LEVITICUS.
THE STRUCTURE OF THE BOOK AS A WHOLE.

(Repeated Alternation and Introversion).

\( A^1 \) | 1, 1—7, 38. THE OFFERINGS AND THEIR LAWS.

\( B^1 \) | \( D \) | 8, 1—10, 29. PRIESTHOOD.

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

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

\( A^2 \) | 17, 1—18, 18. THE OFFERINGS AND THEIR REQUIREMENTS.

\( B^2 \) | \( E \) | 18, 1—20, 27. CEREMONIAL LAWS (Penalties).

\( D \) | 21, 1—22, 33. PRIESTHOOD.

\( C \) | 23, 1—25, 55. JEHOVAH'S FEASTS.

\( A^3 \) | 26, 1—27, 34. THE OFFERERS AND THEIR CHARGES.
THE THIRD BOOK OF MOSES, 
CALLED

LEVITICUS.

1 And the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying,
2 Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, even of the herd, and of the flock.
3 If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD.
4 And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him.
5 And he shall kill the bullock before the LORD: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation.
6 And he shall flay the burnt offering, and cut it into his pieces.
7 And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire:

Leviticus. From the Sept. and Vulg., because thought to be pertaining to the Levites.
The Heb. name - vayyikra, being the first word = "And He called".
Leviticus, therefore, is the Book relating to worship: for only those whom God thus calleth does He seek to worship Him. John 4:22, and cp. Ps. 68:4: "Blessed is the man whom Thou choosest, and causest to approach unto Thee, that he may dwell in Thy courts."
All its types relate to worship, as those of Exodus relate to Redemption.
The Holy Spirit is not once named, though referred to in all the other books of the Pentateuch, because all here relates to Christ; and it is the Spirit's work to glorify Christ (John 16:13).
The whole of Lev., and Num. 1-10, 10, come between the first day of the first month and the twentieth day of the second month (cp. Num. 10,12), on the hypothesis that Israel would forthwith advance and enter the land.

(Introduction and Extended Explanation.)
[For Structure see next page.]

1 And. This connects Lev. very closely with Ex., as Ex. is linked with Genesis.
the LORD. Heb. Jehovah, Whose glory filled the tabernacle, Ex. 40, 35.

2 Jehovah spake unto Moses, thirty-six times (see note on 5:14); "I am Jehovah", twenty-one times; "I am Jehovah; your God", twenty-one times; "I (Jehovah) am", three times; "I, Jehovah, do", twice; called. The last letter of this word (in Heb.) is unique, i.e. smaller than the others. This calling is in contrast with the thunders from Sinai. spake. See note on 5:14; out of the tabernacle of the congregation. Heb. out of the tent of assembly: Heb. 'eloh. See Ap. 40, not mishkhen, therefore before 1491. There are four such calls: (1) from the burning bush (Ex. 3:4); (2) and (3) from Sinai (Ex. 19, 5, 20); and here, 2 children - sons. say. Cp. note on Jer. 7, 22, 23. man. Heb. niddah (Ap. 14), i.e. a descendant of Adam, not the priest. offering. Heb. korban, admittance, entrance, or access offering. See Ap. 43, II, 1. All the offerings were what God had first given to man; only such can be accepted by Him.

3-17 (E, p. 134). THE BURNT OFFERING.
3 Jehovah begins with the burnt offering and ends with the sin offering; we, in our approach, begin with the sin offering and end with the burnt offering. burnt sacrifices. Heb. 'olah. See Ap. 43, II, 11. male. A female permitted in some other offerings, but not here, because of the type. Christ not the sinbearer here, as in ch. 4, without blemish. Heb. tamim, said of all sacrifices, and the same of Noah, Gen. 6, 9, his own voluntary will. Not the same as a freewill offering. This not a freewill offering. Heb. here = "to be accepted for him", i.e. in his stead. Cp. 4, 4. Cp. Ex. 29, 28. Lev. 19, 5; 22, 19, 29, 29; 28, 11. There was a double transfer: the unworthiness of the offerer was transferred to the victim; and the acceptableness of the offering was transferred to the offerer. This is confined to the burnt offerings and peace offerings: never with the sin offerings. 4 And. Note the Fig. Polysyndeton (Ap. 6) in vv. 4-9. put. Heb. lean, place, or press. It could not be done by proxy. This was all that the sinner could do. It was for God to accept. make atonement. Heb. kiphar, to cover the sinner and his sin, so that neither is seen. See note on Ex. 29, 22. No such thing as progress in justification. 5 he. The sacrifice himself killed: the priest received the blood. the priests, Aaron's sons. Heb. = the sons of Aaron, the priests. Occurs seven times: Lev. 1, 3, 5, 8, 11; 2, 2; 3, 2; Num. 10, 8; Josh. 21, 19. sprinkle = dash. Heb. throw or jerk. door = entrance. flay = have it flayed. Skin not offered with burnt offering, only with the sin offering. cut it ... pieces. To show that all was without blemish. 7 priest. Some codices, with Sam., Onk., Sept., and Syr., read plural, "priests": wood = logs. No other fuel might be used.
8 And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar:

9 But his inwards and his legs shall be washed in water: and the priest shall burn all on the altar, to be a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

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

11 And he shall kill it on the side of the altar northward before the LORD: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar.

12 And he shall cut it into pieces, with his head and his fat: and the priest shall lay them in order on the wood that is on the fire which is upon the altar:

13 But he shall wash the inwards and the legs with water: and the priest shall burn it all, and burn it upon the altar: it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

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

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

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

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

2 And when any will offer a meat offering unto the LORD, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon:

3 And he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, to be an offering made by fire, of a sweet savour unto the LORD:

4 And if thou bring an oblation of a meat offering baken in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.

5 And if thy oblation be a meat offering baken in a pan, it shall be of fine flour, unleavened, mingled with oil.

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

7 And if thy oblation be a meat offering.
2. 9.

LEVITICUS.

11 leaven. See Ap. 28.

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


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

14 beaten. Same type as taken, v. 4.

3. 1-17 (G, a). THE PEACE OFFERING.

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

sacrifice. Heb. sebach. See Ap. 43, II. xii.


female. The burnt offering must be a male. 1. 3, 10.


door = entrance.

tabernacle of the congregation = tent (hekel) of meeting or assembly. Ap. 40.

Aaron's sons. See note on 1. 5.

3 he = the offeror, not the priest.


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


lamb: better "sheep", as in 1. 19; 7. 25; 22. 19, 27, &c.


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

Ex. 29. 22.

11 food. Heb. "bread", put by Fig. Synedoche (Species), Ap. 6, for food in general. Cp. 21. 6, 8, 17, 21, 22.

Num. 28. 2.

9 And he shall 7 offer of the sacrifice of the peace offering an 8 offering made by fire unto the LORD; the fat thereof, and the whole rump, it shall he take off hard by the backbone; and the fat that covereth the inwards, and all the fat that is upon the inwards.

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

11 And the priest shall 5 burn it upon the altar upon the burnt sacrifice, which is upon the wood that is on the fire: it is an 8 offering made by fire, of a 'sweet savour unto the LORD.

6 And if his 8 offering for a 5 sacrifice of peace offering unto the LORD be of the flock; male or female, he shall offer it without blemish.

7 If he 8 offer a 9 lamb for his 8 offering, then shall he offer it before the LORD.

8 And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar.

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1490 LORD; the fat that covereth the inwards, and all the fat that is upon the inwards, 15 And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall be taken away. 16 And the priest shall burn them upon the altar: it is the food of the offering made by fire for a sweet savour: all the fat is the LORD's. 17 It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood.'”

4 And the LORD spake unto Moses, saying, 2 “Speak unto the children of Israel, saying, ‘If a soul shall sin through ignorance against any of the commandments of the LORD concerning things which ought not to be done, and shall do any of them; 3 If the priest is anointed, do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin offering. 4 And he shall bring the bullock unto the door of the tabernacle of the congregation before the LORD; and shall lay his hand upon the bullock’s head, and kill the bullock before the LORD. 5 And the priest that is anointed shall take of the bullock’s blood, and bring it to the tabernacle of the congregation: 6 And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the vail of the sanctuary. 7 And the priest shall put some of the blood upon the horns of the altar of sweet incense before the LORD, which is in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation. 8 And he shall take off from it all the fat of the bullock for the sin offering; the fat that covereth the inwards, and all the fat that is upon the inwards, 9 And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he taken away, 10 As it was taken off from the bullock of the sacrifice of peace offerings: and the priest shall burn them upon the altar of the burnt offering. 11 And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung, 12 Even the whole bullock shall he carry forth without the camp to a clean place, where the ashes are poured out, and burn them with the wood with fire: where the ashes are poured out shall be burnt."}

16 sweet savour. A savour of satisfaction. Some codices, with Sam. and Sept., add unto Jehovah". 17 a perpetual statute, &c. Heb. "a statute for ever, throughout your generations, in all your dwellings". This important phrase occurs only four times, Lev. 3:7; 25:29, 31 (inverted), 32.

4. 1—6. (G b, p. 134). THE SIN AND TRESPASS OFFERINGS.

1 the LORD. Heb. Jehovah. Ap. 4. 2 children. Heb. sons. 3 sin. Heb. netseh. See Ap. 13. Not as in the burnt offering; no voluntary offering here. 4 vail. Heb. chôdâ’. Ap. 44. 1. 5 ignorance. If man cannot know what sin is, how can he know how to put it away? If he know not his own sin, how can he know or put away that of others? 6 the priest that is anointed. This phrase is conflation to Lev. (4, 3, 5, 6; 6, 8) four times. In other portions of the Pentateuch it is "high priest" or "great priest" (Lev. 21:10. Num. 35:24, 25, and Josh. 20:6), after this it is "chief priest" (2 Kings 25, 18. 2 Chron. 3:15. 19. 26:20. 31:10. Ezra 1. 6. 7). 7 do sin. Heb. chôdâ’. Ap. 44. 1. 8 of the sin. Heb. 'ahâm. See Ap. 44. 11. 9 sin offering. Heb. chôdâ’. See Ap. 44. 1. 10 of the sin offering. Heb. chôdâ’. See Ap. 44. 1. 11 seven times. The number of spiritual perfection. See Ap. 10. 12 before. Not in the Hebrew. On vail or floor. Explanatory of previous sentence. Or, may be before the Lord, by Fig. Metonymy (Ap. 6). 13 wall. Type of the perfect humanity of Christ. No avail for purposes of atonement without blood. We are saved by His death, not by His life (Eph. 2:13). 14 in the Hebrew. See Ap. 44. 11. 15 all. All the remaining blood. 16 fat. The best or choicest part. 17 soul. Or the network. 18 as. According as. 19 without the camp. Cp. v. 14. 20 wood. Any wood allowed, such as straw or stubble. Not so with the other offerings. 21 congregation. Assembly. Not the same word as in v. 14. 22 sin. Heb. shôghâ’. See Ap. 44. 12. See also Sam. 14. 23 of the offering, &c. And concerning. These two Ellipses rightly supplied. See Ap. 6. 24 sin . . . sin offering. Heb. chôdâ’. Ap. 44. 1. 1. 25 offer to be offered. Cp. v. 12. 26 for the sin = as a sin offering. See Ap. 44. 1. 27 for the sin offering. See Ap. 44. 1. 28 bear forth. Cause to be carried. Cp. v. 14. 29 wood. Logs. Any wood allowed, such as straw or stubble. Not so with the other offerings. 30 the commandments of the LORD concerning things which should not be done, and are guilty.

