

THE THIRD BOOK OF MOSES, CALLED

LEVITICUS

God ordained divers kinds of oblations and sacrifices, to assure his people of the forgiveness of their offenses, if they offered them in true faith and obedience. Also he appointed the priests and Levites, their apparel, offices, conduct, and portion. He showed what feasts they should observe, and at what times. He declared by these sacrifices and ceremonies, that the reward of sin is death, and that without the blood of Christ, the innocent Lamb of God, there can be no forgiveness of sins.

CHAPTER 1

The offerings. (1, 2) From the herds. (3-9) From the flocks, and of fowls. (10-17)

◀BOOK Leviticus 1:1

Vs. 1, 2: The offering of sacrifices was an ordinance of true religion, from the fall of man unto the coming of Christ. But till the Israelites were in the wilderness, no very particular regulations seem to have been appointed. The general design of these laws is plain. The sacrifices typified Christ; they also shadowed out the believer's duty, character, privilege, and communion with God. There is scarcely any thing spoken of the Lord Jesus in Scripture which has not also a reference to his people. This book begins with the laws concerning sacrifices; the most ancient were the burnt-offerings, about which God here gives Moses directions. It is taken for granted that the people would be willing to bring offerings to the Lord. The very light of nature directs man, some way or other, to do honor to his Maker, as his Lord. Immediately after the fall, sacrifices were ordained.

◀BOOK Leviticus 1:3

Vs. 3-9: In the due performance of the Levitical ordinances, the mysteries of the spiritual world are represented by corresponding natural objects; and future events are exhibited in these rites. Without this, the whole will

seem unmeaning ceremonies. There is in these things a type of the sufferings of the Son of God, who was to be a sacrifice for the sins of the whole world. The burning body of an animal was but a faint representation of that everlasting misery, which we all have deserved; and which our blessed Lord bore in his body and in his soul, when he died under the load of our iniquities. Observe,

- 1.** The beast to be offered must be without blemish. This signified the strength and purity that were in Christ, and the holy life that should be in his people.
- 2.** The owner must offer it of his own free will. What is done in religion, so as to please God, must be done by love. Christ willingly offered himself for us.
- 3.** It must be offered at the door of the tabernacle, where the brazen altar of burnt-offerings stood, which sanctified the gift: he must offer it at the door, as one unworthy to enter, and acknowledging that a sinner can have no communion with God, but by sacrifice.
- 4.** The offerer must put his hand upon the head of his offering, signifying thereby, his desire and hope that it might be accepted from him, to make atonement for him.
- 5.** The sacrifice was to be killed before the Lord, in an orderly manner, and to honor God. It signified also, that in Christians the flesh must be crucified with its corrupt affection and lust.
- 6.** The priests were to sprinkle the blood upon the altar; for the blood being the life, that was it which made atonement. This signified the pacifying and purifying of our consciences, by the sprinkling of the blood of Jesus Christ upon them by faith.
- 7.** The beast was to be divided into several pieces, and then to be burned upon the altar. The burning of the sacrifice signified the sharp sufferings of Christ, and the devout affection with which, as a holy fire, Christians must offer up themselves, their whole spirit, soul, and body, unto God.
- 8.** This is said to be an offering of a sweet savor. As an act of obedience to a Divine command, and a type of Christ, this was

well-pleasing to God; and the spiritual sacrifices of Christians are acceptable to God, through Christ, ¹ Peter 2:5.

Leviticus 1:10

Vs. 10-17: Those who could not offer a bullock, were to bring a sheep or a goat; and those who were not able to do that, were accepted of God, if they brought a turtle-dove, or a pigeon. Those creatures were chosen for sacrifice which were mild, and gentle, and harmless; to show the innocence and meekness that were in Christ, and that should be in Christians. The offering of the poor was as typical of Christ's atonement as the more costly sacrifices, and expressed as fully repentance, faith, and devotedness to God. We have no excuse, if we refuse the pleasant and reasonable service now required. But we can no more offer the sacrifice of a broken heart, or of praise and thanksgiving, than an Israelite could offer a bullock or a goat, except as God hath first given to us. The more we do in the Lord's service, the greater are our obligations to him, for the will, for the ability, and opportunity. In many things God leaves us to fix what shall be spent in his service, whether of our time or our substance; yet where God's providence has put much into a man's power, scanty offerings will not be accepted, for they are not proper expressions of a willing mind. Let us be devoted in body and soul to his service, whatever he may call us to give, venture, do, or suffer for his sake.

CHAPTER 2

The meat-offering of flour. (1-11) The offering of first-fruits. (12-16)

◀RMT Leviticus 2:1

Vs. 1-11: Meat-offerings may typify Christ, as presented to God for us, and as being the Bread of life to our souls; but they rather seem to denote our obligation to God for the blessings of providence, and those good works which are acceptable to God. The term “meat” was, and still is, properly given to any kind of provision, and the greater part of this offering was to be eaten for food, not burned. These meat-offerings are mentioned after the burnt-offerings: without an interest in the sacrifice of Christ, and devotedness of heart to God, such services cannot be accepted. Leaven is the emblem of pride, malice, and hypocrisy, and honey of sensual pleasure. The former are directly opposed to the graces of humility, love, and sincerity, which God approves; the latter takes men from the exercises of devotion, and the practice of good works. Christ, in his character and sacrifice, was wholly free from the things denoted by leaven; and his suffering life and agonizing death were the very opposites to worldly pleasure. His people are called to follow, and to be like him.

◀RMT Leviticus 2:12

Vs. 12-16: Salt is required in all the offerings. God hereby intimates to them that their sacrifices, in themselves, were unsavory. All religious services must be seasoned with grace. Christianity is the salt of the earth. Directions are given about offering their first-fruits at harvest. If a man, with a thankful sense of God’s goodness in giving him a plentiful crop, was disposed to present an offering to God, let him bring the first ripe and full ears. Whatever was brought to God must be the best in its kind, though it were but green ears of corn. Oil and frankincense must be put upon it. Wisdom and humility soften and sweeten the spirits and services of young people, and their green ears of corn shall be acceptable. God takes delight in the first ripe fruits of the Spirit, and the expressions of early piety and devotion. Holy love to God is the fire by which all our offerings must be made. The frankincense denotes the mediation and

intercession of Christ, by which our services are accepted. Blessed be God that we have the substance, of which these observances were but shadows. There is that excellencies in Christ, and in his work as Mediator, which no types and shadows can fully represent. And our dependence thereon must be so entire, that we must never lose sight of it in any thing we do, if we would be accepted of God.

CHAPTER 3

The peace-offering of the herd. (1-5) The peace-offering of the flock. (6-17)

<RRR> **Leviticus 3:1**

Vs. 1-5: The peace-offerings had regard to God as the giver of all good things. These were divided between the altar, the priest, and the owner. They were called peace-offerings, because in them God and his people did, as it were, feast together, in token of friendship. The peace-offerings were offered by way of supplication. If a man were in pursuit of any mercy, he would add a peace-offering to his prayer for it. Christ is our Peace, our Peace-offering; for through him alone it is that we can obtain an answer of peace to our prayers. Or, the peace-offering was offered by way of thanksgiving for some mercy received. We must offer to God the sacrifice of praise continually, by Christ our Peace; and then this shall please the Lord better than an ox or bullock.

