

Leviticus

LEVITICUS stands in the same relation to Exodus, that the Epistles do to the Gospels. Exodus is the record of redemption, and lays the foundation of the cleansing, worship, and service of a redeemed people. Leviticus gives the detail of the walk, worship, and service of that people. In Exodus God speaks out of the mount to which approach was forbidden; in Leviticus He speaks out of the tabernacle in which He dwells in the midst of His people, to tell them that which befits His holiness in their approach to, and communion with, Himself.

The key-word of Leviticus is holiness, occurring 87 times. Key-verse, 19:2.

Leviticus is in nine chief divisions: I. The Offerings, 1–6:7. II. The Law of the Offerings, 6:8–7:38. III. Consecration, 8:1–9:24. IV. A Warning Example, 10:1–20. V. A Holy God must have a Cleansed People, 11–15. VI. Atonement, 16, 17. VII. The Relationships of God's People, 18–22. VIII. The Feasts of Jehovah, 23. IX. Instructions and Warnings, 24–27.

Chapter 1

¹ And Jehovah called to Moses and spoke to him out of the tent of meeting, saying, ² Speak unto the children of Israel and say unto them, When any man of you presenteth an offering to Jehovah, ye shall present your offering of the cattle, of the herd and of the flock.

³ If his offering be a burnt-offering of the herd, he shall present it a male without blemish: at the entrance of the tent of meeting shall he present it, for his acceptance before Jehovah. ⁴ And he shall lay his hand on the head of the burnt-offering; and it shall be accepted for him to make atonement for him. ⁵ And he shall slaughter the bullock before Jehovah; and Aaron's sons, the priests, shall present the blood and sprinkle the blood round about on the altar that is at the entrance of the tent of meeting. ⁶ And he shall flay the burnt-offering, and cut it up into its pieces. ⁷ And the sons of Aaron the priest shall put fire on the altar, and lay wood in order on the fire; ⁸ and Aaron's sons, the priests, shall lay the pieces, the head, and the fat, in order on the wood that is on the fire which is on the altar; ⁹ but its inwards and its legs shall he wash in water; and the priest shall burn all on the altar, a burnt-offering, an offering by fire to Jehovah of a sweet odour.

¹⁰ And if his offering be of the flock, of the sheep or of the goats, for a burnt-offering, he shall present it a male without blemish. ¹¹ And he shall slaughter it on the side of the altar northward before Jehovah; and Aaron's sons, the priests, shall sprinkle its blood on the altar round about. ¹² And he shall cut it into its pieces, and its head, and its fat; and the priest shall lay them in order on the wood that is on the fire which is on the altar; ¹³ but the inwards and the legs shall he wash with water; and the priest shall present *it* all, and burn *it* on the altar: it is a burnt-offering, an offering by fire to Jehovah of a sweet odour. ¹⁴ And if his offering to Jehovah be a burnt-offering of fowls, then he shall present his offering of turtle-doves, or of young pigeons. ¹⁵ And the priest shall bring it near to the altar and pinch off its head and burn it on the altar; and its blood shall be pressed out at the side of the altar. ¹⁶ And he shall remove its crop with its feathers, and cast it beside the altar on the east, into the place of the ashes; ¹⁷ and he shall split it open at its wings, *but* shall not divide *it* asunder; and the priest shall burn it on the altar on the wood that is on the fire: it is a burnt-offering, an offering by fire to Jehovah of a sweet odour.

1:3 The burnt-offering (1) typifies Christ offering Himself without spot to God in delight to do His Father's will even in death. (2) It is *atonement* because the believer has *not* had this delight in the will of God; and (3) *substitutionary* (v. 4) because Christ did it in the sinner's stead. But the thought of *penalty* is not prominent (Heb. 9:11–14; 10:5–7; Psa. 40:6–8; Phil. 2:8). The emphatic words (Lev. 1:3–5) are “burnt-sacrifice,” “voluntary,” “it shall be accepted for him,” and “atonement.”

The creatures acceptable for sacrifice are five:

(1) The bullock, or ox, typifies Christ as the patient and enduring Servant (1 Cor. 9:9, 10; Heb. 12:2, 3), “obedient unto death” (Isa. 52:13–15; Phil. 2:5–8). His offering in this character is substitutionary, for this we have not been.

(2) The sheep, or lamb, typifies Christ in unresisting self-surrender to the death of the cross (Isa. 53:7; Acts 8:32–35).

(3) The goat typifies the sinner (Mt. 25:33) and, when used sacrificially, Christ, as “numbered with the transgressors” (Isa. 53:12; Lk. 23:33), and “made sin,” and “a curse” (Gal. 3:13; 2 Cor. 5:21), as the sinner's substitute.

(4, 5) The turtle-dove or pigeon. Naturally a symbol of mourning innocency (Isa. 38:14; 59:11; Mt. 23:37; Heb. 7:26), is associated with poverty in Lev. 5:7, and speaks of Him who for our sakes

became poor (Lk. 9:58), and whose pathway of poverty which began with laying aside “the form of God,” ended in the sacrifice through which we became rich (2 Cor. 8:9; Phil. 2:6–8). The sacrifice of the poor Man becomes the poor man’s sacrifice (Lk. 2:24).

These grades of typical sacrifice test the measure of our apprehension of the varied aspects of Christ’s one sacrifice on the cross. The mature believer should see Christ crucified in all these aspects.

1:4 The laying on of the offerer’s hand signified *acceptance* and *identification* of himself with his offering. In type it answered to the believer’s faith accepting and identifying himself with Christ (Rom. 4:5; 6:3–11). The believer is justified by faith, and his faith is reckoned for righteousness, because his faith identifies him with Christ, who died as his sin-offering (2 Cor. 5:21; 1 Pet. 2:24).

1:8 Fire. Essentially a symbol of God’s holiness. As such it expresses God in three ways: (1) In judgment upon that which His holiness utterly condemns (e.g. Gen. 19:24; Mk. 9:43–48; Rev. 20:15); (2) in the manifestation of Himself, and of that which He approves (e.g. Ex. 3:2; 1 Pet. 1:7; Ex. 13:21); and (3) in purification (e.g. 1 Cor. 3:12–14; Mal. 3:2, 3). So, in Leviticus, the fire which only manifests the sweet savour of the burnt-, meal-, and peace-offerings, wholly consumes the sin-offering.

1:9 The sweet savour offerings are so called because they typify Christ in His own perfections, and in His affectionate devotion to the Father’s will. The non-sweet savour offerings typify Christ as bearing the whole demerit of the sinner. Both are substitutional. In our place Christ, in the burnt-offering, makes good our lack of devotedness, and, in the sin- and trespass-offerings, suffers because of our disobedience.

Chapter 2

¹ And when any one will present an oblation to Jehovah, his offering shall be of fine flour; and he shall pour oil on it, and put frankincense thereon. ² 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 thereof on the altar, an offering by fire to Jehovah of a sweet odour. ³ And the remainder of the oblation shall be Aaron’s and his sons’: *it is* most holy of Jehovah’s offerings by fire. ⁴ And if thou present an offering of an oblation baked in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil. ⁵ And if thine offering be an oblation *baken* on the pan, it shall be fine flour unleavened, mingled with oil. ⁶ Thou shalt part it in pieces, and pour oil thereon: it is an oblation. ⁷ And if thine offering be an oblation *prepared* in the cauldron, it shall be made of fine flour with oil. ⁸ And thou shalt bring the oblation that is made of these things to Jehovah; and it shall be presented to the priest, and he shall bring it to the altar. ⁹ And the priest shall take from the oblation a memorial thereof, and shall burn it on the altar, an offering by fire to Jehovah of a sweet odour. ¹⁰ And the remainder of the oblation *shall be* Aaron’s and his sons’: *it is* most holy of Jehovah’s offerings by fire.

¹¹ No oblation which ye shall present to Jehovah shall be made with leaven; for no leaven and no honey shall ye burn *in* any fire-offering to Jehovah. ¹² As to the offering of the first-fruits, ye shall present them to Jehovah; but they shall not be offered upon the altar for a sweet odour. ¹³ And every offering of thine oblation shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thine oblation: with all thine offerings thou shalt offer salt. ¹⁴ And if thou present an oblation of thy first-fruits to Jehovah, thou shalt present as the oblation of thy first-fruits green ears of corn roasted in fire, corn beaten out of full ears. ¹⁵ And thou shalt put oil on it, and lay frankincense thereon: it is an oblation.

¹⁶ And the priest shall burn the memorial thereof, *part* of the beaten corn thereof, and *part* of the oil thereof, with all the frankincense thereof: *it is* an offering by fire to Jehovah.

2:1 The meal-offering. The *fine flour* speaks of the evenness and balance of the character of Christ; of that perfection in which no quality was in excess, none lacking; *the fire*, of His testing by suffering, even unto death; *frankincense*, the fragrance of His life Godward (see Ex. 30:34); *absence of leaven*, His character as “the Truth” (see Ex. 12:8, *refs.*); *absence of honey*;—His was not that mere natural sweetness which may exist quite apart from grace; *oil mingled*, Christ as born of the Spirit (Mt. 1:18–23); *oil upon*, Christ as baptized with the Spirit (John 1:32; 6:27); *the oven*, the unseen sufferings of Christ—His inner agonies (Heb. 2:18; Mt. 27:45, 46); *the pan*, His more evident sufferings (e.g. Mt. 27:27–31); *salt*, the pungency of the truth of God—that which arrests the action of leaven.

2:11 For meanings of leaven see Mt. 13:33. Also Lev. 7:13, *note*.

Honey is mere natural sweetness and could not symbolize the divine graciousness of the Lord Jesus.

2:13 Cf. Num. 18:19; Mk. 9:49, 50; Col. 4:6.

Chapter 3

¹ And if his offering be a sacrifice of peace-offering, —if he present *it* of the herd, whether a male or female, he shall present it without blemish before Jehovah. ² And he shall lay his hand on the head of his offering, and slaughter it at the entrance of the tent of meeting; and Aaron’s sons, the priests, shall sprinkle the blood on the altar round about. ³ And he shall present of the sacrifice of peace-offering an offering by fire to Jehovah; the fat that covereth the inwards, and all the fat that is on the inwards, ⁴ and the two kidneys, and the fat that is on them, which is by the flanks, and the net above the liver which he shall take away as far as the kidneys; ⁵ and Aaron’s sons shall burn it on the altar upon the burnt-offering which *lieth* on the wood that is upon the fire: *it is* an offering by fire to Jehovah of a sweet odour.

⁶ And if his offering for a sacrifice of peace-offering to Jehovah be of small cattle, male or female, he shall present it without blemish. ⁷ If he present a sheep for his offering, then shall he present it before Jehovah, ⁸ and shall lay his hand on the head of his offering, and slaughter it before the tent of meeting; and Aaron’s sons shall sprinkle the blood thereof upon the altar round about. ⁹ And he shall present of the sacrifice of peace-offering an offering by fire to Jehovah; the fat thereof, the whole fat tail, which he shall take off close by the backbone, and the fat that covereth the inwards, and all the fat that is on the inwards, ¹⁰ and the two kidneys, and the fat that is on them, which is by the flanks, and the net above the liver which he shall take away as far as the kidneys; ¹¹ and the priest shall burn it on the altar: *it is* the food of the offering by fire to Jehovah. ¹² And if his offering be a goat, then he shall present it before Jehovah. ¹³ And he shall lay his hand on the head of it, and slaughter it before the tent of meeting; and the sons of Aaron shall sprinkle the blood thereof on the altar round about. ¹⁴ And he shall present thereof his offering, an offering by fire to Jehovah; the fat that covereth the inwards and all the fat that is on the inwards, ¹⁵ and the two kidneys, and the fat that is on them, which is by the flanks, and the net above the liver which he shall take away as far as the kidneys; ¹⁶ and the priest shall burn them on the altar: *it is* the food of the offering by fire for a sweet odour. All the fat *shall be* Jehovah’s. ¹⁷ *It is* an everlasting statute for your generations throughout all your dwellings: no fat and no blood shall ye eat.

3:1 The peace-offering. The whole work of Christ in relation to the believer's *peace* is here in type. He *made* peace, Col. 1:20; *proclaimed* peace, Eph. 2:17; and *is* our peace, Eph. 2:14. In Christ God and the sinner meet in peace; God is propitiated, the sinner reconciled—both alike satisfied with what Christ has done. But all this at the cost of blood and fire. The details speak of fellowship. This brings in prominently the thought of *fellowship* with God through Christ. Hence the peace-offering is set forth as affording food for the priests (Lev. 7:31–34). Observe that it is the breast (affections) and shoulders (strength) upon which we as priests (1 Pet. 2:9) feed in fellowship with the Father. This it is which makes the peace-offering especially a *thank-offering* (Lev. 7:11, 12).

Chapter 4

¹ And Jehovah spoke to Moses, saying, ² Speak unto the children of Israel, saying, If a soul shall sin through inadvertence against any of the commandments of Jehovah *in things* that ought not to be done, and do any of them; ³ if the priest that is anointed sin according to the trespass of the people; then for his sin which he hath sinned shall he present a young bullock without blemish to Jehovah for a sin-offering. ⁴ And he shall bring the bullock to the entrance of the tent of meeting before Jehovah; and shall lay his hand on the bullock's head, and slaughter the bullock before Jehovah. ⁵ And the priest that is anointed shall take of the bullock's blood, and bring it into the tent of meeting; ⁶ and the priest shall dip his finger in the blood, and sprinkle of the blood seven times before Jehovah before the veil of the sanctuary; ⁷ and the priest shall put of the blood on the horns of the altar of fragrant incense, which is in the tent of meeting, before Jehovah; and he shall pour all the blood of the bullock at the bottom of the altar of burnt-offering, which is at the entrance of the tent of meeting. ⁸ And all the fat of the bullock of the sin-offering shall he take off from it; the fat that covereth the inwards, and all the fat that is on the inwards, ⁹ and the two kidneys, and the fat that is on them, which is by the flanks, and the net above the liver which he shall take away as far as the kidneys, ¹⁰ as it is taken off from the ox of the sacrifice of peace-offering; and the priest shall burn them on the altar of burnt-offering. ¹¹ And the skin of the bullock, and all its flesh, with its head, and with its legs, and its inwards, and its dung, ¹² even the whole bullock shall he carry forth outside the camp unto a clean place, where the ashes are poured out, and burn it on wood with fire; where the ashes are poured out shall it be burnt.

¹³ And if the whole assembly of Israel sin inadvertently, and the thing be hid from the eyes of the congregation, and they do *somewhat against* any of all the commandments of Jehovah *in things* which should not be done, and are guilty; ¹⁴ and the sin wherewith they have sinned against it have become known; then the congregation shall present a young bullock for the sin-offering, and shall bring it before the tent of meeting; ¹⁵ and the elders of the assembly shall lay their hands on the head of the bullock before Jehovah; and one shall slaughter the bullock before Jehovah. ¹⁶ And the priest that is anointed shall bring of the bullock's blood into the tent of meeting; ¹⁷ and the priest shall dip his finger in the blood, and sprinkle it seven times before Jehovah, before the veil; ¹⁸ and he shall put of the blood on the horns of the altar that is before Jehovah which is in the tent of meeting; and he shall pour out all the blood at the bottom of the altar of burnt-offering, which is at the entrance of the tent of meeting. ¹⁹ And all its fat shall he take off from it and burn on the altar. ²⁰ And he shall do with the bullock as he did with the bullock of sin-offering; so shall he do with it. And the priest shall make atonement for

them; and it shall be forgiven them. ²¹ And he shall carry forth the bullock outside the camp, and burn it as he burned the first bullock: it is a sin-offering of the congregation.

²² When a prince sinneth and through inadvertence doeth *somewhat against* any of all the commandments of Jehovah his God *in things* which should not be done, and is guilty; ²³ if his sin, wherein he hath sinned, come to his knowledge, he shall bring his offering, a buck of the goats, a male without blemish. ²⁴ And he shall lay his hand on the head of the goat, and slaughter it at the place where they slaughter the burnt-offering before Jehovah: it is a sin-offering. ²⁵ And the priest shall take of the blood of the sin-offering with his finger, and put it on the horns of the altar of burnt-offering, and shall pour out its blood at the bottom of the altar of burnt-offering. ²⁶ And he shall burn all its fat on the altar, as the fat of the sacrifice of peace-offering; and the priest shall make atonement for him *to cleanse him* from his sin, and it shall be forgiven him.