14 When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation,

15 And the elders of the congregation shall lay their hands upon the head of the bullock.
4. 15. LEVITICUS. 4. 35.

1490 before the LORD: and the bullock shall be killed before the LORD.

15 And the priest that is anointed shall bring of the bullock's blood to the 14th tabernacle of the congregation:
16 And the priest shall dip his finger in some of the blood, and sprinkle it seven times before the LORD, even before the vail.
17 And he shall put some of the blood upon the horns of the altar which is before the LORD, that is in the 14th tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of burnt offering, which is at the 4th door of the 14th tabernacle of the congregation.
18 And he shall take all his fat from him, and burn it upon the altar.
19 And he shall do with the bullock as he did with the bullock for a sin offering, so shall he do with this; and the priest shall make an atonement for them, and it shall be forgiven them.
20 And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it is a sin offering for the congregation.

22 When a ruler hath sinned, and done somewhat through ignorance against any of the commandments of the LORD his God concerning things which should not be done, and is guilty;
23 Or if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish;
24 And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the LORD: it is a sin offering.
25 And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering.
26 And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace offerings; and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

27 And if any one of the common People sin through ignorance, while he doeth somewhat against any of the commandments of the LORD concerning things which ought not to be done, and be guilty;
28 Or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned.
29 And he shall lay his hand upon the head of the sin offering, and slay it in the place of the burnt offering.
30 And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar:
31 And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings; and the

17 it. Read "the blood", with Sam., as in v. 6 before the vail. See note on 4. 6.
18 door = entrance.
20 as = according as. See on 1. 4 and Ex. 29. 22.
21 as he burned = according as he burned. Heb. siraph, as in v. 12. See Ap. 43. I. vii.
22 ruler. Heb. word is used of a king (1 Kings 11. 36; Esth. 3. 8; 9); the head of a tribe (Num. 1. 11, 14; 34. 18), but as the words "his God" are used here, and are absent (in 27. 13, 27), it denotes one whom God appoints and to whom the ruler is responsible, sinned. Heb. chaf'd. See Ap. 44. 1.
23 male: for ruler, female for one of the people, v. 28. Cp. 5. 13.
25 be guilty = acknowledges his guilt, as in v. 22.
26 female for one of the People, male for "ruler", v. 22. Cp. 5. 13.
27 in the place: i.e. where the burnt offering is to be slain.
28 sweet savour. This is added here because of the burning of the fat. It is not said of the sin offering of the high priest, the ruler, or the congregation (cp. Lev. 16. 18, 25), though used in the burnt offerings (1. 9, 12), and peace offerings (3. 5, 16). The sweet savour here, in this connection, exhals the offering of the humblest person.
29 a lamb = a sheep, cp. 3. 7. Ritual same as the goat, but treated separately because of the fat tail.
30 offering. Heb. korban. Ap. 43. II. i. Lit. "an offering for his sin [offering]."
31 of the blood of the sin offering. A reading of the Severus Codex is "his blood", as in v. 30.
33 offerings made by fire. Heb. 'ishshet. Ap. 43. II. xi.

priest shall burn it upon the altar for a sweet savour unto the LORD; and the priest shall make an atonement for him, and it shall be forgiven him.
32 And if he bring a lamb for a sin offering, he shall bring it a female without blemish.
33 And he shall lay his hand upon the head of the sin offering, and slay it for a sin offering in the place where they kill the burnt offering.
34 And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar:
35 And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace offerings; and the priest shall burn thereupon the altar, according to the offerings made by fire unto the LORD: and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.
5.1 LEVITICUS.


5.1 sin. Heb. châthá. Ap. 44. i.

5.1 and hear = because he heard.

5.1 swearing = adjuration.

5.1 is = "he [is]."

5.1 iniquity = perverseness. Heb. 'atâh. Ap. 44. iv. Put here by Fig. Metonymy (of Cause) for the punishment due to it. Ap. 6.

5.1 be hidden; i.e., if he forget his uncleanliness. This clause "and if," &c., is omitted in the Sept. and included in e.


5.1 pronouncing with his lips = speaking heedlessly.


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

5.1 sinned. Heb. châthá. Ap. 44. i.

5.1 his trespass offering = as his trespass offering. Heb. 'âdâhâm. Ap. 43. II. vi.


5.1 sin. Heb. châthâd. Ap. 44. i.

5.1 make an atonement. See note on Ex. 28. 33.

5.1 trespass. Heb. 'âdâhâm. Ap. 44. ii.

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


5.1 sin offering; and not a minchah, 2. 11.

5.1 a memorial thereof = a memorial portion.


5.1 offerings made by fire. Heb. 'ishâheh. Ap. 43. II. xi.

5.1 one of these. Specified in vv. 1-4 above. Cp. v. and the remnant: better "and it shall belong to the priest." 14 spake. This formula denotes another communication made at a different time, and gives a further development of the laws of the trespass offering.

5.1 Note that in this book Jehovah "spake" at thirty-five "sunday times"; and in ten "divers manners" (see Ap. 10).

5.1 (1) To Moses alone (5. 14; 6. 1, 19; 8. 1; 14. 1; 22. 25; 23. 26).

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

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

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

5.1 (5) To Moses, to speak to "Aaron and his sons, and to all the children of Israel" (17. 1; 20. 24; 22. 17).

5.1 (6) To Moses, to speak to "the children of Israel" (1. 1; 4. 1; 15. 22, 25; 12. 1; 13. 20; 21. 1; 23. 1, 9, 22; 24. 1, 13, 25. 1; 27. 1).

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

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

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

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

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

5.1 trespass. Heb. madâl, to act covertly; to be faithless, especially in covenant matters, either with God (Lev. 26. 30. Num. 31. 14, Deut. 9. 21, &c.) or between husband and wife (Num. 5. 12, 27). Not the same word as in Ex. 6. 7, 15, 16, and below in this verse.

5.1 holy things, &c., such as firstfruits, firstborn, &c. Ex. 29. 38. See note on Ex. 3. 5.

5.1 estimation = valuation. Made here by Moses, transferred by him to the priests. See 27. 8, 12. Num. 18. 10.

5.1 through ignorance, in the "holy things of the LORD; then he shall bring "for his trespass unto the LORD a ram without blemish out of the flocks, with thy estimation by
And he shall make amends for the "harm that he hath done in the holy thing, and shall "add the fifth part thereto, and give it unto the priest: and the priest shall "make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.

And if a "soul sin, and commit any of these things which are forbidden to be done by the commandments of "the LORD; though he "wist it not, yet is he guilty, and shall bear his "iniquity.

And he shall bring a ram without blemish out of the flock, with thy "estimation, for a trespass offering, unto the priest: and the priest shall "make an atonement for him concerning his ignorance wherein he "erred and "wist it not, and it shall be forgiven him.

It is a "trespass offering: he hath certainly "trespassed against "the LORD.

And "the LORD spake unto Moses, saying,

"If a "soul sin, and commit a "trespass against "the LORD, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour;

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

then it shall be, because he hath "sinned, and lieth thereby, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found,

or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall "add the fifth part more thereto, and give it unto him whom it appareth; in the day of his trespass offering.

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

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

"Command Aaron and his sons, saying, "This is the law of the burnt offering: It is the burnt offering, because of the "burning upon the altar all night unto the morning, and the fire of the altar shall be "burning in it.

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

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

And the fire upon the altar shall be shakels. See Ap. 51. II.

harm that he hath done. Heb. chafè. Ap. 44. i. add. In trespass in holy things sacrifice comes first (5. 15) and addition afterwards. In human affairs the addition comes first (6. 5) and sacrifice follows (6. 7).

any any one of these things specified in v. 15, wist it not know it not. This effectually disposes of the fallacy that it is only sincerity that matters. Note the repetition of the words in vv. 17-19 to emphasise this iniquity. Heb. »ashî. Ap. 44. iv.
erred. Heb. shaqag. Ap. 44. xii.


trespass. Heb. »dalm. Ap. 44. xi. All sin is viewed as "against Jehovah." Cp. Ps. 51. 4.
delivered him to keep a deposit. Otherwise treasure was generally hidden in the ground. Isa. 45. 2. Prov. 2. 4. Job. 3. 21.
in fellowship = in pledge. Heb. giving the hand, put by Fig. Metonymy (of the Adjunct) for pledging Ap. 6.


add. See note on 5. 16.
in the day = when. See Ap. 18.


Note the order of the "offerings", and their "laws". In the former (God's side), "peace" made, comes in contrast.

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

estimation. See note on 5. 15.

burning = kept burning. Heb. yîqâd, to burn as an ordinary culinary fire.

linen garment. See 8. 13. Ex. 28. 4, 40; 29. 5-10, with the burnt offering. Abbreviation of Heb. word = "the offerings of Jehovah" (so Sam., Sept., and Vulg., and some codices).


The fire. This fire was originally from heaven (6. 14), supernatural fire. Only this fire could be used to set fire to the incense on the golden altar. So only those who have atonement can pray or worship. Ever burning until rekindled by a special desecration [This is the origin of the perpetual light in Roman Catholic worship.] It was preserved till the destruction of the temple by Nebuchadnezzar; was one of the five things lacking in the second temple.

14-23 (F. p. 184). THE LAW OF THE MEAL OFFERING.

the law. In 2. 1-3 we have the directions. In 6. 14-16 we have the law, and additional directions.

burning in it; it shall not be put out: and the priest shall "burn wood on it "every morning, and lay the burnt offering in order upon it; and he shall "burn thereon the fat of the peace offerings.

The fire shall ever be "burning upon the altar; it shall never go out.

And this is "the law of the meat offering: the sons of Aaron shall offer it before "the LORD, before the altar.
15 And  he shall take of it his handful, of the flour of the meat offering, and of the oil thereof, and all the frankincense which is upon the meat offering, and shall "burn it upon the altar for a sweet savour, even the memorial of it unto  the LORD.  
16 And the remainder thereof shall Aaron and his sons eat:  with unleavened bread shall it be eaten in the tabernacle of the congregation they shall eat it. 
17 It shall not be baken with leaven. I have given it unto them for their portion of My offerings made by fire; it is most holy, as is the sin offering, and as the trespass offering. 
18 All the males among the children of Aaron shall eat of it. It shall be a statute for ever in your generations concerning the offerings of  the LORD made by fire: every one that toucheth them shall be  holy."
19 And  the LORD spake unto Moses, saying, 
20 "This is the offering of Aaron and of his sons, which they shall offer unto  the LORD in the day when he is anointed; the tenth part of an ephah of fine flour for a meat offering perpetual, half of it in the morning, and half thereof at night. 
21 In a pan it shall be made with oil; and when it is baken, thou shalt bring it in: and the baken pieces of the meat offering shalt thou offer for a sweet savour unto  the LORD. 
22 And  the priest of his sons that is anointed in his stead shall offer it: it is a statute for ever unto  the LORD; it shall be wholly burnt. 
23 For every meat offering for the LORD shall be wholly burnt: it shall not be eaten.