<RRR> **Leviticus 3:6**

Vs. 6-17: Here is a law that they should eat neither fat nor blood. As for the fat, it means the fat of the inwards, the suet. The blood was forbidden for the same reason; because it was God's part of every sacrifice. God would not permit the blood that made atonement to be used as a common thing, <RRR> Hebrews 10:29; nor will he allow us, though we have the comfort of the atonement made, to claim for ourselves any share in the honor of making it. This taught the Jews to observe distinction between common and sacred things; it kept them separate from idolaters. It would impress them more deeply with the belief of some important mystery in the shedding of the blood and the burning the fat of their solemn sacrifices. Christ, as the Prince of peace, "made peace with the blood of his cross." Through him the believer is reconciled to God; and having the peace of God in his heart, he is disposed to follow peace with all men. May the Lord multiply grace, mercy, and peace, to all who desire to bear the Christian character.

CHAPTER 4

The sin-offering of ignorance for the priest. (1-12) For the whole congregation. (13-21) For a ruler. (22-26) For any of the people. (27-35)

Leviticus 4:1

Vs. 1-12: Burnt-offerings, meat-offerings, and peace-offerings, had been offered before the giving of the law upon mount Sinai; and in these the patriarchs had respect to sin, to make atonement for it. But the Jews were now put into a way of making atonement for sin, more particularly by sacrifice, as a shadow of good things to come; yet the substance is Christ, and that one offering of himself, by which he put away sin. The sins for which the sin-offerings were appointed are supposed to be open acts. They are supposed to be sins of commission, things which ought not to have been done. Omissions are sins, and must come into judgment: yet what had been omitted at one time, might be done at another; but a sin committed was past recall. They are supposed to be sins committed through ignorance. The law begins with the case of the anointed priest. It is evident that God never had any infallible priest in his church upon earth, when even the high priest was liable to fall into sins of ignorance. All pretensions to act without error are sure marks of Antichrist. The beast was to be carried without the camp, and there burned to ashes. This was a sign of the duty of repentance, which is the putting away sin as a detestable thing, which our soul hates. The sin-offering is called sin. What they did to that, we must do to our sins; the body of sin must be destroyed, ^{<ROM>}Romans 6:6. The apostle applies the carrying this sacrifice without the camp to Christ, ^{<HEB>}Hebrews 13:11-13.

Leviticus 4:13

Vs. 13-21: If the leaders of the people, through mistake, caused them to err, an offering must be brought, that wrath might not come upon the whole congregation. When sacrifices were offered, the persons, on whose behalf they were devoted, were to lay their hands on the heads of the victims, and to confess their sins. The elders were to do so, when the sacrifices were offered for the whole congregation. The load of sin was

supposed then to be born by the guiltless animal. When the offering is completed, it is said, atonement is made, and the sin shall be forgiven. The saving of churches and kingdoms from ruin, is owing to the satisfaction and mediation of Christ.

Leviticus 4:22

Vs. 22-26: Those who have power to call others to account, are themselves accountable to the Ruler of rulers. The sin of the ruler, committed through ignorance, must come to his knowledge, either by the check of his own conscience, or by the reproof of his friends; both which even the best and greatest, not only should submit to, but be thankful for. That which I see not, teach thou me, and, Show me wherein I have erred, are prayers we should put up to God every day; that if, through ignorance, we fall into sin, we may not through ignorance abide in it.

Leviticus 4:27

Vs. 27-35: Here is the law of the sin-offering for a common person. To be able to plead, when charged with sin, that we did it ignorantly, and through the surprise of temptation, will not bring us off, if we have no interest in that great plea, Christ hath died. The sins of ignorance committed by a common person, needed a sacrifice; the greatest are not above, the meanest are not below Divine justice. None, if offenders, were overlooked. Here rich and poor meet together; they are alike sinners, and welcome to Christ. From all these laws concerning the sin-offerings, we may learn to hate sin, and to watch against it; and to value Christ, the great and true Sin-offering, whose blood cleanses from all sin, which it was not possible that the blood of bulls and of goats should take away. For us to err, with the Bible in our hands, is the effect of pride, sloth, and carelessness. We need to use frequent self-examination, with serious study of the Scriptures, and earnest prayer for the convincing influences of God the Holy Spirit; that we may detect our sins of ignorance, repent, and obtain forgiveness through the blood of Christ.

CHAPTER 5

Concerning various trespasses. (1-13) Concerning trespasses against the Lord. (14-19)

◀RR▶ **Leviticus 5:1**

Vs. 1-13: The offenses here noticed are,

1. A man's concealing the truth, when he was sworn as a witness to speak the truth, the whole truth, and nothing but the truth. If, in such a case, for fear of offending one that has been his friend, or may be his enemy, a man refuses to give evidence, or gives it but in part, he shall bear his iniquity. And that is a heavy burden, which, if some course be not taken to get it removed, will sink a man to hell. Let all that are called at any time to be witnesses, think of this law, and be free and open in their evidence, and take heed of prevaricating. An oath of the Lord is a sacred thing, not to be trifled with.

2. A man's touching any thing that was ceremonially unequaled. Though his touching the unequaled thing only made him ceremonially defiled, yet neglecting to wash himself according to the law, was either carelessness or contempt, and contracted moral guilt. As soon as God, by his Spirit, convinces our consciences of any sin or duty, we must follow the conviction, as not ashamed to own our former mistake.

3. Rash swearing, that a man will do or not do such a thing. As if the performance of his oath afterward prove unlawful, or what cannot be done. Wisdom and watchfulness beforehand would prevent these difficulties. In these cases the offender must confess his sin, and bring his offering; but the offering was not accepted, unless accompanied with confession and humble prayer for pardon. The confession must be particular; that he hath sinned in that thing. Deceit lies in generals; many will own they have sinned, for that all must own; but their sins in any one particular they are unwilling to allow. The way to be assured of pardon, and armed against sin for the future, is to confess the exact truth. If any were very poor, they might bring some flour, and that should be accepted. Thus the expense of the sin-offering was

brought lower than any other, to teach that no man's poverty shall ever bar the way of his pardon.

If the sinner brought two doves, one was to be offered for a sin-offering, and the other for a burnt-offering. We must first see that our peace be made with God, and then we may expect that our services for his glory will be accepted by him. To show the loathsomeness of sin, the flour, when offered, must not be made grateful to the taste by oil, or to the smell by frankincense. God, by these sacrifices, spoke comfort to those who had offended, that they might not despair, nor pine away in their sins. Likewise caution not to offend any more, remembering how expensive and troublesome it was to make atonement.

Leviticus 5:14

Vs. 14-19: Here are offerings to atone for trespasses against a neighbor. If a man put to his own use unwittingly, any thing dedicated to God, he was to bring this sacrifice. We are to be jealous over ourselves, to ask pardon for the sin, and make satisfaction for the wrong, which we do but suspect ourselves guilty of. The law of God is so very broad, the occasions of sin in this world are so numerous, and we are so prone to evil, that we need to fear always, and to pray always, that we may be kept from sin. Also we should look before us at every step. The true Christian daily pleads guilty before God, and seeks forgiveness through the blood of Christ. And the gospel salvation is so free, that the poorest is not shut out; and so full, that the most burdened conscience may find relief from it. Yet the evil of sin is so displayed as to cause every pardoned sinner to abhor and dread it.