²⁷ And if any one of the people of the land sin through inadvertence, that he do *somewhat against* any of the commandments of Jehovah *in things* which should not be done, and be guilty; ²⁸ if his sin, which he hath sinned, come to his knowledge, then he shall bring his offering, a goat, a female without blemish, for his sin which he hath sinned. ²⁹ And he shall lay his hand on the head of the sin-offering, and slaughter the sin-offering at the place of the burnt-offering. ³⁰ And the priest shall take of the blood thereof with his finger, and put *it* on 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-offering; and the priest shall burn it on the altar, for a sweet odour to Jehovah; and the priest shall make atonement for him, and it shall be forgiven him. ³² And if he bring a sheep for his offering for sin, a female without blemish shall he bring it. ³³ And he shall lay his hand on the head of the sin-offering, and slaughter it for a sin-offering at the place where they slaughter the burnt-offering. ³⁴ And the priest shall take of the blood of the sin-offering with his finger, and put *it* on 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 peace-offering; and the priest shall burn them on the altar, with Jehovah's offerings by fire; and the priest shall make atonement for him concerning his sin which he hath sinned, and it shall be forgiven him.

4:3 The sin-offering, though still Christ, is Christ seen laden with the believer's sin, absolutely in the sinner's place and stead, and not, as in the sweet savour offerings, in His own perfections. It is Christ's death as viewed in Isa. 53.; Psa. 22.; Mt. 26:28; 1 Pet. 2:24; 3:18. But note (Lev. 6:24–30) how the essential holiness of Him who was "made sin for us" (2 Cor. 5:21) is guarded. The sin-offerings are *expiatory, substitutional, efficacious* (Lev. 4:12, 29, 35); and have in view the vindication of the law through substitutional sacrifice.

4:12 Cf. Ex. 29:14; Lev. 16:27; Num. 19:3; Heb. 13:10–13. The last passage is the interpretative one. The "camp" was Judaism—a religion of forms and ceremonies. "Jesus, also, that He might sanctify [separate, or set apart for God] the people with [or 'through'] His own blood, suffered without the gate" [temple gate, city gate, i.e. Judaism civil and religious]; Heb. 13:12. But how does this sanctify, or set apart, a people? "Let us go forth therefore unto Him without the camp [Judaism then, Judaized Christianity now—anything *religious* which denies Him as our sin-offering] bearing His reproach" (Heb. 13:13). The sin-offering, "burned without the camp," typifies this aspect of the death of Christ. The cross becomes a new altar, in a new place, where, without the smallest merit in themselves, the redeemed gather to offer, as believer-priests, spiritual sacrifices (Heb. 13:15; 1 Pet. 2:5). The bodies of the sin-offering beasts were not burned without the camp, as some have fancied, because "saturated with sin," and unfit for a holy camp. Rather, an unholy camp was an unfit place for a holy sin-offering.

The dead body of our Lord was not “saturated with sin,” though in it our sins had been borne (1 Pet. 2:24).

Chapter 5

¹ And if any one sin, and hear the voice of adjuration, and he is a witness whether he hath seen or known *it*, if he do not give information, then he shall bear his iniquity. ² Or if any one touch any unclean thing, whether it be the carcase of an unclean beast, or the carcase of unclean cattle, or the carcase of an unclean crawling thing, and it be hid from him, —he also is unclean and guilty; ³ or if he touch the uncleanness of man, any uncleanness of him by which he is defiled, and it be hid from him, when he knoweth *it*, then he is guilty. ⁴ Or if any one swear, talking rashly with the lips, to do evil or to do good, in everything that a man shall say rashly with an oath, and it be hid from him, when he knoweth *it*, then is he guilty in one of these. ⁵ And it shall be, when he shall be guilty in one of these, that he shall confess wherein he hath sinned; ⁶ and he shall bring his trespass-offering to Jehovah for his sin which he hath sinned, a female from the small cattle, a sheep or doe goat, for a sin-offering; and the priest shall make atonement for him *to cleanse him* from his sin.

⁷ And if his hand be not able to bring what is so much as a sheep, then he shall bring for his trespass which he hath sinned two turtle-doves or two young pigeons, to Jehovah; one for a sin-offering, and the other for a burnt-offering. ⁸ And he shall bring them unto the priest, who shall present that which is for the sin-offering first, and pinch off his head at the neck, but shall not divide it; ⁹ and he shall sprinkle of the blood of the sin-offering on the wall of the altar; and the rest of the blood shall be wrung out at the bottom of the altar: it is a sin-offering. ¹⁰ And he shall offer the other for a burnt-offering, according to the ordinance. And the priest shall make atonement for him *to cleanse him* from his sin which he hath sinned, and it shall be forgiven him. ¹¹ But if his hand cannot attain to two turtle-doves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin-offering: he shall put no oil on it, neither shall he put frankincense thereon; for it is a sin-offering. ¹² And he shall bring it to the priest, and the priest shall take his handful of it, the memorial thereof, and burn it on the altar, with Jehovah’s offerings by fire: it is a sin-offering. ¹³ And the priest shall make atonement for him concerning his sin which he hath sinned in one of these, and it shall be forgiven him; and it shall be the priest’s, as the oblation.

¹⁴ And Jehovah spoke to Moses, saying, ¹⁵ If any one act unfaithfully and sin through inadvertence in the holy things of Jehovah, then he shall bring his trespass-offering to Jehovah, a ram without blemish out of the small cattle, according to thy valuation by shekels of silver, according to the shekel of the sanctuary, for a trespass-offering. ¹⁶ And he shall make restitution for the wrong that he hath done in the holy things, and shall add the fifth part thereto, and shall give it unto the priest; and the priest shall make atonement for him with the ram of the trespass-offering, and it shall be forgiven him. ¹⁷ And if any one sin and do against any of all the commandments of Jehovah what should not be done, and hath not known *it*, yet is he guilty, and shall bear his iniquity. ¹⁸ And he shall bring a ram without blemish out of the small cattle, according to thy valuation, as trespass-offering, unto the priest; and the priest shall make atonement for him concerning his inadvertence wherein he sinned inadvertently, and knew *it* not, and it shall be forgiven him. ¹⁹ It is a trespass-offering: he hath certainly trespassed against Jehovah.

5:6 The trespass-offerings have in view rather the *injury* which sin does than its *guilt*—which is the sin-offering aspect. What is due to God’s rights in every human being is here meant. Psa. 51:4 is a perfect expression of this.

Chapter 6

¹ And Jehovah spoke to Moses, saying, ² If any one sin and act unfaithfully against Jehovah, and lie to his neighbour as to an entrusted thing or a deposit or *that in which* he hath robbed or wronged his neighbour, ³ or have found what was lost, and denieth it, and sweareth falsely in anything of all that man doeth, sinning therein; ⁴ then it shall be, if he hath sinned and transgressed, that he shall restore what he robbed or that in which he hath defrauded, or the deposit, or the lost thing which he found, ⁵ or all that about which he hath sworn falsely; and he shall restore it in the principal, and shall add the fifth part more thereto; to *him to whom* it belongeth shall he give it, on the day of his trespass-offering. ⁶ And his trespass-offering shall he bring to Jehovah, a ram without blemish out of the small cattle according to thy valuation, as a trespass-offering, unto the priest. ⁷ And the priest shall make atonement for him before Jehovah, and it shall be forgiven him concerning anything of all that he hath done so as to trespass therein.

⁸ And Jehovah spoke to Moses, saying, ⁹ Command Aaron and his sons, saying, This is the law of the burnt-offering; this, the burnt-offering, shall be on the hearth on the altar all night unto the morning, and the fire of the altar shall be kept burning on it. ¹⁰ And the priest shall put on his linen raiment, and his linen breeches shall he put on his flesh, and take up the ashes to which the fire hath consumed the burnt-offering on the altar, and he shall put them beside the altar. ¹¹ And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place. ¹² And the fire upon the altar shall be kept burning on 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. ¹³ A continual fire shall be kept burning on the altar: it shall never go out.

¹⁴ And this is the law of the oblation: *one of* the sons of Aaron shall present it before Jehovah, before the altar. ¹⁵ And he shall take of it his handful of the fine flour of the oblation, and of the oil thereof, and all the frankincense which is on the meat-offering, and shall burn *it* on the altar: *it is* a sweet odour of the memorial thereof to Jehovah. ¹⁶ And the remainder thereof shall Aaron and his sons eat: unleavened shall it be eaten in a holy place; in the court of the tent of meeting shall they eat it. ¹⁷ It shall not be baked with leaven. As their portion have I given it *unto them* of my offerings by fire: it is most holy; as the sin-offering, and as the trespass-offering. ¹⁸ All the males among the children of Aaron shall eat of it. *It is* an everlasting statute in your generations, *their portion* of Jehovah’s offerings by fire: whatever toucheth these shall be holy. ¹⁹ And Jehovah spoke to Moses, saying, ²⁰ This is the offering of Aaron and of his sons, which they shall present to Jehovah on the day when he is anointed: the tenth part of an ephah of fine flour as a continual oblation, half of it in the morning, and half thereof at night. ²¹ It shall be prepared in the pan with oil: saturated with oil shalt thou bring it: baked pieces of the oblation shalt thou present *for* a sweet odour to Jehovah. ²² And the priest who is anointed of his sons in his stead shall prepare it: *it is* an everlasting statute; it shall

be wholly burned to Jehovah. ²³ And every oblation of the priest shall be wholly burned; it shall not be eaten.

²⁴ And Jehovah spoke to Moses, saying, ²⁵ Speak unto Aaron and to his sons, saying, This is the law of the sin-offering. At the place where the burnt-offering is slaughtered shall the sin-offering be slaughtered before Jehovah: it is most holy. ²⁶ The priest that offereth it for sin shall eat it: in a holy place shall it be eaten, in the court of the tent of meeting. ²⁷ Everything that toucheth the flesh thereof shall be holy; and if there be splashed of the blood thereof on a garment—that whereon it is sprinkled shalt thou wash in a holy place. ²⁸ And the earthen vessel wherein it hath been sodden shall be broken; and if it have been sodden in a copper pot, it shall be both scoured and rinsed with water. ²⁹ All the males among the priests shall eat thereof: it is most holy. ³⁰ And no sin-offering whereof blood hath been brought to the tent of meeting, to make atonement in the sanctuary, shall be eaten: it shall be burned with fire.

6:13 See Lev. 1:8, *note*. Here the fire expresses also the undying devotedness of Christ.

Chapter 7

¹ And this is the law of the trespass-offering—it is most holy: ² in the place where they slaughter the burnt-offering shall they slaughter the trespass-offering; and the blood thereof shall he sprinkle on the altar round about. ³ And he shall present of it all the fat thereof; the fat tail and the fat that covereth the inwards, ⁴ and the two kidneys, and the fat that is on them, which is by the flanks, and the net above the liver, which he shall take away as far as the kidneys. ⁵ And the priest shall burn them on the altar, an offering by fire to Jehovah: it is a trespass-offering. ⁶ Every male among the priests shall eat thereof; in a holy place shall it be eaten: it is most holy. ⁷ As the sin-offering, so is the trespass-offering; *there shall* be one law for them: it shall be the priest's who maketh atonement therewith. ⁸ And *as to* the priest that presenteth any man's burnt-offering, the skin of the burnt-offering which he hath presented shall be the priest's for himself. ⁹ And every oblation that is baken in the oven, and all that is prepared in the cauldron and in the pan, shall be the priest's who offereth it; to him it shall belong. ¹⁰ And every oblation, mingled with oil, and dry, shall all the sons of Aaron have, one as the other.

¹¹ And this is the law of the sacrifice of peace-offering, which *a man* shall present to Jehovah. ¹² If he present it for a thanksgiving, then he shall present with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and fine flour saturated with oil, cakes mingled with oil. ¹³ Besides the cakes, he shall present his offering of leavened bread with the sacrifice of his peace-offering of thanksgiving. ¹⁴ And of it he shall present one out of the whole offering as a heave-offering to Jehovah; to the priest that sprinkleth the blood of the peace-offering, to him it shall belong. ¹⁵ And the flesh of the sacrifice of his peace-offering of thanksgiving shall be eaten the same day that it is presented; he shall not let any of it remain until the morning. ¹⁶ And if the sacrifice of his offering be a vow, or voluntary, it shall be eaten the same day that he presented his sacrifice; on the morrow also the remainder of it shall be eaten; ¹⁷ and the remainder of the flesh of the sacrifice on the third day shall be burned with fire. ¹⁸ And if *any* of the flesh of the sacrifice of his peace-offering be eaten at all on the third day, it shall not be accepted, it shall not be reckoned to him that hath presented it; it shall be an unclean thing, and the soul that eateth of it shall bear his

iniquity.¹⁹ And the flesh that toucheth anything unclean shall not be eaten; it shall be burned with fire. And as to the flesh, all that are clean may eat *the* flesh.²⁰ But the soul that eateth the flesh of the sacrifice of peace-offering which is for Jehovah, having his uncleanness upon him, that soul shall be cut off from his peoples.²¹ And if any one touch anything unclean, the uncleanness of man, or unclean beast, or any unclean abomination, and eat of the flesh of the sacrifice of peace-offering, which is for Jehovah, that soul shall be cut off from his peoples.²² And Jehovah spoke to Moses, saying,²³ Speak unto the children of Israel, saying, No fat, of ox, or of sheep, or of goat shall ye eat.²⁴ But the fat of a dead carcase, and the fat of that which is torn, may be used in any other use; but ye shall in no wise eat it.²⁵ For whoever eateth the fat of the beast of which men present an offering by fire to Jehovah, the soul that hath eaten shall be cut off from his peoples.²⁶ And no blood shall ye eat in any of your dwellings, whether it be of fowl or of cattle.²⁷ Whatever soul it be that eateth any manner of blood, that soul shall be cut off from his peoples.²⁸ And Jehovah spoke to Moses, saying,²⁹ Speak unto the children of Israel, saying, He that presenteth the sacrifice of his peace-offering to Jehovah shall bring his offering to Jehovah of the sacrifice of his peace-offering.³⁰ His own hands shall bring Jehovah's offerings by fire, the fat with the breast shall he bring: the breast, that it may be waved as a wave-offering before Jehovah.³¹ And the priest shall burn the fat on the altar; and the breast shall be Aaron's and his sons'.³² And the right shoulder of the sacrifices of your peace-offerings shall ye give as a heave-offering unto the priest.³³ He of the sons of Aaron that presenteth the blood of the peace-offerings, and the fat, shall have the right shoulder for *his* part.³⁴ For the breast of the wave-offering, and the shoulder of the heave-offering, have I taken of the children of Israel from the sacrifices of their peace-offerings, and have given them unto Aaron the priest and unto his sons from the children of Israel by an everlasting statute.

³⁵ This is *the portion* of the anointing of Aaron and of the anointing of his sons, from Jehovah's offerings by fire, in the day *when* he presented them to serve Jehovah as priests,³⁶ which Jehovah commanded to be given them by the children of Israel in the day that he anointed them: *it is* an everlasting statute, throughout their generations.³⁷ This is the law of the burnt-offering, of the oblation, and of the sin-offering, and of the trespass-offering, and of the consecration-offering, and of the sacrifice of peace-offering,³⁸ which Jehovah commanded Moses in mount Sinai, in the day that he commanded the children of Israel to present their offerings to Jehovah, in the wilderness of Sinai.

7:11 In the "law of the offerings," the peace-offering is taken out of its place as third of the sweet savour offerings, and placed alone, and after all the non-sweet savour offerings. The explanation is as simple as the fact is beautiful. In *revealing* the offerings Jehovah works from Himself *out* to the sinner (see Ex. 25:10, *note*). The whole burnt-offering comes first as meeting what is due to the divine affections, and the trespass-offering last as meeting the simplest aspect of sin—its *injuriousness*. But the sinner begins of necessity with that which lies nearest to a newly awakened conscience—a sense, namely, that because of sin he is at *enmity* with God. His first need, therefore, is peace with God. And that is precisely the Gospel order. Christ's first message is, "Peace" (John 20:19), *afterward* He shows them His hands and His side. It is the order of 2 Cor. 5:18–21: first "the word of reconciliation," verse 19, then the trespass- and sin-offering, verse 21. *Experience* thus reverses the order of *revelation*.

