged to the priests at large, but those of cakes and wafers to the officiating priests, Leviticus 7:9,10. Instructions to the priests are given in Leviticus 2:14-23.

Leviticus 2:1. *Fine flour* finely bolted flour of wheat. It was probably always presented in a bowl, compare ^{<4073>}Numbers 7:13.

Oil For the purpose of anointing and as food; in both senses a symbol of divine grace.

Frankincense See the ^{<0284>}Exodus 30:34 note.

Leviticus 2:2. Better: “And he shall bring it to Aaron’s sons, the priests; and the (officiating) priest shall take from it,” etc.

Memorial The regular name not only for the portion of the *minchaah* ^{<4503>} which was burned on the altar (^{<0809>}Leviticus 2:9,16; 5:12; 6:15; ^{<0426>}Numbers 5:26), but for the frankincense which was laid upon the showbread (^{<0247>}Leviticus 24:7). It is the word which is applied to the prayers and alms of Cornelius, ^{<4004>}Acts 10:4.

Leviticus 2:3. *A thing most holy* literally, a holy of holies. All offerings were holy, including the portions of the peace-offerings which were eaten by the laity; but that was “most holy” of which every part was devoted either to the altar, or to the use of the priests. Such were the *minchaahs*, the showbread, the incense, and the flesh of the sin-offerings and trespass-offerings. Compare the similar distinction between places (^{<0253>}Exodus 26:33). The most holy food was eaten in “the holy place,” that is the precinct of the tabernacle, probably in the priests’ lodgings; but the priests’ portion of the peace-offerings might be eaten by the priests and their families in any “clean place” (^{<0802>}Leviticus 10:12-14).

Leviticus 2:4-10. The four kinds of bread and the three cooking utensils which are mentioned in this section were probably such as were in common use in the daily life of the Israelites; and there appears no reason to doubt that they were such as are still used in the East. The variety of the offerings was most likely permitted to suit the different circumstances of the worshippers.

Leviticus 2:4. *Oven* This was probably a portable vessel of earthenware; in shape a cone about 3 ft. 6 in. high, and 1 ft. 6 in. in diameter. Similar jars are now used for the same purpose by the Arabs. After the vessel has been thoroughly heated by a fire lighted in the inside, the cakes are placed within it, and the top is covered up until they are sufficiently baked. Meantime the outside of the vessel is turned to account.

Dough rolled out very thin is spread over it, and a sort of wafer is produced considerably thinner than a Scotch oat-cake.

<RB5> **Leviticus 2:5.** *A pan* Rather, as in the margin, a flat plate. It was probably of earthenware, like the oven.

<RB6> **Leviticus 2:6.** *Part it in pieces* Break, not cut. The Bedouins are in the habit of breaking up their cakes when warm and mixing the fragments with butter when that luxury can be obtained.

<RB7> **Leviticus 2:7.** *Fryingpan* Rather, pan, commonly used for boiling. It is possible that the cakes here spoken of were boiled in oil. The “pan” and the “frying pan” (<RB5> Leviticus 2:5,7) may have been the common cooking implements of the poorest of the people.

<RB11> **Leviticus 2:11, 12.** *As for the oblation of the firstfruits* Rather, As an oblation of firstfruits. The words refer to the leaven and honey mentioned in <RB11> Leviticus 2:11 which might be offered among the firstfruits and tithes (<RB5> Deuteronomy 26:2,12; compare <RB5> 2 Chronicles 31:5). Honey, being used to produce fermentation, and leaven (or, a small piece of fermented dough) were excluded because fermentation was an apt symbol of the working of corruption in the human heart.

<RB13> **Leviticus 2:13.** *With all thine offerings thou shalt offer salt* Not only every *minchaah* <H503>, but every animal offering was to be accompanied by salt. It was the one symbol which was never absent from the altar of burnt-offering, showing the imperishableness of the love of Yahweh for His people. In its unalterable nature, it is the contrary of leaven (yeast). The Arabs are said to retain in common use the expression, “a covenant of salt;” and the respect they pay to bread and salt in their rites of hospitality is well known.

<RB14> **Leviticus 2:14.** *Green ears of corn* Rather, “fresh ears of corn;” that is, just-ripe grain, freshly gathered. Parched grain, such as is here spoken of, is a common article of food in Syria and Egypt, and was very generally eaten in ancient times.

Beaten out Not rubbed out by the hands, as described in <RB1> Luke 6:1, but bruised or crushed so as to form groats.

NOTES ON LEVITICUS 3

Leviticus 3:1. The peace-offering (like the burnt-offering, Leviticus 1:3, and the Minchah, Leviticus 2:1) is here spoken of as if it was familiarly known before the giving of the Law. “Peace-offering” seems preferable to “thank-offering,” which occurs in several places in the margin of our Bible. “thank-offering” appears to be the right name for a subordinate class of peace-offering.

Leviticus 3:2. *Kill it at the door ...* See Leviticus 1:3. Tradition says that the peace-offerings might be killed in any part of the court.

Leviticus 3:3. “The fat that covereth the inwards” refers to the caul or transparent membrane which has upon it a network of fatty tissue: “the fat upon the inwards” refers to the small lumps of suet found upon the intestines of healthy animals.

Leviticus 3:4. *The caul above the liver* Probably the membrane covering the upper part of the liver.

Leviticus 3:5. *Upon the burnt sacrifice* Upon the ashes of the continual burnt-offering (Exodus 29:38), in accordance with Leviticus 6:12.

Leviticus 3:7. *A lamb* A sheep. The word signifies a full-grown sheep, in its prime.

Leviticus 3:8. See Leviticus 1:4,5 notes.

Leviticus 3:9. *The whole rump* The whole fat tail: i.e., the tail of the kind of sheep well known in the East, and often weighing 15 lbs. and even as much as 50 lbs., when the sheep has been increased by artificial fattening.

Leviticus 3:11. *Burn it* See Leviticus 1:9 note.

Leviticus 3:12. See Leviticus 1:10 note. Birds were not accepted as peace-offerings, most probably because they were, by themselves, insufficient to make up a sacrificial meal.

Leviticus 3:16. Rather, as food of an offering made by fire for a sweet savour, shall all the fat be for Yahweh. Our bodily taste and smell furnish figures of the satisfaction with which the LORD accepts the appointed symbols of the true worship of the heart. All that was sent up in the fire of the altar, including the parts of the sin-offering (**Leviticus 4:31**), as well as the burnt-offering (**Leviticus 1:9**, etc.), was accepted for “a sweet savour”: but the word food may here have a special fitness in its application to the peace-offering, which served for food also to the priests and the offerer, and so symbolized communion between the LORD, His ministers, and His worshippers.

The fat is the LORD’S The significance of this appears to consist in the fact that its proper development in the animal is, in general, a mark of perfection.

Leviticus 3:17. Blood See **Leviticus 17:11** note.

Throughout all your dwellings The suet was neither to be eaten in sacrificial meals in the sanctuary, nor in ordinary meals in private houses.

NOTES ON LEVITICUS 4

Leviticus 4:1, 2. And the LORD spake ... Israel) This formula is the commencement of a distinct section of the Law.

Leviticus 4:2. *If a soul shall sin* The sin-offering was a new thing, instituted by the Law. The older kinds of sacrifice (**Leviticus 2:1; 3:1**) when offered by individuals were purely voluntary: no special occasions were prescribed. But it was plainly commanded that he who was conscious that he had committed a sin should bring his sin-offering. In the abridged rules for sin-offerings in **Numbers 15:22-31**, the kind of sin for which sin-offerings were accepted is contrasted with that which cut off the perpetrator from among his people (compare **Leviticus 4:22** with **Leviticus 4:30**). The two classes are distinguished in the language of our Bible as sin through ignorance and presumptuous sin. The distinction is clearly recognized in **Psalm 19:12,13** and **Hebrews 10:26,27**. It seems evident that the classification thus indicated refers immediately to the relation of the conscience to God, not to outward practices, nor, immediately, to outward actions. The presumptuous sinner, literally he who sinned “with a high hand,” might or might not have committed such a crime as to incur punishment from the civil law: it was enough that he had with deliberate purpose rebelled against God (see **Proverbs 2:13-15**), and ipso facto was “cut off from among his people” and alienated from the divine covenant (see **Leviticus 7:20**; **Exodus 31:14**; compare **Matthew 12:31**; **1 John 5:16**). But the other kind of sin, that for which the sin-offering was appointed, was of a more complicated nature. It appears to have included the entire range of “sins, negligences and ignorances” for which we are accustomed to ask forgiveness. sin-offerings were required not only when the conscience accused the offender of having yielded to temptation, but sometimes for what were breaches of the Law committed strictly in ignorance (**Leviticus 4:13,23,28, 5:17**), and sometimes on account of ceremonial pollution. They are thus to be regarded as protests against everything which is opposed to the holiness and purity of the divine Law. They were, in short, to be offered by the worshipper as a relief to the conscience whenever he felt the need of atonement.

Sin through ignorance Sin through error; that is, through straying from the right way. See ^{<RB5>}Psalm 119:67; ^{<2RB6>}Ecclesiastes 5:6.

^{<RB8>}**Leviticus 4:3.** *The priest that is anointed* i.e. the high priest. (Compare ^{<RB2>}Leviticus 8:12; 21:10; ^{<2B7>}Exodus 29:7). On the anointing of the other priests see the note at ^{<RB3>}Leviticus 8:13.

The graduation of the sin-offerings is remarkable. It might seem that the distinction addressed itself more pointedly to each individual according to his rank and consequent responsibility (see ^{<RB2>}Leviticus 4:32).

According to the sin of the people Rather, to bring guilt on the people. The whole nation is concerned in every transgression of its representative.

^{<RB5>}**Leviticus 4:5.** The treatment of the blood was special in the sin-offerings. In the inferior sin-offerings it was smeared on the horns of the altar of burnt-offering (^{<RB5>}Leviticus 4:25,30,34), while in this offering for the high priest, and in that for the nation, the high priest himself sprinkled the blood seven times within the tabernacle and smeared it on the horns of the altar of incense (^{<RB6>}Leviticus 4:6,7,17,18). The different modes of sprinkling appear to have marked successive degrees of consecration in advancing from the altar of burnt-offering to the presence of Yahweh within the veil.

^{<RB6>}**Leviticus 4:6.** *Before the vail of the sanctuary* This is generally understood to mean the floor of the holy place in front of the veil.

^{<RB7>}**Leviticus 4:7.** *Pour* All the blood that was left after the sprinkling and the smearing should be disposed of in such a manner as to suit the decorum of divine service. It had no sacrificial significance.

^{<RB2>}**Leviticus 4:12.** a clean place where the ashes are poured out See ^{<RB6>}Leviticus 1:16 note. It was a place free from impurities, not like those referred to in 14:40,45. The flesh, though it was burned in an ordinary way, and not sent up in the fire of the altar (see ^{<RB9>}Leviticus 1:9 note), was not to be confounded with carrion, but was associated with the remains of the sacrifices. The priests could not eat the flesh of this victim or of that offered for the sin of the congregation, as they ate that of other sin-offerings (^{<RB6>}Leviticus 6:26.) Compare ^{<RB7>}Leviticus 10:17,18, because they were in these cases in the position of offerers. (^{<RB7>}Leviticus 16:27; ^{<RB11>}Hebrews 13:11.) The same rule was observed in regard to the meat-

offering of the priests, ^{<B62>}Leviticus 6:23. It was only of the peace-offering that the offerer himself could partake.

^{<B63>}**Leviticus 4:13.** *Congregation ... assembly* Each of the Hebrew words signifies the people in a collected body. It does not appear that there is any difference between them in the connection in which they are here used.

^{<B64>}**Leviticus 4:14.** *When the sin ... is known* Compare ^{<B65>}1 Samuel 14:31-35.

^{<B65>}**Leviticus 4:15.** In this case the imposition of hands is performed by the elders in behalf of the nation. But in other respects the rites were performed by the high priest in the same manner as in the sin-offering for himself.

^{<B66>}**Leviticus 4:18.** *The altar ... in the tabernacle* i.e. the altar of incense (compare ^{<B67>}Leviticus 4:5-7).

^{<B68>}**Leviticus 4:22.** *Ruler* Either the head of a tribe (^{<B69>}Numbers 1:4-16), or the head of a division of a tribe (^{<B70>}Numbers 34:18; compare ^{<B71>}Joshua 22:30).

^{<B72>}**Leviticus 4:23.** *Or if his sin* Rather, And if his sin.

Come to his knowledge i.e. when he had become conscious of his sin.

A kid of the goats A shaggy he-goat, in distinction from a smooth-haired he-goat. It was the regular sin-offering at the yearly festivals (^{<B73>}Leviticus 16:9,15; ^{<B74>}Numbers 28:15,22,30), and at the consecration of the priests (^{<B75>}Leviticus 9:3); while the smooth-haired goat appears to have been generally offered for the other sacrifices (^{<B76>}Psalms 50:9; ^{<B77>}Isaiah 1:11).

^{<B78>}**Leviticus 4:24.** See ^{<B79>}Leviticus 1:11.

^{<B80>}**Leviticus 4:27.** *The common people* literally, as in the margin, "the people of the land." Compare ^{<B81>}Leviticus 20:2,4; ^{<B82>}2 Kings 11:18. It was the ordinary designation of the people, as distinguished from the priests and the rulers.

^{<B83>}**Leviticus 4:28.** *A kid of the goats* A shaggy she-goat.

~~<BIB>~~ **Leviticus 4:32.** *A lamb* A sheep. See ~~<BIB>~~ Leviticus 3:7 note. Three points are to be observed in regard to the victims for sin-offerings.

(a) The common people had to offer a female, as the less valuable animal; they might present either a sheep or a goat to suit their convenience:

(b) the rulers had always to offer a male-goat:

(c) the goat was preferred to the sheep, unlike the victim for a peace-offering or burnt-offering.

The sin-offerings were not accompanied by meat-offerings or drink-offerings. See ~~<BIB>~~ Numbers 15:3-11.

NOTES ON LEVITICUS 5

<RR1> **Leviticus 5:1-3.** Special occasions are mentioned on which sin-offerings are to be made with a particular confession of the offence for which atonement is sought (<RR5> Leviticus 5:5).

<RR1> **Leviticus 5:1.** *Swearing* Adjunction. The case appears to be that of one who has been put upon his oath as a witness by a magistrate, and fails to utter all he has seen and heard (compare the marginal references. and <RR4> Proverbs 29:24; <RR2> Numbers 5:21).

<RR1> **Leviticus 5:2, 3.** *Hid from him* Either through forgetfulness or indifference, so that purification had been neglected. In such a case there had been a guilty negligence, and a sin-offering was required. On the essential connection between impurity and the sin-offering, see <RR1> Leviticus 12:1.

<RR1> **Leviticus 5:4.** *Pronouncing* Idly speaking (<RR3> Psalm 106:33). The reference is to an oath to do something uttered in recklessness or passion and forgotten as soon as uttered.

<RR1> **Leviticus 5:6.** *His trespass offering* Rather, as his forfeit, that is, whatever is due for his offence. The term “trespass-offering” is out of place here, since it has become the current designation for a distinct kind of sin-offering mentioned in the next section (see <RR4> Leviticus 5:14 note).

A lamb or a kid of the goats A sheep (<RR2> Leviticus 4:32) or a shaggy she-goat (<RR3> Leviticus 4:23).

<RR1> **Leviticus 5:7, 10.** See <RR4> Leviticus 1:14-16; 12:8. In the larger offerings of the ox and the sheep, the fat which was burned upon the altar represented, like the burnt-offering, the dedication of the worshipper; in this case, the same meaning was conveyed by one of the birds being treated as a distinct burnt-offering.

<RR1> **Leviticus 5:7.** *A lamb* One of the flock, either a sheep or a goat.

For his trespass, which he hath committed As his forfeit for the sin he hath committed.

Leviticus 5:11. *tenth part of an ephah i.e.* “the tenth deal;” probably less than half a gallon. See **Leviticus 19:36** note. This sin-offering of meal was distinguished from the ordinary *minchaah* (**Leviticus 2:1**) by the absence of oil and frankincense.

Leviticus 5:14. (This comment extends through **Leviticus 6:7**). The trespass-offerings as they are described in this section and in **Leviticus 7:1-7**, are clearly distinguished from the ordinary sin-offerings in these particulars:

(1) They were offered on account of offences which involved an injury to some person (it might be the LORD Himself) in respect to property. See **Leviticus 5:16; 6:4,5**.

(2) They were always accompanied by a pecuniary fine equal to the value of the injury done, with the addition of one-fifth. Compare **Numbers 5:5-8**.

(3) The treatment of the blood was more simple. Compare **Leviticus 4:5**.

(4) The victim was a ram, instead of a female sheep or goat.

(5) There was no such graduation of offerings to suit the rank or circumstances of the worshipper as is set forth in **Leviticus 4:3,32**, etc.

Leviticus 5:15. *Commit a trespass* Rather, here and in **Leviticus 6:2**, perpetrate a wrong. The word is different from that rendered trespass elsewhere in these chapters.

Through ignorance Through inadvertence. See **Leviticus 4:2** note.

In the holy things of the LORD The reference is to a failure in the payment of firstfruits, tithes or fees of any kind connected with the public service of religion by which the sanctuary suffered loss; compare **Numbers 5:6-8**.

shekel of the sanctuary See **Exodus 38:24** note.

Leviticus 5:17. (though he wist it not Ignorance of the Law, or even of the consequences of the act at the time that it was committed, was not to excuse him from the obligation to offer the sacrifice.

NOTES ON LEVITICUS 6

<R61> **Leviticus 6:1.** In the Hebrew Bible <R61> Leviticus 6:1-7 form part of Leviticus 5. It is evident that they ought to do so.

<R65> **Leviticus 6:5.** *In the day of his trespass offering* The restitution was thus to be associated with the religious act by which the offender testified his penitence.

<R69> **Leviticus 6:9.** Rather, “This, the burnt-offering, shall be upon the fire on the altar all night unto the morning.” See <Q238> Exodus 29:38-46, with the notes.

<R60> **Leviticus 6:10.** *Ashes ... with the burnt-offering* Rather, the ashes to which the fire hath consumed the burnt-offering.