CHAPTER 6

Concerning trespasses against our neighbor. (1-7) Concerning the burnt-offering. (8-13) Concerning the meat-offering. (14-23) Concerning the sin-offering. (24-30)

Leviticus 6:1

Vs. 1-7: Though all the instances relate to our neighbor, yet it is called a trespass against the Lord. Though the person injured be mean, and even despicable, yet the injury reflects upon that God who has made the command of loving our neighbor next to that of loving himself. Human laws make a difference as to punishments; but all methods of doing wrong to others, are alike violations of the Divine law, even keeping what is found, when the owner can be discovered. Frauds are generally accompanied with lies, often with false oaths. If the offender would escape the vengeance of God, he must make ample restitution, according to his power, and seek forgiveness by faith in that one Offering which taketh away the sin of the world. The trespasses here mentioned, still are trespasses against the law of Christ, which insists as much upon justice and truth, as the law of nature, or the law of Moses.

Leviticus 6:8

Vs. 8-13: The daily sacrifice of a lamb is chiefly referred to. The priest must take care of the fire upon the altar. The first fire upon the altar came from heaven, ch. ¹9:24; by keeping that up continually, all their sacrifices might be said to be consumed with the fire from heaven, in token of God's acceptance. Thus should the fire of our holy affection, the exercise of our faith and love, of prayer and praise, be without ceasing.

Leviticus 6:14

Vs. 14-23: The law of the burnt-offerings put upon the priests a great deal of care and work; the flesh was wholly burnt, and the priests had nothing but the skin. But most of the meat-offering was their own. It is God's will that his ministers should be provided with what is needful.

Leviticus 6:24

Vs. 24-30: The blood of the sin-offering was to be washed out of the clothes on which it should happen to be sprinkled, which signified the regard we ought to have to the blood of Christ, not counting it a common thing. The vessel in which the flesh of the sin-offering was boiled must be broken, if it were an earthen one; but if a brazen one, well washed. This showed that the defilement was not wholly taken away by the offering; but the blood of Christ thoroughly cleanses from all sin. All these rules set forth the polluting nature of sin, and the removal of guilt from the sinner to the sacrifice. Behold and wonder at Christ's love, in that he was content to be made a sin-offering for us, and so to procure our pardon for continual sins and failings. He that knew no sin was made sin (that is, a sin-offering) for us, **2 Corinthians 5:21**. Hence we have pardon, and not only pardon, but power also, against sin, **Romans 8:3**.

CHAPTER 7

Concerning the trespass-offering. (1-10) Concerning the peace-offering. (11-27) The wave and heave offerings. (28-34) The conclusion of these institutions. (35-38)

Leviticus 7:1

Vs. 1-10: In the sin-offering and the trespass-offering, the sacrifice was divided between the altar and the priest; the offerer had no share, as he had in the peace-offerings. The former expressed repentance and sorrow for sin, therefore it was more proper to fast than feast; the peace-offerings denoted communion with a reconciled God in Christ, the joy and gratitude of a pardoned sinner, and the privileges of a true believer.

Leviticus 7:11

Vs. 11-27: As to the peace-offerings, in the expression of their sense of mercy, God left them more at liberty, than in the expression of their sense of sin; that their sacrifices, being free-will offerings, might be the more acceptable, while, by obliging them to bring the sacrifices of atonement, God shows the necessity of the great Propitiation. The main reason why blood was forbidden of old, was because the Lord had appointed blood for an atonement. This use, being figurative, had its end in Christ, who by his death and blood-shedding caused the sacrifices to cease. Therefore this law is not now in force on believers.

Leviticus 7:28

Vs. 28-34: The priest who offered, was to have the breast and the right shoulder. When the sacrifice was killed, the offerer himself must present God's part of it; that he might signify his cheerfully giving it up to God. He was with his own hands to lift it up, in token of his regard to God as the God of heaven; and then to wave it to and fro, in token of his regard to God as the Lord of the whole earth. Be persuaded and encouraged to feed and feast upon Christ, our Peace-offering. This blessed Peace-offering is not for the priests only, for saints of the highest rank and greatest eminence, but for the common people also. Take heed of delay. Many

think to repent and return to God when they are dying and dropping into hell; but they should eat the peace-offering, and eat it now. Stay not till the day of the Lord's patience be run out, for eating the third day will not be accepted, nor will catching at Christ when thou art gone to hell!

Leviticus 7:35

Vs. 35-38: Solemn acts of religious worship are not things which we may do or not do at our pleasure; it is at our peril if we omit them. An observance of the laws of Christ cannot be less necessary than of the laws of Moses.

CHAPTER 8

The consecration of Aaron and his sons. (1-13) The offerings of consecration. (14-36)

Leviticus 8:1

Vs. 1-13: The consecration of Aaron and his sons had been delayed until the tabernacle had been prepared, and the laws of the sacrifices given. Aaron and his sons were washed with water, to signify that they ought to purify themselves from all sinful dispositions, and ever after to keep themselves pure. Christ washes those from their sins in his own blood whom he makes kings and priests to our God, Revelations 1:5,6; and those that draw near to God must be washed in pure water, ~~802~~ Hebrews 10:22. The anointing of Aaron was to typify the anointing of Christ with the Spirit, which was not given by measure to him. All believers have received the anointing.

Leviticus 8:14

Vs. 14-36: In these types we see our great High Priest, even Christ Jesus, solemnly appointed, anointed, and invested with his sacred office, by his own blood, and the influences of his Holy Spirit. He sanctifies the ordinances of religion, to the benefit of his people and the honor of God the Father; who for his sake accepts our worship, though it is polluted with sin. We may also rejoice, that he is a merciful and faithful High Priest, full of compassion to the feeble-minded and tempest-tossed soul. All true Christians are consecrated to be spiritual priests. We should seriously ask ourselves, whether in our daily walk we study to maintain this character? and abound in spiritual sacrifices, acceptable to God through Christ? If so, still there is no cause for boasting. Let us not despise our fellow-sinners; but remembering what we have done, and how we are saved, let us seek and pray for their salvation.

CHAPTER 9

*The first offerings of Aaron for himself and the people. (1-21)
Moses and Aaron bless the people, Fire cometh upon the altar from
the Lord. (22-24)*

Leviticus 9:1

Vs. 1-21: These many sacrifices, which were all done away by the death of Christ, teach us that our best services need washing in his blood, and that the guilt of our best sacrifices needs to be done away by one more pure and more noble than they. Let us be thankful that we have such a High Priest. The priests had not a day's respite from service allowed. God's spiritual priests have constant work, which the duty of every day requires; they that would give up their account with joy, must redeem time. The glory of God appeared in the sight of the people, and owned what they had done. We are not now to expect such appearances, but God draws nigh to those who draw nigh to him, and the offerings of faith are acceptable to him; though the sacrifices being spiritual, the tokens of the acceptance are spiritual likewise. When Aaron had done all that was to be done about the sacrifices, he lifted up his hands towards the people, and blessed them. Aaron could but crave a blessing, God alone can command it.

Leviticus 9:22

Vs. 22-24: When the solemnity was finished, and the blessing pronounced, God testified his acceptance. There came a fire out from before the Lord, and consumed the sacrifice. This fire might justly have fastened upon the people, and have consumed them for their sins; but its consuming the sacrifice signified God's acceptance of it, as an atonement for the sinner. This also was a figure of good things to come. The Spirit descended upon the apostles in fire. And the descent of this holy fire into our souls, to kindle in them pious and devout affection toward God, and such a holy zeal as burns up the flesh and the lusts of it, is a certain token of God's gracious acceptance of our persons and performances. Nothing goes to God, but what comes from him. We must have grace, that holy fire, from the God of grace, else we cannot serve him acceptably, ^{<8128>} Hebrews 12:28. The people were affected with this discovery of God's glory and grace.