7:13 The use of leaven here is significant. Peace with God is something which the believer *shares* with God. Christ is our peace-offering (Eph. 2:13). Any thanksgiving for peace *must*, first of all, present *Him*. In verse 12 we have this, in type, and so leaven is excluded. In verse 13 it is the *offerer* who gives thanks for *his* participation in the peace, and so leaven fitly signifies, that though having peace with God through the work of another, there is still evil in him. This is illustrated in Amos 4:5, where the evil in Israel is before God.

Chapter 8

¹ And Jehovah spoke to Moses, saying, ² Take Aaron and his sons with him, and the garments and the anointing oil, and the bullock of the sin-offering, and the two rams, and the basket of unleavened *bread*; ³ and gather all the assembly together at the entrance of the tent of meeting. ⁴ And Moses did as Jehovah had commanded him; and the assembly was collected at the entrance of the tent of meeting. ⁵ And Moses said to the assembly, This is the thing which Jehovah has commanded to be done. ⁶ And Moses brought Aaron near, and his sons, and bathed them with water. ⁷ And he put upon him the vest and girded him with the girdle, and clothed him with the cloak, and put the ephod on him, and he girded him with the girdle of the ephod, and fastened the ephod on him. ⁸ And he put the breastplate on it, and put on the breastplate the Urim and the Thummim; ⁹ and he put the turban upon his head; and upon the turban, on the front of it, he put the golden plate, the holy diadem; as Jehovah had commanded Moses. ¹⁰ And Moses took the anointing oil, and anointed the tabernacle and all that was in it, and hallowed them. ¹¹ And he sprinkled thereof on the altar seven times, and anointed the altar and all its utensils, and the laver and its stand, to hallow them. ¹² And he poured of the anointing oil on Aaron's head, and anointed him, to hallow him. ¹³ And Moses brought Aaron's sons near and clothed them with the vests, and girded them with the girdles, and bound the high caps on them, as Jehovah had commanded Moses.

¹⁴ And he brought near the bullock for the sin-offering; and Aaron and his sons laid their hands on the head of the bullock for the sin-offering; ¹⁵ and he slaughtered *it*, and Moses took the blood, and put *it* on the horns of the altar round about with his finger, and cleansed the altar from sin, and the blood he poured at the bottom of the altar, and hallowed it, making atonement for it. ¹⁶ And he took all the fat that was on the inwards, and the net of the liver, and the two kidneys, and their fat, and Moses burned *them* on the altar. ¹⁷ And the bullock, and its skin, and its flesh, and its dung he burned with fire outside the camp, as Jehovah had commanded Moses. ¹⁸ And he presented the ram of the burnt-offering; and Aaron and his sons laid their hands on the head of the ram; ¹⁹ and he slaughtered *it*; and Moses sprinkled the blood on the altar round about. ²⁰ And the ram he cut up into its pieces; and Moses burned the head, and the pieces, and the fat; ²¹ and the inwards and the legs he washed in water; and Moses burned the whole ram on the altar: it was a burnt-offering for a sweet odour, it was an offering by fire to Jehovah; as Jehovah had commanded Moses. ²² And he presented the second ram, the ram of consecration; and Aaron and his sons laid their hands on the head of the ram; ²³ and one slaughtered *it*; and Moses took of its blood, and put *it* on the tip of Aaron's right ear, and on the thumb of his right hand, and on the great toe of his right foot; ²⁴ and he brought Aaron's sons near, and Moses put of the blood on the tip of their right ear, and on the thumb of their right hand, and on the great toe of their right foot; and Moses sprinkled the blood upon the altar round about. ²⁵ And he took the fat, and the fat tail, and all the fat that was on the inwards, and the net of 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 Jehovah 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 gave all into Aaron's hands, and into his sons' hands, and waved them as a wave-offering before Jehovah. ²⁸ And Moses took them from off their hands, and burned *them* on the altar, over the burnt-offering: they were a consecration-offering for a sweet odour: it was an offering by fire to Jehovah. ²⁹ And Moses took the breast, and waved it as a wave-offering before

Jehovah; of the ram of consecration it was Moses' part; as Jehovah had commanded Moses.
³⁰ And Moses took of the anointing oil, and of the blood that was on the altar, and sprinkled *it* on Aaron, on his garments, and on his sons, and on his sons' garments with him; and hallowed Aaron, his garments, and his sons, and his sons' garments with him.

³¹ And Moses spoke to Aaron and to his sons, Boil the flesh at the entrance of the tent of meeting; and there eat it and the bread that is in the basket of the consecration-offering, as I commanded, saying, Aaron and his sons shall eat it. ³² And that which remaineth of the flesh and of the bread shall ye burn with fire. ³³ And ye shall not go out from the entrance of the tent of meeting seven days, until the day when the days of your consecration are at an end: for seven days shall ye be consecrated. ³⁴ As he hath done this day, *so* Jehovah hath commanded to do, to make atonement for you. ³⁵ And ye shall abide at the entrance of the tent of meeting day and night seven days, and keep the charge of Jehovah, that ye die not; for so I am commanded. ³⁶ And Aaron and his sons did all things that Jehovah had commanded by the hand of Moses.

8:2 The priests did not consecrate themselves, all was done by another, in this instance Moses, acting for Jehovah. The priests simply presented their bodies in the sense of Rom. 12:1.

8:12 Two important distinctions are made in the case of the high priest, thus confirming his typical relation to Christ the anti-type: (1) Aaron is anointed before the sacrifices are slain, while in the case of the priests the application of blood precedes the anointing. Christ the sinless One required no preparation for receiving the anointing oil, symbol of the Holy Spirit; (2) upon the high priest only was the anointing oil poured. "God giveth not the Spirit by measure unto him" (John 3:34). "Thy God hath anointed Thee with the oil of gladness above Thy fellows" (Heb. 1:9).

Chapter 9

¹ And it came to pass on the eighth day, *that* Moses called Aaron and his sons, and the elders of Israel, ² and said to Aaron, Take thee a young calf for a sin-offering, and a ram for a burnt-offering, without blemish, and present *them* before Jehovah; ³ and to the children of Israel shalt thou speak, saying, Take a buck of the goats for a sin-offering, and a calf and a lamb, yearlings, without blemish, for a burnt-offering; ⁴ and a bullock and a ram for a peace-offering, to sacrifice before Jehovah; and an oblation mingled with oil; for to-day Jehovah will appear to you. ⁵ And they brought what Moses commanded before the tent of meeting; and all the assembly approached and stood before Jehovah. ⁶ And Moses said, This is the thing which Jehovah has commanded that ye should do; and the glory of Jehovah shall appear to you. ⁷ And Moses said unto Aaron, Go to the altar, and offer thy sin-offering, and thy burnt-offering, and make atonement for thyself, and for the people; and offer the offering of the people, and make atonement for them, as Jehovah has commanded.

⁸ And Aaron went to the altar and slaughtered the calf of the sin-offering which was for himself; ⁹ and the sons of Aaron presented the blood to him, and he dipped his finger in the blood, and put *it* on the horns of the altar, and poured out the blood at the bottom of the altar. ¹⁰ And the fat, and the kidneys, and the net above the liver, of the sin-offering, he burned on the altar, as Jehovah had commanded Moses. ¹¹ And the flesh and the skin he burned with fire outside the camp. ¹² And he slaughtered the burnt-offering; and Aaron's sons delivered to him the blood, which he sprinkled on the altar round about. ¹³ And they delivered the burnt-offering to him, in the pieces thereof, and the head; and he burned *them* on the altar. ¹⁴ And he washed

the inwards and the legs, and burned *them* upon the burnt-offering, on the altar. ¹⁵ And he presented the people's offering, and took the goat of the sin-offering which was for the people and slaughtered it, and offered it for sin, as the first. ¹⁶ And he presented the burnt-offering and offered it according to the ordinance. ¹⁷ And he presented the oblation, and took a handful of it, and burned it on the altar, besides the burnt-offering of the morning. ¹⁸ And he slaughtered the bullock and the ram of the sacrifice of peace-offering which was for the people. And Aaron's sons delivered to him the blood, and he sprinkled it on the altar round about; ¹⁹ and the pieces of fat of the bullock and of the ram, the fat tail and what covers *the inwards*, and the kidneys, and the net of the liver; ²⁰ and they put the pieces of fat on the breast-pieces, and he burned the pieces of fat on the altar; ²¹ and the breast-pieces and the right shoulder Aaron waved as a wave-offering before Jehovah, as Moses had commanded. ²² And Aaron lifted up his hands toward the people and blessed them, and came down after the offering of the sin-offering, and the burnt-offering, and the peace-offering.

²³ And Moses and Aaron went into the tent of meeting, and came out and blessed the people; and the glory of Jehovah appeared to all the people. ²⁴ And there went out fire from before Jehovah, and consumed on the altar the burnt-offering, and the pieces of fat; and all the people saw it, and they shouted, and fell on their face.

Chapter 10

¹ And the sons of Aaron, Nadab and Abihu, took each of them his censer, and put fire in it, and put incense on it, and presented strange fire before Jehovah, which he had not commanded them. ² And there went out fire from before Jehovah, and devoured them, and they died before Jehovah.

³ And Moses said to Aaron, This is what Jehovah spoke, saying, I will be hallowed in them that come near me, and before all the people I will be glorified. And Aaron was silent. ⁴ And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said to them, Come near, carry your brethren from before the sanctuary out of the camp. ⁵ And they went near, and carried them in their vests out of the camp, as Moses had said. ⁶ And Moses said to Aaron, and to Eleazar and to Ithamar his sons, Your heads shall ye not uncover, neither rend your clothes; lest ye die, and lest wrath come on all the assembly; but your brethren, the whole house of Israel, shall bewail the burning which Jehovah hath kindled. ⁷ And ye shall not go out from the entrance of the tent of meeting, lest ye die; for the anointing oil of Jehovah is upon you. And they did according to the word of Moses.

⁸ And Jehovah spoke to Aaron, saying, ⁹ Thou shalt not drink wine nor strong drink, thou, and thy sons with thee, when ye go into the tent of meeting, lest ye die—it is an everlasting statute throughout your generations, ¹⁰ that ye may put difference between the holy and the unholy, and between unclean and clean, ¹¹ and that ye may teach the children of Israel all the statutes which Jehovah hath spoken to them by the hand of Moses.

¹² And Moses spoke to Aaron, and to Eleazar and to Ithamar, his sons that were left, Take the oblation that is left of Jehovah's offerings by fire, and eat it with unleavened bread beside the altar; for it is most holy. ¹³ And ye shall eat it in a holy place, because it is thy due, and thy sons' due, of Jehovah's offerings by fire; for so I am commanded. ¹⁴ And the breast of the wave-offering, and the shoulder of the heave-offering shall ye eat in a clean place, thou, and thy sons, and thy daughters with thee; for *as* thy due, and thy sons' due, are they given of the

sacrifices of peace-offerings of the children of Israel. ¹⁵ The shoulder of the heave-offering and the breast of the wave-offering shall they bring, with the fire-offering of the pieces of fat, to wave *them* as a wave-offering before Jehovah; and they shall be thine, and thy sons' with thee, for an everlasting statute, as Jehovah has commanded. ¹⁶ And Moses diligently sought the goat of the sin-offering, and behold, it was burnt up: then he was wroth with Eleazar and Ithamar, the sons of Aaron that were left, saying, ¹⁷ Why have ye not eaten the sin-offering in a holy place? for it is most holy, and he has given it to you that ye might bear the iniquity of the assembly, to make atonement for them before Jehovah. ¹⁸ Lo, its blood was not brought in within the sanctuary: ye should certainly have eaten it in the sanctuary, as I commanded. ¹⁹ And Aaron said to Moses, Behold, to-day have they presented their sin-offering and their burnt-offering before Jehovah; and such things have befallen me; and had I to-day eaten the sin-offering, would it have been good in the sight of Jehovah? ²⁰ And Moses heard it; and it was good in his sight.

10:1 Strange fire. Fire “from before the Lord” had kindled upon the altar of *burnt-offering* the fire which the care of the priests was to keep burning (Lev. 6:12). No commandment had yet been given (Lev. 16:12) how the *incense* should be kindled. The sin of Nadab and Abihu was in acting in the things of God without seeking the mind of God. It was “will worship” (Col. 2:23), which often has a “show of wisdom and humility.” It typifies any use of carnal means to kindle the fire of devotion and praise.

Chapter 11

¹ And Jehovah spoke to Moses and to Aaron, saying to them, ² Speak unto the children of Israel, saying, These are the animals which ye shall eat of all the beasts which are on the earth. ³ Whatever hath cloven hoofs, and feet quite split open, and cheweth the cud, among the beasts—that shall ye eat. ⁴ Only these shall ye not eat of those that chew the cud, or of those with cloven hoofs: the camel, for it cheweth the cud, but hath not cloven hoofs—it shall be unclean unto you; ⁵ and the rock-badger, for it cheweth the cud, but hath not cloven hoofs—it shall be unclean unto you; ⁶ and the hare, for it cheweth the cud, but hath not cloven hoofs—it shall be unclean unto you; ⁷ and the swine, for it hath cloven hoofs, and feet quite split open, but it cheweth not the cud—it shall be unclean unto you. ⁸ Of their flesh shall ye not eat, and their carcase shall ye not touch: they shall be unclean unto you.

⁹ These shall ye eat of all that are in the waters: whatever hath fins and scales in waters, in seas and in rivers, these shall ye eat; ¹⁰ but all that have not fins and scales in seas and in rivers, of all that swarm in the waters, and of every living soul which is in the waters—they shall be an abomination unto you. ¹¹ They shall be even an abomination unto you: of their flesh shall ye not eat, and their carcase ye shall have in abomination. ¹² Whatever in the waters hath no fins and scales, that shall be an abomination unto you. ¹³ And these shall ye have in abomination of the fowls; they shall not be eaten; an abomination shall they be: the eagle, and the ossifrage, and the sea-eagle, ¹⁴ and the falcon, and the kite, after its kind; ¹⁵ every raven after its kind; ¹⁶ and the female ostrich and the male ostrich, and the sea-gull, and the hawk, after its kind; ¹⁷ and the owl, and the gannet, and the ibis, ¹⁸ and the swan, and the pelican, and the carrion vulture, ¹⁹ and the stork; the heron after its kind, and the hoopoe, and the bat.

²⁰ Every winged crawling thing that goeth upon all four shall be an abomination unto you. ²¹ Yet these shall ye eat of every winged crawling thing that goeth upon all four: those which

have legs above their feet with which to leap upon the earth. ²² These shall ye eat of them: the arbeh after its kind, and the solam after its kind, and the hargol after its kind, and the hargab after its kind. ²³ But every winged crawling thing that hath four feet shall be an abomination unto you. ²⁴ And by these ye shall make yourselves unclean; whoever toucheth their carcase shall be unclean until the even. ²⁵ And whoever carrieth *ought* of their carcase shall wash his garments, and be unclean until the even. ²⁶ Every beast that hath cloven hoofs, but not feet quite split open, nor cheweth the cud, shall be unclean unto you: every one that toucheth them shall be unclean. ²⁷ And whatever goeth on its paws, among all manner of beasts that go upon all four, those are unclean unto you: whoever toucheth their carcase shall be unclean until the even. ²⁸ And he that carrieth their carcase shall wash his garments, and be unclean until the even: they shall be unclean unto you. ²⁹ And these shall be unclean unto you among the crawling things which crawl on the earth: the mole, and the field-mouse, and the lizard, after its kind; ³⁰ and the groaning lizard, and the great red lizard, and the climbing lizard, and the chomet, and the chameleon. ³¹ These shall be unclean unto you among all that crawl: whoever toucheth them when they are dead, shall be unclean until the even. ³² And on whatever any of them when they are dead doth fall, it shall be unclean; all vessels of wood, or garment, or skin, or sack, every vessel wherewith work is done—it shall be put into water, and be unclean until the even; then shall it be clean. ³³ And every earthen vessel into which *any* of them falleth—whatever is in it shall be unclean; and ye shall break it. ³⁴ All food that is eaten on which *such* water hath come shall be unclean; and all drink that is drunk shall be unclean, in every *such* vessel. ³⁵ And everything where upon *any part* of their carcase falleth shall be unclean; oven and hearth shall be broken down: they are unclean, and shall be unclean unto you. ³⁶ Nevertheless, a spring or a well, a quantity of water, shall be clean. But he that 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 water have been put on the seed, and any part of their carcase fall thereon, it shall be unclean unto you. ³⁹ And if any beast which is to you for food die, he that toucheth the carcase thereof shall be unclean until the even. ⁴⁰ And he that eateth of its carcase shall wash his garments, and be unclean until the even: he also that carrieth its carcase shall wash his garments, and be unclean until the even. ⁴¹ And every crawling thing which crawleth on the earth shall be an abomination; it shall not be eaten. ⁴² Whatever goeth on the belly, and whatever goeth on all four, and all that have a great many feet, of every manner of crawling thing which crawleth on the earth—these ye shall not eat; for they are an abomination.