24 And  the LORD spake unto Moses, saying, 
25 "Speak unto Aaron and to his sons, saying, This is the law of the sin offering: In the place where the burnt offering is killed shall the sin offering be killed before  the LORD: it is most holy. 
26 The priest that offereth it for sin shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation. 
27 Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place. 
28 But the earthen vessel wherein it is sodden shall be broken: and if it be sodden in a brasen pot, it shall be scoured, and rinsed in water. 
29 All the males among the priests shall eat thereof: it is most holy. 
30 And  no sin offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten: it shall be burnt in the fire. 
31 Likewise this is the law of the trespass offering: it is most holy.
32 In the place where they kill the burnt offering shall they kill the trespass offering:
33 And the blood thereof shall he sprinkle round about upon the altar. 
34 And he shall offer of it all the fat thereof; the rump, and the fat that covereth the inwards, 
35 And the two kidneys, and the fat that is on them, which is by the flanks, and the caul that is above the liver, with the kidneys, it shall he take away: 
36 And the priest shall burn them upon the altar.
altar: for an offering made by fire unto 4 the LORD: it is a trespass offering.
6 Every male among the priests shall eat thereof: it shall be eaten in the holy place: it is most holy.
7 As the sin offering so is the trespass offering: there is one law for them: the priest that maketh atonement thereof shall have it.
8 And the priest that offereth any man's burnt offering, even the priest shall have to himself the skin of the burnt offering which he hath offered.
9 And all the meat offering that is baken in the oven, and all that is dressed in the fryingpan, and in the pan, shall be the priest's that offereth it.
10 And every burnt offering, mingled with oil, and dry, shall all the sons of Aaron have, one as much as another.

11 And this is the law of the sacrifice of peace offerings, which he shall offer unto the LORD.
12 If he offer it for a thanksgiving, then he shall offer with his offering leavened bread with the sacrifice of thanksgiving of his peace offerings.
13 And of it he shall offer one out of the whole oblation for an heave offering unto the LORD, and it shall be the priest's that sprinkleth the blood of the peace offerings.
14 And the flesh of the 12 sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morrow.
15 But if the sacrifice of his peace offering be a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten:
16 But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.
18 And if any of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity.
19 And the flesh that toucheth any unclean thing shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.
20 But the 18 soul that eateth of the flesh of the sacrifice of peace offerings, that pertain unto the LORD, having his uncleanness upon him, even that 18 soul shall be cut off from his people.
21 Moreover the 18 soul that toucheth any unclean thing, as the uncleanness of man, or any unclean beast, or any abominable unclean thing, and eat of the flesh of the sacrifice of peace offerings, which pertain unto the LORD, even that 18 soul shall be cut off from his people.
22 And the LORD spake unto Moses, saying,
28 spake. See note on 5.14.
30 His own hands: i.e., the owner or offerer.
wave offering. See note on Ex. 29.27.
32 heave offering. See note on Ex. 29.27.
34 See notes on vv. 30, 32.
for ever: i.e., as long as the priesthood lasts.
35 is the portion of. Supply the Ellipsis (Ap. 6)
better, thus: This is what pertaineth to).
37 the law. Verses 37 and 38 sum up chapters 1–8.
burnt offering (1.5–17 and 6.8–13).
meat offering (2.1–16 and 6.14–18).
sin offering (4.1–35 and 6.24–30).
trespass offering (5.1–15 and 5.14–19 and 6.1–7 and
7.1–10).
consecrations (6.19–28).
peace offerings (3.1–17 and 7.11–21, 28–36).
38 commanded. Subject to "If" in Lev. 1.2.
8.1–10.20 (D.A. p. 131). PRIESTHOOD.
(Division.)
8.1–36 (H', above). CONSECRATION.
(Alteration.)
f d 56. Obedience.
8.1 And. Note the Fig. Polyptoton throughout
the chapter for emphasising each particular act (Ap. 6).
The ritual is prescribed in Ex. 26.1–48 and 29.1–37.
Now the appointment to the priestly office resumes the
instructions broken off in Exodus.
3 door—entrance.
4–30 (d, above). OBEDIENCE.
(Alteration.)
d e 4–9. Investiture of Aaron.
f 10–12. Anointing of Tabernacle and Aaron.
e 13. Investiture of Aaron's sons.
f' 14–30. Offerings for Aaron and his sons.
4 as—in accordance.
5 This is the thing. See Ex. 28.1–48; 29.1–37;
now made known to the People.
6 washed the "divers washings" of Heb. 6.2. After
this, all ceremonial washings done by the persons for
themselves. These are rendered "baptisms" in Sept.
of Lev. 11.24, 40; 17.15, 16; 14.8; 15.8, 13, 16, 21, 22, 27.
Extended to "clothes", Lev. 11.25, &c.
7 the girdle. Not the band of the ephod called the
"curious girdle", but the one of needlework, ch. 18.4
and Ex. 28.39.
8 also. Thus distinguishing these two stones from the
twelve stones, which were quite distinct. Cp. Ex. 25.7,
the Urim and the Thummim. See note on Ex. 28.30.
9 mitre—turban or tiara. See Ex. 28.36–38.
golden plate, or crown. Ex. 28.36, &c.
holly. See note on Ex. 3.5.

And the LORD spake unto Moses, saying,
2 Take Aaron and his sons with him, and the
and the anointing oil, and a bullock for the sin offering, and two rams,
and a basket of unleavened bread.
3 And gather thou all the congregation together unto the "door of the "tabernacle of the congregation."
4 And Moses did as the LORD commanded
him; and the assembly was gathered together unto the door of the "tabernacle of the congregation.
5 And Moses said unto the congregation,
"This is the thing which the LORD commanded to be done."
6 And Moses brought Aaron and his sons,
and washed them with water.
7 And he put upon him the coat, and girded
him with the girdle, and clothed him with
the robe, and put the ephod upon him, and
he girded him with the curious girdle of the ephod, and bound it unto him therewith.
8 And he put the breastplate upon him:
also he put in the breastplate the Urim and
the Thummim.
9 And he put the mitre upon his head; also upon the mitre, even upon his forehead,
did he put the golden plate, the holy crown;
as the LORD commanded Moses.
10 And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them.

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

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

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

14 And he brought the bullock for the sin offering; and Aaron and his sons laid their hands upon the head of the bullock for the sin offering.

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

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

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

18 And he brought the ram for the burnt offering; and Aaron and his sons laid their hands upon the head of the ram.

19 And he killed it; and Moses sprinkled of the blood upon the altar round about.

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

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

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

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

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

25 And he took the fat, and the rump, and all the fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat, and the right shoulder:

26 And out of the basket of unleavened bread, that was before the LORD, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put them on the fat, and upon the right shoulder:

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

10 anointing oil. See Ex. 30. 28-30; 40. 9-11, and cp. Ex. 30. 23-24.

sanctified. See Ex. 29. 37; 30. 28-30.


foot. See Ex. 30. 20.

12 poured. Not touched with the finger, as in the case of the common priests, but profusely poured. See Ps. 139. 2.

13 Aaron's sons. These could not be invested till after Aaron. Cp. John 17. 19.

put. Heb. hāqādēth.


16 burned. See Ex. 29. 15-18.

burnt. See Ex. 29. 15-18.

burnt. See Ex. 29. 15-18.


17 burnt. See Ex. 29. 15-18.


18 brought. See Ex. 29. 15-18.

19 sprinkled = cast. Not the same word as v. 16.

20 pieces. See Ex. 29. 15-18.

21 the other ram. Mentioned in v. 2. See Ex. 29. 15-18.

22 the other ram. Mentioned in v. 2. See Ex. 29. 15-18.

23 slew. Same word as "killed", v. 14, 19.

24 put it on ear, thumb, and toe, to point out the hairkening, the working, and the walking.

25 he took. Ex. 29. 22-25.

26 the rump = the fat tail. See 8. 2. Cp. Ex. 29. 22.

27 waved. Cp. note on Ex. 29. 27.


29 and upon. Some codices, with Sam., Onk., Lisbon Pentateuch (1491), Jon., Sept., Syr., and Vulg., have this "and" in the text, and many authorities have this "and" in the text.

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7 seven days, until the days of your consecration be at an end: for seven days shall he consecrate you.
34 As He hath done this day, so the LORD hath commanded to do, to make an atonement for you.
35 Therefore shall ye abide at the door of the tabernacle of the congregation day and night seven days, and keep the charge of the LORD, that ye die not: for so I am commanded.

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

9 And it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel;
2 And he said unto Aaron, "Take thee a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer them before the LORD.
3 And unto the children of Israel thou shalt speak, saying, 'Take ye a kid of the goats for a sin offering; and a calf and a lamb, both of the first year, without blemish, for a burnt offering;'
4 Also a bullock and a ram for peace offerings, to sacrifice before the LORD; and a meat offering mingled with oil:
5 And they brought that which Moses commanded before the tabernacle of the congregation, and all the congregation drew near and stood before the LORD.
6 And Moses said, "This is the thing which the LORD commanded that ye should do:
7 And Moses said unto Aaron, "Go unto the altar, and offer thy sin offering, and thy burnt offering, and make an atonement for thyself, and for the People: and offer the offering of the People, and make an atonement for them; as the LORD commanded."
8 Aaron therefore went unto the altar, and slew the calf of the sin offering, which was for himself.
9 And the sons of Aaron brought the blood unto him: and he dipped his finger in the blood, and put it upon the horns of the altar, and poured out the blood at the bottom of the altar:
10 But the fat, and the kidneys, and the caul above the liver of the sin offering, he burnt upon the altar; as the LORD commanded Moses.
11 And the flesh and the hide he burnt with fire without the camp.
12 And he slew the burnt offering; and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar.
13 And they presented the burnt offering unto him, with the pieces thereof, and the head: and he burned them upon the altar.
14 And he did wash the inwards and the legs, and burned them upon the burnt offering upon the altar.
15 And he brought the People's offering,
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9. 19. And the fat of the bullock and of the ram, the hindward, and that which covereth the inwards, and the kidneys, and the caul above the liver:

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

21. And the breasts and the right shoulder Aaron waved for a wave offering before the LORD; as Moses commanded.

22. And Aaron lifted up his hand toward the people, and blessed them; and he came down from offering of the sin offering, and the burnt offering, and peace offerings.

23. And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the LORD appeared upon all the people.

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

10. And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which He commanded them not.

2 And there went out fire from before the LORD, and devoured them, and they died before the LORD.

3 Then Moses said unto Aaron, “This is it that the LORD spake, saying, ‘I will be sanctified in them that come nigh Me, and before all the people I will be glorified.’” And Aaron held his peace.

4 And Moses called Michael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, “Come near, carry your brethren from before the sanctuary out of the camp.”

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

6 And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, “Put not your hands upon your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled.

7 And ye shall not go out from the door of the tabernacle of the congregation, lest wrath come for the anointing oil of the LORD is upon you.” And they did according to the word of Moses.

8 And the LORD spake unto Aaron, saying,


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

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

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

came down. Does not imply “steps”, which were forbidden (Ex. 20. 26). Probably = the margin or edge. See note on Ex. 27. 6.

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

glory of the LORD. According to the promise in Ex. 24. 10. See the Structure, p. 144.

24. came a fire. See note on 10. 2, and cp. 1 Chron. 21. 26 and Gen. 4. 4. 5. 6. 9. 21. 1 Kings 18. 28. 2 Chron. 7. 1, 2. See Lev. 6. 18. 26. shouted. Cp. 2 Chron. 7. 5.

10. 1-20 (H, p. 144). TRANSGRESSION. (Inversion.)

H § 1-7. Disobedience (positive sin).