They received it with the highest joy; triumphing in the assurance given them that they had God nigh unto them. And with the lowest reverence; humbly adoring the majesty of that God, who vouchsafed thus to manifest himself to them. That is a sinful fear of God, which drives us from him; a gracious fear makes us bow before him.

CHAPTER 10

The sin and death of Nadab and Abihu. (1, 2) Aaron and his sons forbidden to mourn for Nadab and Abihu. (3-7) Wine forbidden to the priests when in the service of the tabernacle. (8-11) Of eating the holy things. (12-20)

Leviticus 10:1

Vs. 1, 2: Next to Moses and Aaron, none were more likely to be honorable in Israel than Nadab and Abihu. There is reason to think that they were puffed up with pride, and that they were heated with wine. While the people were prostrate before the Lord, adoring his presence and glory, they rushed into the tabernacle to burn incense, though not at the appointed time; both together, instead of one alone, and with fire not taken from the altar. If it had been done through ignorance, they had been allowed to bring a sin-offering. But the soul that doeth presumptuously, and in contempt of God's majesty and justice, that soul shall be cut off. The wages of sin is death. They died in the very act of their sin. The sin and punishment of these priests showed the imperfection of that priesthood from the very beginning, and that it could not shelter any from the fire of God's wrath, otherwise than as it was typical of Christ's priesthood.

Leviticus 10:3

Vs. 3-7: The most quieting considerations under affliction are fetched from the word of God. What was it that God spake? Though Aaron's heart must have been filled with anguish and dismay, yet with silent submission he revered the justice of the stroke. When God corrects us or ours for sin, it is our duty to accept the punishment, and say, It is the Lord, let him do what seemeth him good. Whenever we worship God, we come nigh unto him, as spiritual priests. This ought to make us very serious in all acts of devotion. It concerns us all, when we come nigh to God, to do every religious exercise, as those who believe that the God with whom we have to do, is a holy God. He will take vengeance on those that profane his sacred name by trifling with him.

Leviticus 10:8

Vs. 8-11: Do not drink wine or strong drink. During the time they ministered, the priests were forbidden it. It is required of gospel ministers, that they be not given to wine, ⁵⁰⁸1 Timothy 3:3. It is, Lest ye die; die when ye are in drink. The danger of death, to which we are continually exposed, should engage all to be sober.

Leviticus 10:12

Vs. 12-20: Afflictions should rather quicken us to our duty, than take us from it. But our unfitness for duty, when it is natural and not sinful, will have great allowances made for it; God will have mercy, and not sacrifice. Let us profit by the solemn warning this history conveys. When professing worshippers come with zeal without knowledge, carnal affection, earthly, light, vain, trifling thoughts, the devices of will-worship, instead of the offering of soul and spirit; then the incense is kindled by a flame which never came down from heaven, which the Spirit of a holy God never sent within their hearts.

CHAPTER 11

What animals were clean and unequaled.

Leviticus 11:1

These laws seem to have been intended,

- 1.** As a test of the people's obedience, as Adam was forbidden to eat of the tree of knowledge; and to teach them self-denial, and the government of their appetites.
- 2.** To keep the Israelites distinct from other nations. Many also of these forbidden animals were objects of superstition and idolatry to the heathen.
- 3.** The people were taught to make distinctions between the holy and unholy in their companions and intimate connections.
- 4.** The law forbade, not only the eating of the unequaled beasts, but the touching of them. Those who would be kept from any sin, must be careful to avoid all temptations to it, or coming near it.

The exceptions are very minute, and all were designed to call forth constant care and exactness in their obedience; and to teach us to obey. Whilst we enjoy our Christian liberty, and are free from such burdensome observances, we must be careful not to abuse our liberty. For the Lord hath redeemed and called his people, that they may be holy, even as he is holy. We must come out, and be separate from the world; we must leave the company of the ungodly, and all needless connections with those who are dead in sin; we must be zealous of good works, devoted followers of God, and companions of his people.

CHAPTER 12

Ceremonial purification.

Leviticus 12:1

After the laws concerning clean and unequaled food, come the laws concerning clean and unequaled persons. Man imparts his depraved nature to his offspring, so that, excepting as the atonement of Christ and the sanctification of the Spirit prevent, the original blessing, “Increase and multiply,” ~~Gen~~Genesis 1:28, is become to the villainy race a direful curse, and communicates sin and misery. Let those women who have received mercy from God in child-bearing, with all thankfulness own God’s goodness to them; and this shall please the Lord better than sacrifices.

CHAPTER 13

Directions to the priest to judge concerning leprosy. (1-17) Further directions. (18-44) How the leper must be disposed of. (45,46) The leprosy in garments. (47-59)

◀BIB▶ **Leviticus 13:1**

Vs. 1-17: The plague of leprosy was an unequaled, rather than a disease. Christ is said to cleanse lepers, not to cure them. Common as the leprosy was among the Hebrews, during and after their residence in Egypt, we have no reason to believe that it was known among them before. Their distressed state and employment in that land must have rendered them liable to disease. But it was a plague often inflicted immediately by the hand of God. Miriam's leprosy, and Gehazi's, and king Uzziah's, were punishments of particular sins; no marvel there was care taken to distinguish it from a common distemper. The judgment of it was referred to the priests. And it was a figure of the moral pollutions of men's minds by sin, which is the leprosy of the soul, defiling to the conscience, and from which Christ alone can cleanse. The priest could only convict the leper, (by the law is the knowledge of sin,) but Christ can cure the sinner, he can take away sin. It is a work of great importance, but of great difficulty, to judge of our spiritual state. We all have cause to suspect ourselves, being conscious of sores and spots; but whether clean or unequaled is the question. As there were certain marks by which to know it was leprosy, so there are marks of such as are in the gall of bitterness. The priest must take time in making his judgment. This teaches all, both ministers and people, not to be hasty in censures, nor to judge anything before the time. If some men's sins go before unto judgment, the sins of others follow after, and so do men's good works. If the person suspected were found to be clean, yet he must wash his clothes, because there had been ground for the suspicion. We have need to be washed in the blood of Christ from our spots, though not leprosy spots; for who can say, I am pure from sin?

Leviticus 13:18

Vs. 18-44: The priest is told what judgment to make, if there were any appearance of a leprosy in old sores; and such is the danger of those who having escaped the pollutions of the world are again entangled therein. Or, in a burn by accident, ver. 24. The burning of strife and contention often occasions the rising and breaking out of that corruption, which proves that men are unequaled. Human life lies exposed to many grievances. With what troops of diseases are we beset on every side; and they all entered by sin! If the constitution be healthy, and the body lively and easy, we are bound to glorify God with our bodies. Particular note was taken of the leprosy, if in the head. If the leprosy of sin has seized the head; if the judgment be corrupted, and wicked principles, which support wicked practices, are embraced, it is utter unequaled, from which few are cleansed. Soundness in the faith keeps leprosy from the head.