<R63> **Leviticus 6:13.** The fire shall ever be burning This was a symbol of the never-ceasing worship which Yahweh required of His people. It was essentially connected with their acts of sacrifice.

<R64> **Leviticus 6:14-8.** See <R61> Leviticus 2:1-10; <Q294> Exodus 29:40,41.

<R66> **Leviticus 6:16.** *With unleavened bread shall it be eaten* This should be, it (the remainder) shall be eaten unleavened.

<R61> **Leviticus 6:20.** See <R47> Leviticus 4:3. Aaron’s sons here spoken of (as in <R62> Leviticus 6:22) must be the succession of high priests who succeeded him. The day of this offering was probably the eighth day of the ceremony of consecration (<R65> Leviticus 8:35; 9:1), when the high priest appears to have entered upon the duties of his office.

A meat offering perpetual Jewish tradition is in favor of these words implying that this *minchaah* <H4503> was offered by the high priest as a daily rite from the time of his consecration.

<R621> **Leviticus 6:21.** *In a pan* See <R615> Leviticus 2:5 note.

<R62> **Leviticus 6:22.** *It shall be wholly burnt* literally, “it shall ascend in fire as a whole burnt-offering.”

Leviticus 6:23. *Not be eaten* Compare **Leviticus 6:30**; **4:12** note.

Leviticus 6:25. *The place where ...* See **Leviticus 1:11**.

It is most holy See **Leviticus 2:3**. The key to the special sanctity of the flesh of the sin-offering, as set forth in **Leviticus 6:26-30**, must, it would seem, be found in the words of Moses to the priests (**Leviticus 10:17**). The flesh of the victim, which represented the sinner for whom atonement was now made, was to be solemnly, and most exclusively, appropriated by those who were appointed to mediate between the sinner and the Lord. The far-reaching symbolism of the act met its perfect fulfillment in the One Mediator who took our nature upon Himself. (**Philippians 2:7**).

Leviticus 6:28. *The earthen vessel* Unglazed pottery would absorb some of the juices of the meat: and a vessel made holy could not be put to any other purpose.

Leviticus 6:30. to reconcile withal generally rendered “to make atonement for.”

The holy place The outer apartment of the tabernacle. See the **Leviticus 10:18** note.

NOTES ON LEVITICUS 7

Leviticus 7:1-7. See ^{<R54>}Leviticus 5:14 note. In ^{<R72>}Leviticus 7:2 “sprinkle” should rather be cast (^{<R05>}Leviticus 1:5). All the details regarding the parts put on the altar are repeated for each kind of sacrifice, because the matter was one of paramount importance.

Leviticus 7:8. *The skin of the burnt offering* It is most likely that the skins of the sin-offering and the trespass-offering also felt to the lot of the officiating priest.

Leviticus 7:9, 10. See the marginal references.

Leviticus 7:11. etc. See ^{<R71>}Leviticus 3:1-17. What is here added, relates to the accompanying *minchaah*^{<4503>} (^{<R01>}Leviticus 2:1), the classification of peace-offerings into:

- (1) thank-offerings,
- (2) vow-offerings and
- (3) voluntary-offerings, and the conditions to be observed by the worshipper in eating the flesh.

Leviticus 7:12. *For a thanksgiving* i.e., a thank-offering for mercies received.

Leviticus 7:13. *For his offering* The leavened bread was a distinct offering.

Leviticus 7:14. *Out of the whole oblation* Rather, out of each offering. That is, one loaf or cake out of each kind of meat-offering was to be a heave-offering (^{<R72>}Leviticus 7:32) for the officiating priest. According to Jewish tradition, there were to be ten cakes of each kind of bread in every thank-offering. The other cakes were returned to the sacrificer.

Leviticus 7:16. The vow-offering appears to have been a peace-offering vowed upon a certain condition; the voluntary-offering, one offered as the simple tribute of a devout heart rejoicing in peace with God and man offered on no external occasion (compare ^{<R27>}Leviticus 22:17-25).

Leviticus 7:18, 19. It was proper that the sacrificial meat should not be polluted by any approach to putrefaction. But the exclusion of a mean-spirited economy may further have furnished the ground for the distinction between the thank-offerings and the others. The most liberal distribution of the meat of the offering, particularly among the poor who were invited to partake, would plainly be becoming when the sacrifice was intended especially to express gratitude for mercies received.

Leviticus 7:21. *Unclean beast* that is, carrion of any kind. See Leviticus 11.

Shall be cut off See the ^{<2914>}Exodus 31:14 note.

Leviticus 7:23. This is emphatically addressed to the people. They were not to eat in their own meal what belonged to the altar of Yahweh, nor what was the perquisite of the priests. See ^{<8073>}Leviticus 7:33-36.

Leviticus 7:24. Compare ^{<8113>}Leviticus 11:39.

Leviticus 7:26. *No manner of blood* See ^{<8170>}Leviticus 17:10-15.

Leviticus 7:30-32. *Wave-offering ... heave-offering* The latter appears to be used (like *korban* ^{<47133>}, ^{<8002>}Leviticus 1:2) for offerings in general. Waving (a moving to and fro, repeated several times) or heaving (a lifting up once) the offering was a solemn form of dedicating a thing to the use of the sanctuary.

Leviticus 7:35. *The portion of the anointing ...* Rather, the appointed share of Aaron and of his sons.

Leviticus 7:37. *Of the consecrations* That is, of the sacrifices which were to be offered in the consecration of the priests. See the marginal references.

Leviticus 7:38. *wilderness of Sinai* Compare ^{<2901>}Exodus 19:1.

NOTES ON LEVITICUS 8

Leviticus 8, 9, 10. THE SERVICE OF THE SANCTUARY INAUGURATED. This is the only historical portion of the Book of Leviticus, with the exception of ^{<RB10>}Leviticus 24:10-23.

^{<RB2>}**Leviticus 8:2.** *A bullock ... two rams ... a basket* compare ^{<RB1>}Exodus 29:1-3. This shows the coherence of this part of Leviticus with the latter part of Exodus. The basket of unleavened bread used on this occasion appears to have contained:

- (1) cakes or loaves of the ordinary unleavened bread;
- (2) cakes of oiled bread, rather, oil bread (see ^{<RB3>}Leviticus 2:1,4); and
- (3) oiled wafers (see ^{<RB4>}Leviticus 2:4,6).

Rabbinical tradition says that there were six cakes of each sort.

^{<RB5>}**Leviticus 8:3.** *Gather ...* Rather, gather all the assembly together toward the entrance of the tent of meeting. See ^{<RB6>}Leviticus 4:13. The whole body of the people were summoned on this occasion, and the elders probably occupied the first places. The elders are especially called together in an unequivocal manner to receive directions to provide the first sacrifices for the nation to be offered by the newly consecrated priests (^{<RB7>}Leviticus 9:1), and the body of the people afterward assemble as they do here (^{<RB8>}Leviticus 9:5). The spot designated was the portion of the court in front of the tabernacle (see ^{<RB9>}Leviticus 1:3 note). Toward this space the people were commanded to assemble to witness the great national ceremony of the consecration of the priesthood, the solemn setting apart of one of their families, the members of which were henceforth to stand as mediators between them and Yahweh in carrying out the precepts of the ceremonial law. Those who could do so, may have come into the court, and a great number of others may have occupied the heights which overlooked the enclosure of the court. As the series of ceremonies was repeated every day during a week (^{<RB10>}Leviticus 8:33), it is natural to suppose that some of the people attended on one day and some on another.

^{<RB11>}**Leviticus 8:6.** washed them with water) Moses caused them to bathe entirely (compare ^{<RB12>}Leviticus 16:4), not merely to wash their hands and

feet, as they were to do in their daily ministrations. See the marginal reference. This bathing, which the high priest had also to go through on the day of atonement, was symbolic of the spiritual cleansing required of all (<4701>2 Corinthians 7:1), but especially of those who had to draw near to God to make reconciliation for the sins of the people (<5025>Hebrews 7:26; <4085>Matthew 3:15).

<4880>**Leviticus 8:7-8.** See the notes at Exodus 28.

<4880>**Leviticus 8:9.** *The holy crown* The golden plate of the mitre was so called as the distinctive badge of the high priest's consecration. See <4812>Leviticus 21:12.

<4880>**Leviticus 8:10.** Moses first anointed with the holy oil (<4815>Exodus 30:25) the tabernacle and all therein, that is, the ark of the covenant, the table of showbread, the candlestick and the golden altar, with all the articles that belonged to them.

<4881>**Leviticus 8:11.** *Sprinkled ... the altar seven times* The altar of burnt-offering was distinguished by this sevenfold sprinkling with the holy oil. The number of the covenant was thus brought into connection with those acts of sacrifice by which the covenant between Yahweh and the worshipper was formally renewed and confirmed.

<4882>**Leviticus 8:12.** As investing the priest with official garments was a recognition before men of the official position of the person (see <4238>Exodus 28:3 note), so the anointing him with oil was an acknowledgment that all fitness for his office, all the powers with which he would rightly fulfill its duties, must come from the Lord.

So, again, with the sanctification of the holy things. Each of them was intended by divine wisdom to convey a spiritual meaning to the mind of man. They were means of grace to the devout worshipper. The oil poured upon them was a recognition of this fact, and at the same time it made them holy and set them apart from all profane and ordinary uses. On kindred grounds, though to express another idea, the altar was to be sanctified also by blood. See <4885>Leviticus 8:15 note.

<4883>**Leviticus 8:13.** *Aaron's sons* The common priests. Nothing is said here, or in <4237>Exodus 29:7-9, of the anointing of the common priests, though it is expressly commanded in <4284>Exodus 28:41; 40:15, and is

evidently implied as a fact in ^{<R76>}Leviticus 7:36; 10:7; ^{<CRB>}Numbers 3:3. It would seem that the anointing of the common priests consisted in some rite common to them and the high priest (^{<R15>}Exodus 40:15), and this was the sprinkling mentioned in ^{<R81>}Leviticus 8:30. Compare further ^{<R07>}Leviticus 10:7 with ^{<R12>}Leviticus 21:12.

^{<R84>}**Leviticus 8:14-36.** Moses as the mediator of the covenant of the Law (^{<R9>}Galatians 3:19; ^{<R6>}Hebrews 8:6) was called to perform the priestly functions, in consecrating those on whom henceforth those functions were to devolve, and in inaugurating the legal order of sacrifices. See ^{<R23>}Exodus 40:23 note. The sin-offering was now offered for the first time. The succession in which the sacrifices followed each other on this occasion, first the sin-offering, then the burnt-offering, and lastly the peace-offering, has its ground in the meaning of each sacrifice, and became the established custom in later ages. The worshipper passed through a spiritual process. He had transgressed the Law, and he needed the atonement signified by the sin-offering: if his offering had been made in truth and sincerity, he could then offer himself as an accepted person, as a sweet savour, in the burnt-offering; and in consequence, he could enjoy communion with the Lord and with his brethren in the peace-offering.

^{<R84>}**Leviticus 8:14-17.** See the marginal references. The flesh of the sin-offering could not be eaten by any but a legally consecrated priest (^{<R25>}Leviticus 6:25 note). Moses therefore could not eat of it himself, though he was, for the occasion, performing the duties of a priest. Those whom he was consecrating could not eat it, not only because they were not yet duly installed, but because the sacrifice was offered on their behalf, and the body of the victim stood to them in the same relation as that of the regular sin-offering afterward stood to the high priest.

^{<R85>}**Leviticus 8:15.** *Purified the altar ... sanctified it, to make reconciliation upon it* The altar had been sanctified by the anointing oil (^{<R81>}Leviticus 8:11) like the priests who were to officiate at it; it was now, like them, sanctified by blood, in acknowledgment of the alienation of all nature, in itself, from God, and the need of a reconciliation to Him of all things by blood. ^{<R22>}Colossians 1:20; ^{<R92>}Hebrews 9:21,22. See ^{<R71>}Leviticus 17:11; ^{<R38>}Exodus 28:38.

^{<R88>}**Leviticus 8:18-21.** atonement having been made, Aaron and his sons were now permitted, by the laying on of their hands, to make themselves

one with the victim, which was to be sent up to Yahweh as “a burnt sacrifice for a sweet savour, an offering made by fire unto the Lord.” All was done strictly according to the ritual (^{
}Leviticus 1:3-9), except that Moses performed the duties of the priest.

^{
}**Leviticus 8:22.** *The ram of consecration* The sacrifice of this ram was by far the most unique part of the whole ceremony. The words may be literally rendered “the ram of the fillings”, and the name has been supposed to have reference to the ceremony in which Moses filled the hands of the priests; see ^{
}Leviticus 8:27. The offering was in the highest sense “the sacrifice of completion or fulfilling”, as being the central point of the consecrating rite. The final perfection of the creature is consecration to the LORD.

^{
}**Leviticus 8:23. 24.** Before casting forth the blood round the altar in the usual manner, Moses took a portion of the blood and put some of it on the right extremities of each of the priests. This, being performed with the blood of the peace-offering, has been supposed to figure the readiness of the priest who is at peace with Yahweh to hear with the ear and obey the divine word, to perform with the hand the sacred duties of his office, and to walk with the feet in the way of holiness.

^{
}**Leviticus 8:25-28.** In the rite of filling the hands of the priests, Moses took the portions of the victim which usually belonged to the altar, with the right shoulder (or leg); he placed upon them one cake of each of the three kinds of unleavened bread contained in the basket (see ^{
}Leviticus 8:2 note), and then put the whole first upon the hands of Aaron and in succession upon the hands of his sons: in each case, according to Jewish tradition, he put his own hands under the hands of the priest, moving them backwards and forwards, so as to wave the mass to and fro.

In this remarkable ceremony the gifts of the people appear to have been made over to the priests, as if in trust, for the service of the altar. The articles were presented to Yahweh and solemnly waved in the hands of the priests, but not by their own act and deed. The mediator of the Law, who was expressly commissioned on this occasion, was the agent in the process.

^{
}**Leviticus 8:25.** *The rump* See ^{
}Leviticus 3:9 note.

Leviticus 8:29. The heave-shoulder was the ordinary perquisite of the officiating priest, but the wave-breast appears to have been awarded to Moses as the servant of Yahweh now especially appointed for the priestly service.

Leviticus 8:30. The sprinkling was on their garments as well as their persons, because it belonged to them in reference to the office with which they had been formally invested by putting on the garments. (See Exodus 28:3 note). The union of the two symbols of the atoning blood and the inspiring unction appears to be a fit conclusion of the entire rite.

Leviticus 8:33-36. The rites of consecration were to last a whole week, and thus, like the longer of the annual festivals, were connected in an emphatic manner with the sabbatical number of the covenant. During this period the priests were not to leave the holy precinct for the sake of any worldly business; and the whole series of ceremonies, including the sacrifice of the Ram of consecration, was to be gone through on each day. Compare the marginal references.

Leviticus 8:33. Rather, ye shall not go away from the entrance of the tent. With this agree Cranmer, the Geneva Bible, etc. The meaning is evidently that they were not to go out of the court, as is more clearly expressed in Leviticus 8:35.

Leviticus 8:35. *That ye die not* See Exodus 28:35 note.

NOTES ON LEVITICUS 9

<RB1> **Leviticus 9:1-6.** *On the eighth day* i.e., on the first day after the week of consecration.

<RB1> **Leviticus 9:2.** *A young calf* A bull calf, which might have been what we should call a yearling ox.

<RB1> **Leviticus 9:3.** *A kid of the goats* A shaggy he-goat. See <RB2> Leviticus 4:23 note.

<RB1> **Leviticus 9:6.** *The glory of the LORD* Compare <RB1> Exodus 16:7.

<RB1> **Leviticus 9:7.** It is to be remarked that Aaron offers no peace-offering for himself. It was enough that he should participate in the peace-offerings of the consecration (<RB1> Leviticus 8:31), and in the two peace-offerings about to be sacrificed for the people.

His sin-offering was probably regarded not so much as a sacrifice for his own actual sins as a typical acknowledgment of his sinful nature and of his future duty to offer for his own sins and those of the People. See marginal references. “The law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated (in the margin perfected, see <RB2> Leviticus 8:22 note) forevermore, <RB2> Hebrews 7:28.

<RB1> **Leviticus 9:9.** Aaron did not act according to the ordinary Law (<RB1> Leviticus 4:5,6,7,16,17,18), but as Moses had done in the sin-offering of the consecration ceremony (<RB1> Leviticus 8:15; compare also <RB2> Leviticus 4:25,30,34). The probable reason of this was that he had not yet been formally introduced as the high priest into the holy place of the tabernacle.

Brought the blood They most likely held the basins in which the blood was received as it ran from the victim, and then handed them to their father. See <RB1> Leviticus 1:5.

<RB1> **Leviticus 9:15-21.** In this first complete series of offerings made by the high priest, the sacrifices take their appointed order; first, the sin-offering to make atonement; then the burnt-offering, to signify the

surrender of the body, soul and spirit to Yahweh in heaven; and lastly the peace-offering, to show forth the communion vouchsafed to those who are justified and sanctified. See ^{<RB4>}Leviticus 8:14 note.

^{<RB2>}**Leviticus 9:22.** Aaron having completed the offerings, before he came down from the stage surrounding the altar on which the priests used to stand to officiate (see ^{<D78>}Exodus 27:8), turned toward the people, and blessed them; probably using the form which became the established one for the priests (^{<RB4>}Numbers 6:24-26), and which is still maintained in the synagogues.

^{<RB2>}**Leviticus 9:23.** Aaron, having now gone through the cycle of priestly duties connected with the brass altar, accompanies Moses into the tent of Meeting. It was reasonable that Moses, as the divinely appointed leader of the nation, should induct Aaron into the tabernacle.

Blessed the people This joint blessing of the mediator of the Law and the high priest was the solemn conclusion of the consecration and Inauguration. (Compare ^{<RB2>}2 Chronicles 6:3-11.) According to one tradition, the form used by Moses and Aaron resembled ^{<RB7>}Psalms 90:17. But another form is given in the Targum of Palestine, "May your offerings be accepted, and may the Lord dwell among you and forgive you your sins."