8-11. Command to take up and unclean.

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

16-20. Disobedience (negative failure).

1 offered = brought near. Heb. ἐκτραβ. Ap. 43. I. i. strange fire = fire other than that Jehovah had commanded, required, and given from heaven (1. 7. 8. 9. 10. 16. 12. 16. 14. 6. 30. 8). It was of their own kindling; so is all that is offered to God in worship today. If so, according to John 4. 23. 24, it is “strange fire,” and deserves the same judgment.

All worship that is not kindled by the Holy Spirit is “strange”, and is of the flesh. Cp. John 3. 3. 6. 8. 12. It “profaneth nothing,” and “God has no respect to it” (Gen. 4. 4. 5. Heb. 11. 4). The incense of prayer and worship on the golden altar in the holy place was kindled by fire taken from the brazen altar in the outer court, on which atonement was made (see Lev. 16. 12. 13 and Rev. 8. 5): only those, therefore, whose sin is stoned for can worship. Compare the “strange incense”, Ex. 30. 9.

the LORD. Heb. Jehovah. Ap. 4. commanded them not. Negative. The introduction of anything “strange”, where all is ordered by God, is abomination in His sight; and calls for, and calls down, His judgment. Thus the first recorded individual case of incense began in disobedience (10. 1), and the last ended in unbelief (Luke 1. 18. 19. 20).

2 from before = from.

devoured them = slew them; for they were not consumed, as is shown in verses 4 and 5.

Note the three fires here: (1) the fire of true worship (10. 3. 4. 5.); (2) the strange fire: false worship (10. 1. 2); (3) the devouring fire of judgment (10. 2).

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

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


All worship which has not Christ for its object, the held his peace: in solemn submission to God’s judgment on his two sons, just struck dead so soon after their anointing installation, and investiture. Cp. 8. 11. sons of Uzziel. Cp. 9. 8. and Hebron. The elder uncles were passed over because of their probable read. Heb. pāram, only here, 14. 45. and 21. 21. now, Heb. ‘od, and wrath will not (Heb. ‘od) come brethren . . . will bewail. whole house of Israel. See note on Ex. 16. 31. burning. Heb. straph. tabernacle of the congregation = tent (Heb. šēbēl) of

glory of Jehovah for its end, and the Holy Spirit for its power, will be rejected and judged. held his peace: in solemn submission to God’s judgment on his two sons, just struck dead so soon after their anointing installation, and investiture. Cp. 8. 11. sons of Uzziel. Cp. 9. 8. and Hebron. The elder uncles were passed over because of their probable read. Heb. pāram, only here, 14. 45. and 21. 21. now, Heb. ‘od, and wrath will not (Heb. ‘od) come brethren . . . will bewail. whole house of Israel. See note on Ex. 16. 31. burning. Heb. straph. tabernacle of the congregation = tent (Heb. šēbēl) of
9 "Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations:

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

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

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

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

14 And the wave breast and the heave shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee:

15 For they be thy due, and thy sons' due, which are given out of the sacrifices of peace offerings of the children of Israel.

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

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

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

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

20 And when Moses heard that, he was content.

21 And the LORD spake unto Moses and unto Aaron, saying unto them,

22 "Speak unto the children of Israel, saying, "These are the beasts which ye shall eat among all the beasts that are on the earth.

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

4 Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof; as the camel, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.
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5 And the "cony, because it cheweth the cud, but divideth not the hoof; it is unclean unto you.
6 And the "hare, because it cheweth the cud, but divideth not the hoof; it is unclean unto you.
7 And the swine, though it divide the hoof, and be clovenfooted, yet it cheweth not the cud; it is unclean to you.
8 Of their flesh shall ye not eat, and their carcasse shall ye not touch; they are unclean to you.

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

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

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

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

13 And these are they which ye shall have in abomination among the fowles: they shall not be eaten, they are an abomination: the eagle, and the ossifrage, and the ospray,

14 And the vulture, and the kite after his kind:

15 Every raven after his kind;

16 And the owl, and the night hawk, and the cuckow, and the hawk after his kind,

17 And the little owl, and the cormorant, and the great owl,

18 And the swan, and the pelican, and the gier eagle,

19 And the stork, the heron after her kind, and the lapwing, and the bat.

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

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

22 Even these of them ye may eat; the locust after his kind, and the balocust after his kind, and the beetle after his kind, and the grasshopper after his kind.

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

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

25 And whosoever beareth oght of the carcasse of them shall wash his clothes, and be unclean until the even.

26 The carcasses of every beast which divideth the hoof, and is not clovenfooted, nor cheweth the cud, are unclean unto you: every one that toucheth them shall be unclean.

5 cony = the old English name for rabbit.
13 fowls = flying things; very difficult to identify the English names.

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11. 32

The carcasses of every beast which divideth the hoof, and is not clovenfooted, nor cheweth the cud, are unclean unto you: every one that toucheth them shall be unclean.

The carcasses of every beast which divideth the hoof, and is not clovenfooted, nor cheweth the cud, are unclean unto you: every one that toucheth them shall be unclean.

The carcasses of every beast which divideth the hoof, and is not clovenfooted, nor cheweth the cud, are unclean unto you: every one that toucheth them shall be unclean.

The carcasses of every beast which divideth the hoof, and is not clovenfooted, nor cheweth the cud, are unclean unto you: every one that toucheth them shall be unclean.
they are dead, doth fall, it shall be unclean; whether it be any vessel of wood, or raiment, or skin, or sack, whatsoever vessel it be, wherein any work is done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed.

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

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

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

36 Nevertheless a fountain or pit, wherein there is plenty of water, shall be clean: but that which toucheth their carcase shall be unclean.

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

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

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

40 And he that eateth of the carcase of it shall wash his clothes, and be unclean until the even: he also that beareth the carcase of it shall wash his clothes, and be unclean until the even.

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

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

43 Ye shall not make your selves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.

44 For the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for ye are holy: for ye are holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

45 For the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for the LORD your God.

46 This is the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth:

47 To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

And the LORD spake unto Moses, saying, If a woman have conceived seed, and born a man child:

34 meat = food. Fig. Spræchoe (of the Part), one kind put for all kinds of food. Ap. 6.
36 plenty. Heb. = "a gathering together", that which = he who.
40 he that eateth: i.e. ignorantly: otherwise, wilfully, it was the death penalty. Num. 16. 30. Deut. 14. 21.
42 more = many.
45 that bringesth you up, &c. This wondrous redemption is repeatedly appealed to, to magnify Jehovah's grace and Israel's ingratititude. Op. Deut. 8. 14; 15. 12; 20. 1. Josh. 24. 17. Judg. 2. 12, &c.

12. 1-8 (J, p. 146). CHILD-BEARING.

(J, Division.)


L. 6-8. Offerings.

12. 1-5 (L, above). ORDINANCES.

Extended alternation.)

1. 1 | 1, 2-5. Man child.
2. 3. Separation (seven days) 40 forty
3. 4. Continuance (thirty-three days) 7. days.
4. 4. Maid child.
5. 5-6. Separation (fourteen days) 80 eighty
6. 6. Continuance (sixty-six days) 60 days.


spake. See note on 5. 14.

2 children. Heb. sons.

seven days. See note on v. 5.

according to the days. Cp. 15. 19.

3 circumcised. See note on "lapporot", 15. 2.

4 three and thirty. Half the period of maid child.

See v. 5 (7 x 58 = 40. See Ap. 10). hallowed. Heb. kadesh. See note on Ex. 3. 5.

then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean.

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

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

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

6 And when the days of her purification are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest:

7 Who shall offer it before the Lord, and make an atonement for her; and she shall be cleansed from the issue of her blood. This is the law for her that hath born a male or a female.

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

13 And the Lord spake unto Moses and Aaron, saying,

2 “When a man shall have in the skin of his flesh a rising, a scab, or a bright spot, and it be in the skin of his flesh like the plague of leprosy, then he shall be brought unto Aaron the priest, or unto one of his sons the priests:

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

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

5 And the priest shall look on him the seventh day: and, behold, if the plague in his sight be at a stay, and the plague spread round in the skin; then the priest shall shut him up seven days more:

6 And the priest shall look on him again the seventh day: and, behold, if the plague be somewhat dark, and the plague spread not in the skin, the priest shall pronounce him clean: it is but a scab: and he shall wash his clothes, and be clean.

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

8 And if the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean: it is a leprosy.

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

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

11 Then is an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up: for it is unclean.

12 And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of

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

three score and six days. Double that after a man child. See v. 4 (14 + 60 = 80). This ordinance was not on account of any disparity between the sexes, but was in order to regulate them, so that the birth-rate of females might not be in too great excess, as it otherwise would have been, and it is where this ordinance is not known or observed.

6—8 (L’s, p. 145). OFFERINGS.


8 two turtles. See Luke 2. 22, 24, and cp. 2 Cor. 8. 9.

13—14. 57 (J’s, p. 146). LEPROSY.

(Alternative.)


p | 15. 36. Cleansing of garment.


q | 14. 55-57. Law for all cases.


spake. See note on 5. 14.


the plague = spot: mark too weak for person, though suited for house (14. 34): “plague” and “stroke” would be too strong in every case. leprosy. Heb. ṣārāth, from ṣār’a, to strike down, a leper being one stricken of God. One of the four points which Christ endorses Leviticus as being written by Moses:

1. Circumcision, 12. 3 (John 7. 23, 23).

2. Law of leper, 14. 3-32 (Matt. 8. 4).

3. The shewbread, 24. 6-9 (Matt. 12. 4).

4. Death penalty for cursing parents, 20. 9 (Mark 7. 10). Leprosy is the type of what man is by nature. (All the ordinances relate to what man has done or not done. It has reference to the evil “in” him (v. 3, 4), not to the outcome of it. See note on v. 45.

3 pronounce. Heb. “shall make him”. Fig. Metonymy (of Subject) = pronounce or declare him to be.


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

5 behold. Fig. Asterisma. (Ap. 6.)

his sight = its appearance.

6 spread. This is the criterion here for persons, as for houses and garments (cp. v. 55, & 14. 44, 46). This is the criterion for our judgment of the antitype—sin—our old nature, to which our attention is called by the Fig. Asterisma, “Behold” (see Ap. 6).

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

11 shall not: or, need not.

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

12 break out abroad = come forth quite out. Type of the sinner confessing his total identity of evil—then he is clean, 1 John 1. 9, 10.

him that hath the plague from his head even to his foot, whereasover the priest looketh;

13 Then the priest shall consider: and, behold, if the leprosy have covered all his flesh, he shall pronounce him clean that hath the plague: it is all turned white: it is clean.
14 But when raw flesh appeareth in him, he shall be unclean.
15 And the priest shall see the raw flesh, and pronounce him to be unclean: for the raw flesh is unclean: it is a leprosy.
16 Or if the raw flesh turn again, and be changed unto white, he shall come unto the priest;
17 And the priest shall see him; and, behold, if the plague be turned white, then the priest shall pronounce him clean that hath the plague: he is clean.

18 The flesh also, in which, even in the skin thereof, was a boil, and it was healed,
19 And in the place of the boil there be a white rising, or a bright spot, white, and somewhat reddish, and it be shewed to the priest;
20 And if, when the priest seeth it, behold, it be in sight lower than the skin, and the hair thereof be turned white; the priest shall pronounce him unclean: it is a plague of leprosy broken out of the boil.
21 But if the priest look on it, and, behold, there be no white hairs therein, and if it be not lower than the skin, but it be somewhat dark; then the priest shall shut him up seven days:
22 And if it spread much abroad in the skin, then the priest shall pronounce him unclean: it is a plague.
23 But if the bright spot stay in his place, and spread not, it is a burning boil; and the priest shall pronounce him clean.

