

BIBLE STUDY TEXTBOOK SERIES

LEVITICUS

by

Don DeWelt

Paraphrase by

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THE BOOK OF LEVITICUS

PREFACE

This is the third book of Moses. In many ways it is unique among the five books. There is no book in the whole Bible where we hear God speak so often as in Leviticus; no book is so little read or esteemed among Christians. The nature of the content is discouraging to the average believer; at the same time there are no less than forty references to this book in the New Testament. A careful study of this book will yield up food for the soul not to be found elsewhere.

We shall not ignore the typical significances found in Leviticus, but we shall not seek for them where they cannot be found. We are well aware that we can now "look on both sides of the veil" since it has been torn, but unless some inspired writer tells us the significance of what we see we are very hesitant to produce both the type and the antitype. At the same time we shall not hesitate to find general applications of the text to our lives. Our primary interest will be in the meaning of the text as it stands in your Bible in the book of Leviticus.

Readers unfamiliar with the BIBLE STUDY TEXTBOOKS will wonder what to do with the "Thought Questions" or the "Paraphrase" or even the "Fact Questions." There is a very definite reason, and we believe a very practical value for this five-fold format:

(1) TEXT: This is the AMERICAN STANDARD TRANSLATION of 1901. We have found this to be a very accurate rendering of the Greek and Hebrew text. Among the many translations we prefer this one for its faithful adherence to the original. We ask all readers to contemplate these words as the words of God. Nothing could be more important than a thorough assimilation of every word given us by God through the Holy Spirit! Read it and re-read it—then read it again. It is God speaking to you!

(2) THOUGHT QUESTIONS: We have prepared these from our reading and understanding of the text. Answer every question with your present understanding of the text. *It is not important that you give the same answer to these questions that*

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we do. It is very, very important that you attempt some answer. We are attempting to motivate you into a personal involvement in the meaning of God's Word. We would suggest your answers be kept in a notebook. If you do not know—or you must guess—*record your response.* If after you have read the PARAPHRASE or the COMMENT you wish to change your answer you may do so, but it is vitally important that you express your response to what God has said to you and that you do it in written form.

(3) PARAPHRASE: This is the work of Kenneth Taylor. We are well aware of some of its deficiencies. But we are also aware of the fact that over 18,000,000 people are reading it with understanding. It will help you in your understanding of the divine TEXT. Our exceptions to the PARAPHRASE can be found in our COMMENTS. Please, please read this PARAPHRASE at least twice. Now refer back to the THOUGHT QUESTIONS—do you wish to change an answer, add an answer, or add to an answer? Do it!!

(4) COMMENT: We want to offer our present understanding of each word in the divine TEXT. We wish to be very careful and thorough. For this reason we have read and reread all we could find in a search of more than thirty years on the book of Leviticus (see our Bibliography). Our COMMENTS shall be: (a) *Critical* in the sense that we wish to understand the meaning of each Hebrew word, both in the TEXT and in the CONTEXT. (b) *Devotional* in the sense that we want to point up the obvious, and oft times the often overlooked application of the TEXT to our lives. We make no apology for attempting to reach the conscience in our COMMENTS. (c) *Expository*: We mean that the TEXT shall be analytically considered in such a way that the present day Biblical expositor could use it in his teaching. (d) *Homiletical*: We believe many sermons could be preached from *Leviticus* in which the fulness of the sacrifice and example of our Lord could be held up as in no other way. We attempt to offer help in this grand pursuit!

(5) FACT QUESTIONS: The basic purpose of these questions is reading comprehension. They are based upon all you have read from the TEXT through the COMMENT. At times we have

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posed in this section a question or two for discussion where the point of view is open to opinion. *In this section is the largest possibility for personal fulfillment.* A full honest attempt on the part of the reader to answer these questions could actually form a commentary of his own on the sacred TEXT. No higher accomplishment of personal Bible study could be contemplated than a verse-by-verse personal explanation of God's Word on the part of the reader. If the reader will do this he will have a track record of his spiritual growth to which he can refer in times of discouragement or even in times of joy. Your answers to the **THOUGHT QUESTIONS** can be a preparation and research for your much more complete answers to the **FACT QUESTIONS**.

INTRODUCTION

By W. G. Moorehead

The chief design of this third book of Moses is indicated by its title. It is the hand-book of the priests—their guide-book. Naturally it follows Exodus. The tabernacle having been set up, and its services arranged, the duties of its ministers would next be defined. Like Exodus, Leviticus has three main topics: Sacrifice, priesthood, feast. Holiness is the keyword; 17:11; 20:7, are the key verses.

Leviticus falls into two general parts:

I. Access to God, chapters 1-16

II. Sanctification of the people, chapters 17-27

There are five sections in the book: 1. Offerings, 1-7. 2. Consecration and investiture of the Priests, 8-10. 3. Holiness both of person and life, 11-15. 4. Atonement and righteousness, 16-22. 5. Feasts, 23-27.

That which strikes the reader of this book is the predominance of sin. The Levitical legislation is mainly occupied with it. Sin, man's sin, sin before and after justification, is the secret of Judaism and the secret of the Gospel: Face to face with the Mosaic ritual we are face to face with sin. God's holiness is another prominent feature of this book. He must punish sin; for His righteousness demands reparation for human guilt. In the sacrificing priest and in the blood that streams from the victim, in the fire that consumes it, in the ashes, in the water, in the incense and the prayer, in the distance between Himself and the people, in the darkness and loneliness of the Most Holy Place, His dwelling, we see the solemn portraiture of God's holiness, and His purpose to deal with sin according to its deserts. The multiplicity of the rites with which this book is filled is proof of the insufficiency of such a system to take away sin. The continued round of sacrifices, the altar always wet with blood, brought sin to remembrance rather than judged and removed it, Heb. 10:3. But we shall not forget that this book is largely prophetic. Its wondrous, complex typology announces the coming of One by whom all here prefigured shall have its complete fulfillment. Christ is the supreme center about which

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these ordinances turn; and they are luminous to us now because of the light He sheds upon them.

1. *The Sacrifices of Leviticus*, chapters 1-7. They are pictures of the one offering of Christ. He is the sum of them. As no one of them was a perfect representation of Him and His work, five were instituted in order to set forth something of the perfection of His sacrifice. There are three parties to a sacrifice: the offerer, the priest and the offering. The priest acts as mediator. The priest and priestly action imply God and the sinner who are to be brought together in peace. The offering points unmistakably to sin done, and to the absolute need of expiation. The offerer is the offender who is regarded as identified with His sacrifice.

The main features of the sacrifices are *substitution, imputation, death*. By substitution is meant that the life of the victim is given for that of the offender. In imputation the punishment due the guilty party is charged or imputed to his sacrifice. This transference was symbolized by laying of the hands of the offerer on the head of the victim. And death was the execution of the penalty incurred by the offender.

In the application of sacrificial types we see all the elements just mentioned combined in the person and work of the Lord Jesus. He is at once the Priest, the Offerer, and the Victim. In His death there is priestly action, Heb. 11:14; Jno. 10:17, 18. His offering is Himself, Heb. 10:10. He and those for whom He acts, are identified, Jno. 10:11; Gal. 2:20.

The offerings of Leviticus are divided into two classes, viz: "Sweet savour," which are three—burnt, meat, and peace offerings. The other classes were for expiation, viz: Sin and trespass offerings.

The burnt offering (Lev. 1) heads the list because it had some of the distinctive features of all the others, and was the morning and evening sacrifice to Jehovah, Ex. 29:42. It was for acceptance and atonement, vs. 3, 4. It was wholly given to Him, and in it He had His satisfaction. It sets forth the devotedness of Jesus, His complete self-surrender to God, Eph. 5:2. Its application to believers is in Rom. 12: 1,2. The meat-offering, which was vegetable, was the complement of the burnt offering (Lev. 2),

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and seems never to have been presented alone save in the case of Cain. It followed a bloody sacrifice; it could not be accepted of itself. Cain came to the Lord with the fruits of the ground. He stood in nature. He refused to acknowledge himself a sinner needing atonement. Abel came as one under condemnation, but as one who knew of the provisions made for pardon. Abel came with blood. "Without shedding of blood there is no remission," Heb. 9:22. Christ is the fulfillment of the meat-offering—the holy, spotless One. But it is only as He is apprehended as the sacrifice for sins that He becomes the food of the soul. Without passing through death He could not have been the meat-offering, Jno. 12:24. The peace-offering, (Lev. 3) was a communion feast; the Lord, the priest, and the offerer had each his portion. The sin and trespass offerings (Lev. 5) contemplated expiation. The bodies of the victims were burned without the camp, as if charged with sin and so judged and consumed, Heb. 13:11, 12. It was the blood of the sin offering alone which was brought into the Most Holy Place, and sprinkled on the mercy seat, Lev. 16:14. Having made a perfect offering for sin Christ appears in the presence of God for us, Heb. 9:11, 12, 24.

The sweet savour and the sin offerings are alike in this, that *blood* is the foundation of all right relationship with God. In both kinds the offerer and the victim are identified. They differ in this; the sweet savour were for acceptance and worship. In them what was presented unto God was given to Him, and on the ground of it He and the worshiper communed together. In them sin is not the predominant idea. It is in the sin-sacrifice. The essential feature in this last is propitiation. He who came with it came not so much a worshiper as a sinner—not for communion, but for pardon. He came to receive in the person of his substitute, the victim, the punishment due to his sin.

In the sin-offering the *penalty* is prominent: in the trespass offering *ransom*. In the first, expiation is prominent; in the second, satisfaction. Both are fulfilled in Christ who was made sin for us, and who gave His life a ransom for many.

2. *Consecration of Aaron and his sons*, Lev. 8. This ancient ceremony is full of significance. The high priest and his sons were

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alike washed with water, v. 6. Aaron was then anointed with the holy oil, the sons were not, v. 12. (Oil is the emblem of the Spirit, 1 Jno. 2:27; 2 Cor. 1:21, 22). The sin-offering was then slain and the blood sprinkled, v. 15. Then the blood and the oil mingled were put on Aaron and the sons. Eminent type! Jesus was anointed with the Spirit before His sacrifice, the disciples not. After His death and resurrection, the Spirit was shed forth upon them, Acts 2; Jno. 7:39; 16:7.

3. *Laws respecting food, etc.* chapter 11. Why should the great God occupy Himself with such matters? (1) He is concerned in the physical well-being of His people. He has redeemed their bodies, and these are objects of His regard as well as the soul. Here is the best system of dietetics ever appointed. (2) In their food and dress the Jews were to be a separate and "peculiar" people. (3) They were to be holy. All the animals they were permitted to eat are of cleanly habits. Israel was taught holiness to the Lord in all things.

4. *Uncleanness, leprosy, etc.*, chapters 12-15. These laws touch some delicate matters; but studied in a devout and reverent spirit they yield immense profit to the soul. Ruskin tells that his mother compelled him when a youth to read right through the Bible, even the difficult chapters of Leviticus; these especially held him in greatest restraint, and most influenced his life. The underlying truth in all is sin, its transmission, defilement, incurableness by man, and God's provision for its removal.

5. *Feasts*, chapters 23-25:19. There are eight of them (if we include the Day of Atonement), and they were designed to remind the people that they were God's tenants-at-will; that the land was not theirs, but His; that their time was not theirs, but His; that their persons were not their own, but His. Moreover, in the great jubilee, which was the fiftieth year, the sublime doctrine of earth's final redemption, and its restoration to God, and its deliverance from the curse of sin, was constantly taught. What a blessed day that will be when all the people of God even as to their bodies shall be delivered, when the lost inheritance shall be restored, and nature shall sing her glad song of redemption!