Leviticus 13:45

Vs. 45, 46: When the priest had pronounced the leper unequaled, it put a stop to his business in the world, cut him off from his friends and relations, and ruined all the comfort he could have in the world. He must humble himself under the mighty hand of God, not insisting upon his cleanness, when the priest had pronounced him unequaled, but accepting the punishment. Thus must we take to ourselves the shame that belongs to us, and with broken hearts call ourselves “Unequaled, unequaled;” heart unequaled, life unequaled; unequaled by original corruption, unequaled by actual transgression; unequaled, therefore deserving to be for ever shut out from communion with God, and all hope of happiness in him; unequaled, therefore undone, if infinite mercy do not interpose. The leper must warn others to take heed of coming near him. He must then be shut out of the camp, and afterward, when they came to Canaan, be shut out of the city, town, or village where he lived, and dwell with none but those that were lepers like himself. This typified the purity which ought to be in the gospel church.

Leviticus 13:47

Vs. 47-59: The garment suspected to be tainted with leprosy was not to be burned immediately. If, upon search, it was found that there was a

leprous spot, it must be burned, or at least that part of it. If it proved to be free, it must be washed, and then might be used. This also sets forth the great evil there is in sin. It not only defiles the sinner's conscience, but it brings a stain upon all he has and all that he does. And those who make their clothes servants to their pride and lust, may see them thereby tainted with leprosy. But the robes of righteousness never fret, nor are moth-eaten.

CHAPTER 14

Of declaring the leper to be clean. (1-9) The sacrifices to be offered by him. (10-32) The leprosy in a house. (33-53) Summary of the law concerning leprosy. (54-57)

◀B41▶ **Leviticus 14:1**

Vs. 1-9: The priests could not cleanse the lepers; but when the Lord removed the plague, various rules were to be observed in admitting them again to the ordinances of God, and the society of his people. They represent many duties and exercises of truly repenting sinners, and the duties of ministers respecting them. If we apply this to the spiritual leprosy of sin, it intimates that when we withdraw from those who walk disorderly, we must not count them as enemies, but admonish them as brethren. And also that when God by his grace has brought to repentance, they ought with tenderness and joy, and sincere affection, to be received again. Care should always be taken that sinners may not be encouraged, nor penitents discouraged. If it were found that the leprosy was healed, the priest must declare it with the particular solemnities here described. The two birds, one killed, and the other dipped in the blood of the bird that was killed, and then let loose, may signify Christ shedding his blood for sinners, and rising and ascending into heaven. The priest having pronounced the leper clean from the disease, he must make himself clean from all remains of it. Thus those who have comfort of the remission of their sins, must with care and caution cleanse themselves from sins; for every one that has this hope in him, will be concerned to purify himself.

◀B40▶ **Leviticus 14:10**

Vs. 10-32: The cleansed leper was to be presented to the Lord, with his offerings. When God has restored us to enjoy public worship again, after sickness, distance, or otherwise, we should testify our thanksgiving by our diligent use of the liberty. And both we and our offerings must be presented before the Lord, by the Priest that made us clean, even our Lord Jesus. Beside the usual rites of the trespass-offering, some of the blood, and some of the oil, was to be put upon him that was to be cleansed. Wherever the blood of Christ is applied for justification, the oil of the

Spirit is applied for sanctification; these two cannot be separated. We have here the gracious provision the law made for poor lepers. The poor are as welcome to God's altar as the rich. But though a meaner sacrifice was accepted from the poor, yet the same ceremony was used for the rich; their souls are as precious, and Christ and his gospel are the same to both. Even for the poor one lamb was necessary. No sinner could be saved, had it not been for the Lamb that was slain, and hath redeemed us to God with his blood.

Leviticus 14:33

Vs. 33-53: The leprosy in a house is unaccountable to us, as well as the leprosy in a garment; but now sin, where that reigns in a house, is a plague there, as it is in a heart. Masters of families should be aware, and afraid of the first appearance of sin in their families, and put it away, whatever it is. If the leprosy is got into the house, the infected part must be taken out. If it remain in the house, the whole must be pulled down. The owner had better be without a dwelling, than live in one that was infected. The leprosy of sin ruins families and churches. Thus sin is so interwoven with the human body, that it must be taken down by death.

Leviticus 14:54

Vs. 54-57: When that God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us by his grace, ^{<B10>}Ephesians 2:4,5, we shall manifest the change by repenting, and forsaking former sins. Let us follow after holiness, and let us compassionate other poor lepers, and desire, seek, and pray for their cleansing.

CHAPTER 15

Laws concerning ceremonial unequaled.

Leviticus 15:1

We need not be curious in explaining these laws; but have reason to be thankful that we need fear no defilement, except that of sin, nor need ceremonial and burdensome purifications. These laws remind us that God sees all things, even those which escape the notice of men. The great gospel duties of faith and repentance are here signified, and the great gospel privileges of the application of Christ's blood to our souls for our justification, and his grace for our sanctification.

CHAPTER 16

The great day of atonement. (1-14) The sacrifices on it, The scape-goat. (15-34)

<BIG1> **Leviticus 16:1**

Vs. 1-14: Without entering into particulars of the sacrifices on the great day of atonement, we may notice that it was to be a statute for ever, till that dispensation be at an end. As long as we are continually sinning, we continually need the atonement. The law of afflicting our souls for sin, is a statue which will continue in force till we arrive where all tears, even those of repentance, will be wiped from our eyes. The apostle observes it as a proof that the sacrifices could not take away sin, and cleanse the conscience from it, that in them there was a remembrance made of sin every year, upon the day of atonement, <SM1> Hebrews 10:1,3. The repeating the sacrifices, showed there was in them but a feeble effort toward making atonement; this could be done only by offering up the body of Christ once for all; and that sacrifice needed not to be repeated.

<BIG5> **Leviticus 16:15**

Vs. 15-34: Here are typified the two great gospel privileges, of the remission of sin, and access to God, both of which we owe to our Lord Jesus. See the expiation of guilt. Christ is both the Maker and the Matter of the atonement; for he is the Priest, the High Priest, that makes reconciliation for the sins of the people. And as Christ is the High Priest, so he is the Sacrifice with which atonement is made; for he is all in all in our reconciliation to God. Thus he was figured by the two goats. The slain goat was a type of Christ dying for our sins; the scape-goat a type of Christ rising again for our justification. The atonement is said to be completed by putting the sins of Israel upon the head of the goat, which was sent away into a wilderness, a land not inhabited; and the sending away of the goat represented the free and full remission of their sins. He shall bear upon him all their iniquities. Thus Christ, the Lamb of God, takes away the sin of the world, by taking it upon himself, <BIG2> John 1:29. The entrance into heaven, which Christ made for us, was typified by the high priest's entrance into the most holy place. See <SM2> Hebrews 9:7. The

high priest was to come out again; but our Lord Jesus ever lives, making intercession, and always appears in the presence of God for us. Here are typified the two great gospel duties of faith and repentance. By faith we put our hands upon the head of the offering; relying on Christ as the Lord our Righteousness, pleading his satisfaction, as that which alone is able to atone for our sins, and procure us a pardon. By repentance we afflict our souls; not only fasting for a time from the delights of the body, but inwardly sorrowing for sin, and living a life of self-denial, assuring ourselves, that if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. By the atonement we obtain rest for our souls, and all the glorious liberties of the children of God. Sinner, get the blood of Christ effectually applied to thy soul, or else thou canst never look God in the face with any comfort or acceptance. Take this blood of Christ, apply it by faith, and see how it atones with God.