24 Or if there be any flesh, in the skin whereof there is a hot burning, and the quick flesh that burneth have a white bright spot, somewhat reddish, or white;
25 Then the priest shall look upon it: and, behold, if the hair in the bright spot be turned white, and it be in sight deeper than the skin; it is a leprosy broken out of the burning: wherefore the priest shall pronounce him unclean:
26 But if the priest look on it, and, behold, there be no white hair in the bright spot, and it be no lower than the other skin, but somewhat dark; then the priest shall shut him up seven days:
27 And the priest shall look upon him the seventh day; and if it be spread much abroad in the skin, then the priest shall pronounce him unclean: it is the plague of leprosy.
28 And if the bright spot stay in his place, and spread not in the skin, but it be somewhat dark; it is a rising of the burning, and the priest shall pronounce him clean: for it is an inflammation of the burning.
29 If a man or woman have a plague upon the head or the beard;
30 Then the priest shall see the plague: and, behold, if it be in sight deeper than the skin; and there be in it a yellow thin hair; then the priest shall pronounce him unclean: it is a dry scall, even a leprosy upon the head or beard.
31 And if the priest look on the plague of the scall, and, behold, it be not in sight deeper than the skin, and that there is no black hair in it; then the priest shall shut up him that hath the plague of the scall seven days:
32 And in the seventh day the priest shall look on the plague: and, behold, if the scall spread not, and there be in it no yellow hair, and the scall be not in sight deeper than the skin;
33 He shall be shaven, but the scall shall not be shaven; and the priest shall shut up him that hath the scall seven days more;
34 And in the seventh day the priest shall look on the scall: and, behold, if the scall be not spread in the skin, nor be in sight deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean.
35 But if the scall spread much in the skin after his cleansing;
36 Then the priest shall look on him: and, behold, if the scall be spread in the skin, the priest shall not seek for yellow hair; he is unclean.
37 But if the scall be in his sight at a stay, and that there is black hair grown up therein; the scall is healed, he is clean; and the priest shall pronounce him clean.
38 If a man also or a woman have in the skin of their flesh bright spots, even white bright spots;
39 Then the priest shall look: and, behold, if the bright spots in the skin of their flesh be darkish white; it is a freckled spot that growtheth in the skin; he is clean.
40 And the man whose hair is fallen off his head, he is bald; yet is he clean.
41 And he that hath his hair fallen off from the part of his head toward his face, he is forehead bald: yet is he clean.
42 And if there be in the bald head, or bald forehead, a white reddish sore; it is a leprosy sprung up in his bald head, or his bald forehead.
43 Then the priest shall look upon it: and, behold, if the rising of the sore be white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh;
44 Or is a leprous man, he is unclean: the priest shall pronounce him utterly unclean; his plague is in his head.
45 And the leper in whom the plague is, his clothes shall be rent, and his head bare,
and he shall put a covering upon his upper lip, and shall cry, "Unclean, unclean."
All the days wherein the plague shall be in him he shall be defiled; he is unclean; he shall dwell alone, without the camp shall his habitation be.

No 47 The garment also that the plague of leprosy is in, whether it be a woollen garment, or a linen garment;
48 Whether it be in the warp, or the woof; of linen, or of woolen; whether in a skin, or in any thing made of skin;
49 And if the plague be greener or reddish in the garment, or in the skin, either in the 48 warp, or in the 48 woof, or in any thing of skin; it is a plague of leprosy, and shall be shewed unto the priest:
50 And the priest shall look upon the plague, and shut up it that hath the plague seven days:
51 And he shall look on the plague on the seventh day: if the plague be spread in the garment, or in the 48 warp, or in the 48 woof, or in any work that is made of skin; the plague is a fretting leprosy; it is unclean.
52 He shall therefore burn that garment, whether the 48 warp or the 48 woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it is a fretting leprosy; it shall be burnt in the fire.
53 And if the priest shall look, and behold, the plague be not spread in the garment, either in the 48 warp, or in the 48 woof, or in any thing of skin:
54 Then the priest shall command that they wash the thing wherein the plague is, and he shall shut it up seven days more:
55 And the priest shall look on the plague, after that it is washed: and, behold, if the plague have not changed his colour, and the plague be not spread; it is unclean; thou shalt burn it in the fire; it is fret inward, whether it be bare within or without.
56 And if the priest look, and behold, the plague be somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the 48 warp, or out of the 48 woof:
57 And if it appear still in the garment, either in the 48 warp, or in the 48 woof, or in any thing of skin; it is a spreading plague: thou shalt burn that wherein the plague is with fire.
58 And the garment, either the 48 warp, or the 48 woof, or whatsoever thing of skin it be, which thou shalt wash, if the plague be departed from them, then shall it be washed the second time, and shall be clean.
59 This is the law of the plague of leprosy in a garment of woollen or linen, either in the 48 warp, or the 48 woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

And the Lord spake unto Moses, saying,
2 This shall be the law of the leper: in covering = muffer. Unclean, unclean. 

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

The day of his cleansing: He shall be brought unto the priest:
3 And the priest shall go forth out of the camp; and the priest shall look, and behold, if the plague of leprosy be healed in the leper;
4 Then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop:
5 And the priest shall command that one of the birds be killed in an earthen vessel over running water:
6 As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water:
7 And he shall sprinkle upon him that is to be cleansed from the leprosy seven times,
and shall "pronounce him clean, and shall let the living bird loose into the open field.

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

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

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

11 And the priest that maketh him clean shall present the man to be made clean, and those things, before the LORD, at the door of the tabernacle of the congregation:

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

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

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

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

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

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

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

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

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

21 And if he be 'poor, and cannot get so much; then he shall take one lamb for a trespass offering to be waved, to make an atonement for him, and one tenth deal of fine flour mingled with oil for a meat offering, and a log of oil.

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

23 And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the LORD:

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

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

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

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

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

29 And the rest of the oil that is in the priest's hand he shall put upon the head of
him that is to be cleansed, to make an atonement for him before the LORD.
30 And he shall offer the one of the turtle-doves or of the young pigeons, such as he can get;
31 Even such as he is able to get, the one for a sin offering, and the other for a burnt offering, with the meat offering: and the priest shall make an atonement for him that is to be cleansed before the LORD.
32 This is the law of him in whom is the plague of leprosy, whose hand is not able to get that which pertaineth to his cleansing."

33 And the LORD spake unto Moses and unto Aaron, saying,
34 "When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession;
35 And he that owneth the house shall come and tell the priest, saying, 'It seemeth to me there is as it were a plague in the house':
36 Then the priest shall command that they empty the house, before the priest go into it to see the plague, that all that is in the house be not made unclean: and afterward the priest shall go in to see the house:
37 And he shall look on the plague, and, behold, if the plague be in the walls of the house with hollow strakes, greenish or reddish, which in sight are lower than the wall;
38 Then the priest shall go out of the house to the door of the house, and shut up the house seven days:
39 And the priest shall come again the seventh day, and shall look: and, behold, if the plague be spread in the walls of the house;
40 Then the priest shall command that they take away the stones in which the plague is, and they shall cast them into an unclean place without the city:
41 And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place:
42 And they shall take other stones, and put them in the place of those stones; and he shall take other morter, and shall plaster the house.
43 And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plastered;
44 Then the priest shall come and look, and, behold, if the plague be spread in the house, it is unclean.
45 And he shall break down the house, the stones of it, and the timber thereof, and all the morter of the house; and he shall carry them forth out of the city into an unclean place.
46 Moreover he that goeth into the house all the while that the house is unclean, until the even.
47 And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes.
14. 52.

LEVITICUS.

1490 cedar wood, and with the hyssop, and with the scarlet.
53 But he shall let go the living bird out of the city into the open fields, and shall make an atonement for the house: and it shall be clean.

54 This is the law for all manner of plague of leprosy, and scall,
55 And for the leprosy of a garment, and of a house,
56 And for a rising, and for a scab, and for a bright spot:
57 To teach, when it is unclean, and when it is clean: this is the law of leprosy.

J4 O (p. 149)

15 And the LORD spake unto Moses and to Aaron, saying,
2 Speak unto the children of Israel, and say unto them, When any man hath a running issue out of his flesh, because of his issue it is unclean.
3 And this shall be his uncleanness in his issue: whether his flesh runneth with his issue, or his flesh be stopped from his issue, it is his uncleanness.

4 Every bed, whereon he lieth that hath the issue, is unclean: and every thing, wherewith he sitteth, shall be unclean,
5 And whosoever toucheth his bed shall wash his clothes, and bathe himself in water, and be unclean until the even.
6 And he that sitteth on anything whereon he sat that hath the issue shall wash his clothes, and bathe himself in water, and be unclean until the even.
7 And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe himself in water, and be unclean until the even.
8 And if he that hath the issue spit upon him that is clean; then shall he wash his clothes, and bathe himself in water, and be unclean until the even.
9 And what man soever he rideth upon that hath the issue shall be unclean:
10 And whosoever toucheth any thing that was under him shall be unclean until the even; and he that beareth any of those things shall wash his clothes, and bathe himself in water, and be unclean until the even.

11 And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and bathe himself in water, and shall be unclean until the even.
12 And the vessel of earth, that he toucheth which hath the issue, shall be broken: and every vessel of wood shall be rinsed in water.

13 And when he that hath an issue is cleansed of his issue; then shall he number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean.
14 And on the eighth day he shall take to him two turtledoves, or two young pigeons, and come before the LORD unto the door of the tabernacle of the congregation, and give them unto the priest:
15 And the priest shall offer them, the one for a sin offering, and the other for a burnt offering; and the priest shall make an atonement for him before the LORD for his issue.
16 And if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even.
17 And every garment, and every skin, wherewith the seed of copulation shall be washed with water, and be unclean until the even.
18 The woman also with whom man shall lie with seed of copulation, they shall both bathe themselves in water, and be unclean until the even.
19 And if a woman have an issue, and her issue in her flesh be blood, she shall be put apart seven days; and whosoever toucheth her shall be unclean until the even.
20 And every thing that she lieth upon...
15. 20. LEVITICUS.

1490 in her separation shall be unclean; every thing also that she sitteth upon shall be unclean.
21 And whosoever toucheth her bed shall wash his clothes, and bathe himself in water, and be unclean until the even.
22 And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe himself in water, and be unclean until the even.
23 And if it be on her bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even.
24 And if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean.
25 And if a woman have an issue of her blood out of the time of her separation, or if it run beyond the time of her separation: all the days of the issue of her uncleanness shall be as the days of her separation: she shall be unclean.
26 Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation.
27 And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe himself in water, and be unclean until the even.

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

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

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

4 He shall put on the holy linen cont, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attird:

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

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

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

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

9 And Aaron shall bring the goat upon
11 And Aaron shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself:

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

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

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

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

16 And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.

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

18 And he shall go out unto the altar that is before the LORD, and make an atonement for it: and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about.