6. *Doctrine of the Redeemer*, chapter 25:24-55. This is a

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precious section of our book, for it is strikingly illustrative of the work of Christ as the Redeemer. (1) The redeemer in Israel was to be one near of kin with him who was to be redeemed, vs. 25, 48. So Jesus, Heb. 2:14-18. (2) He was to redeem the person, 47-50; Ruth 4:4, 5. So Jesus has bought His people, I Cor. 6:19, 20. (3) He was to redeem the property that had been disposed away vs. 25, 29. So, too, Christ hath redeemed for us our lost inheritance, 1 Pet. 1:3-5. (4) He was to avenge the brother on his enemies, Num. 35:12. The "avenger of blood" seems to have been a near kinsman of the one injured. And Christ will in due time take vengeance on the enemies of His people, Deut. 32:43; 2 Thess. 1:6-8.

7. Obedience, and disobedience, and their consequences, chapters 26, 27. The blessedness of obedience is first mentioned and commended, 26:1-13. Disobedience and its sure punishment is next painted in the darkest hues, 26:14-39; but on repentance God will have pity and restore, 26:40-46. In this last section of the chapter there is a distinct prophecy of Israel's final restoration and blessing,—*"I am the Lord."* Leviticus teaches the great doctrines of purity, separation, sanctification, obedience, service. May it be ours to learn the priceless lesson!

Any study of Leviticus which omits the sixteenth chapter would be defective and unsatisfactory. Accordingly some brief notes are devoted to this very suggestive subject—the day of atonement in Israel. In each of the first four books of the Bible there is one chapter which comes to us with peculiar force, to which we turn almost instinctively for typical instruction. Genesis 22, which records that strange and impressive scene, the offering of Isaac by his own father, is the first: Exodus 12, which contains the supreme doctrine of redemption by blood, is the second: Leviticus 16, the atonement chapter, is the third: Numbers 14, the chapter which narrates Israel's unbelief and failure, is the fourth.

1. Lev. 16 stands alone. No mention is made elsewhere of what took place on that solemn day. It seems to be closely connected with the death of Nadab and Abihu, v. 1. These two young men had died because of their disobedience and presumption. The priesthood had failed. The insufficiency of all that had been

hitherto appointed was thus made manifest. And so the day of atonement was established as a still deeper display of God's grace and love, and of the inadequacy of Mosaic rites to take away sin.

2. It was observed on the seventh day of the tenth month, and was to be a day of humiliation, vs. 29, 31. Affliction of soul answers to a contrition of heart. The people laid aside all secular employment. The sense of sin was to be deepened to its utmost intensity in the national mind and exhibited in appropriate forms of penitential grief. It was a day of godly sorrow working repentance.

3. It occurred but once a year. As seven is the perfect number, so a year is a full and complete period. There is no time that does not fall within the year. It was *the day* of the Mosaic economy. It pointed to the supreme fact:—"Christ was once offered to bear the sins of many," Heb. 9:28 (the word for "once" is strong—*once for all*). There is no repetition of His sacrificial work. In the whole year of time there is but one atonement day, Rom 6:9, 10; Heb. 9:26.

4. The high priest. The day imposed upon him the most weighty duties. We are told that one week before the day came he left his own house and dwelt in the sanctuary. During the night preceding it he was denied sleep, and on the day itself he fasted until evening. His dress was not that of "beauty and glory" which on other great festival occasions he wore, but one of pure linen, v. 4. No gold glittered on his brow, nor tinkled in his steps, nor mingled its brilliancy with the royal colors of his robe. All was laid aside. One cannot but think of the inspired description of the high priest's great anti-type, the Lord Jesus, Phil. 2:6-11. He humbled Himself, put off His robes of glory when He came down into this world to offer Himself a sacrifice for sin. It was an earth-like garment He wore while He was here, though ever and anon He let it swing open for a little that the star of royalty over His heart might be seen!

It would seem, from v. 17, that in the immediate acts of expiation Aaron was alone. He was neither to be accompanied nor assisted by any one. Striking type of Him who accomplished

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expiation for the sins of believers: "Be not far from me, for trouble is near; for there is none to help," Ps. 22:11; "Reproach hath broken my heart, and I am full of heaviness; and I looked for some to take pity, but there was none; and for comforters, but I found none," Ps. 69:20. On the day of atonement in Israel, Aaron was alone, unassisted. On the day of Calvary Jesus was alone. All alone He wrestled in the garden; all alone He hung on the cross. Lover and friend were put far from Him: even the Father hid His face from His suffering Son. *By Himself* He made purification of sins, Heb. 1:3.

5. The offerings of the day: First, there was a sacrifice for the sins of the priestly family, vs. 6, 7, 11. The high priest could do nothing in the work of this great day until propitiation for himself and his house had been made, Heb. 5:3; 9:7.

Next, the sin-offering for the people which consisted of the two goats, and constituted the main features of the day. They were designed by lot, the one "for Jehovah," the other "for Azazel," the scape-goat. The goat for Jehovah was slain; the sins of the congregation were symbolically transferred from the people to the goat "for Azazel," and solemnly put upon its head, after which it was led into the wilderness, and let go. Mindful of the variety of opinion that prevails as to the meaning of the expression "for Azazel," the writer does not hesitate to express the belief that it signifies "for removal," "for the complete bearing away."

The two goats form but one offering. In v. 15 the slain goat is described as a "sin-offering for the people." Both animals were charged with the sins of the congregation; and the reason for the use of two instead of one, as in the ordinary sacrifice, is probably that given by Keil, viz., the physical impossibility of combining all the features that had to be set forth in the sin-offering in one animal. The cognate truths of atonement and remission are vividly taught in this sacrifice. The slain goat symbolizes the doctrine of atonement or covering of sins; the scape-goat their removal. God has His claims upon the sinner which must be met—the punishment of his guilt. The sinner has his needs likewise, viz., the putting away of his sin, its complete removal; and

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this is wrought for him ceremonially by the dismissal of the goat into the wilderness, bearing the load of sins upon him. The punishment of sin, the pardon of sin—these are the truths taught by the two goats. That it all has its fulfillment in Christ needs hardly to be said. The language of this chapter is carried over into later Scripture and applied to Him, Isa. 53:6, 12; Jno. 1:29; 2 Cor. 5:21; 1 Pet. 2:24, etc.

6. Entrance of the high priest into the most holy place. Three times on this eventful day he passed through the veil into the Divine Presence, the Shekinah. The first was with the holy incense and the censer. The sacred room was clouded with the smoke from the burning incense. The smoke served as a thin veil between himself and the presence, "that he die not," vs. 12, 13.

The second entrance was with the blood of his own sacrifice which he sprinkled seven times on and before the mercy-seat. Atonement was thus made for his own sins and those of his house—their trespasses were "covered" from the presence of the Lord. For the holy priesthood was involved in sin, was polluted and defiled, and nothing but the blood could cover the guilt.

The third entrance was with the blood of the slain goat, which was also sprinkled at the mercy-seat; and when this third entrance had been made, the priest returned to the holy place and sprinkled the united blood of the two sacrifices at the veil, and put of it on the horns of the golden altar, Ex. 30:10.

It was for the rebellions against the government of God, for resistance to His grace, the transgressions, the iniquities, and the unknown sins that had brought the holy house into such a state of moral pollution, which made expiation a necessity. Atonement was made for the holy of holies, for the holy place, for the veil, for the golden altar, and for the brazen altar in the court. There was a call for blood everywhere in the sanctuary, and for all its parts, else the throne of God could not abide in Israel. What a picture all this is of God's estimate of sin, and of atonement for it! "Without shedding of blood there is no remission." If God taught His people of the olden time the great doctrine of atonement by such a vivid object-lesson as this, how

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is it possible, now that the true sacrifice has been offered for sin, how is it possible for a man, for any man, ever to be saved but by the blood?

7. No blood went into the presence of God into the most holy place but that of the sin-sacrifice; none other touched the mercy-seat save this. Listen to that awful, tremendous word written by the inspired Paul: "He hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him"—made sin! Not only a sin-offering, as some would have it; but *sin*! Montanus in his Latin translation renders v. 9 thus: "And Aaron shall bring the goat upon which the Lord's lot fell, and *shall make it sin*." If this be the real meaning of the verse, then we know something more of what Paul meant in 2 Cor. 5:21. With His own blood Jesus has passed into heaven itself, now to appear in the presence of God for us, Heb. 9:12, 24, etc. "As far as east is from the west, so far hath He removed our transgressions from us," Ps. 103:12. The one perfect offering has been made. The account of sin is canceled. The cry of wrath is hushed. Believe!

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LEVITICUS

I. THE MEANS OF APPROACH TO GOD, 1:1-16:34

A. THE LAWS OF SACRIFICE, 1:1-6:7

a. INTRODUCTION, 1:1, 2

TEXT 1:1, 2

- 1 And Jehovah called unto Moses, and spake unto him out of the tent of meeting saying,
- 2 Speak unto the children of Israel, and say unto them, When any man of you offereth an oblation unto Jehovah, ye shall offer your oblation of the cattle, even of the herd and of the flock.

THOUGHT QUESTIONS 1:1, 2

1. Was this the audible voice of God?; if so, how did it sound?
2. Why not call Moses up on the mount for this conversation?
3. Please connect this book with the circumstances in Exodus 19:3; 40:34, 35; Cf. Num. 12:4, 5. *Read* these references.
4. Name the three or four animals to be used as sacrifice.

PARAPHRASE 1:1, 2

The Lord now spoke to Moses from the Tabernacle, and commanded him to give the following instructions to the people of Israel: When you sacrifice to the Lord, use animals from your herds and flocks.

COMMENT 1:1, 2

v. 1 We want it to be understood from the very first verse to the last that we are indeed interested in the detailed explanation

of the text, *i.e.* we want to clarify any obscure word or phrase and help the Bible student to share the circumstances and meaning of all the details of the text as they occurred. However, we are just as interested in what possible meaning this text has to our life now. Therefore our comments will be *critical, devotional, even homiletical* in emphasis or expression.

Since the sacrificial and priestly systems are all to function in and around the tabernacle it seems altogether appropriate that the instructions from God should come from the holy of holies in the tabernacle. What an expression of grace and condescension for the Almighty God to come and dwell in the midst of His people! It is not by accident that He spoke from behind the veil which was a type of the flesh of our Lord. (Heb. 10:20) It was from above the mercy seat the voice of God was heard. (Num. 7:89) It was at this place the blood of atonement was sprinkled. Although "Israel according to the flesh" knew nothing of these typical significances it is good for us to remember we can look on both sides of the veil.

v. 2 It is of more than passing interest to note that God spoke to the congregation of Israel through His chosen mediator Moses; He has in these last days spoken to us through His Son. (Heb. 1:1, 2)

In the case of an animal offering the sacrifice must come from the oxen, sheep or goats, *i.e.* "herd and flock." These animals were readily available and were also valuable. God requires only what man can do, but at the same time He wants man to feel personally responsible in and for the offering.

FACT QUESTIONS 1:1, 2

1. Why does it seem especially appropriate that God should address the people from out of the tabernacle?
2. What did the veil in the tabernacle represent? Cf. Heb. 10:20. What was represented by "the mercy seat"? I John 2:2; Cf. Num. 7:89.
3. How do Moses and our Lord compare in this connection? Cf.

Heb. 1:1, 2.