^{<RB2>}**Leviticus 9:24.** The very ancient Jewish tradition has been widely adopted that the sacred fire of the altar originated in this divine act, and that it was afterward preserved on the altar of the tabernacle until the dedication of the temple, when fire again "came down from heaven." (^{<RB7>}2 Chronicles 7:1.) But according to the sacred narrative the altar-fire had been lighted in a natural way before this occasion. (Compare ^{<RB6>}Leviticus 8:16; 9:10,13, etc.; ^{<RB9>}Exodus 40:29.) It would therefore seem that the fire which "came out from before the Lord" manifested itself, according to the words of ^{<RB2>}Leviticus 9:24, not in kindling the fuel on the altar, but in the sudden consuming of the victim. For the like testimony to the acceptance of a sacrifice, see ^{<RB9>}Judges 13:19,20; ^{<RB8>}1 Kings 18:38; ^{<RB6>}1 Chronicles 21:26, and probably ^{<RB4>}Genesis 4:4. The phrase to turn a sacrifice to ashes, became equivalent to accepting it (^{<RB7>}Psalms 20:3, see the margin). The fire of the altar was maintained in accordance with ^{<RB3>}Leviticus 6:13.

NOTES ON LEVITICUS 10

Leviticus 10. The events recorded in this chapter must have occurred immediately after the offering of the sacrifices of inauguration, in the evening of the same day. See ^{<B109>}Leviticus 10:19.

^{<B101>}**Leviticus 10:1.** *Nadab and Abihu* The two elder sons of Aaron (^{<B123>}Exodus 6:23; ^{<B412>}Numbers 3:2), who were among those invited to accompany Moses when he was going up Mount Sinai, but who were “to worship afar off,” and not “come near the Lord.” ^{<B121>}Exodus 24:1,2.

Censer See ^{<B258>}Exodus 25:38 note.

Strange fire The point of their offence is evidently expressed in this term. This may very probably mean that the incense was lighted at an UNAUTHORIZED time. And we may reasonably unite with this the supposition that they were intoxicated (compare ^{<B109>}Leviticus 10:9), as well as another conjecture, that they made their offering of incense an accompaniment to the exultation of the people on the manifestation of the glory of the Lord (^{<B121>}Leviticus 9:24). As they perished not within the tabernacle, but in front of it, it seems likely that they may have been making an ostentatious and irreverent display of their ministrations to accompany the shouts of the people on their way toward the tabernacle. The offence for which they were immediately visited with outward punishment was thus a flagrant outrage on the solemn order of the divine service, while the cause of their offence may have been their guilty excess.

^{<B101>}**Leviticus 10:2.** The fire which had just before sanctified the ministry of Aaron as well pleasing to God, now brought to destruction his two eldest sons because they did not sanctify Yahweh in their hearts, but dared to perform a self-willed act of worship; just as the same Gospel is to one a savor of life unto life, and to another a savor of death unto death (^{<B126>}2 Corinthians 2:16).

^{<B101>}**Leviticus 10:3.** Rather, I will sanctify myself in them that come near to me (i.e. the priests), and I will glorify myself before all the people. The words used by Moses on this occasion are not found elsewhere in the Pentateuch. But the sense is implied in such passages as ^{<B122>}Exodus 19:22; 28:41; 29:1,44.

Aaron's silence (compare ^{<4349>}Psalm 39:9) on this occasion may be compared with his reasonable and natural expostulation with Moses when his surviving sons were rebuked for not having eaten the flesh of the sin-offering (^{<4309>}Leviticus 10:19).

^{<4306>}**Leviticus 10:4.** The first cousins of Aaron (^{<4162>}Exodus 6:22) are selected by Moses to convey the bodies of Nadab and Abihu out of the camp and bury them, probably because they were the nearest relations who were not priests. See ^{<4496>}Numbers 9:6.

^{<4306>}**Leviticus 10:5.** *Coats* See ^{<4289>}Exodus 28:39. Life had been extinguished as if by a flash of lightning, but neither the bodies nor the dresses were destroyed.

^{<4306>}**Leviticus 10:6, 7.** Aaron and his two surviving sons are forbidden to show the accustomed signs of mourning, or to leave the court of the tabernacle in order to attend the funeral, because, from their office, they were especially concerned as consecrated priests in outwardly maintaining the honor of Yahweh. They were to bear visible testimony to the righteousness of the punishment of Nadab and Abihu. The people, on the other hand, as not formally standing so near to Yahweh, were permitted to "bewail" as an acknowledgment that the nation had a share in the sin of its priests. (Compare ^{<4126>}1 Corinthians 12:26.)

^{<4306>}**Leviticus 10:6.** *Uncover not your heads* Or, "set free ... let go loose." It was a custom to let the hair grow long and fall loosely over the head and face (^{<4336>}Leviticus 13:45; ^{<4050>}2 Samuel 15:30; 19:4); and the substance of the command would thus be that they should not let the hair go disheveled. Ripping the clothes in front so as to lay open the breast was one of the most common manifestations of grief (see ^{<4379>}Genesis 37:29; 44:13; ^{<4011>}2 Samuel 1:11; ^{<4010>}Job 1:20; ^{<4023>}Joel 2:13, etc.). The garments as well as the persons of the priests were consecrated; this appears to be the reason of the prohibition of these ordinary signs of mourning. Compare ^{<4300>}Leviticus 20:10.

Lest ye die See ^{<4285>}Exodus 28:35 note.

^{<4306>}**Leviticus 10:7.** *The anointing oil ... is upon you* See ^{<4382>}Leviticus 8:12,30. The holy oil, as the symbol of the Holy Spirit, the Spirit of Life and immortality and joy, was the sign of the priests being brought near to Yahweh. It was therefore by its meaning connected both with the general

law which forbade the high priest ever to put on signs of mourning on account of death (^{<B210>}Leviticus 21:10-12), and with the special reason for the prohibition on this occasion.

^{<B100>}**Leviticus 10:9-11.** When the priest was on duty he was to abstain from wine and strong drink, lest he should commit excess (see ^{<B100>}Leviticus 10:1), and so become disqualified for carrying out the precepts of the ceremonial Law.

^{<B100>}**Leviticus 10:9.** *Strong drink* The Hebrew word is employed here to denote strong drinks of any kind except wine made from the grape.

^{<B100>}**Leviticus 10:10.** *Unholy ... unclean* Common, as not consecrated; and what would occasion defilement by being touched or eaten. Compare ^{<A104>}Acts 10:14.

^{<B101>}**Leviticus 10:11.** That is, “that you may, by your example in your ministrations, preserve the minds of the Israelites from confusion in regard to the distinctions made by the divine Law.”

^{<B102>}**Leviticus 10:12-15.** The argument is, that as such meals were appointed in honor of Yahweh Himself, they ought to be conducted with due reverence and discretion.

^{<B102>}**Leviticus 10:12.** *Beside the altar* What is called “the holy place” in ^{<B103>}Leviticus 10:13,17: it should be rather, a holy place, any part of the holy precinct, as distinguished from a merely “clean place” (^{<B104>}Leviticus 10:14), either within or without the court of the tabernacle.

^{<B104>}**Leviticus 10:14.** *Wave breast and heave shoulder* See ^{<B103>}Leviticus 7:30 note.

^{<B106>}**Leviticus 10:16.** The Law on the point in question was clear. See ^{<B103>}Leviticus 2:3; 4:5,16 notes. But on this occasion, though the sin-offering which had been offered by Aaron was for the people (^{<B105>}Leviticus 9:15), its blood was not carried into the tabernacle. The priests might therefore have too readily supposed that their eating the flesh, or burning it, was a matter of indifference. Hence, Moses explains that the appropriation of the flesh by the priests is an essential part of the act of atonement (^{<B107>}Leviticus 10:17).

It was burnt It was consumed by fire in an ordinary way, not; in the fire of the altar. See ^{<B100>}Leviticus 1:9.

^{<B107>}**Leviticus 10:17.** *To bear the iniquity* See ^{<D288>}Exodus 28:38 note.

^{<B108>}**Leviticus 10:18.** “The holy *place*,” as it is called in our version, within the tabernacle (see ^{<D253>}Exodus 26:33; 28:29, etc.) into which the blood was carried, is regularly called in Hebrew, simply, “the holy” (as the innermost chamber is called “the holy of holies”), the adjective being used substantively; while the precinct in which the flesh of the sin-offering was eaten is generally called in full the holy place, the substantive being expressed (^{<B103>}Leviticus 10:13).

^{<B109>}**Leviticus 10:19.** That is: “Behold this very day, in which we have done our part in sacrificing sin-offerings and burnt-offerings to the Lord, this great calamity has befallen me. Could it have been well-pleasing to the Lord if those who have been so humbled as I and my sons have been by the sin of our relations and the divine judgment, had feasted on the most holy flesh of the sin-offering?”

NOTES ON LEVITICUS 11

Leviticus 11:1. Yahweh speaks to Moses and Aaron conjointly. (Compare **Leviticus 13:1; 15:1.**) The high priest, in regard to the legal purifications, is treated as co-ordinate with the legislator.

Leviticus 11:2. Rather, “These are the animals which ye may eat out of all the beasts;” that is, out of the larger creatures, the quadrupeds, as distinguished from birds and reptiles. See **Genesis 1:24.** Of quadrupeds, those only might be eaten which completely divided the hoof and chew the cud (**Leviticus 11:3-8**).

Leviticus 11:3. *Parteth ...* Rather, is clovenfooted and completely separates the hoofs.

Leviticus 11:4. *Divideth not the hoof* The toes of the camel are divided above, but they are united below in a sort of cushion or pad resting upon the hard bottom of the foot, which is “like the sole of a shoe.” The Moslems eat the flesh of the camel, but it is said not to be wholesome.

Leviticus 11:5. *The coney* The Old English name for a rabbit. The animal meant is the Hyrax Syriacus. It bears some resemblance to the guinea-pig or the marmot, and in its general appearance and habits (**Proverbs 30:26; Psalm 104:18**), it might easily be taken for a rodent. But Cuvier discovered that it is, in its anatomy, a true pachyderm, allied to the rhinoceros and the tapir, inferior to them as it is in size.

He cheweth the cud The Hyrax has the same habit as the hare, the rabbit, the guinea-pig, and some other rodents, of moving its jaws when it is at rest as if it were masticating. The rodents were familiarly spoken of as ruminating animals, just as the bat was reckoned among birds because it flies (see **Leviticus 11:19**), and as whales and their congeners are spoken of as fish, when there is no occasion for scientific accuracy.

Leviticus 11:7. *He divide the hoof ...* It is cloven-footed and completely, etc. See **Leviticus 11:3** note. Of all the quadrupeds of which the Law forbids the flesh to be eaten, the pig seems to have been regarded as the most unclean. Compare the marginal references. Several

other nations have agreed with the Hebrews in this respect: the reason being that its flesh is unwholesome, especially in warm climates.

^{<8119>}**Leviticus 11:9.** Any fish, either from salt water or fresh, might be eaten if it had both scales and fins. but no other creature that lives in the waters. Shellfish of all kinds, whether mollusks or crustaceans, and cetaceous animals, were therefore prohibited, as well as fish which appear to have no scales, like the eel; probably because they were considered unwholesome, and (under certain circumstances) found to be so.

^{<8113>}**Leviticus 11:13-19.** As far as they can be identified, the birds here mentioned are such as live upon animal food. They were those which the Israelites might have been tempted to eat, either from their being easy to obtain, or from the example of other nations, and which served as types of the entire range of prohibited kinds.

^{<8113>}**Leviticus 11:13.** *The eagle* Rather, the great vulture, which the Egyptians are known to have ranked as the first among birds. Compare ^{<1023>}2 Samuel 1:23; ^{<9435>}Psalms 103:5; ^{<1275>}Proverbs 23:5, etc.

The *Ossifrage*, or bone-breaker, was the lammer-geyer, and the “ospray” (a corruption of ossifrage) the sea-eagle.

^{<8114>}**Leviticus 11:14.** *The vulture* Rather, the (black) kite (^{<2345>}Isaiah 34:15): “the kite,” rather the red kite, remarkable for its piercing sight (^{<1337>}Job 28:7).

^{<8115>}**Leviticus 11:15.** *Every raven after his kind* i.e. the whole family of corvidae.

^{<8116>}**Leviticus 11:16.** *And the owl ...* Rather, “and the ostrich, and the owl, and the gull, and the hawk,” etc.

^{<8118>}**Leviticus 11:18.** *The swan* More probably the ibis, the sacred bird of the Egyptians. “The gier eagle” is most likely the Egyptian vulture, a bird of unprepossessing appearance and disgusting habits, but fostered by the Egyptians as a useful scavenger.

^{<8119>}**Leviticus 11:19.** *The heron ... the lapwing* Rather, the great plover the hoopoe, so called from its peculiar cry.

Leviticus 11:20. Rather, “All creeping things which have wings,” etc. The word rendered creeping things may be regarded as coextensive with our word vermin. It is derived from a verb which signifies not only to creep, but to teem, or bring forth abundantly (^{<0002>}Genesis 1:21; 8:17; ^{<0003>}Exodus 8:3; ^{<0004>}Psalm 105:30), and so easily came to denote creatures which are apt to abound, to the annoyance of mankind.

Leviticus 11:21. *Legs above their feet, to leap withal upon the earth* The families of the Saltatoria, of which the common cricket, the common grasshopper, and the migratory locust, may be taken as types.

Leviticus 11:22. In the uncertainty of identifying these four creatures, it has been suggested that some of the names may belong to locusts in an imperfect state of development. Most modern versions have taken a safer course than our translators, by retaining the Hebrew names.

Leviticus 11:24-28. *Unclean* If the due purification was omitted at the time, through negligence or forgetfulness, a sin-offering was required. See ^{<0005>}Leviticus 5:2.

Leviticus 11:29, 30. The identification of “the creeping things” here named is not always certain. They are most likely those which were occasionally eaten. For the “Tortoise” read “the great lizard,” for the “ferret” the “gecko” (one of the lizard tribe), for the “chameleon” read the “frog” or the Nile lizard: by the word rendered “snail” is probably meant another kind of lizard, and by the “mole” the “chameleon.”

Leviticus 11:33. *Earthen vessel* See the marginal references.

Leviticus 11:35. See ^{<0006>}Leviticus 2:4. The word rendered “ranges for pots” has been conjectured to mean either an excavated fireplace, fitted to receive a pair of ovens, or a support like a pair of andirons.

Leviticus 11:42. *Whatsoever goeth upon the belly* i.e. all footless reptiles, and mollusks, snakes of all kinds, snails, slugs, and worms. “Whatsoever goeth upon all four;” i.e. “creeping things,” or vermin; such as the weasel, the mouse or the lizard. Whatsoever hath more feet; i.e. all insects, except the locust family (^{<0007>}Leviticus 11:22 note), myriapods, spiders, and caterpillars.

~~<8144>~~ **Leviticus 11:44-47.** These verses set forth the spiritual ground on which the distinction between clean and unclean is based. Compare the marginal references and ~~<6100>~~ Leviticus 10:10; 20:25,26; ~~<4015>~~ 1 Peter 1:15,16.

The basis of the obligation to maintain the distinction was the call of the Hebrews to be the special people of Yahweh. It was to be something in their daily life to remind them of the covenant which distinguished them from the nations of the world. By Jesus Christ it was revealed (~~<4051>~~ Matthew 15:11) to the elect people that they were no longer to be tied by the letter of the Law in regard to their food, but were to be left to the exercise of a regenerated judgment. They were to learn that the kingdom of God is not eating, or abstaining from, meats and drinks; but righteousness, and truth, and peace, and joy in the Holy Spirit (~~<5447>~~ Romans 14:17. Compare ~~<4005>~~ Acts 10:15; ~~<5008>~~ 1 Timothy 4:4).

NOTES ON LEVITICUS 12

Leviticus 12-15. CEREMONIAL PURIFICATIONS. The Purifications of the Law fall under three heads;

- (i) those for defilement arising from secretions;
- (ii) those for the leprosy;
- (iii) those for pollution from corpses.

The first and second classes are described in these chapters; the last, as relates to human corpses, in ^{<OR1E>}Numbers 19:11, etc., and as relates to the bodies of dead animals, in ^{<OR12>}Leviticus 11:24-28,31-40.

Leviticus 12. This chapter would more naturally follow the 15th chapter of Leviticus. See the Note to ^{<OR1E>}Leviticus 15:1.

^{<OR12>}**Leviticus 12:3.** On circumcision, see ^{<OR17>}Genesis 17:5 note.

^{<OR12>}**Leviticus 12:4.** The Levitical law ascribed impurity exclusively to the mother, in no degree to the Child.

^{<OR12>}**Leviticus 12:5.** Some have thought that this doubling of each of the two periods was intended to remind the people of the fact that woman represents the lower side of human nature, and was the first to fall into temptation. ^{<S423>}1 Timothy 2:13-15; ^{<OR17>}1 Peter 3:7. The ancients had a notion that the mother suffers for a longer time after the birth of a girl than after the birth of a boy. The period required for the restoration of her health in the one case was thirty days, and in the other, it was 40 or 42 days. This notion may have been connected with a general custom of observing the distinction as early as the time of Moses.

^{<OR12>}**Leviticus 12:6-8.** The sacrificial act expressed an acknowledgment of sin and a dedication of herself to Yahweh. See ^{<OR14>}Leviticus 8:14.

^{<OR12>}**Leviticus 12:6.** *Of the first year* literally, as in the margin, “a son of his year.” This expression is supposed to mean one less than a year old, while the “son of a year” is one that has just completed its first year.

^{<B118>}**Leviticus 12:8.** *A lamb* Rather, one of the flock; either a sheep or a goat; it is not the same word as in ^{<B116>}Leviticus 12:6.

Two turtles, or two young pigeons See the note at ^{<B114>}Leviticus 1:14. The Virgin Mary availed herself of the liberty which the Law allowed to the poor, and offered the inferior burnt-offering (^{<Q124>}Luke 2:24).

NOTES ON LEVITICUS 13

Leviticus 13-14. The laws relating to leprosy. The leprosy is the most terrible of all the disorders to which the body of man is subject. There is no disease in which hope of recovery is so nearly extinguished. From a commencement slight in appearance, with but little pain or inconvenience, often in its earlier stage insidiously disappearing and reappearing, it goes on in its strong but sluggish course, generally in defiance of the efforts of medical skill, until it reduces the patient to a mutilated cripple with dulled or obliterated senses, the voice turned to a croak, and with features of ghastly deformity. When it reaches some vital part it generally occasions what seem like the symptoms of a distinct disease (most often dysentery), and so puts an end to the life of the sufferer.