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

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

21 And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness:

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

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

24 And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people.
25 And he shall burn the sin offering and the fat upon the altar.
26 And he shall go to the door of the tabernacle of the congregation, and bathe his flesh in water, and afterward he shall come into the camp.
27 And the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement for the holy place, shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.
28 And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.
29 And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you:
30 For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord.
31 It shall be a sabbath of rest unto you, and ye shall afflict your souls, a statute for ever.
32 And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen garments, even the holy garments:
33 And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation.
34 And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year.” And he did so as the Lord commanded Moses.

And the Lord spake unto Moses, saying,
2 “Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them, This is the thing which the Lord hath commanded, saying,
3 "What man soever there be of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth it out of the camp,
4 And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the Lord before the tabernacle of the Lord; blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people;"
5 To the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them unto the Lord, unto the door of the tabernacle of the congregation, unto the priest, and offer them for peace offerings unto the Lord.

6 And the priest shall sprinkle the blood upon the altar of the Lord at the door of the tabernacle of the congregation, and burn the fat for a sweet savour unto the Lord.
7 And they shall "no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations.”
17.8. LEVITICUS. 18.11.

8 And thou shalt say unto them, "Whatsoever man there be of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt offering or sacrifice, 9 And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD; even though man shall be cut off from among his people.

10 And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people. 11 For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul. 12 Therefore I said unto the children of Israel, 'No soul of you shall eat blood; neither shall any stranger that sojourneth among you eat blood.'

13 And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall pour out the blood thereof, and cover it with dust.

14 For it is the blood of all flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, 'Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off.'

15 And every soul that eateth that which died of itself, or that which was torn with beasts, whether it be one of your own country, or a stranger, he shall both wash his clothes, and bathe himself in water, and be unclean until the even: then shall he be clean. 16 But if he wash them not, nor bathe his flesh; then shall he bear his iniquity.'

18.1. (xviii), above, UNLAWFUL CONNECTIONS.


The absence of the words "of the house of Israel", as in 17. 3, 8, 13, shows that the strangers are included in this law.

near of kin. Heb. "the remainder of his flesh" (Gen. 2. 23), i.e. by the Fig. Polyptoton, Ap. 8, "his own flesh (or relatives)." Cp. Deut. 13. 13, 17. For emphasis.

7 father. See Gen. 19. 31-35. 8 father's wife. See Gen. 35. 27. 2 Sam. 16. 20-23. 1 Kings 2. 17, and 1 Cor. 5. 1-5.

9 sister. See Gen. 20. 12. 2 Sam. 13. 12, 16, 30.

10 father's wife. In Heb, always means one's "stepmother" (see v. 6; 20. 11).

9 The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, whether she be born at home, or born abroad, even their nakedness thou shalt not uncover. 10 The nakedness of thy son's daughter, or thy daughter's daughter, even their nakedness thou shalt not uncover: for theirs is thine own nakedness:

11 The nakedness of thy father's wife's
daughter, begotten of thy father, she is thy sister, thou shalt not uncover her nakedness. 
13 Thou shalt not uncover the nakedness of thy mother's sister: she is thy mother's near kinswoman. 
14 Thou shalt not uncover the nakedness of thy father's sister: she is thy father's near kinswoman. 
15 Thou shalt not uncover the nakedness of thy daughter in law: she is thy son's wife; thou shalt not uncover her nakedness. 
16 Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness. 
17 Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness: for they are her near kinswomen: it is a wickedness. 
18 Neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness, beside the other in her lifetime. 
19 Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness. 
20 Moreover thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her. 
21 And thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy God: I am the LORD. 
22 Thou shalt not lie with mankind, as with womankind: it is a abomination. 
23 Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is confusion. 
24 Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you: 
25 And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants. 
26 Ye shall therefore keep My statutes and My judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you. 
27 (For all these abominations have the men of the land done, which were before you, and the land is defiled;) 
28 That the land spue not you out also, when ye defile it, as it spued out the nations that were before you. 
29 For whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from among their people. 
30 Therefore shall ye keep Mine ordinance, that ye commit not any one of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I am the LORD your God.)

21 seed = children. pass through, &c. Heb. "pass to Molech", i.e. into his arms, from which it passed through the fire to him. Molech. Always has the suffix except 1 Kings 11.7, which is probably a copyist's omission denoting the king, or the king-idol (see v. 21; 20, 2, 3, 5, 6. See seq. 2 Kings 23.10. Jer. 32.35). The Massorites pointed it Molech to assimilate it to the "ashmenli thing", but omitted it. In Isa. 58.23 and 57.5, 6, which they left melch = king. It should read Molech in these two passages also. 
23 any beast. This was part of the religious worship of the Egyptians. 
25 iniquity. Fig. Prophecy, Ap. 6. Cp. "spued", v. 24. From the beginning, the earth has shared the consequences of man's guilt (Gen. 3.17. Rom. 8.19-22). Since it yields no fruit when man yields no obedience; and defiled when man is defiled (Deut. 11.17). Is blessed when man is blessed (Lev. 26.19; 26.4. Deut. 32.33). Mourns when man sins (Isa. 24.4, 5). Glad when God avenges His People (Ps. 96.11-13). 
26 Yo. In some codices, with Sam. Sept., and Vulg., this "Yo" has no emphasis, 
27 For, &c. These "doings" are specially legislated against, because these were the corruptions pertaining to the origin and character of the Nephilim (Ap. 25). These formed the nations of Canaan, and this was why they had to be destroyed by the sword of Israel, as those in the days of Noah had to be destroyed by the Flood. Verses 24 and 25 are emphasised by the other way of putting the facts. 
28 spue = vomit of v. 25. as = according as. Cp. v. 25. 
29 souls. Heb. pl. of nephesh. 
30 keep Mine ordinances. This is the Fig. Polyptoton (Ap. 6) = "observe my observance", but, Eng. keep my charge. 
31 customs = statutes: because they were legal enactments of the land, cp. v. 3. The word is rendered "statutes" in Deut. 6.24; 16.12; and 26.16. I am the LORD your God. This body of laws (ch. 18) is emphasised and solemnized by beginning and ending with the same expression. Fig. Epomadiplosis. See Ap. 6.

19. 1-37 (x3, p. 188). UNLAWFUL PRACTICES. (Repealed Alternation.) 
22 all the congregation, &c. Only here in Leviticus, and once more in the Pentateuch (Ex. 12, 3). children. Heb. sons. 
2 2 "Speak unto all the congregation of the children of Israel, and say unto them, Ye
shall be "holly: for the LORD your God am "holy.

3 Ye shall fear every man his mother, and his father, and keep My sabbaths: 3 am the LORD your God.

4 Turn ye not unto idols, nor make to yourselves molten gods: 3 am the LORD your God.

5 And ye shall offer a sacrifice of peace offerings unto the LORD, ye shall offer it at your own will.

6 It shall be eaten the same day ye offer it, and on the morrow: and if it remain until the third day, it shall be burnt in the fire.

7 And if it be eaten at all on the third day, it is abominable; it shall not be accepted.

8 Therefore every one that eateth it shall bear his "iniquity, because he hath profaned the "hallowed thing of the LORD: and that soul shall be "cut off from among his people.

9 And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

10 And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: 3 am the LORD your God.

11 Ye shall not steal, neither deal falsely, neither lie one to another.

12 And ye shall not swear by My name falsely, neither shalt thou profane the name of thy God: 3 am the LORD.

13 Thou shalt not defraud thy neighbour, neither rob him: "the wages of him that is hired shall not abide with thee all night until the morning.

14 Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear the LORD.

15 Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour.

16 Thou shalt not go up and down as a "talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: 3 am the LORD.

17 Thou shalt not hate thy brother in thine heart: thou shalt not bear any grudge against the "children of thy people, but thou shalt love thy "neighbour as thyself: 3 am the LORD.

18 Ye shall keep My statutes. Thou shalt not let thy cattle gender with a "diverse kind: thou shalt not sow thy field with "mingled seed: neither shalt a garment "mingled of linen and woolen come upon thee.

19 And whatsoever lieth carnally with a woman, that is a bondmaid, betrothed to an husband, and not at "redeemed, nor freedom given her: she shall be scourged; they shall not be put to death, because she was "not free.

20 And he shall bring his "trespass offering unto the LORD, unto the door of the "tabernacle of the congregation, even a ram for a "trespass offering.

22 And the priest shall "make an atonement for him with the ram of the "trespass offering before the LORD for his "sin which he hath done: and the "sin which he hath done shall be forgiven him.

23 And "when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as "uncircumcised: three years shall it be as "uncircumcised unto you: it shall not be eaten of.

24 But in the fourth year all the fruit
thereof shall be  holding praise, the Lord withal.
And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: am the Lord your God.
Ye shall not eat any thing with the blood: neither shall ye use enchantment, nor observe times.
Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.
Ye shall not make any cutting in your flesh for the dead, nor print any marks upon you: am the Lord.
Do not let thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.
Ye shall keep My sabbaths, and reverence My sanctuary: am the Lord.
Regard not them that have familiar spirits, neither seek after wizards, to be deaved by them: am the Lord your God.
 Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: am the Lord.
And if a stranger sojourn with thee in thy land, ye shall not vex him.
But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: am the Lord your God.
Ye shall do no unrighteousness in judgment, in mete-yard, in weight, or in measure.
Just balances, just weights, a just ephah, and a just hin, shall ye have: am the Lord your God, Which brought you out of the land of Egypt.
Therefore shall ye observe all My statutes, and all My judgments, and do them: am the Lord.

And spake unto Moses, saying,
Again, thou shalt say to the children of Israel, Whosoever be of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Molech; he shall surely be put to death; the people of the land shall stone him with stones.
And will set My face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to despise My sanctuary, and to profane My holy name.
And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and kill him not:
Then will set My face against that man, and against his family, and will cut him off, Molech. The king-idol. See note on 18, 21, where 3 man. Heb. 'ish. Ap. 14, iii. holy. See note on Ex. 5, 5.
and all that go a whoring after him, to commit whoredom with a Molech, from among their People.

6 And the soul that turneth after such as have familiar spirits, and after wizards, to a whoring after them, I will even set My face against that soul, and will cut him off from among His People.

7 Sanctify yourselves therefore, and be ye holy: for I am the LORD your God.

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

9 For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood shall be upon him.

10 And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.

11 And the man that lieth with his father's wife hath uncovered his father's nakedness; both of them shall surely be put to death: their blood shall be upon them.

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

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

14 And if a man take a wife and her mother, it is wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.

15 And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast.

16 And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood shall be upon them.

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

18 And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among Their People.

19 And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister; for he uncovereth his near kin: they shall bear their iniquity.

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

21 And if a man shall take his brother's wife, it is an unclean thing: he hath uncovered his brother's nakedness; they shall be childless.
21. 1-22. 31 (D, p. 131). PRIESTHOOD.
(Division.)

21. 1-22. 16 (C1, above). PERSONS.
(Introduction.)