CHAPTER 17

All sacrifices to be offered at the tabernacle. (1-9) Eating of blood, or of animals which died a natural death, forbidden. (10-16)

Leviticus 17:1

Vs. 1-9: All the cattle killed by the Israelites, while in the wilderness, were to be presented before the door of the tabernacle, and the flesh to be returned to the offerer, to be eaten as a peace-offering, according to the law. When they entered Canaan, this only continued in respect of sacrifices. The spiritual sacrifices we are now to offer, are not confined to any one place. We have now no temple or altar that sanctifies the gift; nor does the gospel unity rest only in one place, but in one heart, and the unity of the Spirit. Christ is our Altar, and the true Tabernacle; in him God dwells among men. It is in him that our sacrifices are acceptable to God, and in him only. To set up other mediators, or other altars, or other expiatory sacrifices, is, in effect, to set up other gods. And though God will graciously accept our family offerings, we must not therefore neglect attending at the tabernacle.

Leviticus 17:10

Vs. 10-16: Here is a confirmation of the law against eating blood. They must eat no blood. But this law was ceremonial, and is now no longer in force; the coming of the substance does away the shadow. The blood of beasts is no longer the ransom, but Christ's blood only; therefore there is not now the reason for abstaining there then was. The blood is now allowed for the nourishment of our bodies; it is no longer appointed to make an atonement for the soul. Now the blood of Christ makes atonement really and effectually; to that, therefore, we must have regard, and not consider it as a common thing, or treat it with indifference.

CHAPTER 18

Unlawful marriages and fleshly lusts.

Leviticus 18:1

Here is a law against all conformity to the corrupt usages of the heathen. Also laws against incest, against brutal lusts, and barbarous idolatries; and the enforcement of these laws from the ruin of the Canaanites. God here gives moral precepts. Close and constant adherence to God's ordinances is the most effectual preservative from gross sin. The grace of God only will secure us; that grace is to be expected only in the use of the means of grace. Nor does He ever leave any to their hearts' lusts, till they have left him and his services.

CHAPTER 19

Various laws.

Leviticus 19:1

There are some ceremonial precepts in this chapter, but most of these precepts are binding on us, for they are explanations of the ten commandments. It is required that Israel be a holy people, because the God of Israel is a holy God, ver. 2. To teach real separation from the world and the flesh, and entire devotedness to God. This is now the law of Christ; may the Lord bring every thought within us into obedience to it! Children are to be obedient to their parents, ver. 3. The fear here required unequaled inward reverence and esteem, outward respect and obedience, care to please them and to make them easy. God only is to be worshipped, ver. 4. Turn not from the true God to false ones, from the God who will make you holy and happy, to those that will deceive you, and make you for ever miserable. Turn not your eyes to them, much less your heart. They should leave the gleanings of their harvest and vintage for the poor, ver. 9. Works of piety must be always attended with works of charity, according to our ability. We must not be covetous, griping, and greedy of every thing we can lay claim to, nor insist upon our right in all things. We are to be honest and true in all our dealings, ver. 11. Whatever we have in the world, we must see that we get it honestly, for we cannot be truly rich, or long rich, with that which is not so. Reverence to the sacred name of God must be shown, ver. 12. We must not detain what belongs to another, particularly the wages of the hireling, ver. 13. We must be tender of the credit and safety of those that cannot help themselves, ver. 14. Do no hurt to any, because they are unwilling or unable to avenge themselves. We ought to take heed of doing any thing which may occasion our weak brother to fall. The fear of God should keep us from doing wrong things, though they will not expose us to men's anger. Judges, and all in authority, are commanded to give judgment without partiality, ver. 15. To be a tale-bearer, and to sow discord among neighbors, is as bad an office as a man can put himself into. We are to rebuke our neighbor in love, ver. 17. Rather rebuke him than hate him, for an injury done to thyself. We incur guilt by not reproofing; it is hating our brother. We should say, I will do

him the kindness to tell him of his faults. We are to put off all malice, and to put on brotherly love, ver. 18. We often wrong ourselves, but we soon forgive ourselves those wrongs, and they do not at all lessen our love to ourselves; in like manner we should love our neighbor. We must in many cases deny ourselves for the good of our neighbor. Ver. 31: For Christians to have their fortunes told, to use spells and charms, or the like, is a sad affront to God. They must be grossly ignorant who ask, "What harm is there in these things?" Here is a charge to young people to show respect to the aged, ver. 32. Religion teaches good manners, and obliges us to honor those to whom honor is due. A charge was given to the Israelites to be very tender of strangers, ver. 33. Strangers, and the widows and fatherless, are God's particular care. It is at our peril, if we do them any wrong. Strangers shall be welcome to God's grace; we should do what we can to recommend religion to them. Justice in weights and measures is commanded, ver. 35. We must make conscience of obeying God's precepts. We are not to pick and choose our duty, but must aim at standing complete in all the will of God. And the nearer our lives and tempers are to the precepts of God's law, the happier shall we be, and the happier shall we make all around us, and the better shall we adorn the gospel.

CHAPTER 20

Law against sacrificing children to Moloch, Of children that curse their parents. (1-9) Laws repeated, Holiness enjoined. (10-27)

Leviticus 20:1

Vs. 1-9: Are we shocked at the unnatural cruelty of the ancient idolaters in sacrificing their children? We may justly be so. But are there not very many parents, who, by bad teaching and wicked examples, and by the mysteries of iniquity which they show their children, devote them to the service of Satan, and forward their everlasting ruin, in a manner even more to be lamented? What an account must such parents render to God, and what a meeting will they have with their children at the day of judgment! On the other hand, let children remember that he who cursed father or mother was surely put to death. This law Christ confirmed. Laws which were made before are repeated, and penalties annexed to them. If men will not avoid evil practices, because the law has made these practices sin, and it is right that we go on that principle, surely they should avoid them when the law has made them death, from a principle of self-preservation. In the midst of these laws comes in a general charge, Sanctify yourselves, and be ye holy. It is the Lord that sanctifies, and his work will be done, though it be difficult. Yet his grace is so far from doing away our endeavors, that it strongly encourages them. Work out your salvation, for it is God that worketh in you.

Leviticus 20:10

Vs. 10-27: These verses repeat what had been said before, but it was needful there should be line upon line. What praises we owe to God that he has taught the evil of sin, and the sure way of deliverance from it! May we have grace to adorn the doctrine of God our Savior in all things; may we have no fellowship with unfruitful works of darkness, but reprove them.

CHAPTER 21

Laws concerning the priests.

Leviticus 21:1

As these priests were types of Christ, so all ministers must be followers of him, that their example may teach others to imitate the Savior. Without blemish, and separate from sinners, He executed his priestly office on earth. What manner of persons then should his ministers be! But all are, if Christians, spiritual priests; the minister especially is called to set a good example, that the people may follow it. Our bodily infirmities, blessed be God, cannot now shut us out from his service, from these privileges, or from his heavenly glory. Many a healthful, beautiful soul is lodged in a feeble, deformed body. And those who may not be suited for the work of the ministry, may serve God with comfort in other duties in his church.

CHAPTER 22

Laws concerning the priests and sacrifices.

Leviticus 22:1

In this chapter we have divers laws concerning the priests and sacrifices, all for preserving the honor of the sanctuary. Let us recollect with gratitude that our great High Priest cannot be hindered by any thing from the discharge of his office. Let us also remember, that the Lord requires us to reverence his name, his truths, his ordinances, and commandments. Let us beware of hypocrisy, and examine ourselves concerning our sinful defilements, seeking to be purified from them in the blood of Christ, and by his sanctifying Spirit. Whoever attempts to expiate his own sin, or draws near in the pride of self-righteousness, puts as great an affront on Christ, as he who comes to the Lord's table from the gratification of sinful lusts. Nor can the minister who loves the souls of the people, suffer them to continue in this dangerous delusion. He must call upon them, not only to repent of their sins, and forsake them; but to put their whole trust in the atonement of Christ, by faith in his name, for pardon and acceptance with God; thus only will the Lord make them holy, as his own people.