⁴³ Ye shall not make yourselves abominable through any crawling thing which crawleth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby. ⁴⁴ For I am Jehovah your God; and ye shall hallow yourselves, and ye shall be holy; for I am holy; and ye shall not make yourselves unclean through any manner of crawling thing which creepeth on the earth. ⁴⁵ For I am Jehovah who brought you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy. ⁴⁶ This is the law of cattle, and of fowl, and of every living soul that moveth in the waters, and of every soul that crawleth on the earth; ⁴⁷ to make a difference between the unclean and the clean, and between the beast that is to be eaten and the beast that is not to be eaten.

11:2 The dietary regulations of the covenant people must be regarded *primarily* as sanitary. Israel, it must be remembered, was a nation living on the earth under a theocratic government. Of necessity the divine legislation concerned itself with the social as well as with the religious life of that people.

To force upon every word of that legislation a typical meaning is to strain 1 Cor. 10:1–11 and Heb. 9:23, 24 beyond all reasonable interpretation.

11:6 Heb. *arnebeth*, an unidentified animal, but certainly not a hare, possessing as it is said to, characteristics not possessed by the hare. The supposed error in the *text* is due entirely to the translators' assumption that the English hare and the ancient "arnebeth" were identical.

Chapter 12

¹ And Jehovah spoke to Moses, saying, ² Speak unto the children of Israel, saying, If a woman conceive seed, and bear a male, then she shall be unclean seven days; as in the days of the separation of her infirmity shall she be unclean. ³ And on the eighth day shall the flesh of his foreskin be circumcised. ⁴ And she shall continue thirty-three days in the blood of her cleansing; no holy thing shall she touch, nor come into the sanctuary, until the days of her cleansing are fulfilled. ⁵ And if she bear a female, then she shall be unclean two weeks, as in her separation; and she shall continue sixty-six days in the blood of her cleansing.

⁶ And when the days of her cleansing are fulfilled, for a son or for a daughter, she shall bring a yearling lamb for a burnt-offering, and a young pigeon or a turtle-dove for a sin-offering, to the entrance of the tent of meeting, unto the priest. ⁷ And he shall present it before Jehovah, and make atonement for her; and she shall be clean from the flux of her blood. This is the law for her that hath borne a male or a female. ⁸ And if her hand cannot find what is sufficient for a sheep, she shall bring two turtle-doves or two young pigeons; one for a burnt-offering, and the other for a sin-offering; and the priest shall make atonement for her; and she shall be clean.

Chapter 13

¹ And Jehovah spoke to Moses and to Aaron, saying, ² When a man shall have in the skin of his flesh a rising or a scab, or bright spot, and it become in the skin of his flesh a sore *as* of leprosy, then he shall be brought unto Aaron the priest, or unto one of his sons the priests. ³ And when the priest looketh on the sore in the skin of the flesh, and the hair in the sore is turned white, and the sore looketh deeper than the skin of his flesh, it is the sore of leprosy; and the priest shall look on him and pronounce him unclean. ⁴ But if the bright spot be white in the skin of his flesh, and look not deeper than the skin, and the hair thereof be not turned white, the priest shall shut up *him that hath* the sore seven days. ⁵ And the priest shall look on him the seventh day; and behold, in his sight, the sore remaineth as it was, the sore hath not spread in the skin, then the priest shall shut him up seven days a second time. ⁶ And the priest shall look on him again the seventh day, and behold, the sore is become pale and the sore hath not spread in the skin, then the priest shall pronounce him clean; it is a scab; and he shall wash his garments and be clean. ⁷ But if the scab have spread much in the skin, after that he hath been seen by the priest for his cleansing, he shall be seen by the priest again; ⁸ and the priest shall look on him, and behold, the scab hath spread in the skin; then the priest shall pronounce him unclean: it is leprosy. ⁹ When a sore *as* of leprosy is in a man, he shall be brought unto the priest; ¹⁰ and the priest shall look on him, and behold, there is a white rising in the skin, and it hath turned the hair white, and a trace of raw flesh is in the rising: ¹¹ it is an old leprosy

in the skin of his flesh; and the priest shall pronounce him unclean, and he shall not shut him up, for he is unclean. ¹² But if the leprosy break out much in the skin, and the leprosy cover all the skin of *him that hath* the sore, from his head even to his foot, wherever the eyes of the priest look, ¹³ and the priest looketh, and behold, the leprosy covereth all his flesh, he shall pronounce *him* clean *that hath* the sore; it is all turned white; he is clean. ¹⁴ And on the day when raw flesh appeareth in him, he shall be unclean. ¹⁵ And the priest shall look on the raw flesh, and shall pronounce him unclean: the raw flesh is unclean, it is leprosy. ¹⁶ But if the raw flesh change again, and be turned white, he shall come unto the priest; ¹⁷ and the priest shall look on him, and behold, the sore is turned white; then the priest shall pronounce *him* clean *that hath* the sore: he is clean.

¹⁸ And the flesh—when in the skin thereof cometh a boil, and it is healed, ¹⁹ and there is in the place of the boil a white rising, or a white-reddish bright spot, it shall be shewn to the priest; ²⁰ and the priest shall look on it, and behold, it looketh deeper than the skin, and the hair thereof is turned white; then the priest shall pronounce him unclean: it is the sore of leprosy broken out in the boil. ²¹ But if the priest look on it, and behold, there are no white hairs therein, and it is not deeper than the skin, and is pale, the priest shall shut him up seven days; ²² and if it spread much in the skin, then the priest shall pronounce him unclean: it is the sore. ²³ But if the bright spot have remained in its place, *and* have not spread, it is the scar of the boil; and the priest shall pronounce him clean. ²⁴ Or if in the flesh, in the skin thereof, there is a burning inflammation, and the place of the inflammation become a bright spot white-reddish or white, ²⁵ and the priest look on it, and behold, the hair is turned white in the bright spot, and it looketh deeper than the skin, it is a leprosy which is broken out in the inflammation; and the priest shall pronounce him unclean: it is the sore of leprosy. ²⁶ But if the priest look on it, and behold, there is no white hair in the bright spot, and it is no deeper than the skin, and is pale, the priest shall shut him up seven days. ²⁷ And the priest shall look on him the seventh day, and if it have spread much in the skin, the priest shall pronounce him unclean: it is the sore of leprosy. ²⁸ But if the bright spot have remained in its place, *and* not spread in the skin, and is pale, it is the rising of the inflammation; and the priest shall pronounce him clean; for it is the scar of the inflammation. ²⁹ And if a man or a woman have a sore on the head or on the beard, ³⁰ and the priest look on the sore, and behold, it looketh deeper than the skin, and there is in it yellow thin hair, then the priest shall pronounce him unclean; it is a scall, the leprosy of the head or the beard. ³¹ And if the priest look on the sore of the scall, and behold, it is not in sight deeper than the skin, and there is no black hair in it, the priest shall shut up *him that hath* the sore of the scall seven days. ³² And when the priest looketh on the sore on the seventh day, and behold, the scall hath not spread, and there is in it no yellow hair, and the scall doth not look deeper than the skin, ³³ *he that hath the sore* shall shave himself; but the scall shall he not shave; and the priest shall shut up *him that hath* the scall seven days a second time. ³⁴ And the priest shall look on the scall on the seventh day, and behold, the scall hath not spread in the skin, nor is in sight deeper than the skin, then the priest shall pronounce him clean; and he shall wash his garments, and be clean. ³⁵ But if the scall have spread much in the skin after his cleansing, ³⁶ and the priest shall look on him, and behold, the scall hath spread in the skin, the priest shall not seek for yellow hair: he is unclean. ³⁷ But if the scall have in his sight remained as it was, and there is black hair grown up therein, the scall is healed: he is clean; and the priest shall pronounce him clean.

³⁸ And if a man or a woman have in the skin of their flesh bright spots, white bright spots, ³⁹ and the priest look, and behold, there are in the skin of their flesh pale white spots, it is an

eruption which is broken out in the skin: he is clean. ⁴⁰ And if a man's hair have fallen off his head, he is bald: he is clean; ⁴¹ and if he have the hair fallen off from the part of the head towards his face, he is forehead-bald: he is clean. ⁴² And if there be in the bald head, or bald forehead, a white-reddish sore, it is a leprosy which hath broken out in his bald head, or his bald forehead. ⁴³ And the priest shall look on it, and behold, the rising of the sore is white-reddish in his bald head, or in his bald forehead, like the appearance of the leprosy in the skin of the flesh; ⁴⁴ he is a leprous man, he is unclean; the priest shall pronounce him utterly unclean; his sore is in his head. ⁴⁵ And as to the leper in whom the sore is, —his garments shall be rent, and his head shall be uncovered, and he shall put a covering on his beard, and shall cry, Unclean, unclean! ⁴⁶ All the days that the sore shall be in him he shall be unclean: he is unclean; he shall dwell apart; outside the camp shall his dwelling be.

⁴⁷ And if a sore of leprosy is in a garment, in a woollen garment, or a linen garment, ⁴⁸ either in the warp or in the woof of linen or of wool, or in a skin, or in anything made of skin, ⁴⁹ and the sore is greenish or reddish in the garment, or in the skin, or in the warp, or in the woof, or in anything of skin, it is the sore of leprosy, and shall be shewn unto the priest. ⁵⁰ And the priest shall look on the sore, and shall shut up *that which hath* the sore seven days. ⁵¹ And he shall see the sore on the seventh day: if the sore have spread in the garment, either in the warp or in the woof, or in a skin, in any work that may be made of skin, the sore is a corroding leprosy: it is unclean. ⁵² And they shall burn the garment, or the warp or the woof, of wool or of linen, or anything of skin, wherein the sore is; for it is a corroding leprosy: it shall be burned with fire. ⁵³ But if the priest look, and behold, the sore hath not spread in the garment, or in the warp, or in the woof, or in anything of skin, ⁵⁴ then the priest shall command that they wash the thing wherein the sore is, and he shall shut it up seven days a second time. ⁵⁵ And the priest shall look on the sore after the washing, and behold, if the sore have not changed its appearance, and the sore have not spread, it is unclean: thou shalt burn it with fire: it is a fretting sore on what is threadbare or where the nap is gone. ⁵⁶ But if the priest look, and behold, the sore hath become pale after the washing of it, then he shall rend it from the garment, or from the skin, or from the warp, or from the woof. ⁵⁷ And if it appear still in the garment, or in the warp, or in the woof, or in anything of skin, it is a *leprosy* breaking out: thou shalt burn with fire that wherein the sore is. ⁵⁸ But the garment, or the warp, or the woof, or whatever thing of skin which thou hast washed, and the sore departeth from them, it shall be washed a second time, and it is clean. ⁵⁹ This is the law of the sore of leprosy in a garment of wool or linen, or in the warp, or in the woof, or in anything of skin, to cleanse it, or to pronounce it unclean.

13:2 Leprosy speaks of sin as (1) in the blood; (2) becoming overt in loathsome ways; (3) incurable by human means. The anti-type as applied to the people of God is “sin,” demanding self-judgment (1 Cor. 11:31); and “sins,” demanding confession and cleansing (1 John 1:9).

13:3 Some have found in the regulations of this chapter concerning an inquest by the priests of a case of leprosy, elaborate provisions for the exercise of discipline in the local church. No little self-righteousness and cruelty have come in thereby. The *explicit* instructions of the N.T. are the alone and sufficient rule of discipline.

Chapter 14

¹ And Jehovah spoke to Moses, saying, ² This shall be the law of the leper in the day of his cleansing: he shall be brought unto the priest, ³ and the priest shall go out of the camp; and when the priest looketh, and behold, the sore of leprosy is healed in the leper, ⁴ then shall the priest command to take for him that is to be cleansed two clean living birds, and cedar-wood, and scarlet, and hyssop. ⁵ And the priest shall command that one bird be killed in an earthen vessel over running water: ⁶ as to the living bird—he shall take it, and the cedar-wood, and the scarlet, and the hyssop, and 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 garments, and shave all his hair, and bathe in water, and he shall be clean; and afterwards shall he come into the camp, and shall abide outside his tent seven days. ⁹ And it shall come to pass on the seventh day, that he shall shave all his hair, his head, and his beard, and his eyebrows, even all his hair shall he shave, and he shall wash his garments, and shall bathe his flesh in water, and he is clean.

¹⁰ And on the eighth day he shall take two he-lambs without blemish, and one yearling ewe-lamb without blemish, and three tenth parts of fine flour mingled with oil, for an oblation, and one log of oil. ¹¹ And the priest that cleanseth *him* shall present the man that is to be cleansed and those things before Jehovah, at the entrance of the tent of meeting. ¹² And the priest shall take one he-lamb, and present it for a trespass-offering, and the log of oil, and wave them as a wave-offering before Jehovah. ¹³ And he shall slaughter the he-lamb at the place where the sin-offering and the burnt-offering are slaughtered, in a holy place; for as the sin-offering, so the trespass-offering is the priest's: it is most holy. ¹⁴ And the priest shall take of the blood of the trespass-offering, and the priest shall put it on the tip of the right ear of him that is to be cleansed, and on the thumb of his right hand, and on the great toe of his right foot. ¹⁵ And the priest shall take of the log of oil, and pour it into his, the priest's, 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 Jehovah. ¹⁷ And of the rest of the oil that is in his hand shall the priest put on the tip of the right ear of him that is to be cleansed, and on the thumb of his right hand, and on the great toe of his right foot, upon the blood of the trespass-offering. ¹⁸ And the remainder of the oil that is in the priest's hand he shall put upon the head of him that is to be cleansed, and the priest shall make atonement for him before Jehovah. ¹⁹ And the priest shall offer the sin-offering, and make atonement for him that is to be cleansed from his uncleanness; and afterwards shall he slaughter the burnt-offering. ²⁰ And the priest shall offer the burnt-offering and the oblation upon the altar; and the priest shall make atonement for him, and he shall be clean.

²¹ But if he be poor, and his hand be not able to get it, then he shall take one lamb for a trespass-offering, for a wave-offering, to make atonement for him; and one tenth part of fine flour mingled with oil for an oblation; and a log of oil, ²² and two turtle-doves, or two young pigeons, as his hand may be able to get: the one shall be a sin-offering, and the other a burnt-offering. ²³ And he shall bring them on the eighth day of his cleansing unto the priest, unto the entrance of the tent of meeting, before Jehovah. ²⁴ And the priest shall take the he-lamb of the trespass-offering, and the log of oil, and the priest shall wave them as a wave-offering before Jehovah. ²⁵ And he shall slaughter the he-lamb of the trespass-offering; and the priest shall

take 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 on the great toe of his right foot.

²⁶ And the priest shall pour of the oil into *his*, the priest's, left hand, ²⁷ and the priest shall sprinkle with his right finger of the oil that is in his left hand seven times before Jehovah.