It was an all but universal impression that the leprosy, above all other diseases, came upon man as an irresistible stroke of superhuman power, either in the way of punishment for personal sin or of an affliction with some definite purpose. This natural suggestion was confirmed and realized upon several occasions in the history of the Israelites. A stroke of leprosy was the mark of the divine displeasure at the slow faith of Moses (⁽¹⁰⁴⁶⁾Exodus 4:6), at the contumacy of Miriam (⁽¹⁴²⁰⁾Numbers 12:10), at the dishonesty of Gehazi (⁽¹¹⁶⁷⁾2 Kings 5:27), and at the impious presumption of Uzziah (⁽¹³³⁹⁾2 Chronicles 26:19,20). One of the denunciations against Joab, on account of the death of Abner, was that his children should be lepers (⁽¹⁰⁸⁹⁾2 Samuel 3:29).

It is now considered by all the best authorities that the Hebrew word for the disease does not denote the disease which is more properly called the leprosy (see ⁽⁸³²⁾Leviticus 13:12), but that which is known to physicians as the elephantiasis: the origin of which is ascribed to an animal poison generated in or received into the blood, and accumulated therein probably by a process analogous to fermentation. This poison primarily affects either the skin, or the nerves and nervous centers. In this way, two forms of elephantiasis are distinguished, the "Tuberculated," and the "anaesthetic" or "non-tuberculated," of which the former is the more common.

Medical skill appears to have been more completely foiled by elephantiasis than by any other malady. The anaesthetic form alone seems to be in some degree amenable to remedies and regimen.

The question as to whether elephantiasis is contagious or not, is one of most unique interests in connection with the Levitical law. Many facts tend to prove that, as a rule, it was not; but that under certain circumstances (e.g. when the ulcers are running) contagion might be developed.

Leviticus 13:2. *The skin of his flesh* An expression found nowhere but in this chapter. It probably denotes the cuticle or scarf skin, as distinguished from the curls or true skin.

Rising ... scab ... bright spot The Hebrew words are the technical names applied to the common external signs of incipient elephantiasis.

Like the plague of leprosy Like a stroke of leprosy.

Leviticus 13:3. *The hair in the plague is turned white* The sparing growth of very fine whitish hair on leprous spots in the place of the natural hair, appears to have been always regarded as a characteristic symptom.

the plague in sight be deeper than the skin of his flesh Rather The stroke appears to be deeper than the scarf skin. The bright spot changed to a brownish color with a metallic or oily luster, and with a clearly-defined edge. This symptom, along with the whitish hair, at once decided the case to be one of leprosy.

Leviticus 13:5. *And the plague spread not* Rather, advance not, so as to show that the disease is under the cuticle and assuming the symptoms of **Leviticus 13:3.**

Leviticus 13:6. *Somewhat dark* Rather, somewhat dim: that is, if the spot is dying away.

Leviticus 13:7. *Seen of the priest for his cleansing* The purport of these words is doubtful. They probably mean "seen by the priest and pronounced clean," and refer to the visit of the suspected leper to the priest at the end of the second week. But some have taken the words to mean "seen by the priest with a view to be pronounced clean," and regard the sentence of the priest as provisional, holding good only until the symptoms may appear to resume their progress. Compare **Leviticus 13:35.**

Leviticus 13:10. *If the rising be white* Or, If there be a white rising. The term very probably denotes the white Bulla or patch of Anaesthetic elephantiasis when it has re-appeared.

Quick raw flesh in the rising The margin gives the literal rendering. The symptom here noted exhibits a more advanced stage of the disease. The expression might denote an ulcer or open sore with “proud flesh” appearing in it.

Leviticus 13:12-17. The disease here indicated appears to be that now known as *Lepra communis*, the common White Leprosy, or Dry Tetter. It first shows itself in reddish pimples, the surface of which becomes white and scaly, spreading in a circular form until they meet each other and cover large patches of the body. It scarcely affects the general health, and for the most part disappears of itself, though it often lasts for years.

From his head even to his foot, wheresoever. the priest looketh The first appearance of the *Lepra Communis* may take place in any part of the body, especially, however, at the larger joints of the limbs; but the spots of elephantiasis are almost always first seen, on those parts which are habitually exposed, the face, ears and hands.

Leviticus 13:14. *Raw flesh* See **Leviticus 13:10.**

Leviticus 13:15. *Boil* Probably ulcer. In **Job 2:7**, and **Deuteronomy 28:27,35**, it would seem highly probable that the word expresses the ulcers of elephantiasis.

Leviticus 13:20, 21. *Lower than the skin* Rather, reaching below the scarf skin.

Leviticus 13:23. *A burning boil* Rather, the scar of the ulcer; literally, “the burn of the ulcer.”

Leviticus 13:24. The sense of this verse is: “Or if there be flesh of which the skin has been affected by severe inflammation, and the sore of the inflammation has become a glossy spot, somewhat reddish or white.”

Leviticus 13:28. “And if the glossy spot continues unchanged and makes no advance in the skin, and is rather indistinct” (see the note at **Leviticus 13:6**), “it is the mark of the inflammation, and the priest shall pronounce him clean, for it is the (mere) hurt of inflammation.”

Leviticus 13:30. *Scall* As this is the name for another disease not allied to the leprosy, it would have been better to retain the original word

nethek^{<15424>}). It is a true elephantiasis, and is recognized by modern writers under the name of the Fox mange.

^{<8133>}**Leviticus 13:31.** there is no black hair in it More probably, there is no yellow hair in it.

^{<8133>}**Leviticus 13:37.** *Be in his sight at a stay* Or, Does not alter in appearance.

^{<8133>}**Leviticus 13:39.** *Freckled spot* If ^{<8132>}Leviticus 13:12 refers to the *Lepra communis*, the Hebrew *bohak*^{<1933>} here may denote some kind of eczema, a skin disease of a somewhat similar external character.

Verses 38,39 would seem more in their natural place between ^{<8137>}Leviticus 13:17,18.

^{<8132>}**Leviticus 13:42.** *Sore* Rather, stroke. It is the same word which elsewhere in this and the next chapter is rendered plague.

^{<8135>}**Leviticus 13:45.** The leper was to carry about with him the usual signs of mourning for the dead. Compare ^{<8106>}Leviticus 10:6 and margin reference.

The leper was a living parable in the world of the sin of which death was the wages; not the less so because his suffering might have been in no degree due to his own personal deserts: he bore about with him at once the deadly fruit and the symbol of the sin of his race. ^{<1215>}Exodus 20:5. As his body slowly perished, first the skin, then the flesh, then the bone, fell to pieces while yet the animal life survived; he was a terrible picture of the gradual corruption of the spirit worked by sin.

His head bare Rather, "his head neglected." See ^{<8106>}Leviticus 10:6 note.

Unclean, unclean Compare the margin reference.

^{<8136>}**Leviticus 13:46.** *Dwell alone* More properly, dwell apart; that is, separated from the people.

Though thus excluded from general contact with society, it is not likely that lepers ceased to be objects of sympathy and kindness, such as they now are in those Christian and Moslem countries in which the leprosy prevails. That they associated together in the holy land, as they do at present, is evident from ^{<1178>}2 Kings 7:3; ^{<2172>}Luke 17:12. It has been

conjectured that a habitation was provided for them outside Jerusalem, on the hill Gareb (Bezetha), which is mentioned only in ^{<B13>}Jeremiah 31:39.

Without the camp Compare the margin reference. A leper polluted everything in the house which he entered. A separate space used to be provided for lepers in the synagogues.

^{<B14>}**Leviticus 13:47.** *The garment* Rather, The clothing, referring to the ordinary dress of the Israelites in the wilderness; namely, a linen tunic with a fringe (^{<B15>}Numbers 15:38) and a woolen cloak or blanket thrown on in colder weather.

^{<B14>}**Leviticus 13:47-49.** Rather, “And the clothing in which there is a stroke of leprosy, whether the stroke is in clothing of wool or in clothing of linen; or in yarn for warp or in yarn for woof, either for linen clothing or for woolen clothing; or in a skin of leather or in any article made of leather.”

^{<B15>}**Leviticus 13:51.** *A fretting leprosy* i.e. a malignant or corroding leprosy. What was the nature of the leprosy in clothing, which produced greenish or reddish spots, cannot be precisely determined. It was most likely destructive mildew, perhaps of more than one kind.

^{<B16>}**Leviticus 13:56.** *Somewhat dark* Rather, somewhat faint. Compare ^{<B16>}Leviticus 13:6.

^{<B17>}**Leviticus 13:57-59.** *Either* in these verses, should be or. See ^{<B17>}Leviticus 13:47,49.

It should be noticed that no religious or symbolic rite is prescribed for leprosy in clothing. The priest had only to decide whether the process of decay was at work in the article presented to him and to pronounce accordingly. Compare the leprosy in houses, ^{<B18>}Leviticus 14:33-53.

NOTES ON LEVITICUS 14

Leviticus 14:1. The leper was excluded not only from the sanctuary but from the camp. The ceremony of restoration which he had to undergo was therefore twofold. The first part, performed outside the camp, entitled him to come within and to mix with his brethren, **Leviticus 14:3-9**. The second part, performed in the court of the tabernacle and separated from the first by an interval of seven days, restored him to all the privileges of the covenant with Yahweh, **Leviticus 14:10-32**.

Leviticus 14:4. These birds were provided by the priest for the man. They were not, like the offerings for the altar, brought by the man himself (compare **Leviticus 14:4** with **Leviticus 14:10**), they were not presented nor brought near the sanctuary, nor was any portion of them offered on the altar.

Cedar wood, and scarlet, and hyssop These three substances were used as the common materials in rites of purification (compare **Exodus 12:22**; **Numbers 19:8**; **Psalm 51:7**; **Hebrews 9:19**): the “cedar”, or juniper, the resin or turpentine of which was a preservative against decay, and employed in medicines for elephantiasis and other skin diseases: the “scarlet”, a “tongue,” or band, of twice-dyed scarlet wool, with which the living bird, the hyssop, and the cedar wood were tied together when they were dipped into the blood and water: the color expressing the rosiness associated with health and vital energy: and the “hyssop” (see **Exodus 12:22**), probably the Caper plant, whose cleansing virtues as a medicine, and use in the treatment of ulcers and diseases of the skin allied to leprosy, were known to the ancients. It has been conjectured that the scarlet band was used to tie the hyssop upon the cedar, so as to make a sort of brush, such as would be convenient for sprinkling.

Leviticus 14:5. *Running water* literally, living water, i.e. water fresh from the spring (**Genesis 26:19**; **Numbers 19:17**).

Leviticus 14:7. *Seven times* The seal of the covenant, expressed in the number seven (compare **Leviticus 14:9**), was renewed in sprinkling him who, during his leprosy, had lived as an outcast. The details of a restoration to health and freedom appear to be well expressed in the whole ceremony. Each of the birds represented the leper. They were to be of a

clean kind, because they stood for one of the chosen race. The death-like state of the leper during his exclusion from the camp was expressed by killing one of the birds. The living bird was identified with the slain one by being dipped in his blood mixed with the spring water that figured the process of purification, while the cured leper was identified with the rite by having the same water and blood sprinkled over him. The bird then liberated was a sign that the leper left behind him all the symbols of the death disease and of the remedies associated with it, and was free to enjoy health and social freedom with his kind. Compare ^{<5022>}Colossians 2:12.

^{<6149>}**Leviticus 14:9.** The best of all types of the healing of the Spirit, was the healing of the leper. In his formal cleansing, consecration, and atonement by sacrifice (see the notes at ^{<6149>}Leviticus 14:9-20), the ministers of the sanctuary bore public witness that he was restored to the blessing of communion with his brethren and with Yahweh. Hence, when the Son of God proved His divine mission by healing the lepers (^{<4115>}Matthew 11:5), He did not excuse them from going to the priest to “offer for the cleansing those things which Moses commanded” (^{<41044>}Mark 1:44; ^{<4154>}Luke 5:14) “for a testimony to the people” (^{<4104>}Matthew 8:4).

^{<61410>}**Leviticus 14:10, 11.** Two young rams from one to three years old (not lambs), a ewe lamb in her first year (see ^{<61216>}Leviticus 12:6), three-tenth parts of an ephah (something over ten pints and a half) of fine flour mingled with oil, and a log (about half a pint; see ^{<61935>}Leviticus 19:35) of oil. The priest presented both the man and his offerings to Yahweh at the entrance of the tent of meeting. See ^{<6103>}Leviticus 1:3.

^{<61412>}**Leviticus 14:12.** This trespass-offering, with its blood and the oil, must be regarded as the main feature in the ceremony: no alteration being permitted even in the case of the poor (^{<61421>}Leviticus 14:21-23). There appears to be no other case in which an entire victim was waved (see ^{<61731>}Leviticus 7:30) before Yahweh. The Levites are spoken of as “a wave offering,” ^{<41811>}Numbers 8:11-15 (see the margin). The man in this case, represented by his trespass-offering, was dedicated as a Wave-offering in like manner.

^{<61413>}**Leviticus 14:13.** *It is most holy* See ^{<61625>}Leviticus 6:25 note.

Leviticus 14:14. In the same way, and with the same significance as in **Leviticus 8:23**. It is said that a portion of the blood was caught by the priest in the palm of his hand as it ran from the victim.

Leviticus 14:16. The sevenfold sprinkling of the oil before the sanctuary, in addition to the waving of it, seems to have been intended to consecrate it to represent the spiritual gift consequent upon the covenant, the sealing of which had been figured by the sacramental blood of the offering.

Leviticus 14:7, 9. *Him that is to be cleansed* Of him that has been cleansed. The significance of the act is similar to that in **Leviticus 8:11,15**.

Leviticus 14:19, 20. The cleansed leper was now in a position to avail himself of the accustomed law of sacrifice as one completely restored. The ewe lamb was now offered in his behalf as a sin-offering, one of the young rams as a burnt-offering, and the fine flour mingled with oil as a meat-offering.

Leviticus 14:33-53. This section is separated from that on leprosy in clothing (**Leviticus 13:47-59**) with which it would seem to be naturally connected, and is placed last of all the laws concerning leprosy, probably on account of its being wholly prospective. While the Israelites were in the wilderness, the materials of their dwellings were of nearly the same nature as those of their clothing, and would be liable to the same sort of decay. They were therefore included under the same law.

I put the plague Yahweh here speaks as the Lord of all created things, determining their decay and destruction as well as their production. Compare **Isaiah 45:6,7**; **Jonah 4:7**; **Matthew 21:20**.

Leviticus 14:37. *Hollow strakes ...* Rather, depressed spots of dark green or dark red, appearing beneath (the surface of) the wall.

Leviticus 14:49. *Cleanse the house* Strictly, “purge the house from sin.” The same word is used in **Leviticus 14:52**; and in **Leviticus 14:53** it is said, “and make an atonement for it.” Such language is used figuratively when it is applied to things, not to persons. The leprosy in houses, the leprosy in clothing, and the terrible disease in the human body, were representative forms of decay which taught the lesson that all created

things, in their own nature, are passing away, and are only maintained for their destined uses during an appointed period, by the power of Yahweh.

NOTES ON LEVITICUS 15

Leviticus 15. This chapter would seem to take its place more naturally before Leviticus 12, with the subject of which it is immediately connected. Compare especially ^{<B12>}Leviticus 12:2 with ^{<B15>}Leviticus 15:19. It stands here between two chapters, with neither of which has it any close connection.

^{<B13>}**Leviticus 15:13.** The mere cessation of the issue does not make him clean: he must wait seven days, etc., preparatory to his offering sacrifice.

^{<B16>}**Leviticus 15:16-18.** Most of the ancient religions made a similar recognition of impurity and of the need of purification.

^{<B17>}**Leviticus 15:17.** *Every garment* Compare ^{<B23>}Jude 1:23.

^{<B24>}**Leviticus 15:24.** This must refer to an unexpected occurrence. Intercourse during the acknowledged period was a heavy crime, and was to be punished by “cutting off” (^{<B19>}Leviticus 18:19; 20:18; ^{<B6>}Ezekiel 18:6).

^{<B31>}**Leviticus 15:31-33.** This solemn admonition is addressed to Moses and Aaron, see ^{<B1>}Leviticus 15:1.

^{<B31>}**Leviticus 15:31.** *My tabernacle* Strictly, “my dwelling-place” *mishkaan*^{<H4908>}, as in ^{<B80>}Leviticus 8:10; 17:4; 26:11. The word rendered “tabernacle” elsewhere in Leviticus is properly “tent.” See the ^{<B20>}Exodus 26:1 note.

NOTES ON LEVITICUS 16

Leviticus 16:1-34. The day of atonement, or, as it is in the Hebrew, the day of atonements, is called by the rabbis “the day,” and by Luke (probably) “the Fast.” See ^{<427>}Acts 27:9. Compare with this chapter ^{<823>}Leviticus 23:26-32.

Leviticus 16:1. The reference to the death of Nadab and Abihu is a notice of the occasion on which the instructions were given, well calculated to add point and emphasis to the solemn admonition to the high priest in the second verse. The death of his sons (^{<610>}Leviticus 10:2), for drawing near to Yahweh in an unauthorized manner, was to serve as a warning to Aaron himself never to transgress in this respect.

Leviticus 16:2. *The holy place within the veil* See ^{<233>}Exodus 26:33,34; ^{<303>}Hebrews 9:3.

The cloud Compare ^{<2160>}Exodus 16:10 note.

The mercy seat See ^{<2257>}Exodus 25:17 note.

Leviticus 16:3. *Holy place* This name here denotes the sanctuary, the whole sacred enclosure, the court of the tabernacle. The offerings were for Aaron and his sons, supplied by himself.