CHAPTER 23

The feasts of the Lord, The Sabbath. (1-3) The Passover, The offering of first-fruits. (4-14) The feast of Pentecost. (15-22) The feast of Trumpets, The day of atonement. (23-32) The feast of Tabernacles. (33-44)

Leviticus 23:1

Vs. 1-3: In this chapter we have the institution of holy times; many of which have been mentioned before. Though the yearly feasts were made more remarkable by general attendance at the sanctuary, yet these must not be observed more than the Sabbath. On that day they must withdraw from all business of the world. It is a Sabbath of rest, typifying spiritual rest from sin, and rest in God. God's Sabbaths are to be religiously observed in every private house, by every family apart, as well as by families together, in holy assemblies. The Sabbath of the Lord in our dwellings will be their beauty, strength, and safety; it will sanctify, build up, and glorify them.

Leviticus 23:4

Vs. 4-14: The feast of the Passover was to continue seven days; not idle days, spent in sport, as many that are called Christians spend their holy-days. Offerings were made to the Lord at his altar; and the people were taught to employ their time in prayer, and praise, and godly meditation. The sheaf of first-fruits was typical of the Lord Jesus, who is risen from the dead as the First-fruits of them that slept. Our Lord Jesus rose from the dead on the very day that the first-fruits were offered. We are taught by this law to honor the Lord with our substance, and with the first-fruits of all our increase, **Proverbs 3:9**. They were not to eat of their new corn, till God's part was offered to him out of it; and we must always begin with God: begin every day with him, begin every meal with him, begin every affair and business with him; seek first the kingdom of God.

Leviticus 23:15

Vs. 15-22: The feast of Weeks was held in remembrance of the giving of the law, fifty days after the departure from Egypt; and looked forward to the outpouring of the Holy Ghost, fifty days after Christ our Passover was sacrificed for us. On that day the apostles presented the first-fruits of the Christian church to God. To the institution of the feast of Pentecost, is added a repetition of that law, by which they were required to leave the gleanings of their fields. Those who are truly sensible of the mercy they received from God, will show mercy to the poor without grudging.

Leviticus 23:23

Vs. 23-32: the blowing of trumpets represented the preaching of the gospel, by which men are called to repent of sin, and to accept the salvation of Christ, which was signified by the day of atonement. Also it invited to rejoice in God, and become strangers and pilgrims on earth, which was denoted by the feast of Tabernacles, observed in the same month. At the beginning of the year, they were called by this sound of trumpet to shake off spiritual drowsiness, to search and try their ways, and to amend them. The day of atonement was the ninth day after this; thus they were awakened to prepare for that day, by sincere and serious repentance, that it might indeed be to them a day of atonement. The humbling of our souls for sin, and the making our peace with God, is work that requires the whole man, and the closest application of mind. On that day God spake peace to his people, and to his saints; therefore they must lay aside all their worldly business, that they might the more clearly hear that voice of joy and gladness.

Leviticus 23:33

Vs. 33-44: In the feast of Tabernacles there was a remembrance of their dwelling in tents, or booths, in the wilderness, as well as their fathers dwelling in tents in Canaan; to remind them of their origin and their deliverance. Christ's tabernacling on earth in human nature, might also be prefigured. And it represents the believer's life on earth: a stranger and pilgrim here below, his home and heart are above with his Savior. They would the more value the comforts and conveniences of their own houses, when they had been seven days dwelling in the booths. It is good for those

who have ease and plenty, sometimes to learn what it is to endure hardness. The joy of harvest ought to be improved for the furtherance of our joy in God. The earth is the Lord's, and the fullness thereof; therefore whatever we have the comfort of, he must have the glory of, especially when any mercy is perfected. God appointed these feasts, "Beside the Sabbaths and your free-will offerings." Calls to extraordinary services will not excuse from constant and stated ones.

CHAPTER 24

Oil for the lamps, The shew-bread. (1-9) The law of blasphemy, blasphemer is stoned. (10-23)

Leviticus 24:1

Vs. 1-9: The loaves of bread typify Christ as the Bread of life, and the food of the souls of his people. He is the Light of his church, the Light of the world; in and through his word this light shines. By this light we discern the food prepared for our souls; and we should daily, but especially from Sabbath to Sabbath, feed thereon in our hearts with thanksgiving. And as the loaves were left in the sanctuary, so should we abide with God till he dismiss us.

Leviticus 24:10

Vs. 10-23: This offender was the son of an Egyptian father, and an Israelitish mother. The notice of his parents shows the common ill effect of mixed marriages. A standing law for the stoning of blasphemers was made upon this occasion. Great stress is laid upon this law. It extends to the strangers among them, as well as to those born in the land. Strangers, as well as native Israelites, should be entitled to the benefit of the law, so as not to suffer wrong; and should be liable to the penalty of this law, in case they did wrong. If those who profane the name of God escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgments. What enmity against God must be in the heart of man, when blasphemies against God proceed out of his mouth. If he that despised Moses' law, died without mercy, of what punishment will they be worthy, who despise and abuse the gospel of the Son of God! Let us watch against anger, do no evil, avoid all connections with wicked people, and reverence that holy name which sinners blaspheme.

CHAPTER 25

The Sabbath of rest for the land in the seventh year. (1-7) The jubilee of the fiftieth year, Oppression forbidden. (8-22) Redemption of the land and houses. (23-34) Compassion towards the poor. (35-38) Laws respecting bondmen, Oppression forbidden. (39-55)

◀RE1▶ **Leviticus 25:1**

Vs. 1-7: All labor was to cease in the seventh year, as much as daily labor on the seventh day. These statutes tell us to beware of covetousness, for a man's life consists not in the abundance of his possessions. We are to exercise willing dependence on God's providence for our support; to consider ourselves the Lord's tenants or stewards, and to use our possessions accordingly. This year of rest typified the spiritual rest which all believers enter into through Christ. Through Him we are eased of the burden of worldly care and labor, both being sanctified and sweetened to us; and we are enabled and encouraged to live by faith.

◀RE18▶ **Leviticus 25:8**

Vs. 8-22: The word "jubilee" signifies a peculiarly animated sound of the silver trumpets. This sound was to be made on the evening of the great day of atonement; for the proclamation of gospel liberty and salvation results from the sacrifice of the Redeemer. It was provided that the lands should not be sold away from their families. They could only be disposed of, as it were, by leases till the year of jubilee, and then returned to the owner or his heir. This tended to preserve their tribes and families distinct, till the coming of the Messiah. The liberty every man was born to, if sold or forfeited, should return at the year of jubilee. This was typical of redemption by Christ from the slavery of sin and Satan, and of being brought again to the liberty of the children of God. All bargains ought to be made by this rule, "Ye shall not oppress one another," not take advantage of one another's ignorance or necessity, "but thou shalt fear thy God." The fear of God reigning in the heart, would restrain from doing wrong to our neighbor in word or deed. Assurance was given that they should be great gainers, by observing these years of rest. If we are careful to do our duty, we may trust God with our comfort. They should not want food in that

year in which they neither sowed or reaped. This was a miracle for an encouragement to all God's people, in all ages, to trust him in the way of duty. There is nothing lost by faith and self-denial in obedience. Some asked, What shall we eat the seventh year? Thus many Christians anticipate evils, questioning what they shall do, and fearing to proceed in the way of duty. But we have no right to anticipate evils, so as to distress ourselves about them. To carnal minds we may appear to act absurdly, but the path of duty is ever the path of safety.