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 on the great toe of his right foot, upon the place of the blood of the trespass-offering. ²⁹ And the remainder 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 atonement for him before Jehovah. ³⁰ And he shall offer one of the turtle-doves, or of the young pigeons, of what his hand was able to get; ³¹ of what his hand was able to get shall the one be a sin-offering, and the other a burnt-offering, with the oblation; and the priest shall make atonement for him that is to be cleansed before Jehovah. ³² This is the law for him in whom is the sore of leprosy, whose hand cannot get what is *regularly prescribed* in his cleansing.

³³ And Jehovah spoke to Moses and to Aaron, saying, ³⁴ When ye come into the land of Canaan, which I give to you for a possession, and I put a leprous plague in a house of the land of your possession, ³⁵ then he whose house it is shall come and tell the priest, saying, It seemeth to me like a plague in the house; ³⁶ and 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 afterwards the priest shall go in to see the house. ³⁷ And when he looketh on the plague, and behold, the plague is in the walls of the house, greenish or reddish hollows, and their look is deeper than the surface of the wall, ³⁸ then the priest shall go out of the house to the entrance of the house, and shut up the house seven days. ³⁹ And the priest shall come again the seventh day, and when he looketh, and behold, the plague hath 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 out of the city, in an unclean place. ⁴¹ And he shall cause the house to be scraped within round about, and they shall pour out the mortar that they have scraped off, out of the city in an unclean place. ⁴² And they shall take other stones, and put them in the place of those stones; and they shall take other mortar, and shall plaster the house. ⁴³ And if the plague come again, and break out in the house, after 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 when he looketh, and behold, the plague hath spread in the house, it is a corroding leprosy in the house: it is unclean. ⁴⁵ And they shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house, and shall carry them forth out of the city to an unclean place. ⁴⁶ And he that goeth into the house as long as it is shut up shall be unclean until the even. ⁴⁷ And he that sleepeth in the house shall wash his garments, and he that eateth in the house shall wash his garments. ⁴⁸ But if the priest shall come in and look, and behold, the plague hath not spread in the house, after the house hath been plastered, the priest shall pronounce the house clean; for the plague is healed. ⁴⁹ And he shall take, to purge the house from the defilement, two birds, and cedar-wood, and scarlet, and hyssop; ⁵⁰ and he shall kill one bird in an earthen vessel over running water; ⁵¹ and he shall take the cedar-wood and the hyssop and the scarlet, and the living bird, and dip them in the blood of the bird that was killed, and in the running water, and sprinkle the house seven times; ⁵² and he shall purge the house from the defilement with the blood of the bird, and with the running water, and with the living bird, and with the cedar-wood, and with the hyssop, and with the scarlet; ⁵³ and he shall let the living bird loose out of the city into the open field; and he shall make atonement for the house, and it is clean.

⁵⁴ This is the law for every sore of leprosy, and for the scall, ⁵⁵ and for the leprosy of garments, and of houses, ⁵⁶ and for the rising, and for the scab, and for the bright spot, ⁵⁷ to teach when there is uncleanness, and when it is purified: this is the law of leprosy.

14:3 As a type of Gospel salvation the points are: (1) The leper does nothing (Rom. 4:4, 5); (2) the priest seeks the leper, not the leper the priest (Lk. 19:10); (3) “without shedding of blood is no remission” (Heb. 9:22); (4) “and if Christ be not raised, your faith is vain” (1 Cor. 15:17).

14:4 The bird slain, and the live bird, dipped in blood and released, present the two aspects of salvation in Rom. 4:25; “delivered for our offences, and raised again for our justification.”

14:5 The earthen vessel typifies the humanity of Christ, as the running water typifies the Holy Spirit as the “‘Spirit of life” (Rom. 8:2): “put to death in the flesh, but quickened by the Spirit” (1 Pet. 3:18).

Chapter 15

¹ And Jehovah spoke to Moses and to Aaron, saying, ² Speak unto the children of Israel, and say unto them, If any man have a flux from his flesh, because of his flux he is unclean. ³ And this shall be his uncleanness in his flux: whether his flesh run with his flux, or his flesh be closed from his flux, it is his uncleanness. ⁴ Every bed whereon he lieth that hath the flux shall be unclean; and every object on which he sitteth shall be unclean. ⁵ And whoever toucheth his bed shall wash his garments, and bathe in water, and be unclean until the even. ⁶ And he that sitteth on any object whereon he sat that hath the flux shall wash his garments, and bathe in water, and be unclean until the even. ⁷ And he that toucheth the flesh of him that hath the flux shall wash his garments, and bathe in water, and be unclean until the even. ⁸ And if he that hath the flux spit upon him that is clean, then he shall wash his garments, and bathe in water, and be unclean until the even. ⁹ And what carriage soever he rideth upon that hath the flux shall be unclean. ¹⁰ And whoever toucheth anything that was under him shall be unclean until the even; and he that carrieth them shall wash his garments, and bathe in water, and be unclean until the even. ¹¹ And whomsoever he toucheth who hath the flux and hath not rinsed his hands in water—he shall wash his garments, and bathe in water, and be unclean until the even. ¹² And the vessel of earth that he toucheth who hath the flux shall be broken; and every vessel of wood shall be rinsed in water. ¹³ And when he that hath a flux is clean of his flux, then he shall count seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and he shall be clean. ¹⁴ And on the eighth day he shall take two turtle-doves, or two young pigeons, and come before Jehovah unto the entrance of the tent of meeting, and give them unto the priest. ¹⁵ And the priest shall offer them, one as a sin-offering, and one as a burnt-offering; and the priest shall make atonement for him before Jehovah for his flux. ¹⁶ And if any man’s seed of copulation pass from him, then he shall bathe his whole flesh in water, and be unclean until the even. ¹⁷ And every garment, and every skin, whereon the seed of copulation shall be, shall be washed with water, and be unclean until the even. ¹⁸ And a woman with whom a man lieth with seed of copulation—they shall bathe in water, and be unclean until the even.

¹⁹ And if a woman have a flux, and her flux in her flesh be blood, she shall be seven days in her separation, and whoever toucheth her shall be unclean until the even. ²⁰ And everything that she lieth upon in her separation shall be unclean; and everything that she sitteth upon shall be unclean. ²¹ And whoever toucheth her bed shall wash his garments, and bathe in water, and

be unclean until the even. ²² And whoever toucheth any object that she sat upon shall wash his garments, and bathe in water, and be unclean until the even. ²³ And if it be on the bed, or on anything whereon she sitteth, when he toucheth it, he shall be unclean until the even. ²⁴ And if a man lie with her at all, and the uncleanness of her separation come upon him, he shall be unclean seven days; and every bed whereon he lieth shall be unclean. ²⁵ And if a woman have her flux of blood many days out of the time of her separation, or if she have the flux beyond the time of her separation, all the days of the flux of her uncleanness shall she be as *in* the days of her separation: she is unclean. ²⁶ Every bed whereon she lieth all the days of her flux shall be unto her as the bed of her separation; and every object on which she sitteth shall be unclean, according to the uncleanness of her separation. ²⁷ And whoever toucheth them shall be unclean, and shall wash his clothes, and bathe in water, and be unclean until the even. ²⁸ And if she be cleansed of her flux then she shall count seven days, and after that she shall be clean. ²⁹ And on the eighth day she shall take two turtle-doves, or two young pigeons, and bring them unto the priest, unto the entrance of the tent of meeting. ³⁰ And the priest shall offer the one as a sin-offering, and the other as a burnt-offering; and the priest shall make atonement for her before Jehovah for the flux of her uncleanness. ³¹ And ye shall separate the children of Israel from their uncleanness, that they die not in their uncleanness, when they defile my tabernacle that is in their midst. ³² This is the law for him that hath a flux, and for the one whose seed of copulation goeth from him, and who is defiled therewith: ³³ and for a woman who is sick in her separation, and for him that hath his flux; for the man and for the woman, and for him that lieth with her that is unclean.

Chapter 16

¹ And Jehovah spoke to Moses after the death of the two sons of Aaron, when they came near before Jehovah and died; ² and Jehovah said to Moses, Speak unto Aaron thy brother, that he come not at all times into the sanctuary inside the veil 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 In this manner shall Aaron come into the sanctuary: with a young bullock for a sin-offering, and a ram for a burnt-offering. ⁴ A holy linen vest shall he put on, and linen trousers shall be upon his flesh, and he shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments; and he shall bathe his flesh in water, and put them on.

⁵ And of the assembly of the children of Israel shall he take two bucks of the goats for a sin-offering, and one ram for a burnt-offering. ⁶ And Aaron shall present the bullock of the sin-offering, which is for himself, and make atonement for himself, and for his house. ⁷ And he shall take the two goats, and set them before Jehovah, before the entrance of the tent of meeting. ⁸ And Aaron shall cast lots upon the two goats: one lot for Jehovah, and the other lot for Azazel. ⁹ And Aaron shall present the goat upon which the lot fell for Jehovah, and offer it *as* a sin-offering. ¹⁰ And the goat upon which the lot fell for Azazel shall be set alive before Jehovah, to make atonement with it, to send it away as Azazel into the wilderness. ¹¹ And Aaron shall present the bullock of the sin-offering, which is for himself, and shall make atonement for himself and for his house, and shall slaughter the bullock of the sin-offering which is for himself. ¹² And he shall take the censer full of burning coals of fire from off the altar before Jehovah, and both his hands full of fragrant incense beaten small, and bring it inside the veil. ¹³ And he shall put the incense upon the fire before Jehovah, that the cloud of

the incense may cover the mercy-seat which is upon the testimony, that he die not. ¹⁴ And he shall take of the blood of the bullock, and sprinkle with his finger upon the front of the mercy-seat eastward; and before the mercy-seat shall he sprinkle of the blood seven times with his finger.

¹⁵ And he shall slaughter the goat of the sin-offering, which is for the people, and bring its blood inside the veil, and do with its blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat; ¹⁶ and he shall make atonement for the sanctuary, *to cleanse it* from the uncleanness of the children of Israel, and from their transgressions in all their sins; and so shall he do for the tent of meeting which dwelleth among them in the midst of their uncleanness. ¹⁷ And there shall be no man in the tent of meeting when he goeth in to make atonement in the sanctuary until he come out; and he shall make atonement for himself, and for his house, and for the whole congregation of Israel. ¹⁸ And he shall go out unto the altar which is before Jehovah, and make atonement for it; and shall take of the blood of the bullock, and of the goat, and put it upon the horns of the altar round about; ¹⁹ and he shall sprinkle upon it of the blood with his finger seven times, and cleanse it, and hallow it from the uncleannesses of the children of Israel.

²⁰ And when he hath ended making atonement for the sanctuary, and the tent of meeting, and the altar, he shall present the living goat; ²¹ and Aaron shall lay both his hands on the head of the living goat, and confess over it all the iniquities of the children of Israel, and all their transgressions in all their sins, and he shall put them on the head of the goat, and shall send him away to the wilderness by the hand of a man standing ready; ²² that the goat may bear upon him all their iniquities to a land apart *from men*; and he shall send away the goat into the wilderness. ²³ And Aaron shall go into the tent of meeting, and shall put off the linen garments, which he put on when he went into the sanctuary, and shall leave them there; ²⁴ and he shall bathe his flesh with water in a holy place, and put on his garments, and go forth, and offer his burnt-offering, and the burnt-offering of the people, and make atonement for himself, and for the people. ²⁵ And the fat of the sin-offering shall he burn upon the altar. ²⁶ And he that letteth go the goat for Azazel shall wash his clothes, and bathe his flesh in water; and afterwards he may come into the camp. ²⁷ And the bullock of the sin-offering, and the goat of the sin-offering whose blood was brought in to make atonement in the sanctuary, shall one carry forth outside the camp; and they shall burn with 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 afterwards he may come into the camp.

²⁹ And this shall be an everlasting statute unto you. In the seventh month, on the tenth of the month, ye shall afflict your souls, and do no work at all, the home-born, and the stranger that sojourneth among you; ³⁰ for on that day shall atonement be made for you, to cleanse you: from all your sins shall ye be clean before Jehovah. ³¹ A sabbath of rest shall it be unto you, and ye shall afflict your souls: *it is* an everlasting statute. ³² And the priest who hath been anointed, and who hath been consecrated, to exercise the priesthood in his father's stead, shall make atonement; and he shall put on the linen garments, the holy garments. ³³ And he shall make atonement for the holy sanctuary; and for the tent of meeting, and for the altar shall he make atonement; and for the priests, and for the whole people of the congregation shall he make atonement. ³⁴ And this shall be an everlasting statute unto you, to make atonement for the children of Israel *to cleanse them* from all their sins once a year. And he did as Jehovah had commanded Moses.

16:5 The two goats. The offering of the high priest for himself has no anti-type in Christ (Heb. 7:26, 27). The *typical* interest centres upon the two goats and the high priest. Typically (1) all is done by the high priest (Heb. 1:3, “by Himself”), the people only bring the sacrifice (Mt. 26:47; 27:24, 25). (2) The goat slain (Jehovah’s lot) is that aspect of Christ’s death which vindicates the holiness and righteousness of God as expressed in the law (Rom. 3:24–26), and is *expiatory*. (3) The living goat typifies that aspect of Christ’s work which puts *away* our sins from before God (Heb. 9:26; Rom. 8:33, 34). (4) The high priest entering the holiest, typifies Christ entering “heaven itself” with “His own blood” for us (Heb. 9:11, 12). His blood makes that to be a “throne of grace,” and “mercy seat,” which else must have been a throne of judgment. (5) For us, the priests of the New Covenant, there is what Israel never had, a rent veil (Mt. 27:51; Heb. 10:19, 20). So that, for worship and blessing, we enter, in virtue of His blood, where He is, into the holiest (Heb. 4:14–16; 10:19–22).

The atonement of Christ, as interpreted by the O.T. sacrificial types, has these necessary elements: (1) It is substitutionary—the offering takes the offerer’s place in death. (2) The law is not evaded but honored—every sacrificial death was an execution of the sentence of the law. (3) The sinlessness of Him who bore our sins is expressed in every animal sacrifice—it must be without blemish. (4) The *effect* of the atoning work of Christ is typified (*a*) in the promises, “it shall be forgiven him”; and (*b*) in the peace-offering, the expression of fellowship—the highest privilege of the saint. See Ex. 29:33, *note*.

16:6 Atonement. The biblical use and meaning of the word must be sharply distinguished from its use in theology. In theology it is a term which covers the whole sacrificial and redemptive work of Christ. In the O.T. atonement is the English word used to translate the Hebrew words which mean “cover,” “coverings,” or “to cover.” Atonement (at-one-ment) is, therefore, not a translation of the Hebrew, but a purely theologic concept. The Levitical offerings “covered” the sins of Israel until, and in anticipation of the Cross, but did not “take away” (Heb. 10:4) those sins. These were the “sins done aforetime” (“covered” meantime by the Levitical sacrifices), which God “passed over” (Rom. 3:25)—for which “passing over” God’s righteousness was never vindicated until, in the Cross, Jesus Christ was “set forth a propitiation.” See “Propitiation,” Rom. 3:25, *note*. It was the Cross, not the Levitical sacrifices which made “at-one-ment.” The O.T. sacrifices enabled God to go on with a guilty people because they typified the Cross. To the *offerer* they were the confession of his desert of death, and the expression of his faith; to God they were the “shadows” (Heb. 10:1) of which Christ was the reality.

16:18 Dispensationally, for Israel, this is yet future; the High Priest is still in the holiest. When He comes out to His ancient people they will be converted and restored (Rom. 11:23–27; Zech. 12:10, 12; 13:1; Rev. 1:7). Meantime, believers of this dispensation as priests (1 Pet. 2:9) enter into the holiest where He is (Heb. 10:19–22).