4. What is the significance of choosing the sacrifices from among the animals of the herd or flock?

b. THE BURNT OFFERING 1:3-17

TEXT 1:3-17

- 3 If his oblation be a burnt-offering of the herd, he shall offer it a male without blemish: he shall offer it at the door of the tent of meeting, that he may be accepted before Jehovah.
- 4 And he shall lay his hand upon the head of the burnt-offering; and it shall be accepted for him to make atonement for him.
- 5 And he shall kill the bullock before Jehovah: and Aaron's sons, the priests, shall present the blood, and sprinkle the blood round about upon the altar that is at the door of the tent of meeting.
- 6 And he shall flay the burnt-offering, and cut it into its pieces.
- 7 And the sons of Aaron the priest shall put fire upon the altar, and lay wood in order upon the fire;
- 8 and Aaron's sons, the priests, shall lay the pieces, the head, and the fat, in order upon the wood that is on the fire which is upon the altar:
- 9 but its inwards and its legs shall he wash with water. And the priest shall burn the whole on the altar, for a burnt-offering, an offering made by fire, of a sweet savor unto Jehovah.
- 10 And if his oblation be of the flock, of the sheep, or of the goats, for a burnt-offering; he shall offer it a male without blemish.
- 11 And he shall kill it on the side of the altar northward before Jehovah: and Aaron's sons, the priests, shall sprinkle its blood upon the altar round about.
- 12 And he shall cut it into its pieces, with its head and its fat; and the priest shall lay them in order on the wood that is on the fire which is upon the altar:
- 13 but the inwards and the legs shall he wash with water. And

the priest shall offer the whole, and burn it upon the altar: it is a burnt-offering, an offering made by fire, of a sweet savor unto Jehovah.

- 14 And if his oblation to Jehovah be a burnt-offering of birds, then he shall offer his oblation of turtle-doves, or of young pigeons.
- 15 And the priest shall bring it unto the altar, and wring off its head, and burn it on the altar; and the blood thereof shall be drained out on the side of the altar,
- 16 and he shall take away its crop with the filth thereof, and cast it beside the altar on the east part, in the place of the ashes:
- 17 and he shall rend it by the wings thereof, but shall not divide it asunder. And the priest shall burn it upon the altar, upon the wood that is upon the fire: it is a burnt-offering, an offering made by fire, of a sweet savor unto Jehovah.

THOUGHT QUESTIONS 1:3-17

5. When and why would a citizen of Israel make a burnt offering, *i.e.* for what purpose?
6. Why no females of the herd or flock for an offering?
7. The voluntary nature of this offering could teach something of its purpose. Explain.
8. Just where was "the door of the tabernacle"? (*i.e.*, east, west, north or south?) *Cf.* Ex. 29:42, 43.
9. In what sense "before the Lord"?
10. What was indicated in placing the hands upon the head of the victim?
11. Who accepted the sacrifice? For what purpose? Is "at-one-ment" a good definition of purpose?
12. Who kills the young bull? Why? How?
13. Just where was the blood to be sprinkled?
14. All of this was done "before the Lord." Why is this thought repeated so often?
15. Is there some significance in skinning and cutting the animal

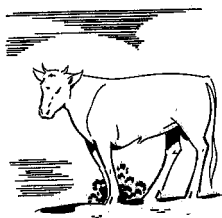
into pieces?

16. Wasn't the fire already upon the altar? (Cf. Lev. 6:13) What is meant in v. 7?
17. Is there any possible symbolic meaning in the fire and the wood? Cf. Heb. 12:29; Ps. 90:8.
18. Who washes the insides and legs of the flayed animal? Why?
19. The whole animal is burned—why? It would seem that the stench from such burning would be anything but “a sweet savor.” Explain.
20. In the case of sheep or goats the particular place for the slaying is prescribed. Why?
21. If there were 100 worshippers per day who wanted to make a burnt offering it would seem the priests would have quite a busy time—but supposing there were 1,000 per day? Discuss.
22. Why prescribe the use of turtledoves or young pigeons?
23. Who kills this sacrifice? Why?
24. To where is the blood applied?
25. What is removed from the birds? Why?
26. In what sense was the fowl cut but not severed?

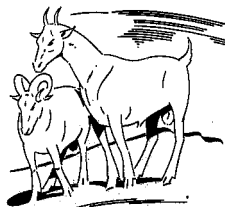
PARAPHRASE 1:3-17

If your sacrifice is to be an ox given as a burnt offering, use only a bull with no physical defects. Bring the animal to the entrance of the Tabernacle where the priests will accept your gift for the Lord. The person bringing it is to lay his hand upon its head, and it then becomes his substitute: the death of the animal will be accepted by God instead of the death of the man who brings it, as the penalty for his sins. The man shall then kill the animal there before the Lord, and Aaron's sons, the priests, will present the blood before the Lord, sprinkling it upon all sides of the altar at the entrance of the Tabernacle. Then the priests will skin the animal and quarter it, and build a wood fire upon the altar, and put the sections of the animal and its head and fat upon the wood. The internal organs and the legs are to be washed,

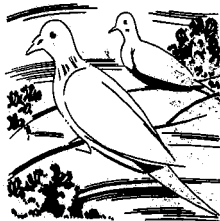
1:3-17
The Varieties Of Burnt Offering



1. Of the herd 1:3



2. Of the flock 1:10



3. Fowl 1:14

The Ritual Of The Burnt Offerings



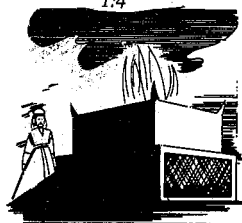
Presentation
1:3



Identification
1:4



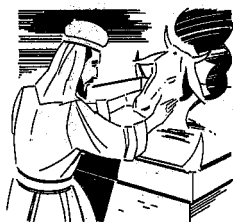
Death
1:5



The Work Of The Priest:



Sprinkling blood
1:5

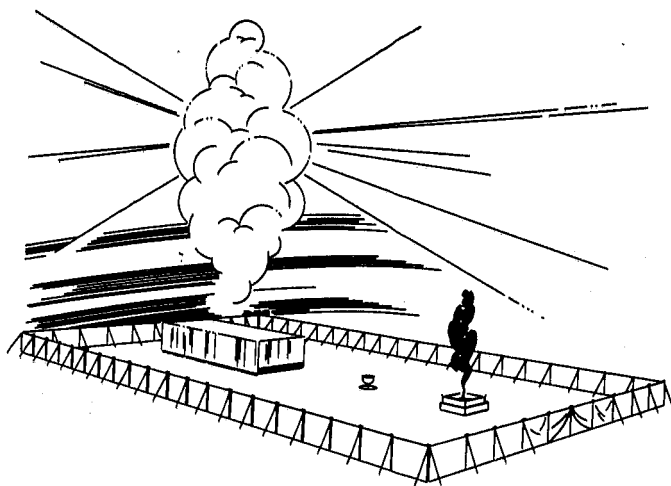


Head & fat upon the altar
1:7

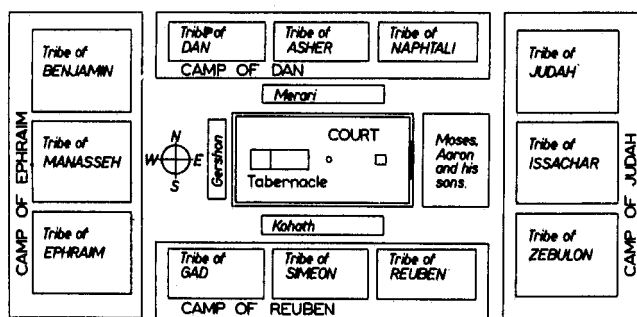


Washing & burning
1:9

Purpose: Acceptance and Atonement 1:3,4



1. General view of the Tabernacle and court



2. The encampments of Israel around the Tabernacle

then the priests will burn them upon the altar, and they will be an acceptable burnt offering with which the Lord is pleased. If the animal used as a burnt offering is a sheep or a goat, it too must be a male, and without any blemishes. The man who brings it will kill it before the Lord on the north side of the altar, and Aaron's sons, the priests, will sprinkle its blood back and forth upon the altar. Then the man will quarter it, and the priests will lay the pieces, with the head and the fat, on top of the wood on the altar. But the internal organs and the legs shall first be washed with water. Then the priests shall burn it all upon the altar as an offering to the Lord; for burnt offerings give much pleasure to the Lord. If anyone wishes to use a bird as his burnt offering, he may choose either turtle doves or young pigeons. A priest will take the bird to the altar and wring off its head, and the blood shall be drained out at the side of the altar. Then the priest will remove the crop and the feathers and throw them on the east side of the altar with the ashes. Then, grasping it by the wings, he shall tear it apart, but not completely. And the priests shall burn it upon the altar, and the Lord will have pleasure in this sacrifice.

COMMENT 1:3-17

v. 3 This sacrifice is offered by the worshipper to God to make atonement for himself. It is of help to remember that our Lord "offered Himself to God" on our behalf. Cf. Heb. 9:14. Could we then say that the burnt offering symbolizes the offering of our Lord for us and the acceptance by God of this offering? We are accepted in Him, *i.e.* God accepts us because He accepted Christ's offering (burnt-offering) of Himself in our place. It is not a matter of who we are but rather *whose* we are. We were in Christ when He died. God accepted the offering of Himself therefore He accepts us. The assurance of acceptance comes from the throne of God, on which the Risen One is seated. In that acceptance the believer is included. "For He made Him to be sin for us, who knew no sin; that we might become the

righteousness of God in Him." (II Cor. 5:21)

To continue this thought: the offering was to be: "*a male without blemish.*" It is a joy to remember that our Lord was "a son of the herd" (for so is the meaning of the word "bullock") a male—but "without blemish." When Jesus came to calvary, *i.e.* to God's altar to offer Himself, He did so of His own free will. No man took His life—He voluntarily laid it down. (Cf. John 10:11, 17, 18) It was God who needed to see the blood on the doorpost and lintel of the passover and it is God who needs to view our acceptance "in the beloved" that is in our burnt offering. To summarize the beautiful comparisons: (1) A male without blemish; (2) voluntarily given; (3) in the sight of God.

v. 4 "The act of laying on of hands was expressive of full identification. By that significant act, the offerer and the offering became one; and this oneness, in the case of the burnt offering, secured for the offerer all the acceptableness of his offering." (C. H. MacKintosh) This is a most precious thought of assurance for the Christian. I John 4:17 states: "As He was in the world, so are ye." We can think of this reference in several applications, as indeed we have, but the minimal meaning would be that as God honored and accepted His son so in Him He accepts us. "As He was in the world, approved of and accepted by the Father so are ye." We are "in Him that is true." I John 5:20. "In the expression, 'It shall be accepted' the word 'shall' in the original is not in the future tense, but it is in the short or aorist tense, expressive of decision and certainty; for all the promises of God in Christ are yea and amen, to the glory of God by us." (Newberry)

v. 5 How well the young bull could typify our Lord! The bullock plowed the field, brought in the harvest, trod out the corn for the household. A life given in service for another and finally in sacrifice for the atonement. At the same time it is very important to recall that the burnt offering's primary purpose was not to meet the sinner's surface need of forgiveness but to answer his needs at a deeper level. The burnt offering is not so much for the conscience of the offerer as for the heart of the Father. "... the cross in the burnt offering is not the exhibition

of the exceeding hatefulness of sin, but of Christ's unshaken and unshakable devotedness to the Father; neither is it the scene of God's out-poured wrath on Christ the sin-bearer, but of the Father's unmingled complacency in Christ the voluntary and most fragrant sacrifice." (*C. H. MacKintosh*) The work of Aaron's sons is most instructive: (1) Sprinkle the blood, (2) put the fire upon the altar, (3) lay the wood in order upon the altar, (4) lay the parts of the animal upon the wood that is on the fire. These parts are: the head and the fat. But this was only done after the offerer had slain and flayed the sacrifice. It is the worshipper who slays the sacrifice. It is not done for him, he must do it himself! *We* put Him to death! He died for my sins, but my sins were also the cause of His death. Had we not sinned He would not have died. God, who was the all-seeing One before whom this death took place saw both our sins and the sacrifice. "So the enormity of the transgression was met by the value of the sacrifice; the very spear that pierced His side drew forth the blood to save." (*Newberry*) Was it by chance or design that the blood was sprinkled by the priests on every side of the altar—north, south, east and west? Is it not better to think that His blood offers to us a complete or perfect protection no matter how we are approached by Satan. "There is therefore now no condemnation to them who are in Christ Jesus." Rom. 8:1,2

v. 6 We have unavoidably overlapped our discussion of verses 5 and 6. The original and primary purpose in flaying the animal was to show that there was indeed no defect within even as there was none without. The cutting of the victim into various parts was to further demonstrate its internal perfection. The more closely we examine our Lord the more we appreciate His utter perfection. Perhaps we could refer to the word of God as the dissecting knife in our hand used for this blessed purpose. Just where the animal was divided or how many parts were produced we are not told (except by tradition).