Leviticus 16:4. The high priest when he changed his dress on this day was required to bathe himself. In his “golden garments” he had, on this day, and for the previous week, to offer the regular daily sacrifices, and to perform the other sacerdotal duties of the sanctuary, which were usually performed by a common priest. The dress of white linen, which he now put on, appears to have been like the ordinary dress of the common priests, except in the substitution of a linen mitre for the bonnet (or cap), and of a plain linen girdle for the variegated one (^{<2284>}Exodus 28:40-43 notes). In preparing to enter the holy of holies, he attired himself in spotless white as a token of the holiness without which none, in a spiritual sense, can enter the divine presence. He thus became a more distinct foreshadow of the greater high priest (^{<3025>}Hebrews 7:26; 6:19,20). This significance belonged to the high priest only in his official capacity as mediator: in his own person he had infirmity, and was required “to offer up sacrifice, “first” for his own

sins, and then for the people's." ^{<8072>}Hebrews 7:27. See the notes at ^{<8807>}Leviticus 9:7-14. On the same ground it was that, although as a mediator he had to enter the most holy place, as sinful man he needed the cloud of incense as a veil to come between him and the holiness of Yahweh. See ^{<8163>}Leviticus 16:13.

^{<8165>}**Leviticus 16:5.** *Take of the congregation* i.e. they were to be supplied at the public cost.

Two kids of the goats This should be, two shaggy he-goats (^{<8043>}Leviticus 4:23 note), of the same color, size, and value.

^{<8165>}**Leviticus 16:6.** *Shall offer* Rather, shall present, as in ^{<8167>}Leviticus 16:7,10, etc. The word expresses the formal act of placing the victims in front of the entrance of the tabernacle.

For himself, and for his house i.e. for himself as the high priest and all the common priests. Compare ^{<8807>}Leviticus 9:7-14 note.

^{<8168>}**Leviticus 16:8.** The two goats formed a single sin-offering, ^{<8165>}Leviticus 16:5. To bring out the meaning of the sacrifice it was necessary that the act of a living being should be performed after death. See ^{<8162>}Leviticus 16:22 note. As this could not possibly be visibly set forth with a single victim, two were employed, as in the case of the birds in the rite for the healed leper (^{<8148>}Leviticus 14:4-6).

For the scapegoat Rather, for Azazel. The word occurs nowhere else in the Old Testament but in this chapter, and is probably derived from a root in use in Arabic, but not in Hebrew, signifying to "remove", or "to separate".

Azazel is the pre-Mosaic name of an evil personal being placed in opposition to Yahweh. Each goat, having been presented to Yahweh before the lots were cast, stood in a sacrificial relation to Him. The casting of lots was an appeal to the decision of Yahweh (compare ^{<8176>}Joshua 7:16,17; 14:2; ^{<8168>}Proverbs 16:33; ^{<4026>}Acts 1:26, etc.); it was therefore His act to choose one of the goats for His service in the way of ordinary sacrifice, the other for His service in carrying off the sins to Azazel (see the note at ^{<8162>}Leviticus 16:22). By this expressive outward sign the sins were sent back to the author of sin himself, "the entirely separate one," who was banished from the realm of grace.

The goat itself did not lose the sacred character with which it had been endowed in being presented before Yahweh. It was, as much as the slain goat, a figure of Him who bore our griefs and carried our sorrows, on whom the Lord laid the iniquity of us all (^{<2504>}Isaiah 53:4,6), that we might become a sanctified Church to be presented unto Himself, not having spot or wrinkle or any such thing (^{<4163>}Ephesians 5:26,27).

^{<8160>}**Leviticus 16:10.** *On which the lot fell to be the scapegoat* Rather, on which the lot ‘for Azazel’ fell.

An atonement with him The goat “for Azazel” was to be considered as taking his part along with the other goat in the great symbol of atonement.

For a scapegoat into the wilderness Rather, “to Azazel, into the wilderness.”

^{<8161>}**Leviticus 16:11-25.** It is important, in reference to the meaning of the day of atonement, to observe the order of the rites as they are described in these verses.

^{<8162>}**Leviticus 16:12.** *A censer* See ^{<0258>}Exodus 25:38 note.

The altar before the LORD i.e. the altar of burnt-offering on which the fire was always burning.

^{<8164>}**Leviticus 16:14.** The high priest must have come out from the most holy place to fetch the blood, leaving the censer smoking within, and then have entered again within the veil. He sprinkled the blood seven times upon the mercy-seat, on its east side (not “eastward”), and then seven times upon the floor in front of it. If the mercy-seat may be regarded as an altar, the holiest one of the three, on this one occasion in the year atonement was thus made for it, as for the other altars, with sacrificial blood.

^{<8165>}**Leviticus 16:15.** Having completed the atonement in the holy of holies on behalf of the priests, the high priest had now to do the same thing on behalf of the people.

^{<8166>}**Leviticus 16:16.** *The “holy place”* Here the place within the veil, the holy of holies.

tabernacle of the congregation tent of meeting. atonement was now to be made for the tabernacle as a whole. The sense is very briefly expressed, but

there seems to be no room to doubt that the high priest was to sprinkle the blood of each of the victims before the altar of incense, as he had done before the mercy-seat within the veil; and also to touch with blood the horns of the altar of incense (^{<B1310>}Exodus 30:10).

That remaineth among them in the midst of their uncleanness Compare ^{<B1619>}Leviticus 16:19. The most sacred earthly things which came into contact with the nature of man needed from time to time to be cleansed and sanctified by the blood of the sin-offerings which had been taken into the presence of Yahweh. See ^{<B2338>}Exodus 28:38 note.

^{<B1618>}**Leviticus 16:18.** The order of the ceremony required that atonement should first be made for the most holy place with the mercy-seat, then for the holy place with the golden altar, and then for the altar in the court. See ^{<B1619>}Leviticus 16:20,33. The horns of the brazen altar were touched with the blood, as they were in the ordinary sin-offerings. ^{<B1625>}Leviticus 4:25,30,34.

Of the blood of the bullock, and of the blood of the goat Some of the blood of the two victims was mingled together in a basin.

^{<B1621>}**Leviticus 16:21.** *Confess over him* The form of confession used on this occasion in later times was: "O Lord, Thy people, the house of Israel, have transgressed, they have rebelled, they have sinned before Thee. I beseech Thee now absolve their transgressions, their rebellion, and their sin that they have sinned against Thee, as it is written in the law of Moses Thy servant, that on this day he shall make atonement for you to cleanse you from all your sins, and ye shall be clean."

A fit man literally, a timely man, or a man at hand. Tradition says that the man was appointed for this work the year before.

^{<B1622>}**Leviticus 16:22.** *Unto a land not inhabited* Unto a place cut off, or (as in the margin) a place "of separation."

It is evident that the one signification of the ceremony of this goat was the complete removal of the sins which were confessed over him. No symbol could so plainly set forth the completeness of Yahweh's acceptance of the penitent, as a sin-offering in which a life was given up for the altar, and yet a living being survived to carry away all sin and uncleanness.

^{<B1626>}**Leviticus 16:26-28.** Both he who led away the goat, and he who burned the parts of the sin-offerings had to purify themselves. They who

went out of the camp during a religious solemnity incurred uncleanness; hence, the need of purification.

Leviticus 16:27. *Shall burn in the fire* i.e., consume in the fire, not burn sacrificially. See **Leviticus 1:9**.

Leviticus 16:29. *Seventh month, on the tenth day* The month Ethanim or Tisri, as being the seventh in the Sacred year, has been called the sabbatical month. On the first day was celebrated the Feast of Trumpets (**Leviticus 23:24**), the tenth day was the Day of Atonement, and on the fourteenth day the Feast of tabernacles commenced (**Leviticus 23:24** note; **Exodus 23:16**).

Afflict your souls The old term for fasting; but its meaning evidently embraces, not only abstinence from food, but that penitence and humiliation which give scope and purpose to the outward act of fasting. The Day of Atonement was the only public fast commanded by the Law of Moses. See further directions in **Leviticus 23:27-32**. On fasts observed in later times, see **Zechariah 8:19**, and margin reference.

A stranger that sojourneth among you Rather, the foreigner who dwelleth among you. See **Exodus 20:10** note. The meaning is, one of foreign blood, who dwelt with the Israelites, had abjured false gods, and had become familiarly known to his neighbors, e.g. the Kenites (**Judges 4:11**, etc.); the Gibeonites (**Joshua 9**); and a considerable portion of the "mixed multitude" (compare **Exodus 12:38,48**). As the foreigner had the blessing and protection of the Law he was bound to obey its statutes.

Leviticus 16:33, 34. A summary of what was done on the day of atonement.

The day was intended as an occasion for expressing more completely than could be done in the ordinary sacrifices the spiritual truth of atonement, with a fuller acknowledgment of the sinfulness and weakness of man and of the corruptible nature of all earthly things, even of those most solemnly consecrated and devoted to the service of God. It belonged to its observances especially to set forth, by the entrance of the high priest into the holy of holies, that atonement could only be effected before the throne of Yahweh Himself (compare **Matthew 9:6**; **Mark 2:7-10**; **Hebrews 4:16**, etc.); and, by the goat sent into the wilderness, that the sins atoned for were not only forgiven, but carried wholly away. See

~~<B162>~~Leviticus 16:22 note. The rites were a solemn gathering up of all other rites of atonement, so as to make them point more expressively to the revelation to come of God's gracious purpose to man in sending His Son to be delivered for our offences, and to rise again for our justification; to be our great high priest forever after the order of Melchisedec, and to enter for us within the veil (~~<B125>~~Romans 4:25; ~~<B161>~~Hebrews 6:20). The Day of Atonement expanded the meaning of every sin-offering, in the same way as the services for Good Friday and Ash Wednesday expand the meaning of our litany days throughout the year, and Easter Day, that of our Sundays.

NOTES ON LEVITICUS 17

Leviticus 17. This chapter, in its immediate bearing on the daily life of the Israelites, stands as the first of four (Leviticus 17—20) which set forth practical duties, directing the Israelites to walk, not in the way of the pagan, but according to the ordinances of Yahweh.

Leviticus 17:3-7. Every domesticated animal that was slain for food was a sort of peace-offering (^{<8175>}Leviticus 17:5). This law could only be kept as long as the children of Israel dwelt in their camp in the wilderness. The restriction was removed before they settled in the holy land, where their numbers and diffusion over the country would have rendered its strict observance impossible. See ^{<6125>}Deuteronomy 12:15,16,20-24.

Leviticus 17:4. *Blood shall be imputed unto that man* i.e. he has incurred guilt in shedding blood in an unlawful manner.

Cut off See ^{<12314>}Exodus 31:14 note.

Leviticus 17:5. Rather, May bring their beasts for slaughter, which they (now) slaughter in the open field. even that they may bring them before Yahweh to the entrance of the tent of meeting unto the priests, and slaughter them as peace-offerings to Yahweh.

Leviticus 17:7. *Devils* The word in the original is the “shaggy goat” of ^{<1023>}Leviticus 4:23. But it is sometimes employed, as here, to denote an object of pagan worship or a demon dwelling in the deserts (^{<14115>}2 Chronicles 11:15; ^{<23321>}Isaiah 13:21; 34:14). The worship of the goat, accompanied by the foulest rites, prevailed in Lower Egypt; and the Israelites may have been led into this snare while they dwelt in Egypt.

This law for the slaughtering of animals was not merely to exclude idolatry from the chosen nation. It had a more positive and permanent purpose. It bore witness to the sanctity of life: it served to remind the people of the solemnity of the grant of the lives of all inferior creatures made to Noah (^{<0092>}Genesis 9:2,3); it purged and directed toward Yahweh the feelings in respect to animal food which seem to be common to man’s nature; and it connected a habit of thanksgiving with the maintenance of our human life by means of daily food. ^{<5413>}1 Timothy 4:3-5. Having acknowledged that

the animal belonged to Yahweh the devout Hebrew received back its flesh as Yahweh's gift.

Leviticus 17:8. *The strangers which sojourn* The foreigners who dwell. See **Leviticus 16:29** note.

Or sacrifice i.e., a slaughtered offering of any kind, generally a peace-offering.

Leviticus 17:10-14. The prohibition to eat blood is repeated in seven places in the Pentateuch, but in this passage two distinct grounds are given for the prohibition: first, its own nature as the vital fluid; secondly, its consecration in sacrificial worship.

Leviticus 17:11. Rather, For the soul of the flesh is in the blood; and I have ordained it for you upon the altar, to make atonement for your souls, for the blood it is which makes atonement by means of the soul. In the Old Testament there are three words relating to the constitution of man;

(a) "life" as opposed to death (**Genesis 1:20**; **Deuteronomy 30:15**);

(b) the "soul" as distinguished from the body; the individual life either in man or beast, whether united to the body during life, or separated from the body after death (compare **Genesis 2:7**);

(c) the "spirit" as opposed to the flesh (**Romans 8:6**), and as distinguished from the life of the flesh; the highest element in man; that which, in its true condition, holds communion with God. The soul has its abode in the blood as long as life lasts. In **Leviticus 17:14**, the soul is identified with the blood, as it is in **Genesis 9:4**;

Deuteronomy 12:23. That the blood is rightly thus distinguished from all other constituents of the body is acknowledged by the highest authorities in physiology.

"It is the fountain of life (says Harvey), the first to live, and the last to die, and the primary seat of the animal soul; it lives and is nourished of itself, and by no other part of the human body." John Hunter inferred that it is the seat of life, because all the parts of the frame are formed and nourished from it. "And if (says he) it has not life previous to this operation, it must then acquire it in the act of forming: for we all give our assent to the

existence of life in the parts when once formed.” Milne Edwards observes that, “if an animal be bled until it falls into a state of syncope, and the further loss of blood is not prevented, all muscular motion quickly ceases, respiration is suspended, the heart pauses from its action, life is no longer manifested by any outward sign, and death soon becomes inevitable; but if, in this state, the blood of another animal of the same species be injected into the veins of the one to all appearance dead, we see with amazement this inanimate body return to life, gaining accessions of vitality with each new quantity of blood that is introduced, eventual beginning to breathe freely, moving with ease, and finally walking as it was wont to do, and recovering completely.” More or less distinct traces of the recognition of blood as the vehicle of life are found in Greek and Roman writers. The knowledge of the ancients on the subject may indeed have been based on the mere observation that an animal loses its life when it loses its blood: but it may deepen our sense of the wisdom and significance of the Law of Moses to know that the fact which it sets forth so distinctly and consistently, and in such pregnant connection, is so clearly recognized by modern scientific research.

Leviticus 17:14. Rather, For the soul of all flesh is its blood with its soul (i.e. its blood and soul together): therefore spake I to the children of Israel, Ye shall not eat the blood of any flesh, for the soul of all flesh is its blood, etc.

Leviticus 17:15. This law appears to be grounded on the fact that the body of an animal killed by a wild beast, or which has died of itself, still retains a great portion of its blood. The importance ascribed to this law in later times may be seen in **1 Samuel 14:32-35**; **Ezekiel 4:14; 44:31**, and still more in the apostolic decision regarding “things strangled,” which are pointedly connected with blood (**Acts 15:20**).

NOTES ON LEVITICUS 18

Leviticus 18:2. *I am, the LORD your God* The frequent repetition of this formula in these parts of the Law may be intended to keep the Israelites in mind of their covenant with Yahweh in connection with the common affairs of life, in which they might be tempted to look at legal restrictions in a mere secular light.

Leviticus 18:3. See the **Leviticus 18:24,30** note.

Leviticus 18:5. If a man keeps the “statutes” (i.e. the ordinances of **Leviticus 18:4**) and “judgments” of the divine law, he shall not be “cut off from his people” (compare **Leviticus 18:29**), he shall gain true life, the life which connects him with Yahweh through his obedience. See the margin reference and **Luke 10:28**; **Romans 10:5**; **Galatians 3:12**.

Leviticus 18:6. *Near of kin* See the margin. The term was evidently used to denote those only who came within certain limits of consanguinity, together with those who by affinity were regarded in the same relationship.

To uncover their nakedness i.e. to have sexual intercourse. The immediate object of this law was to forbid incest.

Leviticus 18:7. *Or* It might be rendered “and”, or rather, even; that is, which belongs to both parents as being “one flesh” (**Genesis 2:24**; compare **Leviticus 18:8,14**). These prohibitions are addressed to men.

Leviticus 18:8. Compare the case of Reuben, **Genesis 49:3,4**. See **1 Corinthians 5:1**.

Leviticus 18:9. *Thy sister* What was here spoken of was the distinguishing offence of the Egyptians.

Leviticus 18:12. *Thy father’s sister* The instance of Amram and Jochebed (**Exodus 6:20**) seems to show that marriage with an aunt was not considered wrong by the Israelites when they were in Egypt.

Leviticus 18:16. *Thy brother’s wife* That is, if she had children. See **Deuteronomy 25:5**. The law here expressed was broken by Antipas in his connection with Herodias (**Matthew 14:3,4**).

Leviticus 18:18. *To vex her* literally, to “bind” or “pack together”. The Jewish commentators illustrate this by the example of Leah and Rachel (^{<0230>}Genesis 29:30).

Leviticus 18:21. *Molech* See the note at 20:2-5.

Leviticus 18:24-30. The land designed and consecrated for His people by Yahweh (^{<0223>}Leviticus 25:23) is here impersonated, and represented as vomiting forth its present inhabitants, in consequence of their indulgence in the abominations that have been mentioned. The iniquity of the Canaanites was now full. See ^{<0156>}Genesis 15:16; compare ^{<0241>}Isaiah 24:1-6. The Israelites in this place, and throughout the chapter, are exhorted to a pure and holy life, on the ground that Yahweh, the Holy One, is their God and that they are His people. Compare ^{<0892>}Leviticus 19:2. It is upon this high sanction that they are peremptorily forbidden to defile themselves with the pollutions of the pagan. The only punishment here pronounced upon individual transgressors is, that they shall “bear their iniquity” and be “cut off from among their people.” We must understand this latter phrase as expressing an “ipso facto” excommunication or outlawry, the divine Law pronouncing on the offender an immediate forfeiture of the privileges which belonged to him as one of the people in covenant with Yahweh. See ^{<0214>}Exodus 31:14 note. The course which the Law here takes seems to be first to appeal to the conscience of the individual man on the ground of his relation to Yahweh, and then (Leviticus 20) to enact such penalties as the order of the state required, and as represented the collective conscience of the nation put into operation.

NOTES ON LEVITICUS 19

Leviticus 19:2. *Ye shalt be holy ...* These words express the keynote to the whole book of Leviticus, being addressed to the whole nation. There does not appear to be any systematic arrangement in the laws which follow. They were intended as guards to the sanctity of the elect people, enforcing common duties by immediate appeal to the highest authority. Compare **Leviticus 18:24-30** note.