Chapter 17

¹ And Jehovah spoke to 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 Jehovah hath commanded, saying, ³ Every one of the house of Israel that slaughtereth an ox, or sheep, or goat, in the camp, or that slaughtereth it out of the camp, ⁴ and doth not bring it to the entrance of the tent of meeting to present it as an offering to Jehovah, before the tabernacle of Jehovah, blood shall be reckoned 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 bring their sacrifices, which they sacrifice in the open field, that they bring them to Jehovah, unto the entrance of the tent of meeting, unto the priest, and sacrifice them as sacrifices of peace-offerings to Jehovah. ⁶ And the priest shall sprinkle the blood upon the altar of Jehovah, at the entrance of the tent of meeting, and burn the fat for a sweet odour to Jehovah. ⁷ And they shall no more sacrifice their sacrifices unto demons, after whom they go a whoring. This shall be an everlasting statute unto them for their

generations. ⁸ And thou shalt say unto them, Every one of the house of Israel, and of the strangers who sojourn among them, that offereth up a burnt-offering or sacrifice, ⁹ and bringeth it not to the entrance of the tent of meeting, to offer it up to Jehovah—that man shall be cut off from his peoples.

¹⁰ And every one of the house of Israel, or of the strangers who sojourn among them, that eateth any manner of blood, —I will set my face against the soul that hath eaten blood, and will cut him off from among his people; ¹¹ for the soul of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls, for it is the blood that maketh atonement for the soul. ¹² Therefore have I said unto the children of Israel, No soul of you shall eat blood, neither shall the stranger who sojourneth among you eat blood. ¹³ And every one of the children of Israel, and of the strangers who sojourn among them, that catcheth in the hunt a beast or fowl that may be eaten, he shall pour out the blood thereof, and cover it with earth; ¹⁴ for as to the life of all flesh, its blood is the life in it; and I have said unto the children of Israel, Of the blood of no manner of flesh shall ye eat, for the life of all flesh is its blood: whoever eateth it shall be cut off. ¹⁵ And every soul that eateth of a dead carcase, or of that which was torn, be it one home-born, or a stranger, he shall wash his clothes, and bathe in water, and be unclean until the even: then he shall be clean. ¹⁶ And if he wash them not nor bathe his flesh, then he shall bear his iniquity.

17:11 (1) The value of the “life” is the measure of the value of the “blood.” This gives the blood of Christ its inconceivable value. When it was shed the sinless God-man gave His life. “It is not possible that the blood of bulls and of goats could take away sins” (Heb. 10:4). (2) It is not the blood in the veins of the sacrifice, but the blood *upon the altar* which is efficacious. The Scripture knows nothing of salvation by the imitation or influence of Christ’s life, but only by that life yielded up on the cross.

The meaning of all sacrifice is here explained. Every offering was an execution of the sentence of the law upon a substitute for the offender, and every such offering pointed forward to that substitutional death of Christ which alone vindicated the righteousness of God in passing over the sins of those who offered the typical sacrifices (Rom. 3:24, 25; Ex. 29:36, *refs.*).

Chapter 18

¹ And Jehovah spoke to Moses, saying, ² Speak unto the children of Israel, and say unto them, I am Jehovah your God. ³ After the doings of the land of Egypt, wherein ye dwelt, shall ye not do; and after the doings of the land of Canaan, whither I bring you, shall ye not do; neither shall ye walk in their customs. ⁴ Mine ordinances shall ye do and my statutes shall ye observe to walk therein: I am Jehovah your God. ⁵ And ye shall observe my statutes and my judgments, by which the man that doeth them shall live: I am Jehovah.

⁶ No one shall approach to any that is his near relation, to uncover his nakedness: I am Jehovah. ⁷ The nakedness of thy father, and the nakedness of thy mother, shalt thou not uncover: she is thy mother: thou shalt not uncover her nakedness. ⁸ The nakedness of thy father’s wife shalt thou not uncover: it is thy father’s nakedness. ⁹ The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, born at home, or born abroad—their nakedness shalt thou not uncover. ¹⁰ The nakedness of thy son’s daughter, or of thy daughter’s daughter—their nakedness shalt thou not uncover; for theirs is thy 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. ¹² The nakedness of thy father’s sister shalt thou not uncover: she

is thy father's near relation. ¹³ The nakedness of thy mother's sister shalt thou not uncover; for she is thy mother's near relation. ¹⁴ The nakedness of thy father's brother shalt thou not uncover; thou shalt not approach his wife: she is thine aunt. ¹⁵ The nakedness of thy daughter-in-law shalt thou not uncover: she is thy son's wife; thou shalt not uncover her nakedness. ¹⁶ The nakedness of thy brother's wife shalt thou not uncover: it is thy brother's nakedness. ¹⁷ The nakedness of a woman and her daughter shalt thou not uncover; thou shalt not take her son's daughter, nor her daughter's daughter, to uncover her nakedness: they are her near relations: it is wickedness. ¹⁸ And thou shalt not take a wife to her sister, to vex her, to uncover her nakedness beside her, during her life.

¹⁹ And thou shalt not approach a woman in the separation of her uncleanness to uncover her nakedness. ²⁰ And thou shalt not lie carnally with thy neighbour's wife, to become unclean with her. ²¹ And thou shalt not give of thy seed to let them pass through *the fire* to Molech, neither shalt thou profane the name of thy God: I am Jehovah. ²² And thou shalt not lie with mankind as one lieth with a woman: it is an abomination. ²³ And thou shalt lie with no beast to become unclean therewith; and a woman shall not stand before a beast to lie down with it: it is confusion. ²⁴ Make not yourselves unclean in any of these things; for in all these have the nations which I am casting out before you made themselves unclean. ²⁵ And the land hath become unclean; and I visit the iniquity thereof upon it, and the land vomiteth out its inhabitants. ²⁶ But ye shall observe my statutes and my judgments, and shall not commit any of all these abominations: the home-born, and the stranger that sojourneth among you; ²⁷ (for all these abominations have the men of the land done, who were before you, and the land hath been made unclean); ²⁸ that the land vomit you not out, when ye make it unclean, as it vomited out the nation that was before you. ²⁹ For whoever committeth any of these abominations, ...the souls that commit them shall be cut off from among their people. ³⁰ And ye shall observe my charge, that ye commit not *any* of the abominable customs which were committed before you; and ye shall not make yourselves unclean therein: I am Jehovah your God.

Chapter 19

¹ And Jehovah spoke to Moses, saying, ² Speak unto all the assembly of the children of Israel, and say unto them, Holy shall ye be, for I Jehovah your God am holy. ³ Ye shall reverence every man his mother, and his father, and my sabbaths shall ye keep: I am Jehovah your God. ⁴ Ye shall not turn unto idols, and ye shall not make to yourselves molten gods: I am Jehovah your God. ⁵ And if ye sacrifice a sacrifice of peace-offering to Jehovah, ye shall sacrifice it for your acceptance. ⁶ On the day when ye sacrifice it shall it be eaten, and on the morrow; and that which remaineth until the third day shall be burned with fire. ⁷ And if it be eaten at all on the third day, it is an unclean thing: it shall not be accepted. ⁸ And he that eateth it shall bear his iniquity; for he hath profaned the hallowed thing of Jehovah; and that soul shall be cut off from among his peoples. ⁹ And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, and the gleanings of thy harvest thou shalt not gather. ¹⁰ And thy vineyard shalt thou not glean, neither shalt thou gather what hath been left of thy vineyard; thou shalt leave them for the poor and the stranger: I am Jehovah your God.

¹¹ Ye shall not steal, and ye shall not deal falsely, and ye shall not lie one to another. ¹² And ye shall not swear by my name falsely, and profane the name of thy God: I am Jehovah. ¹³ Thou shalt not oppress thy neighbour, neither rob him. The wages of the hired servant shall not abide

with thee all night until the morning. ¹⁴ Thou shalt not revile a deaf person, and thou shalt not put a stumbling-block before a blind one; but thou shalt fear thy God: I am Jehovah. ¹⁵ Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the lowly, nor honour the person of the great; in righteousness shalt thou judge thy neighbour. ¹⁶ Thou shalt not go about as a talebearer among thy people; thou shalt not stand up against the life of thy neighbour: I am Jehovah. ¹⁷ Thou shalt not hate thy brother in thy heart; thou shalt earnestly rebuke thy neighbour, lest thou bear sin on account of him. ¹⁸ Thou shalt not avenge thyself, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am Jehovah.

¹⁹ My statutes shall ye observe. Thou shalt not let thy cattle gender with another sort; thou shalt not sow thy field with seed of two sorts; and a garment woven of two materials shall not come upon thee. ²⁰ And if a man lie with a woman for copulation, and she is a bondwoman betrothed to a husband, but not at all ransomed, nor hath freedom been given to her, there shall be a chastisement: they shall not be put to death, for she was not free. ²¹ And he shall bring his trespass-offering to Jehovah, unto the entrance of the tent of meeting, a ram for a trespass-offering. ²² And the priest shall make atonement for him with the ram of the trespass-offering before Jehovah for his sin which he hath done; and the sin which he hath done shall be forgiven him. ²³ And when ye come into the land and plant all manner of trees for food, then ye shall count its fruit as uncircumcised, three years shall it be uncircumcised unto you: it shall not be eaten of; ²⁴ and in the fourth year all the fruit thereof shall be holy for praise to Jehovah; ²⁵ and in the fifth year shall ye eat the fruit thereof, that it may increase unto you the produce thereof: I am Jehovah your God. ²⁶ Ye shall eat nothing with the blood. —Ye shall not practise enchantment, nor use auguries. ²⁷ —Ye shall not shave the corners of your head round, neither shalt thou mutilate the corners of thy beard. ²⁸ And cuttings for a dead person shall ye not make in your flesh, nor put any tattoo writing upon you: I am Jehovah. ²⁹ —Do not profane thy daughter, to give her up to whoredom; lest the land practise whoredom, and the land become full of infamy.

³⁰ —My sabbaths shall ye keep, and my sanctuary shall ye reverence: I am Jehovah. ³¹ —Turn not unto necromancers and unto soothsayers; seek not after them to make yourselves unclean: I am Jehovah your God. ³² Before the hoary head thou shalt rise up, and shalt honour the face of an old man; and thou shalt fear thy God: I am Jehovah. ³³ And if a stranger sojourn with thee in your land, ye shall not molest him. ³⁴ As one born among you shall the stranger who sojourneth with you be unto you; and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am Jehovah your God. ³⁵ Ye shall do no unrighteousness in judgment, in measure of length, in weight, and in measure of capacity: ³⁶ just balances, just weights, a just ephah, and a just hin shall ye have: I am Jehovah your God, who brought you out of the land of Egypt. ³⁷ And ye shall observe all my statutes, and all mine ordinances, and do them: I am Jehovah.

Chapter 20

¹ And Jehovah spoke to Moses, saying, ² Thou shalt say also to the children of Israel, Every one of the children of Israel, or of the strangers who sojourn in Israel, that giveth of his seed unto Molech, shall certainly be put to death: the people of the land shall stone him with stones. ³ And I 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, so as to make my sanctuary unclean, and to profane my holy name. ⁴ And if the people of the land do any ways hide their eyes from that man, when he giveth of his seed unto Molech, that they kill him not, ⁵ then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people. ⁶ —And the soul that turneth unto necromancers and unto soothsayers, to go a whoring after them, I will set my face against that soul, and will cut him off from among his people. ⁷ Hallow yourselves therefore, and be holy; for I am Jehovah your God. ⁸ And ye shall observe my statutes, and do them: I am Jehovah who hallow you. ⁹ Whatever man revileth his father and his mother shall certainly be put to death: he hath reviled his father and his mother; his blood is upon him.

¹⁰ And a man that committeth adultery with a man's wife, who committeth adultery with his neighbour's wife, —the adulterer and the adulteress shall certainly be put to death. ¹¹ And a man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall certainly be put to death; their blood is upon them. ¹² And if a man lie with his daughter-in-law, both of them shall certainly be put to death: they have wrought confusion; their blood is upon them. ¹³ And if a man lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall certainly be put to death; their blood is upon them. ¹⁴ And if a man take a wife and her mother, it is infamy: they shall burn him and them with fire, that there be no infamy among you. ¹⁵ And if a man lie with a beast for copulation, he shall certainly be put to death; and ye shall kill the beast. ¹⁶ And if a woman approach unto any beast to gender therewith, thou shalt kill the woman and the beast: they shall certainly be put to death; their blood is upon them. ¹⁷ And if a man take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness, that is a disgrace; and they shall be cut off before the eyes of the children 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 in her infirmity, and uncover her nakedness, her flux doth he lay bare, and she hath uncovered the fountain of her blood; and both of them shall be cut off from among their people. ¹⁹ And the nakedness of thy mother's sister, and of thy father's sister shalt thou not uncover; for he hath laid naked his near relation: they shall bear their iniquity. ²⁰ And if a man lie with his aunt, he hath uncovered his uncle's nakedness: their sin shall they bear: they shall die childless. ²¹ And if a man take his brother's wife, it is an unclean thing: he hath uncovered his brother's nakedness: they shall be childless.

²² And ye shall observe all my statutes, and all mine ordinances, and do them, that the land whither I bring you to dwell therein vomit you not out. ²³ And ye shall not walk in the customs of the nation which I am casting out before you; for all these things have they done, and they became an abomination to me. ²⁴ And I have said unto you, Ye shall possess their land, and I will give it unto you for a possession; a land flowing with milk and honey: I am Jehovah your God, who have separated you from the peoples. ²⁵ And ye shall make a separation between the clean beast and the unclean, and between the unclean fowl and the clean, and ye shall not make yourselves an abomination by beast, or by fowl, or by anything that creepeth on the ground which I have separated for you, declaring *it* as unclean. ²⁶ And ye shall be holy unto me; for I Jehovah am holy, and have separated you from the peoples to be mine. ²⁷ And if there be a man or a woman in whom is a spirit of Python or of divination, they shall certainly be put to death: they shall stone them with stones; their blood is upon them.

Chapter 21

¹ And Jehovah said to Moses, Speak unto the priests, the sons of Aaron, and say unto them, There shall none make himself unclean for a dead person among his peoples, ² except for his immediate relation, who is near unto him—for his mother, and for his father, and for his son, and for his daughter, and for his brother; ³ and for his sister, a virgin, that is near unto him, who hath had no husband, for her may he make himself unclean. ⁴ He shall not make himself unclean *who is* a chief among his peoples, to profane himself. ⁵ They shall not make any baldness upon their head, neither shall they shave off the corners of their beard, nor make any cuttings in their flesh. ⁶ They shall be holy unto their God, and not profane the name of their God; for they present Jehovah's offerings by fire, the bread of their God; therefore shall they be holy. ⁷ They shall not take as wife a whore, or a dishonoured woman; neither shall they take a woman put away from her husband; for he is holy unto his God. ⁸ And thou shalt hallow him; for the bread of thy God doth he present: he shall be holy unto thee; for I, Jehovah, who hallow you am holy. ⁹ And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burned with fire.

¹⁰ And the high priest among his brethren, on whose head the anointing oil was poured, and who is consecrated to put on the garments, shall not uncover his head, nor rend his garments. ¹¹ Neither shall he come near any person dead, nor make himself unclean for his father and for his mother; ¹² neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the consecration of the anointing oil of his God is upon him: I am Jehovah. ¹³ And he shall take a wife in her virginity. ¹⁴ A widow, or a divorced woman, or a dishonoured one, a harlot, these shall he not take; but he shall take as wife a virgin from among his peoples. ¹⁵ And he shall not profane his seed among his peoples; for I am Jehovah who do hallow him.

¹⁶ And Jehovah spoke to Moses, saying, ¹⁷ Speak unto Aaron, saying, Any of thy seed throughout their generations that hath any defect, shall not approach to present the bread of his God; ¹⁸ for whatever man hath a defect, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or one limb longer than the other, ¹⁹ or a man that is broken-footed, or broken-handed, ²⁰ or hump-backed, or withered, or that hath a spot in his eye, or hath the itch, or scabs, or his testicles broken. ²¹ No man of the seed of Aaron the priest that hath defect shall come near to present Jehovah's offerings by fire: he hath a defect; he shall not come near to present the bread of his God. ²² The bread of his God, of the most holy and of the holy, shall he eat; ²³ only he shall not come in unto the veil, nor shall he draw near unto the altar; for he hath a defect: that he profane not my sanctuaries; for I am Jehovah who do hallow them. ²⁴ And Moses told it to Aaron, and to his sons, and to all the children of Israel.