v. 7 Please pay attention to the alternate actions of the priests and worshipper. The fire on the altar of burnt-offering was never allowed to go out. Cf. Lev. 6:13. Hence the placing of the fire upon the altar was but an arrangement of the coals of fire

in such a place as to be prepared to receive the offering. The fire on the altar was traditionally started by God Himself; indeed, "our God is a consuming fire." (Heb. 12:29) Such fire could well be likened to the holiness and righteousness of God; if so, then the wood could emblematically be the sin of man which provokes the righteous indignation of God. When our sins and iniquities are set before God even as the sacrifice, they must be consumed by His indignation. This He did for us in our burnt offering.

v. 8 It should be important to note here, there are two actions in burning this sacrifice: (1) the head and the fat, (2) the dissected body of the animal. The skin and the entrails were burned without the camp. Whereas it would seem the head and the fat are not as vital a part of the offering as the body of the animal they are yet also offered. We find no obvious symbolic comparisons in this action. If no direct, obvious analogies suggest themselves we see no reason in forcing a comparison.

v. 9 A large quantity of water must have been used for the washing of the multitude of burnt offerings. After the head and skin and fat were removed the inside and legs of the animal were washed by the offerer, *i.e.* just prior to its being burned by the priests upon the altar. Purity is the keynote here; perfection and wholeness must be found without and within. Since our Lord is our burnt offering we would expect Him to pass man's examination of purity without and within, and indeed He does! "As a ray of sunlight remains pure, whatever objects it might shine upon, so the pathway of our Lord Jesus was unsullied by any of the scenes through which He passed." (Newberry)

"It is important to notice that in Hebrew there are three or four words which signify to BURN.

"First, SAHRAPH, to 'consume by burning' as in the sin offering, outside the camp (Lev. 4:12)

"Second, MOKDAH, 'to consume by slow process,' as the ascending offering was burning all night until the morning upon the altar (Lev. 6:9) *

"Third, HIKTEER, 'to convert by fire into incense,' from Kahtar, to burn incense, which is the word here employed. This,

again, is a priestly act, and by this is symbolized that Christ, in His entire service, person, experience, and walk, tested by the infinite holiness and righteousness of God, was found perfect and acceptable, a sweet savour unto God; and not only so, but also a savour of rest, for so the Hebrew word implies, being that on which God could rest with full satisfaction and delight, every attribute and perfection having been manifested, harmonized, and glorified thereby. To all this God has set His seal by raising Him from the dead, and setting Him on His own right hand. Thus the so-called burnt sacrifice is, properly speaking, the ascending offering, as it sets forth Christ, not only in life and death, but in resurrection and ascension. And in Hebrews 3 and 4 the Spirit of God invites the believer to have fellowship with God in His sabbatic rest." (*Newberry*)

vs. 10-13 The instructions for the offerings from the flock parallel those of the herd. The exception is the mention made in the eleventh verse that the animal is to be slain on the north side of the altar.

We have found the word of T. Newberry in a little book entitled *TYPES OF LEVITICAL OFFERINGS* of real value; we quote him again here:

"In the offerings from the FLOCK, Christ as the Son of God is presented especially in the excellency and perfection of His CHARACTER. First, as the LAMB of God without blemish and without spot, holy, harmless, undefiled, and separate from sinners, the meek and the lowly One; or secondly, under the figure of a GOAT, according to Romans 8:3, in the likeness of sinful flesh, though Himself sinless—that is, made in all points like unto His brethren, yet without sin.

"The offerer or worshipper, in drawing nigh to God, conscious of his own imperfection in character and conduct, approaches Him in the name of One in whom every human virtue and excellence was seen in full perfection, the chiefest among ten thousand, and the altogether lovely. To be accepted in the sweet savour of what Christ was in the estimate of God His Father, in the perfection of His life as well as in the value of His atoning death, this is signified by the offering of a SHEEP.

Under the figure of a GOAT for a burnt offering Christ is presented in another aspect, and as meeting a deeper need. The offerer in the apprehension of the sinfulness of his nature, his tendency to sin, and that in him—that is, in his flesh—dwells no good thing, approaches God on the ground of the sacrifice of One in whom, though Himself sinless, God “condemned sin in the flesh” (Rom. 8:3). For not only was sin laid upon Him as the spotless Lamb, but, under the emblem of a goat, sin was imputed to Him so that on the cross, whilst He bare and put away the iniquity of our outward transgressions, He also met our deeper need in atoning, not simply for what we have done, but for what we are; or, as Scripture expresses it, “He made HIM sin for us, who knew no sin; that we might become the righteousness of God in Him” (II Cor. 5:21).

vs. 14-17 All can make a burnt offering, even the most humble could purchase a turtledove or a pigeon for an offering. Indeed one of these would have been the choice of Mary and Joseph as they came to the Temple to worship. Please notice the details of this offering as carefully as the others: (1) the offering is made to Jehovah and was for the eyes of the Lord. As we have said before it is not so much “am I satisfied with God, but is God satisfied with me.” The most interested observer at Calvary was God Himself. Here is set forth the grounds upon which we can draw nigh to a righteous God. (2) The priest is to bring this offering to the altar and kills it by wringing its head off. The head is immediately burned on the altar. The blood is wrung out on the north side of the altar. The priest also removes the crop and the feathers. These are placed on the east side of the altar at the place where the ashes are gathered. (3) The fowls are cut or cleaved open but the body is not separated. The wings are left on the body. (4) It is burned in the same manner and for the same purpose as the others. Even though these birds are much less expensive than the animals, they are treated with the same care and are received with the same approval: “it is a burnt sacrifice, an offering made by fire, of a sweet savor unto Jehovah.”

Is it by chance that we have so many beautiful points of

comparisons in these offerings? We think not. Consider some of the most obvious: (1) John the Baptist was to identify our Lord as the Messiah in observing the Spirit descending upon Him. But since the Spirit is invisible a dove became the identifying sign. Thus do we identify our burnt offering. When we see the dove we think of Him. (2) The dove from the days of Noah forward has been the symbol of peace. The water of God's wrath had receded and the new world made its appearance—such was heralded by the dove with an olive branch in its beak. Is it too much to say that our Lord is our peace, in Him we have peace? (3) The dove-like attitude, (*i.e.* meek and quiet) that pervaded the whole life of Jesus points again to Him as our dove of acceptance. (4) Purity is also thought of as represented in the dove. Could we say undivided purity and peace in Him?

We are delighted to have had this little time in a careful study of this first chapter of a book we seldom read. How poor we have been for our neglect. Let's review the contents in a series of questions:

FACT QUESTIONS 1:3-17

5. Is there some reason to say this burnt offering represents our Lord's sacrifice for us? *Cf.* Heb. 9:14
6. What is the primary emphasis of the burnt offering? *i.e.* for whose primary benefit was the offering made?
7. List three beautiful comparisons found in this offering.
8. What was the purpose of laying hands upon the offering?
9. How do we relate I John 4:17 to this offering? *Cf.* 5:20
10. Show how a bullock well represents our Lord.
11. The burnt offering not only answers man's need for forgiveness, but meets him at a deeper level. Explain.
12. List the four actions of Aaron's sons as related to the sacrifice.
13. Mention three actions on the part of the worshipper.
14. In what sense did we put Jesus to death?
15. The blood was sprinkled on all four sides of the altar. What does this mean?

16. Why was the animal flayed? Why dissected?
17. Read Lev. 6:13 and explain what is meant by the priests putting the fire on the altar.
18. What is the possible significance of the fire and the wood? Cf. Heb. 12:29
19. The animal was divided twice. Explain.
20. Why was the animal washed? How compared with our Lord?
21. Show the meaning of the particular Hebrew word "to burn" as here used.
22. Why include turtledoves and pigeons in the possible objects for a burnt offering?
23. Who kills the animals? Who kills the birds?
24. Who sprinkles the blood for each?
25. In what manner or way are these fowls severed?
26. Show three points of comparison in our Lord and the turtledove.
27. What do you consider is the best lesson in this chapter?

c. THE MEAL OFFERING 2:1-16

TEXT 2:1-16

- 1 And when any one offereth an oblation of a meal-offering unto Jehovah, his oblation shall be of fine flour; and he shall pour oil upon 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 fine flour thereof, and of the oil thereof, with all the frankincense thereof. And the priest shall burn it as the memorial thereof upon the altar, an offering made by fire, of a sweet savor unto Jehovah:
- 3 and that which is left of the meal-offering shall be Aaron's and his sons': it is a thing most holy of the offerings of Jehovah made by fire.
- 4 And when thou offerest an oblation of a meal-offering baken in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.

- 5 And if thy oblation be a meal-offering of the baking-pan, it shall be of fine flour unleavened, mingled with oil.
- 6 Thou shalt part it in pieces, and pour oil thereon: it is a meal-offering.
- 7 And if thy oblation be a meal-offering of the frying-pan, it shall be made of fine flour with oil.
- 8 And thou shalt bring the meal-offering that is made of these things unto Jehovah: and it shall be presented unto the priest, and he shall bring it unto the altar.
- 9 And the priest shall take up from the meal-offering the memorial thereof, and shall burn it upon the altar, an offering made by fire, of a sweet savor unto Jehovah.
- 10 And that which is left of the meal-offering shall be Aaron's and his sons': it is a thing most holy of the offerings of Jehovah made by fire.
- 11 No meal-offering, which ye shall offer unto Jehovah, shall be made with leaven; for ye shall burn no leaven, nor any honey, as an offering made by fire unto Jehovah.
- 12 As an oblation of first-fruits ye shall offer them unto Jehovah: but they shall not come up for a sweet savor on the altar.
- 13 And every oblation of thy meal-offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meal-offering: with all thine oblations thou shalt offer salt.
- 14 And if thou offer a meal-offering of first-fruits unto Jehovah, thou shalt offer for the meal-offering of thy first-fruits grain in the ear parched with fire, bruised grain of the fresh ear.
- 15 And thou shalt put oil upon it, and lay frankincense thereon: it is a meal-offering.
- 16 And the priest shall burn the memorial of it, part of the bruised grain thereof, and part of the oil thereof, with all the frankincense thereof: it is an offering made by fire unto Jehovah.