Leviticus 19:3. Compare **Exodus 20:8,12; 31:13,14**. The two laws repeated here are the only laws in the Decalogue which assume a positive shape, all the others being introduced by the formula, “Thou shalt not.” These express two great central points, the first belonging to natural law and the second to positive law, in the maintenance of the well-being of the social body of which Yahweh was the acknowledged king.

Leviticus 19:5. Rather, ye shall offer it that you may be accepted.

Leviticus 19:9, 10. See **Deuteronomy 24:19-21**. “Grape” signifies fallen fruit of any kind; and “vineyard” a fruit garden of any kind. Compare **Deuteronomy 23:24**.

The poor is the poor Israelite — “the stranger” is properly the foreigner, who could possess no land of his own in the land of Israel.

Leviticus 19:11-13. **Leviticus 19:11** forbids injuries perpetrated by craft; **Leviticus 19:13**, those perpetrated by violence or power, the conversion of might into right. In **Leviticus 19:13** “defraud” should rather be, oppress.

Leviticus 19:14. The meaning appears to be, “Thou shalt not utter curses to the deaf because he cannot hear thee, neither shalt thou put a stumbling-block in the way of the blind because he cannot see thee (compare **Deuteronomy 27:18**), but thou shalt remember that though the weak and poor cannot resist, nor the deaf hear, nor the blind see, God is strong, and sees and hears all that thou doest.” Compare **Job 29:15**.

Leviticus 19:16. *Stand against the blood of thy neighbor* Either, to put his life in danger by standing up as his accuser (compare **Matthew**

26:60); or, to stand by idly when thy neighbor's life is in danger. Whichever interpretation we adopt, the clause prohibits that which might interfere with the course of justice.

Leviticus 19:17. *Not suffer sin upon him* Rather, not hear sin on his account; that is, either by bearing secret ill-will (^{<4006>}Ephesians 4:26), or by encouraging him to sin in withholding due rebuke (^{<4013>}Romans 1:32).

Leviticus 19:19. *Linen and woolen* The original word is found only here and in ^{<4521>}Deuteronomy 22:11, where it is rendered "of divers sorts." It may denote such tissues as linsey woolsey.

Leviticus 19:20. *Betrothed to an husband* Rather, who has been betrothed to a man. The reference appears to be to a bondswoman who has been betrothed to a fellow-servant by her master. Death was the punishment for unfaithfulness in a betrothed woman in other cases. Compare ^{<4523>}Deuteronomy 22:23,24.

She shall be scourged Or, They shall be chastized (see the margin). The trespass-offering was especially due from the man as having not only sinned with the woman, but inflicted an injury on the rights of the master.

Leviticus 19:23. *Fruit ... uncircumcised* i.e. unfit for presentation to Yahweh. In regard to its spiritual lesson, this law may be compared with the dedication of the first-born of beasts to Yahweh (^{<4132>}Exodus 13:12; 34:19). Its meaning in a moral point of view was plain, and tended to illustrate the spirit of the whole Law.

Leviticus 19:26-28. Certain pagan customs, several of them connected with magic, are here grouped together. The prohibition to eat anything with the blood may indeed refer to the eating of meat which had not been properly bled in slaughtering (^{<4076>}Leviticus 7:26; 17:10, etc.): but it is not improbable that there may be a special reference to some sort of magical or idolatrous rites. Compare ^{<4635>}Ezekiel 33:25.

Leviticus 19:26. *Observe times* It is not clear whether the original word refers to the fancied distinction between lucky and unlucky days, to some mode of drawing omens from the clouds, or to the exercise of "the evil eye."

Leviticus 19:27. *Round the corners of your heads* This may allude to such a custom as that of the Arabs described by Herodotus. They used to show honor to their deity Orotal by cutting the hair away from the temples in a circular form. Compare the margin reference.

Mar the corners of thy beard It has been conjectured that this also relates to a custom which existed among the Arabs, but we are not informed that it had any idolatrous or magical association. As the same, or very similar customs, are mentioned in ^{<B205>}Leviticus 21:5, and in ^{<B440>}Deuteronomy 14:1, as well as here, it would appear that they may have been signs of mourning.

Leviticus 19:28. *Cuttings in your flesh for the dead* Compare the margin reference. Among the excitable races of the East this custom appears to have been very common.

Print any marks Tattooing was probably practiced in ancient Egypt, as it is now by the lower classes of the modern Egyptians, and was connected with superstitious notions. Any voluntary disfigurement of the person was in itself an outrage upon God's workmanship, and might well form the subject of a law.

Leviticus 19:31. The devotion of faith, which would manifest itself in obedience to the commandment to keep God's Sabbaths and to reverence His sanctuary (^{<B205>}Leviticus 19:30), is the true preservative against the superstition which is forbidden in this verse. The people whose God was Yahweh were not to indulge those wayward feelings of their human nature which are gratified in magical arts and pretensions. Compare ^{<B389>}Isaiah 8:19.

Familiar spirits literally, "bottles". This application of the word is supposed to have been suggested by the tricks of ventriloquists, within whose bodies (as vessels or bottles) it was fancied that spirits used to speak. In other cases, the word is used for the familiar spirit which a man pretended to employ in order to consult, or to raise, the spirits of the dead. See ^{<B207>}1 Samuel 28:7,8.

Wizard A word equivalent to "a knowing man", or, "a cunning man".

Leviticus 19:32. The outward respect due to old age is here immediately connected with the fear of God. Compare the margin reference.

Leviticus 19:33, 34. *The stranger* The foreigner. See **Leviticus 16:29** note; **Exodus 23:9**.

Leviticus 19:35, 36. The ephah is here taken as the standard of dry measure, and the bin (see **Exodus 29:40** note) as the standard of liquid measure. Of the two very different estimates of the capacities of these measures, the more probable is that the ephah did not hold quite four gallons and a half, and the hin not quite six pints. The log was a twelfth part of the hin (**Leviticus 14:10**).

Leviticus 19:36. *I am the LORD your God ...* A full stop should precede these words. They introduce the formal conclusion to the whole string of precepts in this chapter, which are all enforced upon the ground of the election of the nation by Yahweh who had delivered them from the bondage of Egypt.

NOTES ON LEVITICUS 20

Leviticus 20. The crimes which are condemned in Leviticus 18; 19 on purely spiritual ground, have here special punishments allotted to them as offences against the well-being of the nation.

Leviticus 20:2-5. Molech, literally, “the King”, called also Moloch, Milcom, and Malcham, was known in later times as “the abomination of the Ammonites” (^{<1118>}1 Kings 11:5). He appears to have been the fire-god of the eastern nations; related to, and sometimes made identical with, Baal, the sun-god. The nature of the rite and of the impious custom called passing children through the fire to Molech is very doubtful. The practices appear to have been essentially connected with magical arts, probably also with unlawful lusts, and with some particular form of profane swearing. The rite in the time of Moses belonged to the region rather of magic than of definite idolatrous worship, and may have been practiced as a lustral charm, or fire-baptism, for the children of incest and adultery.

Leviticus 20:2. *Stone him with stones* The commonest form of capital punishment. It was probably preferred as being the one in which the execution was the act of the whole congregation.

Leviticus 20:3. *Defile my sanctuary* i.e. pollute the people as identified with their sanctuary.

Leviticus 20:14. The burning under the sentence of the Law took place after the death of the criminal by stoning, or strangling. ^{<1075>}Joshua 7:25.

Leviticus 20:17. *Cut off ...* See ^{<0214>}Exodus 31:14 note. The more full expression here used probably refers to some special form of public excommunication, accompanied, it may be, by expulsion from the camp.

Leviticus 20:20. *They shall die childless* Either the offspring should not be regarded as lawfully theirs, nor be entitled to any hereditary privileges, or they should have no blessing in their children.

Leviticus 20:22-26. The ground is here again stated on which all these laws of holiness should be obeyed. See ^{<1824>}Leviticus 18:24-30 note.

Leviticus 20:24. Compare the margin reference.

Leviticus 20:25, 26. The distinction between clean and unclean for the whole people, and not for any mere section of it, was one great typical mark of “the kingdom of priests, the holy nation.” See the **Leviticus 11:42** note.

Leviticus 20:25. *Any manner of living thing that creepeth* Rather, any creeping thing; that is, any vermin. See **Leviticus 11:20-23**. The reference in this verse is to dead animals, not to the creatures when alive.

NOTES ON LEVITICUS 21

Leviticus 21:4. The sense seems to be that, owing to his position in the nation, the priest is not to defile himself in any cases except those named in **Leviticus 21:2-3**. The Septuagint appear to have followed a different reading of the text which would mean, “he shall not defile himself for a moment.” The explanation in the margin of our version is hardly in keeping with the prohibition to Ezekiel on a special occasion. See **Ezekiel 24:16**.

Leviticus 21:5. These prohibitions given to the people at large (compare the margin reference.) had a special fitness for the Hebrew priests. They were the instruments of the divine will for averting death, all their sacrifices were a type of the death of Christ, which swallowed up death in victory (**1 Corinthians 15:54-57**), and it would therefore have been unsuitable that they should have the same freedom as other people to become mourners.

Leviticus 21:6. The word here and in **Leviticus 21:8** rendered “bread”, is the same as is rendered food in **Leviticus 3:11,16**, etc., and meat in **Leviticus 22:11**. The reader of the English Bible should keep in view that bread, meat, and food, were nearly equivalent terms when our translation was made, and represent no distinctions that exist in the Hebrew.

Leviticus 21:7. *Profane* A woman who has been seduced, or one of illegitimate birth. A somewhat stricter rule for the priests’ marriages was revealed to the prophet in later times, **Ezekiel 44:22**.

Leviticus 21:8. The people of Israel are now addressed. They are commanded to regard the priests, who perform for them the service of the altar, as holy in respect of their office.

Leviticus 21:9. *burnt with fire* See the **Leviticus 20:14** note.

Leviticus 21:10. It was the distinguishing mark of the anointing of the high priest, that the holy oil was poured upon his head like a crown (compare **Leviticus 8:12**).

Uncover his head Rather, let his hair be disheveled. See the note at ^{<R116>}Leviticus 10:6.

^{<R112>}**Leviticus 21:12.** *Go out of the sanctuary* i.e. not for the purpose to which reference is here made. The words do not mean, as some have imagined, that his abode was confined to the sanctuary.

^{<R115>}**Leviticus 21:15.** *Profane his seed* i.e. by a marriage which was not in keeping with the holiness of his office.

^{<R116>}**Leviticus 21:16-24.** He was not treated as an outcast, but enjoyed his privileges as a son of Aaron, except in regard to active duties.

^{<R111>}**Leviticus 21:20.** *A dwarf* One who is small and wasted, either short, as in the text, or slender, as in the margin. It is hardly likely that dwarfishness would be overlooked in this enumeration. So most critical authorities.

Scurry or scabbed These words most probably include all affected with any skin disease.

^{<R112>}**Leviticus 21:22.** See ^{<R118>}Leviticus 2:3; 6:25 note.

^{<R123>}**Leviticus 21:23.** *Sanctuaries* The places especially holy, including the most holy place, the holy place, and the altar.

This law is of course to be regarded as one development of the great principle that all which is devoted to the service of God should be as perfect as possible of its kind.

NOTES ON LEVITICUS 22

Leviticus 22:2. “Speak ... that they so abstain from touching the holy things (i.e. the sacrificial food of all kinds) of the children of Israel which they consecrate unto me, that they profane not my holy name.” This law related to the daily life and the ordinary food of the priests.

Leviticus 22:3. *Cut off from my presence* i.e. excluded from the sanctuary. See **Leviticus 20:17**.

Leviticus 22:4. See **Leviticus 15:13-16**.

Leviticus 22:5. *Creeping things* i.e. dead vermin. Compare **Leviticus 11:29**.

Leviticus 22:6. *The soul* Rather, the person. Compare the use of the word “body” in the Prayer Book version of **Psalm 53:1**, and in the compounds “somebody, nobody”.

Leviticus 22:8. The pollution in the priests would be an aggravated one, inasmuch as they would have to forego their sacred functions. Compare **Ezekiel 4:14; 44:31**. The general prohibition occurs in **Leviticus 11:39; 17:15; Exodus 22:31**.

Leviticus 22:10. *Stranger* One of another family. See **Exodus 29:33** note.

Leviticus 22:11. This shows how completely a purchased bondsman was incorporated into the household. See **Exodus 21:2,20,21** notes.

Leviticus 22:12. *A stranger* One of another family.

Leviticus 22:14. *Unwittingly* Inadvertently, or “through ignorance.” Compare **Leviticus 4:2** note.

Leviticus 22:15, 16. These verses are rather difficult. Their meaning appears to be: “The holy things of the children of Israel which are heaved before Yahweh” (see **Leviticus 7:30**) “shall not be profaned; and they shall incur a sin of trespass who eat of their holy things (so as to profane them).”

Leviticus 22:19. *Ye shall offer at your own will a male* Rather, That it may be accepted (so **Leviticus 22:29**) for you it shall be a male. See **Leviticus 1:3**. It is the same phrase as in **Leviticus 22:20,21,27**.

Leviticus 22:22, 23. Compare **Leviticus 21:19**; **Deuteronomy 15:21**.

Leviticus 22:24. The literal meaning of the passage in italics is, and this shall ye not do in your land. It appears to have been understood by the Jews as a prohibition of the mutilation of animals.

Leviticus 22:25. *A stranger's hand* The word here rendered “stranger”, is not the same as that in **Leviticus 22:10,18**: it means literally, “the son of the unknown”, and probably refers to one dwelling in another land who desired to show respect to the God of Israel. See **1 Kings 8:41**.

Leviticus 22:27. No victim was to be offered in sacrifice until it was a week old. The meaning of this law appears to be that the animal should realise a distinct existence in becoming less dependent on its mother, and able to provide for its own wants.

Leviticus 22:28. A law intended to remind the Israelites of the sacredness of the relation between the parent and its offspring. Compare **Exodus 23:19** note.

NOTES ON LEVITICUS 23

Leviticus 23:1. The specified times for public worship according to the Law were;

(1) The daily morning and evening sacrifices, sometimes called “the continual burnt-offering.”

(2) The weekly Sabbath.

(3) The day of the new moon.

(4) The “set feasts” (^{<0299>}Numbers 29:39) or appointed times of annual observance, of which there were five, the Passover, the Day of Pentecost, the Feast of Trumpets, the Day of Atonement, and the Feast of Tabernacles. For each of these occasions special sacrifices were appointed (Numbers 28; 29).

Leviticus 23:2. *The feasts* literally, the appointed times. So in ^{<0204>}Leviticus 23:4,37, etc. This section (^{<0201>}Leviticus 23:1-38) sets forth for practical guidance the relation in which the appointed times of the LORD, weekly as well as annual, stood to the ordinary occupations of the people.

Holy convocations Days of sabbatical rest for the whole people; they owed their name to gatherings for religious edification, which, in later times, were probably held in every town and village in the holy land. There were in the course of the year, besides the weekly Sabbaths, seven days of holy convocation (^{<0216>}Exodus 12:16; ^{<0208>}Numbers 28:18,25,26; 29:1,12,35), with a distinction between them as regards strictness of observance (compare ^{<0208>}Leviticus 23:3,28 with ^{<0207>}Leviticus 23:7).

Leviticus 23:3. The seventh day had been consecrated as the Sabbath of Yahweh, figuring His own rest; it was the acknowledged sign of the covenant between God and His people. See the ^{<0201>}Exodus 20:1-11 notes. As such it properly held its place at the head of the days of holy convocation.

Leviticus 23:4. The recurrence of the sabbatical number in the five annual days of holy convocation should be noticed.

Leviticus 23:5-8. In these verses, the Passover, or Paschal Supper, and the Feast of Unleavened Bread, are plainly spoken of as distinct feasts. See ^{<0216>}Exodus 12:6,15,17; ^{<0216>}Numbers 28:16,17.

Leviticus 23:5. See ^{<0216>}Exodus 12:6. According to the Hebrew mode of reckoning, the 15th day of the month began on the evening of the 14th. The day of holy convocation with which the Feast of Unleavened Bread commenced (^{<0216>}Leviticus 23:7) was the 15th, and that with which it terminated was the 21st. Compare ^{<0216>}Numbers 28:16,17.

Leviticus 23:6. *Feast* The three festivals (often called the Great Festivals), Passover, Pentecost and tabernacles, to which the name *chag* ^{<0282>}, i.e. a feast or rejoicing properly belongs (^{<0216>}Leviticus 23:6,34,39,41), were distinguished by the attendance of the male Israelites at the national sanctuary (compare ^{<0217>}Exodus 23:17; 34:23; ^{<0216>}Deuteronomy 16:16). In later times they were called by the rabbins “pilgrimage feasts.” It is worthy of note that the Hebrew word is identical with the Arabic “hajj”, the name of the pilgrimage to Mecca, from which comes the well-known word for a pilgrim, “haji”.

Leviticus 23:7. *No servile work* literally, no work of labor, no work that belongs to one’s worldly calling, such as labor in agriculture or handicraft. The preparation of food was permitted (^{<0216>}Exodus 12:16), a licence not granted on the weekly Sabbath, or on the day of atonement (^{<0218>}Leviticus 23:28,30; ^{<0210>}Exodus 20:10; 35:3).

Leviticus 23:8. The sacrifices here meant are named in ^{<0219>}Numbers 28:19-24.

Leviticus 23:9-22. These verses contain a distinct command regarding the religious services immediately connected with the grain harvest, given by anticipation against the time when the people were to possess the promised land.

Leviticus 23:10. *Sheaf* The original word, “omer”, means either a sheaf (^{<0219>}Deuteronomy 24:19; ^{<0217>}Ruth 2:7), or a measure (^{<0216>}Exodus 16:16). Our version is probably right in this place. The offering which was waved (^{<0213>}Leviticus 7:30) was most likely a small sheaf of barley, the grain which is first ripe. The first fruits of the wheat harvest were offered seven weeks later in the loaves of Pentecost. See ^{<0215>}Leviticus 23:15-17. The two

offerings thus figure the very commencement and the completion of the grain harvest; compare ^{<R12>}Ruth 1:22; 2:23.

^{<R31>}**Leviticus 23:11.** *On the morrow after the sabbath* It is most probable that these words denote the 16th of Abib, the day after the first day of holy convocation (see ^{<R16>}Leviticus 23:5-8 note), and that this was called “the Sabbath of the Passover”, or, “the Sabbath of unleavened bread”.