21:8 Verse 8 illustrates the O.T. holiness or sanctification—a person set apart for the service of God.

Chapter 22

¹ And Jehovah spoke to 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 the things that they hallow unto me: I am Jehovah. ³ Say unto them, Every one

of all your seed, throughout your generations, that approacheth the holy things, which the children of Israel hallow unto Jehovah, having his uncleanness upon him, that soul shall be cut off from before me: I am Jehovah. ⁴ Whatsoever man of the seed of Aaron is a leper, or hath a flux, he shall not eat of the holy things, until he is clean. And he that toucheth any one that is unclean by a dead person, or a man whose seed of copulation hath passed from him; ⁵ or a man that toucheth any crawling thing whereby he becometh unclean, or a man by whom he may become unclean, whatever may be his uncleanness, ⁶ —a person that toucheth any such shall be unclean until even, and shall not eat of the holy things; but he shall bathe his flesh with water, ⁷ and when the sun goeth down, he shall be clean, and may afterwards eat of the holy things; for it is his food. ⁸ Of a dead carcase and what is torn shall he not eat, to make himself unclean therewith: I am Jehovah. ⁹ And they shall keep my charge, lest they bear sin for it, and die by it, if they profane it: I am Jehovah who do hallow them.

¹⁰ And no stranger shall eat the holy thing; the sojourner with the priest, and the hired servant, shall not eat of the holy thing. ¹¹ But if a priest buy any one for money, he may eat of it, and he that is born in his house: they may eat of his food. ¹² And a priest's daughter who is *married* to a stranger may not eat of the heave-offering of the holy things. ¹³ But a priest's daughter that becometh a widow, or is divorced, and hath no seed, and returneth unto her father's house, as in her youth, she may eat of her father's food; but no stranger shall eat thereof. ¹⁴ And if a man eat of a holy thing through inadvertence, then he shall put the fifth part thereof unto it, and shall give it unto the priest with the holy thing. ¹⁵ And they shall not profane the holy things of the children of Israel which they offer unto Jehovah, ¹⁶ and cause them to bear the iniquity of trespass when they eat their holy things; for I am Jehovah who do hallow them.

¹⁷ And Jehovah spoke to Moses, saying, ¹⁸ Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whatever man of the house of Israel, or of the sojourners in Israel, that presenteth his offering for any of his vows, and for any of his voluntary offerings, which they present to Jehovah as a burnt-offering, ¹⁹ it shall be for your acceptance, without blemish, a male of the oxen, of the sheep, and of the goats. ²⁰ Nothing that hath a defect shall ye present; for it shall not be acceptable for you. ²¹ And if any present a sacrifice of peace-offering to Jehovah to accomplish a vow, or a voluntary offering of oxen or small cattle, it shall be without blemish to be accepted: there shall be no defect therein. ²² Blind, or broken, or maimed, or ulcerous, or with itch, or scabbed—ye shall not present these to Jehovah, nor make an offering by fire of them on the altar to Jehovah. ²³ A bullock and a sheep that hath a member too long or too short, that mayest thou offer as a voluntary offering; but as a vow it shall not be accepted. ²⁴ That which is bruised, or crushed, or broken, or cut shall ye not present to Jehovah; neither in your land shall ye do *the like*. ²⁵ Nor from the hand of the stranger shall ye present the bread of your God, of any of these; for their corruption is in them: a defect is in them; they shall not be accepted for you. ²⁶ And Jehovah spoke to Moses, saying, ²⁷ An ox, or a sheep, or a goat, when it is brought forth, shall be seven days under its dam; and from the eighth day and thenceforth it shall be accepted for an offering by fire to Jehovah. ²⁸ A cow, or sheep—it and its young shall ye not slaughter in one day. ²⁹ And when ye sacrifice a sacrifice of thanksgiving to Jehovah, ye shall sacrifice it for your acceptance. ³⁰ On that day shall it be eaten: ye shall leave none of it until morning: I am Jehovah. ³¹ And ye shall observe my commandments and do them: I am Jehovah. ³² And ye shall not profane my holy name; but I will be hallowed among the children of Israel: I am Jehovah who do hallow you, ³³ who brought you out of the land of Egypt, to be your God: I am Jehovah.

Chapter 23

¹ And Jehovah spoke to Moses, saying, ² Speak unto the children of Israel, and say unto them, *Concerning* the set feasts of Jehovah, which ye shall proclaim as holy convocations—these are my set feasts. ³ Six days shall work be done; but on the seventh day is the sabbath of rest, a holy convocation; no manner of work shall ye do: it is the sabbath to Jehovah in all your dwellings.

⁴ These are the set feasts of Jehovah, holy convocations, which ye shall proclaim in their seasons: ⁵ In the first month, on the fourteenth of the month, between the two evenings, is the passover to Jehovah. ⁶ And on the fifteenth day of this month is the feast of unleavened bread to Jehovah; seven days shall ye eat unleavened bread. ⁷ On the first day ye shall have a holy convocation: no manner of servile work shall ye do. ⁸ And ye shall present to Jehovah an offering by fire seven days; on the seventh day is a holy convocation: no manner of servile work shall ye do. ⁹ And Jehovah spoke to Moses, saying, ¹⁰ Speak unto the children of Israel and say unto them, When ye come into the land that I give unto you, and ye reap the harvest thereof, then ye shall bring a sheaf of the first-fruits of your harvest unto the priest. ¹¹ And he shall wave the sheaf before Jehovah, to be accepted for you; on the next day after the sabbath the priest shall wave it. ¹² And ye shall offer that day when ye wave the sheaf, a he-lamb without blemish, a yearling, for a burnt-offering to Jehovah; ¹³ and the oblation thereof: two tenths of fine flour mingled with oil, an offering by fire to Jehovah for a sweet odour; and the drink-offering thereof, of wine, a fourth part of a hin. ¹⁴ And ye shall not eat bread, or roast corn, or green ears, until the same day that ye have brought the offering of your God: *it is* an everlasting statute throughout your generations in all your dwellings.

¹⁵ And ye shall count from the morning after the sabbath, from the day that ye brought the sheaf of the wave-offering, seven weeks; they shall be complete; ¹⁶ even unto the morning after the seventh sabbath shall ye count fifty days; and ye shall present a new oblation to Jehovah. ¹⁷ Out of your dwellings shall ye bring two wave-loaves, of two tenths of fine flour; with leaven shall they be baked; *as* first-fruits to Jehovah. ¹⁸ And ye shall present with the bread seven he-lambs without blemish, yearlings, and one young bullock, and two rams: they shall be a burnt-offering to Jehovah with their oblation, and their drink-offerings, an offering by fire of a sweet odour to Jehovah. ¹⁹ And ye shall sacrifice one buck of the goats for a sin-offering, and two he-lambs, yearlings, for a sacrifice of peace-offering. ²⁰ And the priest shall wave them with the bread of the first-fruits as a wave-offering before Jehovah, with the two he-lambs; they shall be holy to Jehovah, for the priest. ²¹ And ye shall make proclamation on that same day—a holy convocation shall it be unto you: no manner of servile work shall ye do: *it is* an everlasting statute in all your dwellings throughout your generations. ²² And when ye reap the harvest of your land, thou shalt not in thy harvest entirely reap the corners of thy field, and the gleaning of thy harvest shalt thou not gather: thou shalt leave them unto the poor and to the stranger: I am Jehovah your God.

²³ And Jehovah spoke to Moses, saying, ²⁴ Speak unto the children of Israel, saying, In the seventh month, on the first of the month, shall ye have a rest, a memorial of blowing of trumpets, a holy convocation. ²⁵ No manner of servile work shall ye do; and ye shall present an offering by fire to Jehovah. ²⁶ And Jehovah spoke to Moses, saying, ²⁷ Also on the tenth of this seventh month is the day of the atonement: a holy convocation shall it be unto you; and ye shall afflict your souls, and present an offering by fire to Jehovah. ²⁸ And ye shall do no manner of work on that same day; for it is a day of atonement, to make atonement for you before

Jehovah your God.²⁹ For every soul that is not afflicted on that same day, shall be cut off from among his peoples.³⁰ And every soul that doeth any manner of work on that same day, the same soul will I destroy from among his people.³¹ No manner of work shall ye do: *it is* an everlasting statute throughout your generations in all your dwellings.³² A sabbath of rest shall it be unto you; and ye shall afflict your souls. On the ninth of the month at even, from even unto even, shall ye celebrate your sabbath.

³³ And Jehovah spoke to Moses, saying, ³⁴ Speak unto the children of Israel, saying, On the fifteenth day of this seventh month is the feast of booths seven days to Jehovah.³⁵ On the first day there shall be a holy convocation: no manner of servile work shall ye do.³⁶ Seven days ye shall present an offering by fire to Jehovah; on the eighth day shall be a holy convocation unto you; and ye shall present an offering by fire to Jehovah: it is a solemn assembly; no manner of servile work shall ye do.³⁷ These are the set feasts of Jehovah, which ye shall proclaim as holy convocations, to present an offering by fire to Jehovah, a burnt-offering, and an oblation, a sacrifice, and drink-offerings, everything upon its day;³⁸ besides the sabbaths of Jehovah, and besides your gifts, and besides all your vows, and besides all your voluntary offerings, which ye give to Jehovah.³⁹ But on the fifteenth day of the seventh month, when ye have gathered in the produce of the land, ye shall celebrate the feast of Jehovah seven days: on the first day there shall be rest, and on the eighth day there shall be rest.⁴⁰ And ye shall take on the first day the fruit of beautiful trees, palm branches and the boughs of leafy trees, and willows of the brook; and ye shall rejoice before Jehovah your God seven days.⁴¹ And ye shall celebrate it as a feast to Jehovah seven days in the year: *it is* an everlasting statute throughout your generations; in the seventh month shall ye celebrate it.⁴² In booths shall ye dwell seven days; all born in Israel shall dwell in booths;⁴³ that your generations may know that I caused the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am Jehovah your God.⁴⁴ And Moses declared the set feasts of Jehovah to the children of Israel.

23:2 The feasts of Jehovah. As given to Israel, these were simply seven great religious festivals which were to be observed every year. The first three verses of Lev. 23. do not relate to the *feasts*, but separate the sabbath from the feasts.

23:5 The Passover, vs. 4, 5. This feast is memorial and brings into view *redemption*, upon which all blessing rests. Typically, it stands for “Christ our passover, sacrificed for us” (1 Cor. 5:7).

23:6 The feast of Unleavened Bread, vs. 6–8. This feast speaks of communion with Christ, the unleavened wave-loaf, in the full blessing of His redemption, and of a holy walk. The divine order here is beautiful; first, redemption, then a holy walk. See 1 Cor. 5:6–8; 2 Cor. 7:1; Gal. 5:7–9.

23:10 The feast of First fruits, vs. 10–14. This feast is typical of resurrection—first, of Christ, then of “them that are Christ’s at His coming” (1 Cor. 15:23; 1 Thes. 4:13–18).

23:16 The feast of Pentecost, vs. 15–22. The anti-type is the descent of the Holy Spirit to form the church. For this reason leaven is present, because there is evil in the church (Mt. 13:33; Acts 5:1, 10; 15:1). Observe, it is now *loaves*; not a sheaf of separate growths loosely bound together, but a real union of particles making one homogeneous *body*. The descent of the Holy Spirit at Pentecost united the separate disciples into one organism (1 Cor. 10:16, 17; 12:12, 13, 20).

23:17 The wave-loaves were offered fifty days after the wave-sheaf. This is precisely the period between the resurrection of Christ and the formation of the church at Pentecost by the baptism of the Holy Spirit (Acts 2:1–4; 1 Cor. 12:12, 13). See “Church” (Mt. 16:18; Heb. 12:22, 23). With the wave-sheaf no leaven was offered, for there was no evil in Christ; but the wave-loaves, typifying the church, are “baken with leaven,” for in the church there is still evil.

23:24 The feast of Trumpets, vs. 23–25. This feast is a prophetic type and refers to the future regathering of long-dispersed Israel. A long interval elapses between Pentecost and Trumpets,

answering to the long period occupied in the pentecostal work of the Holy Spirit in the present dispensation. Study carefully Isa. 18:3; 27:13 (with contexts); 58. (entire chapter), and Joel 2:1 to 3:21 in connection with the “trumpets,” and it will be seen that these trumpets, always symbols of testimony, are connected with the regathering and repentance of Israel after the church, or Pentecostal, period is ended. This feast is immediately followed by the day of atonement.

23:27 The day of Atonement, vs. 26–32. The *day* is the same described in Lev. 16, but here the stress is laid upon the sorrow and repentance of Israel. In other words, the *prophetical* feature is made prominent, and that looks forward to the repentance of Israel after her regathering under the Palestinian Covenant, Deut. 30:1–10, preparatory to the second advent of Messiah and the establishment of the kingdom. See the connection between the “trumpet” in Joel 2:1 and the mourning which follows in verses 11–15. Also Zech. 12:10–13 in connection with the atonement of Zech. 13:1. Historically the “fountain” of Zech. 13:1 was opened at the crucifixion, but rejected by the Jews of that and the succeeding centuries. After the regathering of Israel the fountain will be *efficaciously* “opened” to Israel.

23:42 The feast of Tabernacles, vs. 34–44, is (like the Lord’s Supper for the church) both memorial and prophetic—memorial as to redemption out of Egypt (v. 43); prophetic as to the kingdom-rest of Israel after her regathering and restoration, when the feast again becomes memorial, not for Israel alone, but for all nations (Zech. 14:16–21).

Chapter 24

¹ And Jehovah spoke to Moses, saying, ² Command the children of Israel that they bring unto thee pure beaten olive oil for the light, to light the lamp continually. ³ Outside the veil of the testimony, in the tent of meeting, shall Aaron dress it from evening to morning before Jehovah continually: *it is* an everlasting statute throughout your generations. ⁴ Upon the pure candlestick shall he arrange the lamps before Jehovah continually. ⁵ And thou shalt take fine wheaten flour, and bake twelve cakes thereof; each cake shall be of two tenths. ⁶ And thou shalt set them in two rows, six in a row, upon the pure table before Jehovah. ⁷ And thou shalt put pure frankincense upon each row; and it shall be a bread of remembrance, an offering by fire to Jehovah. ⁸ Every sabbath day he shall arrange it before Jehovah continually, on the part of the children of Israel: *it is* an everlasting covenant. ⁹ And it shall be Aaron’s and his sons’; and they shall eat it in a holy place; for it is most holy unto him of Jehovah’s offerings by fire: *it is* an everlasting statute.

¹⁰ And the son of an Israelitish woman—but withal the son of an Egyptian, —went out among the children of Israel; and this son of the Israelitess and a man of Israel strove together in the camp; ¹¹ and the Israelitish woman’s son blasphemed the Name, and cursed; and they brought him to Moses. And his mother’s name was Shelomith, the daughter of Dibri, of the tribe of Dan. ¹² And they confined him, that they might decide at the mouth of Jehovah. ¹³ And Jehovah spoke to Moses, saying, ¹⁴ Lead the reviler outside the camp; and all that heard *him* shall lay their hands upon his head, and the whole assembly shall stone him. ¹⁵ And thou shalt speak unto the children of Israel, saying, Every one when he revileth his God shall bear his sin. ¹⁶ And he that blasphemeth the name of Jehovah shall certainly be put to death; all the assembly shall certainly stone him; as well the stranger as he that is home-born, when he blasphemeth the Name, shall be put to death. ¹⁷ And if any one smiteth any man mortally, he shall certainly be put to death. ¹⁸ And he that smiteth a beast mortally shall make it good, life for life. 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. ²¹ He that smiteth a beast *mortally* shall make it good; and he that smiteth a man *mortally* shall be put to death. ²² Ye shall have one law: as the stranger, so the home-born; for I am Jehovah your God. ²³ And Moses spoke to the children of Israel; and they led the reviler outside the camp and stoned him with stones. And the children of Israel did as Jehovah had commanded Moses.