THOUGHT QUESTIONS 2:1-16

27. Is this a "meat offering" or a "meal offering"? Discuss.
28. What is the primary purpose of this offering?
29. Why the flour, oil and incense? *i.e.* what possible symbolism is here?
30. There is representation in this offering, *i.e.* a part for the whole. Discuss.
31. Name the three varieties and describe them.
32. In Genesis chapter 4 we have a non-blood sacrifice which was rejected. Discuss why.
33. When the offering was cooked there were three ways to cook it. Discuss.
34. The frankincense was not added or mixed with the flour and oil. Explain its use.
35. Salt was used—in what way and for what purpose?
36. Why no leaven in some offerings but permitted in others?
37. Discuss the actions of the priests and the offerer in the presentation of this sacrifice.
38. The portion of this sacrifice that was not burned was called "most holy." Why?

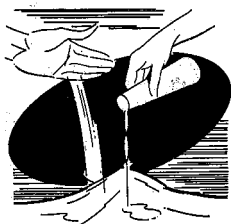
PARAPHRASE 2:1-16

Anyone who wishes to sacrifice a grain offering to the Lord is to bring fine flour and is to pour olive oil and incense upon it. Then he is to take a handful, representing the entire amount, to one of the priests to burn, and the Lord will be fully pleased. The remainder of the flour is to be given to Aaron and his sons as their food; but all of it is counted as a holy burnt offering to the Lord. If bread baked in the oven is brought as an offering to the Lord, it must be made from finely-ground flour, baked with olive oil but without yeast. Wafers made without yeast and spread with olive oil may also be used as an offering. If the offering is something from the griddle, it shall be made of finely ground flour without yeast, and mingled with olive oil. Break it

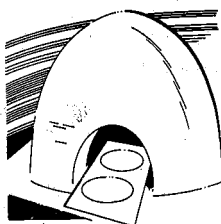
THE MEAL OFFERING

2:1-16

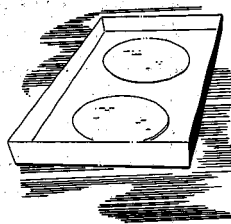
The Varieties Of The Meal Offering



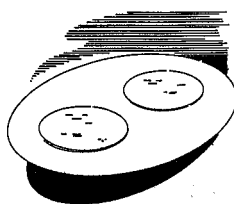
Unbaked flour
2:1



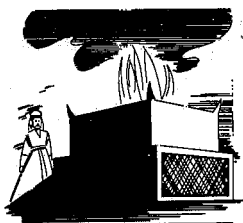
Baked in an oven
2:4



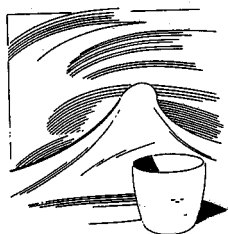
Baked in a pan
2:5



Fried on a griddle
2:7



Green ears, beaten & burned
2:12-16

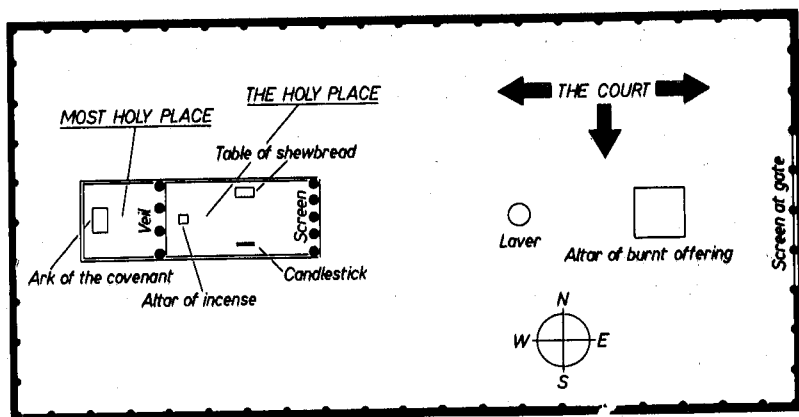


Priest's portion

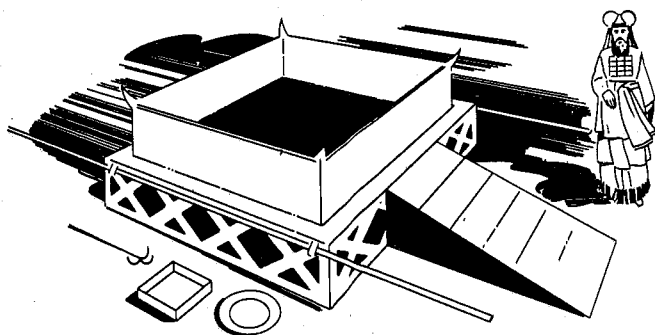
The whole portion left for the priests can be prepared in any of the above five ways.
SALT must be sprinkled on all offerings.

Purpose:

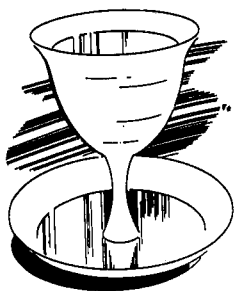
A gift of thanksgiving always made with the burnt offering.



3. Floor plan of the Tabernacle and court



4. Altar of burnt-offering or brazen altar



5. The laver and its base

into pieces and pour oil upon it—it is a form of grain offering. If your offering is cooked in a pan, it too shall be made of fine flour mixed with olive oil. However it is prepared—whether baked, fried, or grilled—you are to bring this grain offering to the priest and he shall take it to the altar to present it to the Lord. The priests are to burn only a representative portion of the offering, but all of it will be fully appreciated by the Lord. The remainder belongs to the priests for their own use, but it is all counted as a holy burnt offering to the Lord. Use no yeast with your offerings of flour; for no yeast or honey is permitted in burnt offerings to the Lord. You may offer yeast bread and honey as thanksgiving offerings at harvest time, but not as burnt offerings. Every offering must be seasoned with salt, because the salt is a reminder of God's covenant. If you are offering from the first of your harvest, remove the kernels from a fresh ear, crush and roast them, then offer them to the Lord. Put olive oil and incense on the offering, for it is a grain offering. Then the priests shall burn part of the bruised grain mixed with oil and all of the incense as a representative portion before the Lord.

COMMENT 2:1-16

v. 1 “The so-called meat offering is, properly speaking, a ‘gift offering,’ the Hebrew word ‘MINKAH’ being derived from the root signifying to give.” (*Ibid.*) The word “meat” is misleading for it seems to suggest flesh when this is the only sacrifice in which the body of an animal is not involved. Whereas we are very concerned that every reader know what every word in the sacred text means in its proper context we are also aware that unless we can see relevance or application to our lives in this text we will speedily lose interest. If Leviticus is but a record of long-ago sacrifices made however carefully and yet has no meaning for me I usually find something else that does relate to me and read it.

As we look closely at this mixture of flour, oil and incense (although the incense was not mixed with or in it) we remember another time when God prescribed a recipe for cakes or wafers.

We refer to the "manna come down from heaven" and to the greater bread from heaven "that a man may eat thereof and not die." As the "meal offering" was a "gift offering" so was our Lord—God's gift to us. Jesus gave Himself as a gift for His bride and He gave the Holy Spirit as a gift to His bride (John 6:32; Eph. 5:25; Gal. 2:20; 2 Cor. 9:15).

How beautifully the pure fine flour portrays the pure, perfect, sinless humanity of our Lord, "the woman's seed, the virgin's son." He was also anointed with the Holy Spirit (Luke 4:18; Acts 10:38). Indeed the name "Christ" means "anointed one."

How charmingly fragrant was all of His life—a sweet savor offered to God. "Frankincense" means "white," suggesting once again the purity of God's "gift offering" for us. Of this One who offered Himself, God said, ". . . in whom I am well pleased."

v. 2 As the offering is brought to Aaron's sons the worshipper removes a handful of the flour, which has been mixed with the oil, or the oil has been mixed into the flour—this would amount to a handful of dough. The quantity of incense was taken with it. This handful was to be a memorial representative offering. The Israelite is saying by this offering, "remember me," *i.e.* because of this offering remember me. We need to be reminded again that this meal or grain offering was never offered by itself but only as a part of one of the other offerings. As the fire on the altar so easily consumed the little handful of meal and the smoke of its fragrance went up before God, can we see in this our finite grasp of the nature, love and sacrifice of our Lord? We have but a poor small handful of understanding of all He is as God's gift offering in our place. As limited as it is it is sufficient—it represents the limitless One.

v. 3 The remaining portion of the meal offering provided several meals for Aaron's sons. The priests were to "live of the altar" and in this very practical sense they had their physical sustenance from the work they did (1 Cor. 9:13). The remaining portion is referred to as "a thing most holy (holy of holies) of the offerings of Jehovah made by fire." We might learn that our Lord meets our daily needs as well as our need for atonement. We can also see that the care of the needs of the body is "most

holy unto the Lord," *i.e.* there is no such thing as a sacred-secular dichotomy in the life of His kings and priests.

v. 4 *Keil* and *Delitzsch* have some good comments on this verse. "The second kind (*i.e.* of meal offering) consisted of pastry of fine flour and oil prepared in different forms. The first was oven-baking: we are not to understand a baker's oven (Hos. 7:4, 6), but a large pot in the room, such as are used for baking cakes in the East even to the present day. The oven-baking might consist either of "*cakes of unleavened meal mixed (made) with oil,*" (pierced cakes) or pancakes of unleavened meal anointed (smeared) with *oil.*" (p. 293)

Does a "pierced cake" in an oven suggest anything or anyone to the reader? We must add that this was a wholly unleavened "pierced cake" in the oven. Some see the oven as the inward experience of our Lord during His suffering and Psalms 22:1-5 is quoted to confirm this "secret experience of His soul, shut in with God in those three solemn hours of awful darkness." Perhaps so but we like to remember Joseph's sepulchre as also suggestive of the oven of God's wrath upon sin.

v. 5 There is mention made of wafers in the last part of verse 4. It would seem that when wafers were used they must be broken in pieces. Such wafers are better described as pancakes because they were cooked on an open pan or griddle. The oil was to be smeared on these pancakes or poured on the broken pieces. Some feel the Hebrew word suggests that the oil was kneaded into the flour before the cakes were cooked (fried) or broken.

"The root of the Hebrew word for 'wafer' signifies 'empty.' This could so well picture Jesus, who, though He was in the form of God, and thought not robbery to be equal with God, yet *emptied* Himself when He took upon Him the form of a servant (Phil. 2:6, 7) so that He could truly say, 'I can of Mine own self do nothing.' 'My teaching is not Mine, but His that sent Me.' 'The words that I speak unto you I speak not of Myself; the Father that dwelleth in Me, He doeth the works.'