Leviticus 25:23

Vs. 23-34: If the land were not redeemed before the year of jubilee, it then returned to him that sold or mortgaged it. This was a figure of the free grace of God in Christ; by which, and not by any price or merit of our own, we are restored to the favor of God. Houses in walled cities were more the fruits of their own industry than land in the country, which was the direct gift of God's bounty; therefore if a man sold a house in a city, he might redeem it only within a year after the sale. This encouraged strangers and proselytes to come and settle among them.

Leviticus 25:35

Vs. 35-38: Poverty and decay are great grievances, and very common; the poor ye have always with you. Thou shalt relieve him; by sympathy, pitying the poor; by service, doing for them; and by supply, giving to them according to their necessity, and thine ability. Poor debtors must not be oppressed. Observe the arguments here used against extortion: "Fear thy God." Relieve the poor, "that they may live with thee;" for they may be serviceable to thee. The rich can as ill spare the poor, as the poor can the rich. It becomes those that have received mercy to show mercy.

Leviticus 25:39

Vs. 39-55: A native Israelite, if sold for debt, or for a crime, was to serve but six years, and to go out the seventh. If he sold himself, through poverty, both his work and his usage must be such as were fitting for a son of Abraham. Masters are required to give to their servants that which is just and equal, ⁵⁰⁰⁰Colossians 4:1. At the year of jubilee the servant should go out free, he and his children, and should return to his own family. This typified redemption from the service of sin and Satan, by the grace of God

in Christ, whose truth makes us free, ~~John~~ John 8:32. We cannot ransom our fellow-sinners, but we may point out Christ to them; while by his grace our lives may adorn his gospel, express our love, show our gratitude, and glorify his holy name.

CHAPTER 26

Promises upon keeping the precepts. (1-13) Threatenings against disobedience. (14-39) God promises to remember those that repent. (40-46)

Leviticus 26:1

Vs. 1-13: This chapter contains a general enforcement of all the laws given by Moses; by promises of reward in case of obedience, on the one hand; and threatenings of punishment for disobedience, on the other. While Israel maintained a national regard to God's worship, Sabbaths, and sanctuary, and did not turn aside to idolatry, the Lord engaged to continue to them temporal mercies and religious advantages. These great and precious promises, though they relate chiefly to the life which now is, were typical of the spiritual blessings made sure by the covenant of grace to all believers, through Christ.

1. Plenty and abundance of the fruits of the earth. Every good and perfect gift must be expected from above, from the Father of lights.
2. Peace under the Divine protection. Those dwell in safety, that dwell in God.
3. Victory and success in their wars. It is all one with the Lord to save by many or by few.
4. The increase of their people. The gospel church shall be fruitful.
5. The favor of God, which is the fountain of all Good.
6. Tokens of his presence in and by his ordinances. The way to have God's ordinances fixed among us, is to cleave closely to them.
7. The grace of the covenant. All covenant blessings are summed up in the covenant relation, I will be your God, and ye shall be my people; and they are all grounded upon their redemption. Having purchased them, God would own them, and never cast them off till they cast him off.

Leviticus 26:14

Vs. 14-39: After God has set the blessing before them which would make them a happy people if they would be obedient, he here sets the curse before them, the evils which would make them miserable, if they were disobedient. Two things would bring ruin.

1. A contempt of God's commandments. They that reject the precept, will come at last to renounce the covenant.
2. A contempt of his corrections. If they will not learn obedience by the things they suffer, God himself would be against them; and this is the root and cause of all their misery.

And also, The whole creation would be at war with them. All God's sore judgments would be sent against them. The threatenings here are very particular, they were prophecies, and He that foresaw all their rebellions, knew they would prove so. TEMPORAL judgments are threatened. Those who will not be parted from their sins by the commands of God, shall be parted from them by judgments. Those wedded to their lusts, will have enough of them. SPIRITUAL judgments are threatened, which should seize the mind. They should find no acceptance with God. A guilty conscience would be their continual terror. It is righteous with God to leave those to despair of pardon, who presume to sin; and it is owing to free grace, if we are not left to pine away in the iniquity we were born in, and have lived in.

Leviticus 26:40

Vs. 40-46: Among the Israelites, persons were not always prosperous or afflicted according to their obedience or disobedience. But national prosperity was the effect of national obedience, and national judgments were brought on by national wickedness. Israel was under a peculiar covenant. National wickedness will end in the ruin of any people, especially where the word of God and the light of the gospel are enjoyed. Sooner or later, sin will be the ruin, as well as the reproach, of every people. Oh that, being humbled for our sins, we might avert the rising storm before it bursts upon us! God grant that we may, in this our day, consider the things which belong to our eternal peace.

CHAPTER 27

The law concerning vows, Of persons and animals. (1-13) Vows concerning houses and land. (14-25) Devoted things not to be redeemed. (26-33) Conclusion. (34)

Leviticus 27:1

Vs. 1-13: Zeal for the service of God disposed the Israelites, on some occasions, to dedicate themselves or their children to the service of the Lord, in his house for life. Some persons who thus dedicated themselves might be employed as assistants; in general they were to be redeemed for a value. It is good to be zealously affected and liberally disposed for the Lord's service; but the matter should be well weighed, and prudence should direct as to what we do; else rash vows and hesitation in doing them will dishonor God, and trouble our own minds.

Leviticus 27:14

Vs. 14-25: Our houses, lands, cattle, and all our substance, must be used to the glory of God. It is acceptable to him that a portion be given to support his worship, and to promote his cause. But God would not approve such a degree of zeal as ruined a man's family.

Leviticus 27:26

Vs. 26-33: Things or persons devoted, are distinguished from things or persons that were only sanctified. Devoted things were most holy to the Lord, and could neither be taken back nor applied to other purposes. Whatever productions they had the benefit of, God must be honored with the tenth of, if it could be applied. Thus they acknowledged God to be the Owner of their land, the Giver of its fruits, and themselves to be his tenants, and dependence upon him. Thus they gave him thanks for the plenty they enjoyed, and besought his favor in the continuance of it. We are taught to honor the Lord with our substance.

Leviticus 27:34

Vs. 34: The last verse seems to have reference to this whole book. Many of the precepts in it are moral, and always binding; others are ceremonial, and peculiar to the Jewish nation; yet they have a spiritual meaning, and so teach us; for unto us, by these institutions, is the gospel preached, as well as unto them, ^{<300>}Hebrews 4:2. The doctrine of reconciliation to God by a Mediator, is not clouded with the smoke of burning sacrifice, but cleared by the knowledge of Christ and him crucified. We are under the sweet and easy institutions of the gospel, which pronounces those true worshippers, who worship the Father in spirit and truth, by Christ only, and in his name. Yet, let us not think, because we are not tied to the ceremonial rites and oblations, that a little care, time, and expense, will serve to honor God with. Having boldness to enter into the holiest by the blood of Jesus, let us draw near with a true heart, and in full assurance of faith, worshipping God with the more cheerfulness and humble confidence, still saying,
 BLESSED BE GOD FOR JESUS CHRIST.