^{<R13>}**Leviticus 23:13.** *Two tenth deals* Two omers, or tenth parts of an ephah, about a gallon and three quarters. See ^{<R36>}Leviticus 19:36 note. The double quantity (contrast ^{<R40>}Exodus 29:40; ^{<R54>}Numbers 15:4; 28:19-21), implying greater liberality, was appropriate in a harvest feast.

drink offering This and ^{<R38>}Leviticus 23:18,37 are the only places in the book of Leviticus in which drink-offerings are mentioned. See the ^{<R40>}Exodus 29:40 note.

^{<R34>}**Leviticus 23:14.** *Bread ... parched corn ... green ears* These are the three forms in which grain was commonly eaten. The old name, Abib, signified “the month of green ears.” See ^{<R61>}Joshua 5:11.

^{<R35>}**Leviticus 23:15.** *The morrow after the sabbath* See ^{<R31>}Leviticus 23:11 note.

Seven sabbaths More properly, seven weeks (compare ^{<R60>}Deuteronomy 16:9). The word Sabbath, in the language of the New Testament as well as the Old, is used for “week” (^{<R58>}Leviticus 25:8; ^{<R81>}Matthew 28:1; ^{<R82>}Luke 18:12, etc.).

^{<R36>}**Leviticus 23:16.** The morrow after the seventh week was the 50th day after the conclusion of a week of weeks. The day is called in the Old Testament, “the feast of harvest” (^{<R36>}Exodus 23:16), “the feast of weeks,” “the feast of the first fruits of wheat harvest” (^{<R42>}Exodus 34:22; ^{<R60>}Deuteronomy 16:10), and “the day of the first fruits” (^{<R36>}Numbers 28:26). The word “Pentecost” used in the heading of this chapter in English Bibles is found only in the Apocrypha and the New Testament, Tobit 2:1; 2 Macc. 12:32; ^{<R11>}Acts 2:1; 20:16; ^{<R68>}1 Corinthians 16:8.

^{<R37>}**Leviticus 23:17.** *Habitations* Not strictly houses, but places of abode in a general sense. It seems here to denote the land in which the

Israelites were to dwell so as to express that the flour was to be of home growth. The two loaves were to be merely waved before Yahweh and then to become the property of the priests. No bread containing leaven could be offered on the altar (see the ^{<R21>}Leviticus 2:11 note). The object of this offering seems to have been to present to the Lord the best produce of the earth in the actual condition in which it is most useful for the support of human life. It thus represented in the fittest manner the thanksgiving which was proper for the season. The loaves appear to be distinctively called “the first fruits for Yahweh,” and references to them are found in ^{<E116>}Romans 11:16; ^{<E51>}1 Corinthians 15:20,23; ^{<S018>}James 1:18; ^{<G40>}Revelation 14:4, etc. As these loaves offered before Yahweh sanctified the harvest of the year, so has “Christ the firstfruits” sanctified the Church, which, in its union with Him as the firstfruits, becomes also the Sanctifier of the world. See the services for Whitsuntide.

^{<R28>}**Leviticus 23:18.** More properly, seven sheep of a year old (to be distinguished from the lamb in ^{<R312>}Leviticus 23:12), and a young bull which might be from one to three years old. Compare ^{<E35>}Numbers 28:26,27.

^{<R39>}**Leviticus 23:19.** Properly, a shaggy he-goat (^{<R423>}Leviticus 4:23) and two sheep of a year old.

^{<R311>}**Leviticus 23:20.** When living creatures were “waved” (^{<R170>}Leviticus 7:30) before Yahweh, it is said that they were led to and fro before the tabernacle according to an established form.

^{<R221>}**Leviticus 23:21.** *The self-same day* The Feast of Weeks was distinguished from the two other great annual feasts by its consisting, according to the Law, of only a single day. But in later times it is said that during the following six days the Israelites used to bring their offerings to the temple, and to give the week something of a festal character in the suspension of mourning for the dead.

^{<R222>}**Leviticus 23:22.** The repetition of the Law (see the margin reference) is appropriately connected with the thanksgiving for the completed grain harvest.

^{<R224>}**Leviticus 23:24.** *A sabbath* Here and in ^{<R239>}Leviticus 23:39 a word which should rather be rendered a sabbatical rest.

Blowing of trumpets Here and in ^{<0201>}Numbers 29:1, literally “shouting”. There is no mention of trumpets in the Hebrew text of the Law in connection with the day. However, there is no reason to doubt the tradition that the day was distinguished by a general blowing of trumpets throughout the land, and that the kind of trumpet generally used for the purpose was the curved horn of an animal or a cornet of metal, such as was used at Sinai (^{<0196>}Exodus 19:16), and on the Day of Jubilee (^{<0230>}Leviticus 25:9). It must have differed in this respect from the ordinary festival of the New moon when the long straight trumpet of the temple alone was blown (^{<0402>}Numbers 10:2; ^{<0253>}Exodus 25:23; see cut).

Seventh month Called by the Jews in later times it was called Tisri, but in the Old Testament Ethanim, ^{<1082>}1 Kings 8:2. According to the uniform voice of tradition “the first day” of this month was the first day of the Civil year in use before the Exodus, and was observed as the festival of the New year. Some have viewed it as a commemoration of the Creation of the world (^{<1807>}Job 38:7); others, as the anniversary of the giving of the Law.

^{<0227>}**Leviticus 23:27.** *Also* Surely. On the special rites of the day, the tenth of Tisri, that is from the evening of the ninth day of the month to that of the tenth (^{<0232>}Leviticus 23:32), see Leviticus 16.

^{<0234>}**Leviticus 23:34.** *Seven days* Like the Passover, the feast of tabernacles commenced at the full moon, on the fifteenth day of the month, and lasted for seven days. The week of the feast was followed by an eighth day, forming strictly no part of it (^{<0236>}Leviticus 23:36, ^{<0235>}Numbers 29:35; ^{<1188>}Nehemiah 8:18), which was a day of holy convocation, and appears to have been generally distinguished by the word translated “solemn assembly” (^{<0518>}Deuteronomy 16:8; ^{<2101>}2 Kings 10:20; ^{<2013>}Isaiah 1:13; ^{<2014>}Joel 1:14; 2:15). From its derivation the word in the original appears strictly to denote a closing festival, and this rendering would apply with the most perfect fitness to the day after the week of the Feast of tabernacles, as the conclusion of the series of yearly festivals.

^{<0236>}**Leviticus 23:36.** *An offering made by fire* See ^{<0238>}Leviticus 23:8. The succession of sacrifices prescribed in ^{<0232>}Numbers 29:12-38, which forms such a marked feature in the Feast of Tabernacles, tends to show the distinctness of the “solemn assembly” from the festal week.

Leviticus 23:37, 38. The meaning appears to be; “these are the yearly appointed times on which ye shall hold holy convocations and offer to Yahweh sacrifices, in addition to the Sabbath offerings (Numbers 28:9,10) and to all your voluntary offerings.” Compare Numbers 29:39.

Leviticus 23:39. *Also* Surely. The mode in which the Feast of Tabernacles is here reintroduced, after the mention of it in Leviticus 23:34-36, may suggest that this passage originally formed a distinct document.

The fruit of the land i.e. the produce, including the grain, the olives, the vintage and the fruits of all kinds. The time of year so indicated would answer in the holy land to the beginning of October. See Exodus 23:16 note.

Leviticus 23:40. *The boughs of goodly trees* Or, the fruit (see the margin) of the citron trees. It is said that every Israelite at the Feast of tabernacles carried in one hand a bundle of branches and in the other a citron. The branches seem to have comprised the boughs of palm-trees, “thick trees” and willows here named. See the note to Leviticus 23:42; Nehemiah 8:15,16.

Leviticus 23:42. *Booths* According to Jewish tradition, what were used at the Feast of Tabernacles were strictly “tabernacula,” structures of boards, with a covering of boughs.

The “booth” in which the Israelite kept the Feast, and the “tent” which was his ordinary abode in the wilderness, had this in common — they were temporary places of sojourn, they belonged to camp-life. The seven days of abode in the booths of the festival was thus a fair symbol of the forty years of abode in tents in the wilderness. The Feast might well become the appointed memorial of this period of their history for the ages to come.

All that are Israelites born The omission of the foreigners in this command is remarkable. Perhaps the intention was that on this joyous occasion they were to be hospitably entertained as guests. Compare Deuteronomy 16:14.

Leviticus 23:44. *Feasts* Appointed times. See Leviticus 23:2 note.

NOTES ON LEVITICUS 24

Leviticus 24:1-9. The oil for the lamps of the tabernacle and the meal for the showbread were to be offerings from the Congregation, like the meal for the Pentecostal loaves, (^{<R317>}Leviticus 23:17). It appears that the responsibility of keeping up the lights rested on the high priest, but the actual service might be performed, on ordinary occasions, by the common priests. Compare margin reference.

Leviticus 24:5. Each cake or loaf of unleavened bread (^{<R211>}Leviticus 2:11) was to contain about six pounds and a quarter (see ^{<O294>}Exodus 29:40 note) of fine flour. The material was the same, both in quality and in quantity, with that of each one of the wave-loaves of Pentecost (^{<R317>}Leviticus 23:17). In the service of the temple the preparation and arrangement of the cakes was committed to the Levites (^{<O302>}1 Chronicles 9:32; 23:29; ^{<H311>}2 Chronicles 13:11).

Leviticus 24:6. *Two rows, six on a row* Rather, two piles, six in a pile. On the table, see ^{<O253>}Exodus 25:23-30.

Leviticus 24:7. The frankincense as a memorial (like the handful of the meat-offering, ^{<R112>}Leviticus 2:2), was most likely cast upon the altar-fire as “an offering made by fire unto the Lord,” when the bread was removed from the table on the Sabbath-day (^{<R318>}Leviticus 24:8; ^{<O206>}1 Samuel 21:6). The frankincense was put into small gold cups, one of which was placed upon each pile of bread. (See ^{<O253>}Exodus 25:23-30 note.)

Leviticus 24:8. *Being taken from the children of Israel* Each cake represented the offering of a tribe.

Leviticus 24:9. See ^{<R112>}Leviticus 2:3 note. It could have been only by a stretch of the law that Ahimelech gave a portion of the showbread to David and his men, on the ground that they were free from ceremonial defilement. ^{<O204>}1 Samuel 21:4-6; ^{<O124>}Matthew 12:4.

The showbread was a true meat-offering (see ^{<O259>}Exodus 25:29). The special form in which it was offered, especially in its being brought into the tabernacle and in its consisting of twelve loaves, distinguish it as an offering made on behalf of the nation.

Leviticus 24:12. The offender may already have been pronounced guilty by the rulers (see ^{<B342>}Exodus 18:21,22), and the case was referred to Moses in order that the punishment might be awarded by the divine decree. No law had as yet been enacted against blasphemy except by implication. See ^{<B217>}Exodus 21:17; 22:28.

Leviticus 24:14. *Lay their hands upon his head* As a protest against the impiety of the criminal, symbolically laying the guilt upon his head. Compare the washing of hands, ^{<B216>}Deuteronomy 21:6; ^{<B224>}Matthew 27:24.

Let all the congregation stone him See ^{<B312>}Leviticus 20:2 note.

Leviticus 24:16. *Stranger* i.e. foreigner. See ^{<B162>}Leviticus 16:29 note.

NOTES ON LEVITICUS 25

Leviticus 25. The sabbatical year and the year of Jubilee belong to that great sabbatical system which runs through the religious observances of the Law, but rest upon moral rather than upon formally religious ground. It is not, therefore, without reason that they are here set apart from the set times which fell strictly within the sphere of religious observances.

Leviticus 25:3. *Vineyard* Rather, fruit-garden. The Hebrew word is a general one for a plantation of fruit-trees.

Leviticus 25:4. *A sabbath of rest* See **Leviticus 23:3** note. The express prohibition of sowing and reaping, and of pruning and gathering, affords a presumption in favor of the sabbatical year beginning, like the year of Jubilee (**Leviticus 25:9**), in the first month of the civil year (**Leviticus 23:24**), the seventh of the sacred year, when the land was cleared of the crops of the preceding year.

The great material advantage of the institution must have been the increased fertility of the soil from its lying fallow one year out of seven, at a time when neither the rotation of crops nor the art of manuring were understood. It must also have kept up a salutary habit of economy in the storing of grain. Compare **Genesis 41:48-56**. Its great spiritual lesson was that there was no such thing as absolute ownership in the land vested in any man, that the soil was the property of Yahweh, that it was to be held in trust for Him, and not to be abused by overworking, but to be made the most of for the good of every creature which dwelt upon it.

Leviticus 25:5. *Vine undressed* That is, “unpruned”; literally “Nazarite vine”, the figure being taken from the unshorn locks of the Nazarite. (**Numbers 6:5**.)

Leviticus 25:6. *The sabbath of the land shall be meat for you* That is, the produce of the untilled land (its “increase,” **Leviticus 25:7**) shall be food for the whole of you in common, rich and poor without distinction (**Exodus 23:11**).

Leviticus 25:8-13. The land was to be divided by lot among the families of the Israelites when the possession of it was obtained.

^{<0852>}Numbers 26:52-56; 33:54, etc. At the end of every seventh sabbatical cycle of years, in the year of Jubilee, each field or estate that might have been alienated was to be restored to the family to which it had been originally allotted.

^{<0858>}**Leviticus 25:8.** *Seven sabbaths of years* seven weeks of years.

^{<0859>}**Leviticus 25:9.** *Cause the trumpet of the jubile to sound* Rather, cause the sound of the cornet to go through (the land). The word jubile does not occur in this verse in the Hebrew. The trumpet is the *shopar* ^{<17782>}, i.e. the cornet (rendered “shawm” in the Prayer-Book version of ^{<0980>}Psalm 98:7), either the horn of some animal or a tube of metal shaped like one. As the sound of the cornet (see ^{<0850>}Leviticus 25:10 note) was the signal of the descent of Yahweh when He came down upon Sinai to take Israel into covenant with Himself (^{<0293>}Exodus 19:13,16,19; 20:18), so the same sound announced, at the close of the great day of atonement, after the Evening sacrifice, the year which restored each Israelite to the freedom and the blessings of the covenant.

^{<0850>}**Leviticus 25:10.** *The fiftieth year* The Jubilee probably coincided with each seventh sabbatical year, and was called the fiftieth, as being the last of a series of which the first was the preceding Jubilee.

A jubile Commonly spelled jubilee. The original word first occurs in ^{<0293>}Exodus 19:13, where it is rendered “trumpet,” margin “cornet.” It most probably denotes the sound of the cornet, not the cornet itself, and is derived from a root, signifying to flow abundantly, which by a familiar metaphor might be applied to sound.

^{<0854>}**Leviticus 25:14.** *Sell ought* i.e., any piece of ground.

Oppress one another Rather, overreach one another. (Compare ^{<0913>}1 Samuel 12:3,4).

^{<0855>}**Leviticus 25:15, 16.** *The number of years of the fruits* i.e. according to the number of harvests. The average value of a yearly crop might of course be estimated, and the sabbatical years were to be deducted from the series.

^{<0858>}**Leviticus 25:18, 19.** *In safety* i.e., secure from famine, (^{<0815>}Leviticus 26:5; ^{<0820>}Deuteronomy 12:10).

Leviticus 25:23, 24. These verses express the principle on which the law of Jubilee, as it regards the land, was based. The land belonged to Yahweh, and it was He who allotted it among the families of Israel for their use. No estate could therefore be alienated in perpetuity, by any human authority, from the family to whose lot it might fall.

Leviticus 25:24. *Grant a redemption for the land* i.e. grant power to recover the land to the original holder who had parted with it.

Leviticus 25:25. *If thy brother be waxen poor* The Israelites never parted with their land except under the pressure of poverty. Compare the answer of Naboth, **1 Kings 21:3.**

Leviticus 25:28. *It shall go out* i.e. it shall be set free.

Leviticus 25:30. *Not go out* Because most of the houses in cities were occupied by artificers and traders whose wealth did not consist in lands.

Leviticus 25:32, 33. Rather, And concerning the cities of the Levites, the houses in the cities of their possession, etc. If one of the Levites redeems a house in the city, etc. The meaning appears to be, if a Levite redeemed a house which had been sold to a person of a different tribe by another Levite, it was to revert in the Jubilee to the latter Levite as its original possessor. The purchaser of a Levite's house was in fact only in the condition of a tenant at will, while the fields attached to the Levitical cities could never be alienated, even for a time.

For the application of the law of Jubilee to lands dedicated to the service of the sanctuary, see **Leviticus 27:16-25.**

Leviticus 25:35. Rather, And if thy brother (an Israelite) becomes poor and falls into decay with thee, thou shalt assist him and let him live with thee like a resident foreigner. He was not to be regarded as an outcast, but was to be treated with the same respect and consideration as a resident foreigner who, like him, could possess no land, but could accumulate property and live in comfort as a free man. See **Leviticus 16:29** note.

Leviticus 25:37. *Lend him thy victuals for increase* i.e. supply him with food for thy own profit.

Leviticus 25:38. Here, and in **Leviticus 25:42,55**, is expressed the principle which was to limit and modify the servitude of Hebrew servants.

Leviticus 25:39, 40. The law here appears harmoniously to supplement the earlier one in **Exodus 21:1-6**. It was another check applied periodically to the tyranny of the rich. Compare **Jeremiah 34:8-17**.

Leviticus 25:43. *Fear thy God* Yahweh was the Lord and Master of His people. To treat a Hebrew as a slave was therefore to interfere with the rights of Yahweh. Compare **Romans 14:4**.

Leviticus 25:44-46. Property in foreign slaves is here distinctly permitted. It was a patriarchal custom (**Genesis 17:12**). Such slaves might be captives taken in war (**Numbers 31:6** following; **Deuteronomy 20:14**), or those consigned to slavery for their crimes, or those purchased of foreign slave-dealers. The price of a slave is supposed to have varied from thirty to fifty shekels. See the notes to **Leviticus 27:3,4**; **Exodus 21:32**; **Zechariah 11:12,13**; **Matthew 26:15**. It was the object of Moses, not at once to do away with slavery, but to discourage and to mitigate it. The Law would not suffer it to be forgotten that the slave was a man, and protected him in every way that was possible at the time against the injustice or cruelty of his master. See the notes at **Exodus 21**.