"But while dependent upon the Father's will and upon the Spirit's power, He could say, and did say, 'The Spirit of God is upon Me, because He anointed Me.' (Luke 4:18, 19) Thus He

was truly the Messiah, the Christ, the Anointed One, as His name both in Hebrew and Greek signifies. In His title 'Jesus Christ,' the name 'Jesus'—that is, Jehovah the Saviour—connects Him with the Triune God Jehovah, and especially with the Father. The title 'Christ' identifies Him with the Holy Spirit." (*Newberry*)

Could we see more on the open griddle than an unleavened cake? Was not our Saviour exposed to "the gaze, taunts, and reviling of the multitude"? All united in their scoffs and jeers—the priests, the scribes, the people; even the Roman soldiers. He indeed became a gazing-stock to all people. In the hot sun (which God mercifully hid) baked on the flat plate. The Psalmist said, "They gaped upon Me with their mouths . . . I am poured out like water . . . My heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws . . . I may count all my bones—they look and stare upon Me." Psalms 22:6-18 It was the sinless One they crucified as a gift offering—He who knew no sin was openly made to be sin—the Just for the unjust that He might bring us to God.

v. 6 The panbaked or fried offering was broken in pieces. We remember One who took some unleavened bread and broke it and called it His body. (We are fully aware of the analogous use here made of this text in Leviticus. We want the reader to know first of all the full meaning of the action taken by the priests in the days of Moses—but we want him to learn also the marvelous fullness of our Saviour's death in our place. We could never say enough about the details of how He died for our sins.) It was "by the eternal Spirit that He offered Himself to God" (Heb. 9:14). Oil and Spirit are constantly associated—the anointing or Holy Spirit was present when His body was broken. How refreshing to see the Gospel in Leviticus!

v. 7 The third type of cooking for the unleavened cake was to be boiled. Keil and Delitzsch say, "We have therefore to think of cakes boiled in oil." This would seem to be a combining of the aspects of the other two—baked to some extent—to some extent open in being cooked. At the same time the oil penetrates the

meal in a most thorough manner. If we wished to find some analogous comparisons in the death of our Lord for us we could say that the combined actions of God and men were indeed present when He died. The Psalmist has our Saviour cry from the cross—"But be not thou far from me, O Jehovah: O my strength, haste Thee to help me. Deliver my soul from the sword. My darling (only one) from the power (paw) of the dog. Save me from the lion's mouth." Psalms 22:19-21

vs. 8-10 The actions of the priest are reiterated in these verses: However the gift offering is to be prepared: (1) if it is fine flour mingled with oil; (2) if it is a loaf baked in the oven; (3) if it is a cake fried in the pan; (4) if it is flour boiled in oil; it is to be brought to the priest and he shall take it to the altar and present it to the Lord. Only a handful was to be burned. However the entire amount was considered as the offering. The portion eaten by the priests was as holy and as much a part of the offering as that burned upon the altar. We see no comparisons in these verses that we have not already made.

v. 11 Regulations as to what was not to be in the offering is given here. Two statements are made concerning leaven—one generic, *i.e.*, any substance which contains the possibility of decay or putrefaction—the other specific: no honey shall be mixed with the offering.

At times leaven is used as a symbol of malice and wickedness. Cf. 1 Cor. 5:6-8. It would seem to be so considered here. We are so glad that the offering our Lord made was "holy, harmless and undefiled," even Himself. Both God and man tested our Saviour and found no leaven in Him. It is interesting to contemplate the reason no honey was permitted. Of course we recognize it as a form of leaven—but why separate it from all other forms of leaven? Newberry says, "Honey appears to represent that sweetness and amiability of disposition which might be simply natural affection; but this sweetness—precious and excellent as it is in its place—will not bear the test of divine holiness in any individual born after the flesh. That human excellency which was manifested in Christ, and constituted Him the chiefest among ten thousand and altogether lovely, was

not merely human, it was also divine. In Him divine affections were manifested in human form. As every atom of the fine flour in the gift offering was permeated with oil—emblem of the eternal Spirit—so all that was natural in Christ was also spiritual.”

v. 12 The proper use of leaven and honey are here inserted. In the loaves (meal offering) of first-fruits at the feast of weeks (Pentecost) leaven could be used. They were assigned to the priests and not burned upon the altar. Cf. Lev. 23:17, 20. We need to be reminded that the “meal” or “gift” offering was *always* used with another offering, *i.e.*: (1) with the burnt offering; (2) with the peace offering; (3) with the sin offering; (4) or with the trespass offering. These four types of offerings were made on several different occasions, such as: (1) Passover, (2) Pentecost or feast of weeks, (3) Tabernacles, and others. At the time the meal offering was made with one of the other offerings on Pentecost leaven could be and was used.

Are we to see in the use of leaven in the meal offering at Pentecost a typical significance as related to the day of Pentecost in Acts 2? Leviticus 23:17 says, “Ye shall bring out of your habitations two wave loaves (meal offering) of two tenth deals: they shall be of fine flour; *they shall be baken with leaven; they are the first-fruits unto Jehovah.*” It is interesting to contemplate the possibilities: the first-fruit of the Gospel on Pentecost were alloyed with leaven or sin though redeemed by the sacrifice of God’s Lamb, (Cf. Lev. 23:18, 19) and indwelt or anointed by God’s Holy Spirit (Acts 2:38). The three thousand on Pentecost were like our Lord “a kind of first-fruits of God’s creatures” (James 1:18).

v. 13 Salt is to be used with all the forms of the meal offering; indeed salt is to be used with all sacrifices of whatever kind or for whatever purpose. “Salt is an emblem of incorruption and perpetuity. In our estimate of the humanity of Christ, both these truths are to be borne in mind. (Since it was His humanity that was offered for us to God.) Death and corruption are the results of sin, and although Christ was made a sin offering and suffered death for us, yet, being in nature sinless, God did not suffer His

Holy One to see corruption (Ps. 16:10); and as the omer of manna in the golden pot was laid up in the holiest for a memorial, so also 'the Lamb as it had been slain, in the midst of the throne' (Rev. 5:6) will ever occupy its center position, as the lasting memorial of that sinless humanity in which Jesus lived, died, and rose again, and ever lives, while the ceaseless song from His ransomed ones goes up, 'Salvation unto our God which sitteth upon the throne, and to the Lamb.' " (*Newberry*)

v. 14 We are now introduced to the third type of or variation in the use of meal for the meal offering. When the corn, wheat or barley first begins to ripen this was to be offered in the form of "ears parched or roasted by the fire"; in other words, to be made from ears which had been roasted at the fire. To this is added the further definition: "rubbed out of field-fruit." When we think of "corn" we are using the term generically and can refer to the grains of wheat or barley or grains from the ears of corn. When ears of corn were used the ears were first roasted and then the grains were rubbed out; it consisted then of roasted or toasted grains of corn. Oil and incense were added to them. A handful was burned and the rest kept for the use of the priests.

We shall try not to become tedious in our application of this text to our Lord but we do see some rather obvious comparisons: (1) It was taken from the first-fruit of the harvest. He is the first-fruits of all of us who shall sleep in death (*i. e.* the body). Because He was offered as the first-fruit sacrifice and rose again we all shall be raised to eternal life. (2) These were to be green ears of corn: He was taken while yet a young man, in the freshness of His early manhood was he offered. (3) The corn was to be beaten out of the ears. It was by suffering our Saviour learned obedience and became our sacrifice. (4) The whole ear was to be roasted by or in the fire. In the fire of man's rejection and God's wrath against sin, "His visage was more marred than any man, and His form than the sons of men," yet He Himself was sinless, as He says of Himself, "If they do these things in the green tree, what shall be done in the dry?"

v. 15 "There was frankincense to be put on it. The frankincense, or *olibanum*, was a resinous gum, obtained from a tree of

the turpentine bearing kind, which, when put upon the fire, or a hot place, sent forth very fragrant vapor. It was wholly burnt on the altar. If the meal offering represents our Lord as a sacrifice for our sins then the frankincense could represent the mediation and intercession of our Saviour—the grateful fragrance which comes up before God from the altar of burnt sacrifice. Our consecration to God, even with the gracious operations of the Spirit, could not be acceptable, except through Christ, and the sweet intercessorial perfume which arises from His offering in our behalf.” (J.A. Seiss)

v. 16 Once again we are reminded that the priest will burn the representative or memorial portion of the offering upon the altar. We need to also notice that *all* the incense is burned, *i.e.* the total amount prepared by the worshipper for the offering is given and burned.

We have been greatly helped by the writing of C. H. MacKintosh. We quote from him for the conclusion of this chapter:

“So also, if only nature be kept in the place of death, there may be in us the exhibition of that which is not corruptible, even a conversation seasoned with the ‘salt’ of abiding communion with God. But in all these things we fail and come short; we grieve the Holy Spirit of God in our ways. We are prone to self-seeking or men-pleasing in our very best services, and we fail to ‘season’ our conversation. Hence our constant deficiency in the ‘oil,’ the ‘frankincense,’ and the ‘salt’; while, at the same time, there is the tendency to suffer the ‘leaven’ or the ‘honey’ of nature to make its appearance. There has been but one perfect ‘meat-offering’; and, blessed be God, we are accepted in Him. We are the ‘sons’ of the true Aaron; our place is in the sanctuary, where we can feed upon the holy portion. Happy place! Happy portion! May we enjoy them more than ever we have done! May our retirement of heart from all but Christ be more profound! May our gaze at Him be so intense that we shall have no heart for the attractions of the scene around us, nor yet for the ten thousand petty circumstances in our path which would fret the heart and perplex the mind! May we rejoice in Christ in the sunshine and in the darkness; when the gentle breezes of summer

play around us, and when the storms of winter rage fiercely abroad; when passing over the surface of a placid lake, or tossed on the bosom of a stormy ocean. Thank God, 'we have found Him' who is to be our satisfying portion forever! We shall spend eternity dwelling upon the divine perfections of the Lord Jesus."

FACT QUESTIONS 2:1-16

28. In what sense is the term "meat offering" misleading when here applied? Explain.
29. To what can the "meal" or "gift" offering be compared? Show two comparisons.
30. Explain just how the worshipper prepared the flour, oil and incense.
31. What can we see in the "little handful of meal and the smoke of its fragrance"?
32. Show how 1 Cor. 9:13 has application here.
33. What lesson is there in the fact that the remaining portion of the meal offering was considered "a thing most holy"?
34. How are we to understand the expression "oven baked"—*i.e.* what type of oven?
35. "The pierced cake" of unleavened bread was baked in the oven. What analogy is possible here?
36. What thought is there in the meaning of the word "wafer"?
37. The fact that these unleavened pancakes were cooked upon an open griddle can teach something about our Lord—what?
38. The breaking of the unleavened cakes and the oil upon them teach us a wonderful lesson—what is it?
39. Name and explain the third type of offering, *i.e.* preparation. To what does it compare?
40. Verses 8 through 10 review the four ways the gift offering could be prepared—name them.
41. Two forms or kinds of leaven are excluded—name them.
42. What beautiful comparison is here made?
43. What lesson is there in excluding honey from the sacrifice?
44. There was a time when leaven could be used in the meal or

gift offering—when?