(Reversion and Alteration.)

said. See note on 5. 14.
the priests the sons of Aaron. Occurs only here.
In all the other passages it is Heb. "the sons of Aaron, the priests". See Lev. 1. 5.
the dead = a dead soul. Heb. nephesh. See Ap. 13,
and note on 19. 28.
2 kin = flesh.
4 defile himself [for his wife]. Fig. Ellipsis. Ap. 6.
a chief = a lord, or leader. Heb. ba'el. Supply Fig.
Ellipsis (Ap. 6) [a priest].
5 shave. Forbidden to the Israelites; but in Egypt
a disgrace not to shave. See Gen. 41. 14. 2 Sam.
10. 4, 5.
the corner of their beard = their whiskers.
6 holy = set apart, or separate. See note on Ex. 3. 5.
Here, a singular noun = a separated set.
offerings = Heb. 'olah. Ap. 43. II. xi.
bread = food of all kinds. Put by Fig. Synecdoche (of Species).
Ap. 8. See note on 8. 11,
holy. See note on Ex. 8. A.
8 I the Lord, Which, &c. = Jehovah title. See note
on 20, 8, and Ap. 4.
10 high priest. See note on 4. 3.
consecrated. See note on Ex. 29. 41. Lev. 9. 17.
rend. See notes on 10. e; 13. 45.
11 dead body. a dead soul. Heb. "dead nephesh".
The opposite of "living soul" in Gen. 2. 7. See note
12 crown = consecration: i.e. = Nazarite. See
16-24 (E, above). BLEMISHES.
16 spake. See note on 5. 14.
17 generations = posterity.
18 flat = any deformity (of the nose).
any thing superfluous = any thing over long or
excessive. Cp. 22. 23.

16 For whatsoever man he be that hath a
blemish, he shall not approach: a blind man,
or a lame, or he that hath a "flat nose, or
any thing superfluous,
Or a "man that is brokenfooted, or broken-
handed,
20 Or crookbackt, or a dwarf, or that hath a blemish in his eye, or be scurrv, or scabbed, or have his stones broken:
21 No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God.
22 He shall eat the bread of his God, both of the most holy, and of the holy.
23 Only he shall not go in unto the vail, nor come nigh unto the altar, because he hath a blemish; that he profane not My sanctuaries: for the LORD do sanctify them.'
24 And Moses told it unto Aaron, and to his sons, and unto all the children of Israel.

D e1 (p. 164)

22 And the LORD spake unto Moses, saying,
2 "Speak unto Aaron and to his sons, that they separate themselves from the holy things of the children of Israel, and that they profane not My holy name in those things which they hallow unto Me:
3 I am the LORD.

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

4 What man soever of the seed of Aaron is a leper, or hath a running issue; he shall not eat of the holy things, until he be clean.
And whoso toucheth any thing that is unclean by the dead, or a man whose seed goeth from him;
5 Or whosoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he hath;
6 The soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he wash his flesh with water.
7 And when the sun is down, he shall be clean, and shall afterward eat of the holy things; because it is his food.
8 That which dieth of itself, or is torn with beasts, he shall not eat to defile himself therewith:

9 They shall therefore keep Mine ordinance, lest they bear sin for it, and die therefore, if they profane it: I the LORD do sanctify them.
10 There shall no stranger eat of the holy thing: a sojourner of the priest, or an hired servant, shall not eat of the holy thing.
11 But if the priest buy any soul with his money, he shall eat of it, and he that is born in his house shall eat of his meat.
12 If the priest's daughter also be married unto a stranger, she may not eat of an offering of the holy things.

20 blemish in his eye = defective vision, or cataract.

22. 1-18 (D, p. 163). DEFLEMENTS (UNCLEANNESS). (Repeated Alternation.)

D e1 1, 2, General.
1 2, Reason.
2 3, Uncleanliness.
3 4, Reason.
4 4-8, Leprous, &c.
4 9, Reason.
4 9-16, Strangers.
9 1-16, Reason.

spake See note on 5, 14.
2 from. When subject to the following disabilities. holy. See note on Ex. 3, 5.
children. Heb. sons.
hallow. See note on 12, 4.
cut off from My presence. Occurs only here in the Pentateuch; elsewhere, "cut off from his people". See note on 7, 29. Accounted for here by the seriousness of the offence.
seed goeth. See 15, 16.
wash hath. See note on 14, 6.
9 keep Mine ordinance = observe my observance. Fig. Polyptoton. Ap. 6, for emphasis. Cp. 18, 30.
ordinance = charge. Put by Fig. Metonymy (of Cause). Ap. 6.
11 soul. Heb. nephesh (Ap. 13). Here put by Fig. Synecdoche (of Part), Ap. 6, for "any person", i.e. a heathen slave.
he = the slave so bought. Emphatic.
meat = Fig. Metonymy (of Species), for any kind of food. Ap. 6.
12 a stranger = a man (Heb. 'ish. Ap. 14, ii.), i.e. an Israelite, but not of Aaron's seed (Num. 16, 40).
unwittingly: i.e. through ignorance. See 2, 22, 27;
5, 15, 18.
15 offer = offer up, as a heave offering. Heb. rûm. Ap. 43, I, ix.
1 the LORD do sanctify, A Jehovah title. See note on 21, 8, and Ap. 4.

13 But if the priest's daughter be a widow, or divorced, and have no child, and is returned unto her father's house, as in her youth, she shall eat of her father's meat: but there shall no stranger eat thereof.
14 And if a man eat of the holy thing unwittingly, then shall he put the fifth part thereof unto it, and shall give it unto the priest with the holy thing.
15 And they shall not profane the holy things of the children of Israel, which they offer unto the LORD;
16 Or suffer him to bear the iniquity of trespass, when they eat their holy things:

f1
And the LORD spake unto Moses, saying,
18 "Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them,

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

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

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

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

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

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

Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make any offering thereof in your land.

Neither from a stranger's hand shall ye offer the bread of your God of any of these: because their corruption is in them, and bleemishes be in them: they shall not be accepted for you.

And the LORD spake unto Moses, saying,
27 "When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the LORD.

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

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

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

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

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

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

And the LORD spake unto Moses, saying,
2 "Speak unto the children of Israel, and say unto them, Concerning the feasts of the LORD, which ye shall observe to be holy convocations, even these are My feasts.

Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the LORD in all your dwellings.

17-33 (C) p. 163. OFFERINGS. (Introversion).


19 At your own will = for your acceptance. So rendered in Ex. 20, 21, 25, 27: see note on 1. 5. For this kind of offering, see note on 7. 15, 16.


25 Bread = food. Fig. Synecdoche (of Species), put for all kinds of food. Ap. 6.

27 Offering = approach offering. Heb. 'ish 'ish. Ap. 43. ii. i.

28 Cow. Heb. shôr, rendered "cow" only here and Num. 18, 17.

29 Offer a sacrifice = kill an offering as a sacrifice. Ap. 43. i. iv., and ii. xii.

32 Holy = set apart. See note on Ex. 3. 8. Hallowed... Hallow = set apart. See note on Ex. 3. 5.

33 Brought you out. See note on 11. 44.


Spake. See note on 5. 14. 2 children. Heb. sons of the LORD. This was their primal name; but in the day of Christ's rejection they had become "feasts of the Jews". John 5. 1; 2. 13; 6. 4; 11. 55. Proclaim. Cause to be publicly heard. Occurs outside the Pentateuch only in Nehemiah.

Holy. See note on Ex. 3. 14. 3 sabbaths of rest. See note on Ex. 16. 23.
These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons.

In the fourteenth day of the first month at even is the LORD’s passover.

And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.

In the first day ye shall have an holy convocation: ye shall do no servile work therein.

But ye shall offer an offering made by fire unto the LORD seven days: on the seventh day is an holy convocation: ye shall do no servile work therein.

And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest:

And he shall wave the sheaf before the LORD, to be accepted for you; on the morrow after the sabbath the priest shall wave it. And ye shall offer the same day that ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD.

And the meat offering thereof shall be two tenths of fine flour mingled with oil, an offering made by fire unto the LORD for a sweet savour: and the drink offering thereof shall be of wine, the fourth part of an hin.

And ye shall eat neither bread, parched corn, nor green ears, until the selfsame day that ye have brought the sheaf of the wave offering; seven sabbaths shall be complete:

Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD.

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

And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt offering unto the LORD, with their meat offering, and their drink offerings, even an offering made by fire, of sweet savour unto the LORD.

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

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

These are the feasts: thus marking the sabbath offering as distinct.

feasts = Heb. appointed seasons.

feasts of the LORD. This was their true character. But in our Lord’s day they had degenerated into “feasts of the Jews” (John 5:1; 8:4; 11:55).

first month: called in Pentateuch “Abib” (Ex. 13:4; 23:15; 34:18; Deut. 16:1); and “Nisan” in later books (Neh. 2:1; Est. 3, 7)—about beginning of April.

at even: any time from sunset of one day till sunrise of the second day. Heb. “between the evenings”.

the Lord’s [Heb. Jehovah’s] passover. This is the first of the Feasts; Tabernacles is the seventh. First, redemption; last, rest. Redemption is the title to rest.

unleavened. Note the exception in v. 17, and see note there.

servile = laborious.


ins. Some codices, with Sam., Sept., Syr., and Vulg., read “and on (or in)”.

When ye be come. See note on 14. 34. sheaf. The Antitype is Christ, the firstfruits. 1 Cor. 15:23.

wave. See note on Ex. 29:27.


that day. All these offerings were without leaven. Cp. v. 17.


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


goering. Heb. korbán. See Ap. 43. II. i.


statute for ever. See v. 21; 5:17; 6:18; 22; 7:24; 10:9,13; 24:8,9; Ex. 12:14; 29:28; 30:21; Num. 18:8,11,19; Jer. 5:22, etc.


fifty days. Hence the name Pentecost. Acts 2:1; 30:16. 1 Cor. 16:8.

meat offering = meal offering. See note on 2.1.

with leaven. This great exception is made because the antitype is not Christ but human kind, and not without sin. “They that are Christ’s”, 1 Cor. 15:23. Cp. vv. 6 and 10 above.

sacrifice = prepare; same as “offer” in v. 12.

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

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

And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the LORD your God.”

And the LORD spake unto Moses, saying,

Speak unto the children of Israel, saying, In the seventh month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.
28. 25. LEVITICUS. 24. 4.

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

26 And the LORD spake unto Moses, saying,

27 "Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an h holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.

28 And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the LORD your God.

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

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

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

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

33 And the LORD spake unto Moses, saying,

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

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

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

37 'These are the feasts of the LORD, which ye shall proclaim to be h holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, and a sacrifice, and drink offerings, every thing upon his day:

38 Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD.

39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath.

40 And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days.

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

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

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


afflicted = humbled. Put by Fig. Metonymy (of the Adjunct), for the outward sign of it. Ap. 6.

cut off. See note on 7. 29.

work. Some codices, with Sam., Syr., and Vulg., add "therefore",

32 celebrate your sabbath. See note on Ex. 16. 23.

34 tabernacles = booths. Heb. sukkoth = a lodge in a garden. Is. 1. 8, "cottage".

35 servile = laborious.

36 on. Some codices, with Sam., Sept., Syr., and Vulg., read "and on"

37 these are the feasts of the LORD: viz. the above-mentioned festivals. See Structure "S" (29. 1, p. 165).

38 sabbaths. Put by Fig. Metonymy (of the Adjunct), Ap. 6, for the sacrifices offered on the sabbath. See note on 25. 6.

39 feast = festival.

40 before the LORD. Heb. before the face of Jehovah (Ap. 4), Fig. Pleroma. Ap. 6. - in the presence of.

41 in = throughout.

42 in booths. In Heb., the verse begins and ends with these words, for emphasis, by the Fig. Eponymosis. Ap. 6.

44 declared: according to verse 2.

feasts = appointed seasons.

24. 1—9 (q, p. 165). REPETITIONS FROM EXODUS.


spake. See note on 5. 14.