Chapter 25

¹ And Jehovah spoke to Moses in mount Sinai, saying, ² Speak unto the children of Israel and say unto them, When ye come into the land that I will give you, the land shall celebrate a sabbath to Jehovah. ³ Six years shalt thou sow thy field, and six years shalt thou prune thy vineyard, and gather in the produce thereof, ⁴ but in the seventh year shall be a sabbath of rest for the land, a sabbath to Jehovah. Thy field shalt thou not sow, and thy vineyard shalt thou not prune. ⁵ That which springeth up from the scattered seed of thy harvest thou shalt not reap, and the grapes of thine undressed vines thou shalt not gather: a year of rest shall it be for the land. ⁶ And the sabbath of the land shall be for food for you, for thee, and for thy bondman, and for thy handmaid, and for thy hired servant, and for him that dwelleth as a sojourner with thee, and for thy cattle, ⁷ and for the beasts that are in thy land: all the produce thereof shall be for food.

⁸ And thou shalt count seven sabbaths of years, seven times seven years; so that the days of the seven sabbaths of years be unto thee forty-nine years. ⁹ Then shalt thou cause the loud sound of the trumpet to go forth in the seventh month, on the tenth of the month; on the day of atonement shall ye cause the trumpet to go forth throughout your land. ¹⁰ And ye shall hallow the year of the fiftieth year, and proclaim liberty in the land unto all the inhabitants thereof; a *year of jubilee* shall it be unto you, and ye shall return every man unto his possession, and ye shall return every man unto his family; ¹¹ a year of jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap its aftergrowth, nor gather *the fruit of* its undressed vines. ¹² For it is the jubilee; it shall be holy unto you; out of the field shall ye eat its produce. ¹³ In this year of the jubilee ye shall return every man unto his possession. ¹⁴ And if ye sell ought unto your neighbour, or buy of your neighbour's hand, ye shall not overreach one another. ¹⁵ According to the number of years since the jubilee, thou shalt buy of thy neighbour; according to the number of years of the produce, he shall sell unto thee. ¹⁶ According to the greater number of the years, thou shalt increase the price thereof; and according to the fewness of years, thou shalt diminish the price of it; for it is the number of crops that he selleth unto thee. ¹⁷ And ye shall not oppress one another; but thou shalt fear thy God; for I am Jehovah your God. ¹⁸ And ye shall do my statutes, and observe mine ordinances and do them: thus shall ye dwell in your land securely. ¹⁹ And the land shall yield its fruit, and ye shall eat and be satisfied, and dwell therein securely. ²⁰ And if ye say, What shall we eat in the seventh year? behold, we may not sow, nor gather in our produce; ²¹ then I will command my blessing upon you in the sixth year, that it may bring forth produce for three years; ²² and ye shall sow in the eighth year, and ye shall eat of the old fruit until the ninth year; until her produce come in, ye shall eat the old.

²³ And 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 grow poor, and sell of his possession, then shall his redeemer, his

nearest relation, come and redeem that which his brother sold. ²⁶ And if the man have no one having right of redemption, and his hand have acquired and found what sufficeth for its redemption, ²⁷ then shall he reckon the years since the sale thereof, and restore the overplus unto the man to whom he sold it; and so return unto his possession. ²⁸ And if his hand have not found what sufficeth for him to restore it to him, then that which is sold shall remain in the hand of the purchaser, until the year of jubilee; and in the jubilee it shall go out, and he shall return unto his possession. ²⁹ And if any one sell a dwelling-house in a walled city, then he shall have the right of redemption up to the end of the year of the sale thereof; for a full year shall he have the right of redemption. ³⁰ But if it be not redeemed until a whole year is complete, 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 in villages that have no wall round about them shall be reckoned as the fields of the country: they may be redeemed, and they shall go out in the jubilee. ³² But as to the cities of the Levites, the houses in the cities of their possession, the Levites shall have a perpetual right of redemption. ³³ And if any one redeem from one of the Levites, then the house that was sold, in the city of his possession, shall go out in the jubilee; for the houses of the cities of the Levites are their possession among the children of Israel. ³⁴ And the field of the suburbs of their cities shall not be sold; for it is their perpetual possession. ³⁵ And if thy brother grow poor, and he be fallen into decay beside thee, then thou shalt relieve him, *be he* stranger or sojourner, that he may live beside thee. ³⁶ Thou shalt take no usury nor increase of him; and thou shalt fear thy God; that thy brother may live beside thee. ³⁷ Thy money shalt thou not give him upon usury, nor lend him thy victuals for increase. ³⁸ I am Jehovah your God, who brought you forth out of the land of Egypt, to give you the land of Canaan, to be your God.

³⁹ And if thy brother grow poor beside thee, and be sold unto thee, thou shalt not compel him to serve as a bondservant: ⁴⁰ as a hired servant, as a sojourner, shall he be with thee; until the year of jubilee shall he serve thee. ⁴¹ Then shall he depart from thee, 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 they are my bondmen, whom I brought forth out of the land of Egypt: they shall not be sold as *men* sell bondmen. ⁴³ Thou shalt not rule over him with rigour; and thou shalt fear thy God. ⁴⁴ And as for thy bondman and thy handmaid whom thou shalt have—of the nations that are round about you, of them shall ye buy bondmen and handmaids. ⁴⁵ Moreover of the children of them that dwell as sojourners with you, of them may ye buy, and of their family that is with you, which they beget in your land, and they shall be your possession. ⁴⁶ And ye shall leave them as an inheritance to your children after you, to inherit them as a possession: these may ye make your bondmen for ever; but as for your brethren, the children of Israel, ye shall not rule over one another with rigour. ⁴⁷ And if a stranger or sojourner become wealthy beside thee, and thy brother beside him grow poor, and sell himself unto the stranger, who is settled by thee, or to a scion of the stranger's family, ⁴⁸ after that he is sold there shall be right of redemption for him; one of his brethren may redeem him. ⁴⁹ Either his uncle or his uncle's son may redeem him, or one of his next relations of his family may redeem him; or if his means be sufficient, he may redeem himself. ⁵⁰ And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubilee; and the price of his sale shall be according to the number of the years, according to the days of a hired servant shall he be with him. ⁵¹ If there are yet many years, according unto them shall he return his redemption *money* out of the money that he was bought for; ⁵² and if there remain but few years unto the year of jubilee, then he shall reckon with him; according unto his *remaining*

years *of service* shall he give him back his redemption *money*.⁵³ As a hired servant shall he be with him year by year; *his master* shall not rule with rigour over him before thine eyes.⁵⁴ And if he be not redeemed in this manner, then he shall go out in the year of jubilee, he and his children with him.⁵⁵ For the children of Israel are servants unto me; they are my servants whom I brought forth out of the land of Egypt: I am Jehovah your God.

25:49 The Kinsman-Redeemer. The word *goel* is used to indicate both the *redemption*—“to free by paying,” and the Redeemer—“the one who pays.” The case of Ruth and Boaz (Ruth 2:1; 3:10–18; 4:1–10) perfectly illustrates this beautiful type of Christ. See “Redemption,” Isa. 59:20, *note*.

Chapter 26

¹ Ye shall make yourselves no idols, neither rear you up for yourselves carved image, or statue, nor shall ye set up a figured stone in your land, to bow down unto it; for I am Jehovah your God.² Ye shall observe my sabbaths, and my sanctuary shall ye reverence: I am Jehovah.³ If ye walk in my statutes, and observe my commandments and do them,⁴ then I will give your rain in the season thereof, and the land shall yield its produce, and the trees of the field shall yield their fruit;⁵ and your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing-time; and ye shall eat your bread to the full, and dwell in your land securely.⁶ And I will give peace in the land, and ye shall lie down, and none shall make you afraid; and I will put away the evil beasts out of the land; and the sword shall not go through your land.⁷ And ye shall chase your enemies, and they shall fall before you by the sword;⁸ and five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight; and your enemies shall fall beside you by the sword.⁹ And I will turn my face towards you and make you fruitful, and multiply you, and establish my covenant with you.¹⁰ And ye shall eat old store, and clear away the old because of the new.¹¹ And I will set my habitation among you; and my soul shall not abhor you;¹² and I will walk among you, and will be your God, and ye shall be to me a people.¹³ I am Jehovah your God, who brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you walk upright.

¹⁴ But if ye hearken not unto me, and do not all these commandments,¹⁵ and if ye shall despise my statutes, and if your soul shall abhor mine ordinances, so that ye do not all my commandments, that ye break my covenant,¹⁶ I also will do this unto you—I will even appoint over you terror, consumption, and fever, which shall cause the eyes to fail, and the soul to waste away; and ye shall sow your seed in vain, for your enemies shall eat it.¹⁷ And I will set my face against you, that ye may be routed before your enemies; they that hate you shall have dominion over you; and ye shall flee when none pursueth you.¹⁸ And if for this ye hearken not unto me, I will punish you sevenfold more for your sins,¹⁹ and I will break the arrogance of your power; and I will make your heaven as iron, and your earth as bronze,²⁰ and your strength shall be spent in vain, and your land shall not yield its produce; and the trees of the land shall not yield their fruit.²¹ And if ye walk contrary unto me, and will not hearken unto me, I will bring sevenfold more plagues upon you according to your sins.²² And I will send the beasts of the field among you, that they may rob you of your children, and cut off your cattle, and make you few in number; and your streets shall be desolate.²³ And if ye will not be disciplined by me through these, but walk contrary unto me,²⁴ then will I also walk contrary

unto you, and will smite you, even I, sevenfold for your sins.²⁵ And I will bring a sword upon you that avengeth with the vengeance of the covenant, and ye shall be gathered together into your cities, and I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.²⁶ When I break the staff of your bread, ten women shall bake your bread in one oven, and shall deliver you the bread again by weight; and ye shall eat, and not be satisfied.²⁷ And if for this ye hearken not to me, but walk contrary unto me,²⁸ then I will walk contrary unto you also in fury; and I, even I, will chastise you seven-fold for your sins.²⁹ And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.³⁰ And I will lay waste your high places, and cut down your sun-pillars, and cast your carcases upon the carcases of your idols; and my soul shall abhor you.³¹ And I will lay waste your cities and desolate your sanctuaries; and I will not smell your sweet odours.³² And I will bring the land into desolation; that your enemies who dwell there in may be astonished at it.³³ And I will scatter you among the nations, and will draw out the sword after you; and your land shall be desolation, and your cities waste.³⁴ Then shall the land enjoy its sabbaths all the days of the desolation, when ye are in your enemies' land; then shall the land rest, and enjoy its sabbaths.³⁵ All the days of the desolation it shall rest, *the days in* which it did not rest on your sabbaths, when ye dwelt therein.³⁶ And as to those that remain of you—I will send faintness into their hearts in the lands of their enemies, that the sound of a driven leaf shall chase them, and they shall flee, as fleeing from a sword; and they shall fall when none pursueth;³⁷ and they shall stumble one over 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 nations, and the land of your enemies shall eat you up.³⁹ And they that remain of you shall waste away through their iniquity in your enemies' lands; and also through the iniquities of their fathers shall they waste away with them.⁴⁰ And they shall confess their iniquity, and the iniquity of their fathers, through their unfaithfulness wherein they were unfaithful to me, and also that they have walked contrary unto me,⁴¹ so that I also walked contrary unto them, and brought them into the land of their enemies. If then their uncircumcised heart be humbled, and they then accept the punishment of their iniquity,⁴² I will 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 For the land shall be left by them, and shall enjoy its sabbaths, when it is in desolation without them; and they shall accept the punishment of their iniquity; because, even because they despised my judgments, and their soul abhorred my statutes.⁴⁴ And yet for all that, when they are in the land of their enemies, I will not despise them, and will not abhor them, to make an end of them utterly, to break my covenant with them, for I am Jehovah their God.⁴⁵ But I will remember toward them the covenant with their ancestors whom I brought forth out of the land of Egypt before the eyes of the nations, that I might be their God: I am Jehovah.⁴⁶ These are the statutes and ordinances and laws which Jehovah made between him and the children of Israel in mount Sinai, by the hand of Moses.

26 should be read in connection with Deut. 28, 29, 30, the Palestinian Covenant.

Chapter 27

¹ And Jehovah spoke to Moses, saying, ² Speak unto the children of Israel and say unto them, When any one devoteth *anything* by a vow, the persons shall be for Jehovah according

to thy valuation.³ And thy valuation shall be of the male from twenty years old even unto sixty years old: thy valuation shall be fifty shekels of silver, after the shekel of the sanctuary;⁴ and if it be of a female, thy valuation shall be thirty shekels.⁵ And if it be from five years old even unto twenty years old, thy valuation of the male shall be twenty shekels, and for the female ten shekels.⁶ And if it be from a month old even unto five years old, thy valuation of the male shall be five shekels of silver; and for the female thy valuation shall be three shekels of silver.⁷ And if it be from sixty years old and above, if it be a male, thy valuation shall be fifteen shekels; and for the female ten shekels.⁸ And if he be poorer than thy valuation, he shall present himself before the priest, and the priest shall value him: according to his means that vowed shall the priest value him.⁹ And if it be a beast whereof men bring an offering unto Jehovah, all that they give of such unto Jehovah shall be holy.¹⁰ They shall not alter it nor change it, a good for a bad, or a bad for a good; and if he 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 bring an offering unto Jehovah, then he shall present the beast before the priest;¹² and the priest shall value it, *judging* between good and bad: according to the valuation of the priest, so shall it be.¹³ And if they will in any wise redeem it, then they shall add a fifth *part* thereof unto thy valuation.

¹⁴ And when any one halloweth his house, that it may be holy to Jehovah, the priest shall value it, *judging* between good and bad: as the priest shall value it, so shall it stand.¹⁵ And if he that halloweth it will redeem his house, he shall add the fifth of the money of thy valuation unto it, and it shall be his.¹⁶ And if a man hallow to Jehovah *part* of a field of his possession, thy valuation shall be according to what may be sown in it: the homer of barley seed at fifty shekels of silver.¹⁷ If he hallow his field from the year of jubilee, according to thy valuation shall it stand;¹⁸ but if he hallow his field after the jubilee, then the priest shall reckon unto him the money according to the years that remain, until the year of the jubilee; and there shall be a reduction from thy valuation.¹⁹ And if he that hallowed the field will in any wise redeem it, he shall add the fifth of the money of thy valuation unto it, and it shall be assured to him;²⁰ but if he do not redeem the field, or if he sell the field to another man, it cannot be redeemed any more;²¹ and the field, when it goeth out in the jubilee, shall be holy to Jehovah, as a field devoted; the possession thereof shall be the priest's.²² And if he hallow to Jehovah a field that he hath bought, which is not of the fields of his possession,²³ the priest shall reckon unto him the amount of thy valuation, unto the year of the jubilee; and he shall give thy valuation on that day, *as* holy to Jehovah.²⁴ In the year of the jubilee the field shall return unto him of whom it was bought—to him to whom the land belonged.²⁵ And all thy valuation shall be according to the shekel of the sanctuary: twenty gerahs shall be the shekel.

²⁶ Only the firstling which is offered as firstling to Jehovah among the cattle, that shall no man hallow, whether it be ox or sheep; it is Jehovah's.²⁷ But if it be of an unclean beast, then he shall ransom it according to thy valuation, and shall add a fifth of it thereto; and if it be not redeemed, it shall be sold according to thy valuation.²⁸ Notwithstanding, no devoted thing that a man hath devoted to Jehovah of all that he hath, of man or beast, or of the field of his possession, shall be sold or redeemed: every devoted thing is most holy to Jehovah.²⁹ Nothing devoted, which shall be devoted from among men, shall be ransomed: it shall certainly be put to death.³⁰ And as to every tithe of the land, of the seed of the land, and of the fruit of the tree, it is Jehovah's: it is holy to Jehovah.³¹ And if any one will at all redeem of his tithes, he shall add thereto the fifth thereof.³² And as to every tithe of the herd, or of the flock, of whatever passeth under the rod, the tenth shall be holy to Jehovah.³³ He shall not search whether it be

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good or bad, neither shall he change it; and if he change it at all, then both it and the exchange thereof shall be holy; it shall not be redeemed. ³⁴ These are the commandments which Jehovah commanded Moses for the children of Israel upon mount Sinai.