Leviticus 25:46. *Your bondmen forever* i.e. they were not necessarily to be released in the sabbatical year nor at the Jubilee.

Leviticus 25:47-54. *A sojourner or stranger* Rather, a foreigner who has settled among you. See the notes to **Leviticus 16:29**; **Exodus 20:10**.

Leviticus 25:54. *In these years* More properly, by one of these means. The extreme period of servitude in this case was six years, as when the master was a Hebrew (**Exodus 21:2**).

Looking at the law of the Jubilee from a simply practical point of view, its operation must have tended to remedy those evils which are always growing up in the ordinary conditions of human society. It prevented the permanent accumulation of land in the hands of a few, and periodically

raised those whom fault or misfortune had sunk into poverty to a position of competency. It must also have tended to keep alive family feeling, and helped to preserve the family genealogies.

But in its more special character, as a law given by Yahweh to His special people, it was a standing lesson to those who would rightly regard it, on the terms upon which the enjoyment of the land of promise had been conferred upon them. All the land belonged to Yahweh as its supreme Lord, every Israelite as His vassal belonged to Him. The voice of the Jubilee horns, twice in every century, proclaimed the equitable and beneficent social order appointed for the people; they sounded that acceptable year of Yahweh which was to bring comfort to all that mourned, in which the slavery of sin was to be abolished, and the true liberty of God's children was to be proclaimed (~~<0125>~~ Luke 2:25; ~~<2602>~~ Isaiah 61:2; ~~<0049>~~ Luke 4:19; ~~<4472>~~ Acts 3:21; ~~<5189>~~ Romans 8:19-23; ~~<0103>~~ 1 Peter 1:3,4).

NOTES ON LEVITICUS 26

Leviticus 26:1. *Idols* literally, “things of nought.” Hebrew *eleelim*. There appears to have been a play on the similarity in sound of this word to *Elohim* (God). Compare 1 Corinthians 8:4.

Standing image Either an upright statue, or a pillar, such as an obelisk or a Celtic menhir, set up for an idolatrous purpose (compare Exodus 34:13 note). The public worship of Yahweh required, first, the exclusion of all visible symbols of deity as well as of all idolatrous objects, and next (Leviticus 26:2), the keeping holy the times and the place appointed by the Law for His formal service. The word “sabbaths” must here include the whole of the set times. See Leviticus 23:3 note.

Leviticus 26:3-45. As “the book of the covenant” (Exodus 20:22—23:33) concludes with promises and warnings (Exodus 23:20-33), so does this collection of laws contained in the Book of Leviticus. But the former passage relates to the conquest of the land of promise, this one to the subsequent history of the nation. The longer similar passage in Deuteronomy (Deuteronomy 27—30) is marked by broader and deeper promises and denunciations having immediate reference not only to outward consequences, but to the spiritual death incurred by transgressing the divine will.

Leviticus 26:4. *Rain in due season* The periodical rains, on which the fertility of the holy land so much depends, are here spoken of. There are two wet seasons, called in Scripture the former and the latter rain (Deuteronomy 11:14; Jeremiah 5:24; Joel 2:23; Hosea 6:3; James 5:7). The former or Autumn rain falls in heavy showers in November and December. In March the latter or Spring rain comes on, which is precarious in quantity and duration, and rarely lasts more than two days.

Leviticus 26:5. Compare the margin reference; Joel 2:19; Job 11:18.

Leviticus 26:8. *Five of you shall chase* A proverbial mode of expression for superiority in warlike prowess (Deuteronomy 32:30; Isaiah 30:17).

Leviticus 26:9. *Establish my covenant* All material blessings were to be regarded in the light of seals of the “everlasting covenant.” Compare ^{<0170>}Genesis 17:4-8; ^{<1023>}Nehemiah 9:23.

Leviticus 26:10. *Bring forth the old because of the new* Rather, clear away the old before the new; that is, in order to make room for the latter. Compare the margin reference.

Leviticus 26:16. The first warning for disobedience is disease. “Terror” (literally trembling) is rendered trouble in ^{<1983>}Psalms 78:33; ^{<2362>}Isaiah 65:23. It seems here to denote that terrible affliction, an anxious temperament, the mental state ever at war with Faith and Hope. This might well be placed at the head of the visitations on a backslider who had broken the covenant with his God. Compare ^{<1625>}Deuteronomy 32:25; ^{<2158>}Jeremiah 15:8; ^{<1080>}Proverbs 28:1; ^{<1847>}Job 24:17; ^{<1020>}Psalms 23:4.

Consumption, and the burning ague Compare the margin reference. The first of the words in the original comes from a root signifying to waste away; the latter (better, fever), from one signifying to kindle a fire. Consumption is common in Egypt and some parts of Asia Minor, but it is more rare in Syria. Fevers of different kinds are the commonest of all diseases in Syria and all the neighboring countries. The opposite promise to the threat is given in ^{<1253>}Exodus 15:26; 23:25.

Leviticus 26:18. *For all this* i.e. for all the afflictions in ^{<1316>}Leviticus 26:16,17.

Seven times The sabbatical number is here proverbially used to remind the people of the covenant. Compare ^{<1045>}Genesis 4:15,24; ^{<1316>}Psalms 119:164; ^{<1046>}Proverbs 24:16; ^{<1704>}Luke 17:4.

Leviticus 26:19, 20. The second warning is utter sterility of the soil. Compare ^{<1117>}Deuteronomy 11:17; 28:18; ^{<1338>}Ezekiel 33:28; 36:34,35.

Leviticus 26:21, 22. The third warning is the multiplication of destructive animals, etc. Compare ^{<1624>}Deuteronomy 32:24; ^{<1617>}Ezekiel 5:17; 14:15; ^{<1006>}Judges 5:6,7; ^{<2338>}Isaiah 33:8.

Leviticus 26:23, 24. The fourth warning. Yahweh now places Himself as it were in a hostile position toward His people who “will not be reformed” (rather, brought unto God: ^{<2421>}Jeremiah 2:30). He will avenge

the outraged cause of His covenant, by the sword, pestilence, famine, and captivity.

Leviticus 26:26. Omit “and.” “To break the staff of bread,” was a proverbial expression for cutting off the supply of bread, the staff of life (¹⁹⁵⁶Psalm 105:16; ²⁰¹⁶Ezekiel 4:16; 5:16; 14:13; compare ²³⁰¹Isaiah 3:1). The supply was to be so reduced that one oven would suffice for baking the bread made by ten women for ten families, and when made it was to be dealt out in sparing rations by weight. See ¹¹⁶⁵2 Kings 6:25; ²⁴⁴⁸Jeremiah 14:18; ²⁹⁰⁹Lamentations 4:9; ²¹⁵²Ezekiel 5:12; ²⁰⁴⁰Hosea 4:10; ³⁰³⁴Micah 6:14; ³⁷⁰⁶Haggai 1:6.

Leviticus 26:27-33. The fifth warning. For ¹³⁶⁹Leviticus 26:29 see ¹¹⁶⁸2 Kings 6:28,29; ²⁴⁹⁸Jeremiah 19:8,9; ²¹²¹Lamentations 2:20; 4:10; ²¹⁵⁰Ezekiel 5:10, for ¹³⁵⁰Leviticus 26:30 see ¹⁴⁴⁵2 Chronicles 34:3; ²¹⁶⁴Ezekiel 6:4; ²⁴⁴⁹Jeremiah 14:19, for ¹³⁵¹Leviticus 26:31 see ¹²⁵⁹2 Kings 25:9; ¹⁷⁴⁵Psalm 74:6,7; for ¹³⁵²Leviticus 26:32,33 see ¹⁵³⁷Deuteronomy 28:37; ¹⁹⁴¹Psalm 44:11; ²⁴⁹⁶Jeremiah 9:16; 18:16; ²¹⁰¹Ezekiel 5:1-17; ²⁴⁰⁷Jeremiah 4:7; ²¹⁰⁵Ezekiel 9:6; 12:15; ³⁰⁷⁴Zechariah 7:14.

Leviticus 26:30. *High places* There is no doubt that the word here denotes elevated spots dedicated to false worship (see ¹⁵¹²Deuteronomy 12:2), and especially, it would seem, to that of Baal (¹⁰²⁴Numbers 22:41; ¹⁶¹⁷Joshua 13:17). Such spots were, however, employed and approved for the worship of Yahweh, not only before the building of the temple, but afterward (¹⁰⁶⁵Judges 6:25,26; 13:16-23; ¹⁰⁷⁰1 Samuel 7:10; 16:5; ¹⁰⁸²1 Kings 3:2; 18:30; ¹²¹³2 Kings 12:3; ¹³²⁶1 Chronicles 21:26, etc.). The three altars built by Abraham at Shechem, between Bethel and Ai, and at Mamre, appear to have been on heights, and so was the temple.

The high places in the holy land may thus have been divided into those dedicated to the worship of Yahweh, and those which had been dedicated to idols. And it would seem as if there was a constant struggle going on. The high places polluted by idol worship were of course to be wholly condemned. They were probably resorted to only to gratify a degraded superstition. See ¹⁸⁵³Leviticus 19:31; 20:2-5. The others might have been innocently used for prayer and religious teaching. But the temptation appears to have been too great for the temper of the people. They offered sacrifice and burnt incense on them; and hence, thorough reformers of the

national religion, such as Hezekiah and Josiah, removed the high places altogether (^{<12804>}2 Kings 18:4; 23:5).

Your images The original word is rendered in the margin of our Bible sun images (^{<4445>}2 Chronicles 14:5; ^{<23708>}Isaiah 17:8; ^{<3064>}Ezekiel 6:4, etc.). Phoenician inscriptions prove that the word was commonly applied to images of Baal and Astarte, the god of the sun and the goddess of the moon. This exactly explains ^{<4604>}2 Chronicles 34:4 following.

Idols The Hebrew word here literally means things which could be rolled about, such as a block of wood or a lump of dirt. It was no doubt a name given in derision. Compare ^{<23401>}Isaiah 40:20; 44:19; ^{<12002>}2 Kings 1:2.

^{<8351>}**Leviticus 26:31.** *Sanctuaries* The holy places in the tabernacle and the temple (^{<4985>}Psalms 68:35. Compare ^{<4740>}Psalms 74:7).

I will not smell the savor ... See ^{<8009>}Leviticus 1:9.

^{<8355>}**Leviticus 26:35.** More literally: All the days of its desolation shall it rest that time which it rested not in your Sabbaths while ye dwelt upon it. That is, the periods of rest of which the land had been deprived would be made up to it. Compare ^{<4451>}2 Chronicles 36:20,21.

^{<8358>}**Leviticus 26:38.** *The land of your enemies shall eat you up* Compare ^{<0432>}Numbers 13:32; ^{<2563>}Ezekiel 36:13.

^{<8359>}**Leviticus 26:39.** *Iniquity* The meaning here is, in the punishment of their iniquity, and, in the next clause, in the punishment of the iniquity (as in ^{<8364>}Leviticus 26:41,43) of their fathers. In the next verse the same Hebrew word is properly represented by "iniquity." Our translators have in several places put one of the English words in the text and the other in the margin (^{<0043>}Genesis 4:13; 19:15; ^{<1179>}2 Kings 7:9; ^{<4627>}Psalms 69:27, etc.). The language of Scripture does not make that trenchant division between sin and punishment which we are accustomed to do. Sin is its own punishment, having in itself, from its very commencement, the germ of death. "Sin, when it is finished, bringeth forth death" (^{<5015>}James 1:15; ^{<5115>}Romans 2:5; 5:12).

^{<8364>}**Leviticus 26:40.** *trespass* The Hebrew word signifies an injury inflicted on the rights of a person, as distinguished from a sin or iniquity regarded as an outrage of the divine law. Every wrong act is of course both

a sin and a trespass against God. In this place Yahweh takes the breach of the covenant as a personal trespass.

Leviticus 26:41. *Uncircumcised hearts* The outward sign of the covenant might be preserved, but the answering grace in the heart would be wanting (^{<405>}Acts 7:51; ^{<828>}Romans 2:28,29; ^{<260>}Jeremiah 6:10; 9:26; compare ^{<521>}Colossians 2:11).

Accept of the punishment of their iniquity literally, enjoy their iniquity. The word here and in ^{<838>}Leviticus 26:43 rendered “accept” in this phrase, is the same as is rendered “enjoy” in the expression “the land shall enjoy her sabbaths” (^{<874>}Leviticus 26:34). The antithesis in ^{<838>}Leviticus 26:43 is this: The land shall enjoy her sabbaths — and they shall enjoy the punishment of their iniquity. The meaning is, that the land being desolate shall have the blessing of rest, and they having repented shall have the blessing of chastisement. The feelings of a devout captive Israelite are beautifully expressed in Tobit 13:1-18.

NOTES ON LEVITICUS 27

Leviticus 27. Dues. The position which this chapter holds after the formal conclusion, ^{<0346>}Leviticus 26:46, suggests that it is of a supplementary character. There seems, however, no reason to doubt its Mosaic origin.

^{<0372>}**Leviticus 27:2, 3.** Rather, When a man makes a special vow which concerns thy valuation of persons to Yahweh, if thy estimation shall be of the male, etc. The expression “thy estimation” is addressed either to Moses or to the priest (^{<0372>}Leviticus 27:12): it denoted a legal valuation. The vow of a person was perhaps most frequently made in cases of illness or danger, under the impulse of religious feeling, either in the way of thankfulness for blessings received, or of supplication for something desired. A man might dedicate himself, his wife, his child, or his bondservant. This might have been an old custom; but the Law ordained that he who had taken such a vow should pay a sum of money to the sanctuary, determined according to the age and sex of the person.

^{<0378>}**Leviticus 27:3-7.** The relative values of the persons appear to be regulated according to an estimate of the probable value of their future work:

	MALE	FEMALE
From a month to five years of age	5 shekels	3 shekels
From five years to twenty of age	20 shekels	10 shekels
From forty years to sixty of age	50 shekels	30 shekels
Sixty years of age and older	15 shekels	10 shekels

As regards the shekel of the sanctuary, see ^{<0384>}Exodus 38:24 note.

^{<0378>}**Leviticus 27:8.** *If he be poorer than thy estimation* Too poor (to pay) thy valuation. Compare ^{<0377>}Leviticus 27:7,11.

^{<0374>}**Leviticus 27:14.** *Sanctify* i.e. vow to devote. This law relates to houses in the country (^{<0351>}Leviticus 25:31), which were under the same general law as the land itself, with a right of redemption for the inheritor until the next Jubilee. See ^{<0377>}Leviticus 27:17-19. For houses in walled

towns the right of redemption lasted for only one year (^{<R59>}Leviticus 25:29).

^{<R76>}**Leviticus 27:16.** *Some part of a field of his possession* Rather, a part of the land of his inheritance.

The seed thereof i.e. the quantity of seed required to sow it properly. Thus the value of about 5 1/2 bushels (an homer) was about 6 pounds, 9 shillings, 2d. (50 shekels. See ^{<R34>}Exodus 38:24.)

^{<R71>}**Leviticus 27:21.** *Devoted* See ^{<R78>}Leviticus 27:28 note.

^{<R75>}**Leviticus 27:25.** On the shekel and the gerah, see ^{<R3>}Exodus 30:13; 38:24 notes.

^{<R78>}**Leviticus 27:28.** *Devoted thing* The primary meaning of the Hebrews word *cherem*^{<R764>} is something cut off, or shut up. Its specific meaning in the Law is, that which is cut off from common use and given up in some sense to Yahweh, without the right of recal or commutation. It is applied to a field wholly appropriated to the sanctuary (^{<R71>}Leviticus 27:21), and to whatever was doomed to destruction (^{<R51>}1 Samuel 15:21; ^{<R32>}1 Kings 20:42). Our translators have often rendered the word by “cursed,” or “a curse,” which in some places may convey the right sense, but it should be remembered that the terms are not identical in their compass of meaning (^{<R76>}Deuteronomy 7:26; ^{<R67>}Joshua 6:17,18; 7:1; ^{<R45>}Isaiah 34:5; 43:28, etc. Compare ^{<R83>}Galatians 3:13).

Of man and beast This passage does not permit human sacrifices. Man is elsewhere clearly recognized as one of the creatures which were not to be offered in sacrifice (^{<R33>}Exodus 13:13; 34:20; ^{<R85>}Numbers 18:15).

Therefore the application of the word *cherem*^{<R764>} to man is made exclusively in reference to one rightly doomed to death and, in that sense alone, given up to Yahweh. The man who, in a right spirit, either carries out a sentence of just doom on an offender, or who, with a single eye to duty, slays an enemy in battle, must regard himself as God’s servant rendering up a life to the claim of the divine justice (compare ^{<R34>}Romans 13:4). It was in this way that Israel was required to destroy the Canaanites at Hormah (^{<R10>}Numbers 21:2,3; compare ^{<R32>}Deuteronomy 13:12-18), and that Samuel hewed Agag in pieces before the Lord (^{<R53>}1 Samuel 15:33). In all such instances, a moral obligation rests upon him whose office it is to

take the life: he has to look upon the object of his stroke as under a ban to the Lord (compare ^{<B104>}Deuteronomy 20:4; ^{<B13>}Galatians 3:13). Therefore, there can be neither redemption nor commutation.

It is evident that the righteousness of this law is not involved in the sin of rash or foolish vows, such as Saul's (^{<0424>}1 Samuel 14:24) or Jephthah's (^{<0113>}Judges 11:30).

And it seems hardly needful to add that sacrifice, as it is represented both in the Law and in the usage of the patriarchs, is something very different from consecration under a ban, though a tiring to be sacrificed might come under the designation of *cherem* ^{<12764>} in its wider sense. The sacrifice was always the offering up of the innocent life of a creature chosen, approved, and without spot or blemish.

^{<B73>}**Leviticus 27:32.** *Whatsoever passeth under the rod* According to rabbinical tradition, the animals to be tithed were enclosed in a pen, and as they went out one by one at the opening, every tenth animal was touched with a rod dipped in vermilion. Compare the margin reference.

For a more full explanation of what relates to tithes, see the margin reference and ^{<0140>}Genesis 14:20; ^{<5422>}Deuteronomy 14:22,28.