2 command. Only twice, here and in 6. 9, is the word "command" used for communicating.

children. Heb. sons.

the light = the light-bearer or lamp-stand. Cp. Ex. 27. 20, 21.

3 of. Genitive of relation. = the vail relating to the testimony or ark of the covenant, i.e. the vail that is before it.


Aaron. Some codices, with Sam. and Onk., add "and his sons", as in v. 9.


4 candlestick = light-holder as v. 2 above, and Gen. 1. 14, &c. The word "pure" here = purified or ceremonially cleansed: i.e. not for common use.

43 That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: § am the LORD your God."

44 And Moses declared unto the children of Israel the feasts of the LORD.

24 And the LORD spake unto Moses, saying,

2 "Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, to cause the lamps to burn continually.

3 Without the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the LORD continually: it shall be a statute for ever in your generations.

4 He shall order the lamps upon the pure candlestick before the LORD continually.
5 And thou shalt take fine flour, and bake twelve cakes [type]: "two" <tenth deals shall be in one cake.
6 And thou shalt set them in two rows, six on a row, upon the <pure table> before the <LORD>. If thou set it in order before the LORD continually, being taken from the children of Israel by an everlasting covenant.
9 It shall be Aaron's and his sons'; and they shall eat it in the holy place: for it is most holy of the offerings of the LORD made by fire by a perpetual statute.
10 And the son of an Hebrew woman, whose father was an Egyptian, went out among the children of Israel: and this son of the Hebrew woman and a man of Israel strove together in the camp.
12 And he that blasphemeth the name of the LORD, and cursed, and shall bear his sin.
18 And he that killeth a beast shall make it good: "a beast for a beast.
19 And if a man cause a blemish in his neighbour; as he hath done, so shall it be done to him;
20 Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him again.
22 And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death.
23 Ye shall have one manner of law, as well for the stranger, as for one of your own country; for I am the LORD your God.
25 And the LORD spake unto Moses in mount Sinai, saying,
2 Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD.


P X | 1. 2. The sabbatical year.
Y | 3-7. The six years.
X | 8-12. The jubilee year.
Y | 14-50. The forty-nine years.

speak. See note on 5. 14.
mount Sinai. See note in title "Leviticus"; not out of the tabernacle.
keep a sabbath. Heb. a sabbatizing. Fig. Polyptoton. Ap. 6. For emphasis = keep a sacred sabbath.
3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof: But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.

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

6 And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee.

7 And for thy cattle, and for the beasts that are in thy land, shall all the increase thereof be meat.

8 And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

9 Ten sabbaths thou shalt cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.

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

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

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

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

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

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

16 According to the multitude of years thou shalt increase the price thereof; and according to the fewness of years thou shalt diminish the price of it: for according to the number of the years the fruits doth he sell unto thee.

17 Ye shall not therefore oppress one another; but thou shalt fear thy God; for I am the LORD your God.

18 Wherefore ye shall do My statutes, and keep My judgments, and do them; and ye shall dwell in the land in safety.

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

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

21 Then I will command My blessing upon you in the sixth year, and it shall bring forth fruit for three years.

22 And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in ye shall eat of the old store.

23 The land shall not be sold for ever; for the land is Mine; for ye are strangers and sojourners with Me.

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

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

26 And if the man have none to redeem it, and himself be able to redeem it;
27 Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession.

28 But if he be not able to restore it to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubilee; and in the jubilee it shall go out, and he shall return unto his possession.

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

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

31 But the houses of the villages which have no wall round about them shall be counted as the fields of the country: they may be redeemed, and they shall go out in the jubilee.

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

33 And if a man purchase of the Levites, then the house that was sold, and the city of his possession, shall go out in the year of jubilee: for the houses of the cities of the Levites are their possession among the children of Israel.

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

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

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

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

38 3 am the LORD your God. Which brought you forth out of the land of Egypt, to give you the land of Canaan; and to be your God.

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

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

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

42 For ye are My servants, which I brought forth out of the land of Egypt: they shall not be bondmen.

43 Thou shalt not rule over him with rigour; but shalt fear thy God.

44 Both thy bondmen, and thy bondmaids, whom thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids.

45 Moreover of the children of strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they beget in your land: and they shall be your possession.

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

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

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

49 Either his uncle, or his uncle's son, may redeem him, or any that is nigh of kin unto him of his family; he may redeem him; or if he be able, he may redeem himself.
26. 1, 2 (Q, p. 165). REPETITIONS FROM EXODUS.

1. 2 Ye refers to any Israelites sold to heathen masters, who hence were in danger of being tempted to idolatry, while in this servitude.

2. idols = non-entities. Heb. 'sh'tim = clay or terra cotta "gods". Cp. 1 Cor. 8. 4. Occurs only once more in Pentateuch, Lev. 19. 4.

3. graven image. Heb. pe'el, an idol of wood or stone.


26. 3—27. 34 (A, p. 314). THE OFFERERS AND THEIR CHARGES IN MOUNT SINAI (Division).


26. 3—46 (B1, above). JEHOVAH'S CHARGE. (Introduction, and Repeated Alternation.)


D G1 14, 15. Disobedience.

H1 14, 17. Punishment.

H2 18. Disobedience.

H3 19—22. Punishment.

H4 23. Disobedience.


C E 40, 41. The People. Repentance.

F 42—44. Blessings.

3 (E, above). OBEDIENCE.

(Shortest.)

3 If... Then. Note the four occurrences of "If" and "Then" in this chapter.

4—13 (F, above). BLESSINGS.

a 5, 6. Obedience. Consequence.

b 23, 24. Disobedience.

b 27, 26. Disobedience.

a 40, 42. Obedience. Confusion.

4 Then. See note on "H", 2, 5 above.


6 peace, or prosperity.

7 enemies = foes. First occurrence in Leviticus.


9 have respect = turn unto you, as rendered in Ezek. 48, 8; the only other place where this form occurs. 11 tabernacle = habitation. Heb. mish'k'at. Ap. 40. My soul = Myself, or I. Fig. Anthropopathia. Ap. 6.

12 walk. Fig. Anthropopathia, Ap. 6; or, literally, as in Eden. See Gen. 3, 8. Ap. 4. Quoted in Jer. 6, 19.

13 broken in pieces. Heb. shabar, as in vs. 19, 26; not p'tar, as in vs. 15, 24.

14, 15 (G1, above). DISOBEDIENCE.

The above structure (D, above) shows God's fivefold threat for disobedience, We have the fivefold execution in Isa. 5, 25; 9, 12, 17, 21; 10, 4; and His fivefold lamentation in Amos 4, 6—12.
15 And if ye shall despise My statutes, or if ye shall pollute My judgments, so that ye will not do all My commandments, but that ye break My covenant:

16 Then I will also do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it.

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

18 And if ye will not yet for all this hearken unto Me,

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

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

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

22 And ye shall walk contrary unto Me, and will not hearken unto Me;

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

24 And I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your high ways shall be desolate.

25 And ye shall not be reformed by Me by these things, but will walk contrary unto Me;

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

27 And I will bring a sword upon you, that shall avenge the quarrel of My covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.

28 And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you bread again by weight: and ye shall eat, and not be satisfied.

29 And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

30 And I will destroy your high places, and cut down your images, and cast your carcases upon the carcases of your idols, and My soul shall abhor you.

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

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

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

35 As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.

36 And upon them that are left alive of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.

37 And they shall fall one upon another, as it were before a sword, when none pursueth; and ye shall have no power to stand before your enemies.

38 And ye shall perish among the heathen, and the land of your enemies shall eat you up.

39 And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.

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

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

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

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

44 And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break My covenant with them: for am the LORD their God.

45 But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: "I am the LORD.""
bring an offering unto the Lord, all that any man giveth of such unto the Lord shall be holy. 10 He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy.

11 And if it be any unclean beast, of which they do not offer a sacrifice unto the Lord, then he shall present the beast before the priest:

12 And the priest shall value it, whether it be good or bad: "as thou valuest it, who art the priest, so shall it be.

13 But if he will "at all redeem it, then he shall add a fifth part thereof unto thy estimation.

14 And when a man shall sanctify his house to be holy unto the Lord, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand.

15 And if he that sanctified his house shall at all redeem it, then he shall add the fifth part of the money of thy estimation unto it, and it shall be his.

16 And if a man shall sanctify unto the Lord some part of a field of his possession, then thy estimation shall be according to the seed thereof: an homer of barley seed shall be valued at fifty shekels of silver.

17 If he sanctify his field from the year of jubilee, according to thy estimation it shall stand.

18 But if he sanctify his field after the jubilee, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubilee, and it shall be abated from thy estimation.

19 And if he that sanctified the field will in any wise redeem it, then he shall add the fifth part of the money of thy estimation unto it, and it shall be assured to him.

20 And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more.

21 But the field, when it goeth out in the jubilee, shall be holy unto the Lord, as a field devoted; the possession thereof shall be the priest’s.

22 And if a man sanctify unto the Lord a field which he hath bought, which is not of the fields of his possession;

23 Then the priest shall reckon unto him the worth of thy estimation, even unto the year of the jubilee: and he shall give thine estimation in that day, as a holy thing unto the Lord.

24 In the year of the jubilee the field shall return unto him of whom it was bought, even to him to whom the possession of the land did belong.

25 And all thy estimations shall be according to the shekel of the sanctuary: twenty gerahs shall be the shekel.

26 Only the firstling of the beasts, which should be the Lord’s firstling, no man shall sanctify it; whether it be ox, or sheep: it is the Lord’s.

offering. Heb. korban. Ap. 43. II. i. holy. See note on Ex. 3. 5.
change. Heb. mar, to change for the worse: note the Introversion.

sacrifice = Heb. korban. Ap. 43. II. i.
present = make it stand, as in v. 8.
12 as thou, &c. as thou, O priest, valuest it so, &c.

14, 15 (c, p. 173). HOUSES.

sanctify = set apart. Heb. kaddash. See note on “holy”, Ex. 3. 5.
his: i.e. his own house, and what was therein.

16-25 (d, p. 173). FIELDS.

16 homer. Heb. homer, as in Num. 11. 32. Is. 5. 10.
Ezek. 45. 11, 13, 14. Hos. 3. 2. To be distinguished from ‘omer in Ex. 16. 16, 18, 22, 37, 38, 36. See Ap. 61. III. 5.
17 If. Some codices, with Sam., Sept., and Syr., read "And if”.
21 devoted. Heb. haram, denotes a total and complete separation, which does not admit of redemption. First occ. of haram. It is rendered “devoted” only in this chapter (six times) and ones in Num. 18. 14.
23 estimation = valuation.

26 (e, p. 173). CLEAN BEASTS.

26 Only = nevertheless. Rendered in v. 28, “notwithstanding”.

27 (f, p. 173). UNCLEAN BEASTS.

28, 29 (c, p. 173). DEVOTED THINGS.

29 None devoted, which shall be devoted of men, shall be redeemed; but shall surely be put to death.

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

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

28 Notwithstanding no devoted thing, that a man shall devote unto the Lord of all that he hath, both of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing is most holy unto the Lord.

29 None devoted, which shall be devoted of men, shall be redeemed; but shall surely be put to death.

30 And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord’s: it is holy unto the Lord.
31 And if a man will at all redeem *ought of his tithes, he shall add thereto the fifth part thereof.

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

33 He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be *holy; it shall not be redeemed.""

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