45. What can we see in the use of leaven in the meal offering?
46. What place did salt have in these offerings? Salt is an emblem of what? How related to our Lord?
47. What was the third variation in the use of the meal or corn?
48. Name and discuss three possible comparisons in this third type to Jesus.
49. What comparison can we find in the use of frankincense?
50. Restate in your own words the conclusions you draw as you contemplate Jesus as your "meat offering."

d. THE PEACE OFFERING 3:1-17

(1) ITS VARIETIES AND RITUAL 3:1-17

TEXT 3:1-17

- 1 And if his oblation be a sacrifice of peace-offerings; if he offer of the herd, whether male or female, he shall offer it without blemish before Jehovah.
- 2 And he shall lay his hand upon the head of his oblation, and kill it at the door of the tent of meeting: and Aaron's sons the priests shall sprinkle the blood upon the altar round about.
- 3 And he shall offer of the sacrifice of peace-offerings an offering made by fire unto Jehovah; the fat that covereth the inwards, and all the fat that is upon the inwards,
- 4 and the two kidneys, and the fat that is on them, which is by the loins, and the caul upon the liver, with the kidneys, shall he take away.
- 5 And Aaron's sons shall burn it on the altar upon the burnt-offering, which is upon the wood that is on the fire: it is an offering made by fire, of a sweet savor unto Jehovah.
- 6 And if his oblation for a sacrifice of peace-offerings unto Jehovah be of the flock; male or female, he shall offer it without blemish.
- 7 If he offer a lamb for his oblation, then shall he offer it

- before Jehovah;
- 8 and he shall lay his hand upon the head of his oblation, and kill it before the tent of meeting: and Aaron's sons shall sprinkle the blood thereof upon the altar round about.
- 9 And he shall offer of the sacrifice of peace-offerings an offering made by fire unto Jehovah; the fat thereof, the fat tail entire, he shall take away hard by the backbone; and the fat that covereth the inwards, and all the fat that is upon the inwards,
- 10 and the two kidneys, and the fat that is upon them, which is by the loins, and the caul upon the liver, with the kidneys, shall he take away.
- 11 And the priest shall burn it upon the altar: it is the food of the offering made by fire unto Jehovah.
- 12 And if his oblation be a goat, then he shall offer it before Jehovah:
- 13 And he shall lay his hand upon the head of it, and kill it before the tent of meeting; and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.
- 14 And he shall offer thereof his oblation, even an offering made by fire unto Jehovah; the fat that covereth the inwards, and all the fat that is upon the inwards,
- 15 and the two kidneys, and the fat that is upon them, which is by the loins, and the caul upon the liver, with the kidneys, shall he take away.
- 16 And the priest shall burn them upon the altar: it is the food of the offering made by fire, for a sweet savor; all the fat is Jehovah's.
- 17 It shall be a perpetual statute throughout your generations in all your dwellings, that ye shall eat neither fat nor blood.

THOUGHT QUESTIONS 3:1-17

39. Who decides for the worshipper what type of offering he shall bring? How is such a decision reached?
40. Please notice at least two differences in the offerings here and

those of the burnt offering. What was meant by laying hands upon the head of the animal?

41. Who was responsible for the death of the animal? Why?
42. What was the purpose of sprinkling the blood?
43. Specify just what parts were to be burned. Why give these parts to God?
44. The senses of taste, touch, smell are all of interest to God. Why?
45. What specifically is meant by the expression "without blemish"?
46. How are we to understand the expression, "before Jehovah" in v. 7?
47. More fat is removed to be offered to Jehovah. Cf. Num. 18:29-32 and notice how important or valuable such is to God. Why?
48. Why not eat fat or blood? Does it apply today? Cf. Acts 15:29.

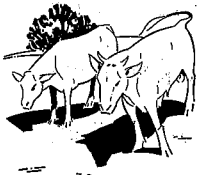
PARAPHRASE 3:1-17

When anyone wants to give an offering of thanksgiving to the Lord, he may use either a bull or a cow, but the animal must be entirely without defect if it is to be offered to the Lord! The man who brings the animal shall lay his hand upon its head and kill it at the door of the Tabernacle. Then Aaron's sons shall throw the blood against the sides of the altar, and shall burn before the Lord the fat that covers the inward parts, the two kidneys and the loin-fat on them, and the gall bladder. And it will give the Lord much pleasure. If a goat or sheep is used as a thank-offering to the Lord, it must have no defect and may be either a male or a female—ram or ewe, billy goat or nanny goat. If it is a lamb, the man who brings it shall lay his hand upon its head and kill it at the entrance of the Tabernacle; the priests shall throw the blood against the sides of the altar, and shall offer upon the altar the fat, the tail removed close to the backbone, the fat covering the internal organs, the two kidneys with the loin-fat on them,

THE PEACE OFFERING

3:1-17

The Varieties Of Peace Offerings



Of the herd
3:1

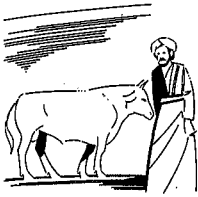


Of the flock
3:6



Goats
3:12

The Ritual Of The Peace Offering



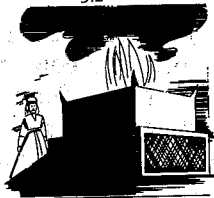
Presentation
3:1



Identification
3:2



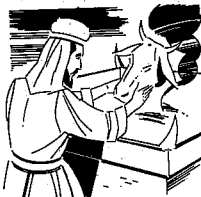
Death
3:2



The Work Of The Priest



Sprinkling blood
3:2



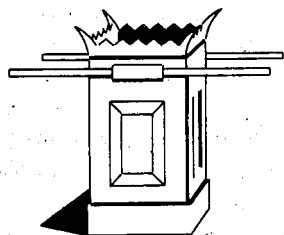
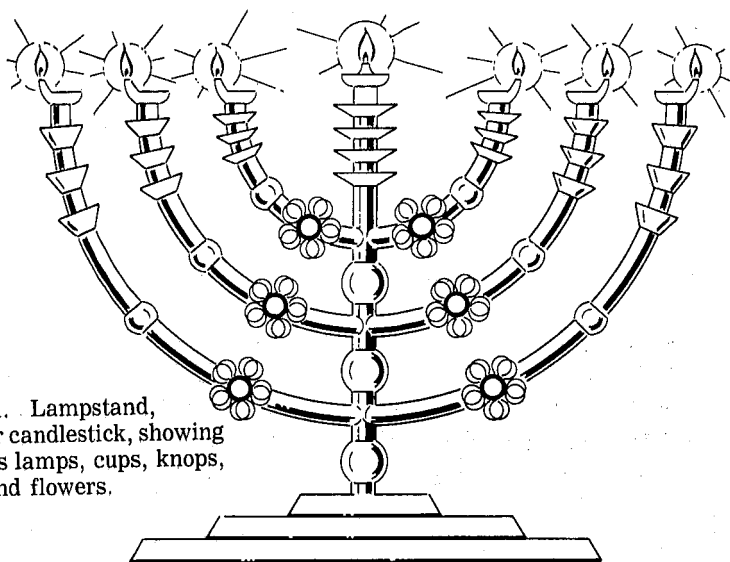
Head & fat upon the altar
3:3-5



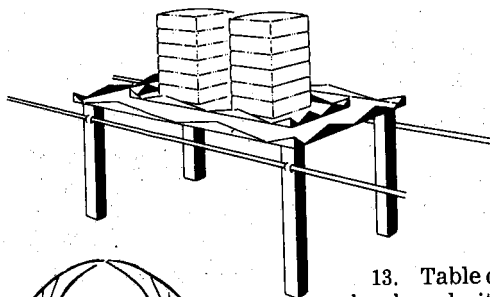
A meal together.
Breast & thigh for priests—
—the rest eaten by worshippers.

Purpose: Assurance of acceptance with God. Atonement and acceptance.

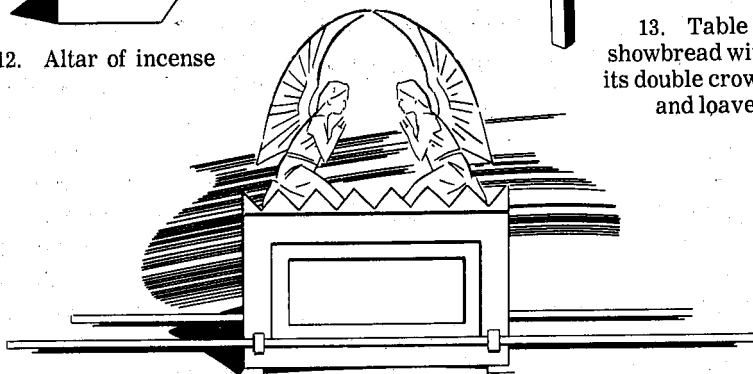
11. Lampstand,
or candlestick, showing
its lamps, cups, knops,
and flowers.



12. Altar of incense



13. Table of
showbread with
its double crown
and loaves.



14. The Ark of the Covenant and the mercy-seat with cherubim

brings a goat as his offering to the Lord, he shall lay his hand upon its head and kill it at the entrance of the Tabernacle. The priest shall throw its blood against the sides of the altar, and shall offer upon the altar, as a burnt offering to the Lord, the fat which covers the insides, the two kidneys and the loin-fat on them, and the gall bladder. This burnt offering is very pleasing to the Lord. All the fat is Jehovah's. This is a permanent law throughout your land, that you shall eat neither fat nor blood.

COMMENT 3:1-17

"The more closely we contemplate the offerings, the more fully do we see how that no one offering furnishes a complete view of Christ. It is only by putting all together that anything like a just idea can be formed. Each offering, as might be expected, has features peculiar to itself. The peace offering differs from the burnt offering in many points, and a clear understanding of the points in which one type differs from the others will be found to help much in the apprehension of its special import." (*C. H. MacIntosh*) We shall be concerned about these distinctions. Let us first understand the content of each verse:

v. 1 The word "oblation" needs clarification. It means "approach offering." *All* offerings were an approach to God. This then is a generic term applied to *all* offerings. If the approach to God had the intentions or purpose of being a peace offering a certain ritual was to be followed. If the "oblation" was to be a burnt offering or a sin offering another ritual was to be followed.

In the "peace" or "thank" offering both male or female from either the herd or flock and from either sheep or goats could be used. The offerer must be careful that it is without blemish.

In chapter one the question was one of "acceptance"; here it is "peace." There can be no peace with God until we are first accepted by Him. It is of interest to notice that the word "peace" is plural in the Hebrew text. Since our Saviour is also our "peace" with God perhaps we could find various applications

of His peace: (1) peace of mind; (2) peace with our neighbor; (3) peace of conscience. He has come to proclaim peace, peace, peace—perfect peace.

What shall we say of the fact that these animals could be either male or female? The purpose of the sacrifice decides the type of offering. This offering was going to be a food for the priests and the worshipper. This sacrifice was not primarily for acceptance (only a male, without blemish could provide our acceptance before God) but for the enjoyment of such acceptance. For these same reasons fowls were not used. Such would hardly be adequate for food (at least in these circumstances).

Can we see our Lord in His active obedience (male) and passive obedience (female) as our peace offering before Jehovah? Jesus walked the path of active fulfillment of the Divine will and at the same time He was submissive even when it cost Him the blood-sweat of Gethsemane.

The seventh chapter of Leviticus discusses this sacrifice again, as well as the twenty-second chapter. Lev. 22:21 emphasizes the need of physical perfectness. "He who was without sin was made sin for us, that we might be made the righteousness of God in Him." Cf. Num. 18:29-32.

v. 2 The chastisement of my peace was laid on Him (Isa. 53:5). In the placing of hands upon the head of the victim we see once again the transference of sin and the making of peace; not only between Jew and Gentile, but between God and man. Hands upon the head is full of meaning—but hands are not enough—for "He made peace *through the blood* of His cross" Col. 1:20. We do indeed have peace with God through our Lord Jesus Christ. We have found Him and personally identified with Him and *died* with Him. We have found peace with God through Him.

At the door of the tabernacle the victim is slain by the offerer. He declares in this act that he is responsible. This is a confession of his own sinfulness that caused the death of this innocent sufferer. We can indeed identify ourselves, our sin and our Saviour in this action.

The blood *must* be applied to be efficacious. It is in the washing of our bodies that we have the promise of the sprinkling

of blood (Heb. 10:22).

vs. 3 & 4 The instructions concerning the removal of the fat to be offered to God by fire are very specific: (1) "the fat which covered the entrails" or the fat in the area from the stomach down to the bowels; (2) "all the fat on the entrails," *i.e.* all the fat attached to the entrails; (3) "the two kidneys, and the fat upon them, and the fat in the region of the kidneys or any and all fat in the loins; (4) "the fat upon the liver." All fat in the animal is contained in a net or film-like substance. All nets of fat were to be removed, along with the kidneys. These were offered to Jehovah. How strange all this sounds to Christians several thousand years removed from the action. Upon a closer examination of these verses some of the strangeness will turn to beauty. The fat is designated by Moses as "the best" portion of the animal. The fat with the kidneys are offered to God. The word kidneys is "perfection." The word for flanks or loins is "confidences." The fat upon the liver is also translated "the super-abundance of the glory." It is with these internal or hidden portions of man that God has a special interest and on which He places a special value. It has always been so, *i.e.* "God looketh not on the outward appearance" or as man looketh. God wants our thoughts, feelings, purposes, desires. We could surely say that "all the fat" was offered by our Saviour to God on the cross, *i.e.* all his inward being was given to God to make peace for us. At the same time we cannot ignore our response to His mercies. Our reasonable service is the presenting of our total inward being to Him. It does seem significant that the only organs presented to God are the kidneys. Perhaps it could be true that if He truly has them He will have claimed all the rest.

v. 5 The instructions for burning the fat of the peace offering is a little confusing because it is associated with the burnt offering. There is no need for confusion. The explanation is that the daily burnt offering was made before any peace offering, and by the nature of the burnt offering it must remain on the altar all day. The fire was continually burning upon the altar—the carcass of the burnt offering would be slow in being consumed. While the remaining portion of the victim was still burning, the

priests were to burn upon the altar the fat of the peace offering. The highly inflammable nature of fat would hasten the burning.

While we yet are contemplating the acceptance offering of the lamb of God, we remember He is also "our peace" offering. The overlapping qualities and values of our Lord's sacrifice on our behalf is a wonder to behold!

vs. 6 & 7 There was room for a large gradation in the animals used in the sacrifice. It could be of the flock male or female, of the herd male or female, and even a lamb could be offered. The one static quality was that each offering be without blemish or perfect. Who will decide as to its perfectness? Was there certain standards of perfection for such animals? Sharp-eyed and well experienced priests no doubt were able to examine each victim as he was brought through the gate of the outer court. (See exceptions to this in 5:12, 13).

Our peace offering was examined by both men and God and He was found to be without fault. "I find no fault in Him" has been the verdict of 2,000 years of examination.

"Conscious as we must be of our imperfections in character, active and passive, in our spirit, temper, and disposition, it is well for us that we can present and plead for our acceptance the name of Him who was altogether perfect—the Lamb of God without blemish and without spot." (*Newberry*)

vs. 8-11 The additional information in these verses has reference to a certain specie of sheep used in the East at the time of Moses. Indeed such species are still in use today. Information given by Keil and Delitzsch is of real interest here:

"The fat tails which the sheep have in Northern Africa and Egypt, also in Arabia, especially Southern Arabia, and Syria, often weigh 15 lbs. or more, and small carriages on wheels are sometimes placed under them to bear their weight (*Sonnini*, R. ii. p. 358; *Bochart*, *Hieroz.* i. pp. 556 sqq.). It consists of something between marrow and fat. Ordinary sheep are also found in Arabia and Syria; but in modern Palestine all the sheep are 'of the broad-tailed species.' The broad part of the tail is an excrescence of fat, from which the true tail hangs down (*Robinson*, *Pal.* II. 166). 'Near the rump-bone shall he (the offerer)

take it (the fat tail) away, 'i.e. separate it from the body.' We find nothing in these verses upon which we have not already commented.

vs. 12-16 These verses discuss the goat as a victim for the peace offering. The instructions are identical for: (1) the presentation; (2) the laying on of the hands; (3) the killing of the victim; (4) the sprinkling of the blood; (5) the burning of the fat; and (6) the meal (although the last is not mentioned in this chapter) to the previous instructions for other victims of the peace offerings. Perhaps it is here that we should call attention to Lev. 7:11-34; 19:5-8; 22:21-25, where further instructions are given concerning the peace offering. Since we are studying the text verse by verse we shall consider these verses when we have progressed to such in order of our study. Suffice it to say here that the culmination of the peace offering was the festive-sacred meal the worshippers and the priests held together before and with the Lord. We appreciate so very much the words of S. H. Kellogg on the beautiful symbolism of the peace offering:

"We can now perceive the teaching of the peace-offering for Israel. In Israel, as among all the nations, was the inborn craving after fellowship and friendship with God. The ritual of the peace-offering taught him how it was to be obtained, and how communion might be realized. The first thing was for him to bring and present a divinely-appointed victim; and then the laying of the hand upon his head with confession of sin; then, the slaying of the victim, the sprinkling of its blood, and the offering of its choicest parts to God in the altar fire. Till all this was done, till in symbol expiation had been thus made for the Israelite's sin, there could be no feast which would speak of the friendship and fellowship with God. But this being first done, God now, in token of His free forgiveness and restoration to favour, invites the Israelite to a joyful feast in His own house.

"What a beautiful symbol! Who can fail to appreciate its meaning when once pointed out? Let us imagine that through some fault of ours a dear friend has become estranged; we used to eat and drink at his house, but there has been none of that now for a long time. We are troubled, and perhaps seek out the

one who is our friend's friend and also our friend, to whose kindly interest we entrust our case, to reconcile to us the one we have offended. He has gone to mediate; we anxiously await his return; but before ever he has come back again, comes an invitation from him who was estranged, just in the old loving way, asking that we will eat with him at his house. Any one of us would understand this; we should be sure at once that the mediator had healed the breach, and that we were forgiven, and were welcome as of old to all that our friend's friendship had to give.

"But God is the good Friend whom we have estranged; and the Lord Jesus, His beloved Son, and our own Friend as well, is the Mediator; and He has healed the breach; having made expiation for our sin in offering His own body as a sacrifice; He has ascended into heaven, there to appear in the presence of God for us; He has not yet returned. But meantime the message comes down from Him to all who are hungering after peace with God: 'The feast is made; and ye all are invited; come! all things are now ready!' And this is the message of the Gospel. It is the peace-offering translated into words. Can we hesitate to accept the invitation? Or, if we have sent in our acceptance, do we need to be told, as in Deuteronomy, that we are to eat 'with rejoicing.' "

v. 17 Mention is here made of prohibitions concerning fat and blood. Because of the oft discussion of this subject as related to the New Testament text of Acts 15:28, 29 we offer S. H. Kellogg's discussion of this subject:

"The chapter concerning the peace-offering ends (vs. 16, 17) with these words: 'All the fat is the Lord's. It shall be a perpetual statute for you throughout your generations, that ye shall eat neither fat nor blood.'

"To this prohibition so much importance was attached that in the supplemental 'law of the peace-offering' (7:22-27) it is repeated with added explanation and solemn warning, thus: 'And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat. And the fat of the beast that dieth of itself, and the fat of that which is torn with beasts may be used for any other

service: but ye shall in no wise eat of it. For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the Lord, even the soul that eateth it shall be cut off from his people. And ye shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings. Whosoever it be that eateth any blood, that soul shall be cut off from his people.'

"From which it appears that this prohibition of the eating of fat referred only to the fat of such beasts as were used for sacrifice. With these, however, the law was absolute, whether the animal was presented for sacrifice, or only slain for food. It held good with regard to these animals, even when, because of the manner of their death, they could not be used for sacrifice. In such cases, though the fat might be used for other purposes, still it must not be used for food.

"The prohibition of the blood as food appears from 17:10 to have been absolutely universal; it is said, 'Whatsoever man there be of the house of Israel, or of the strangers that sojourn among them, that eateth any manner of blood, I will set My face against that soul that eateth blood, and will cut him off from among his people.'

"The reason for the prohibition of the eating of blood, whether in the case of the sacrificial feasts of the peace-offerings or on other occasions, is given (17:11, 12), in these words: 'For the life 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 by reason of the life. Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.'

"And the prohibition is then extended to include not only the blood of animals which were used upon the altar, but also such as were taken in hunting, thus (v. 13): 'And whatsoever man there be of the children of Israel, or of the strangers that sojourn among them, which taketh in hunting any beast or fowl that may be eaten, he shall pour out the blood thereof, and cover it with dust,' as something of peculiar sanctity; and then the reason previously given is repeated with emphasis (v. 14): 'For as to the life of all flesh, the blood thereof is all one with the life

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

"And since, when an animal died from natural causes, or through being torn of a beast, the blood would be drawn from the flesh either not at all or but imperfectly; as further guarding against the possibility of eating blood, it is ordered (vs. 15, 16) that he who does this shall be held unclean: 'Every soul that eateth that which dieth of itself, or that which is torn of beasts, whether he be home-born or a stranger, he shall wash his clothes, and bathe himself in water, and be unclean until the even. But if he wash them not nor bathe his flesh, then he shall bear his iniquity.'

"These passages explicitly state the reason for the prohibition by God of the use of blood for food to be the fact that, as the vehicle of the life, it has been appointed by Him as the means of expiation for sin upon the altar. And the reason for the prohibition of the fat is similar; namely, its appropriation for God upon the altar, as in the peace-offerings, the sin-offerings, and the guilt-offerings; 'all the fat is the Lord's.'

"Thus the Israelite, by these two prohibitions, was to be continually reminded, so often as he partook of his daily food, of two things: by the one, of atonement by the blood as the only ground of acceptance; and by the other, of God's claim on the man redeemed by the blood, for the consecration of his best. Not only so, but by the frequent repetition, and still more by the heavy penalty attached to the violation of these laws, he was reminded of the exceeding importance that these two things had in the mind of God. If he eat the blood of any animal claimed by God for the altar, he should be cut off from his people; that is, outlawed, and cut off from all covenant privilege as a citizen of the kingdom of God in Israel. And even though the blood were that of the beast taken in the chase, still ceremonial purification was required as the condition of resuming his covenant position.

"Nothing, doubtless, seems to most Christians of our day more remote from practical religion than these regulations touching the fat and the blood which are brought before us with

such fullness in the law of the peace-offering and elsewhere. And yet nothing is of more present-day importance in this law than the principles which underlie these regulations. For as with type, so with antitype. No less essential to the admission of the sinful man into that blessed fellowship with a reconciled God, which the peace-offering typified, is the recognition of the supreme sanctity of the precious sacrificial blood of the Lamb of God; no less essential to the life of happy communion with God, is the ready consecration of the best fruit of our life to Him.

"Surely, both of these, and especially the first, are truths for our time. For no observing man can fail to recognize the very ominous fact that a constantly increasing number, even of professed preachers of the Gospel, in so many words refuse to recognize the place which propitiatory blood has in the Gospel of Christ, and to admit its pre-eminent sanctity as consisting in this, that it was given on the altar to make atonement for our souls. Nor has the present generation outgrown the need of the other reminder touching the consecration of the best to the Lord. How many there are, comfortable, easy-going Christians, whose principle—if one might speak in the idiom of the Mosaic law—would rather seem to be, ever to give the lean to God, and keep the fat, the best fruit of their life and activity, for themselves! Such need to be most urgently and solemnly reminded that in spirit the warning against the eating of the blood and the fat is in full force. It was written of such as should break this law, 'that soul shall be cut off from his people.' And so in the Epistle to the Hebrews (10:26-29) we find one of its solemn warnings directed to those who 'count this blood of the covenant,' the blood of Christ, 'an unholy (*i.e.* common) thing,' as exposed by this, their undervaluation of the sanctity of the blood, to a 'sorer punishment' than overtook him that 'set at naught Moses' law,' even the retribution of Him who said, 'Vengeance is Mine; I will repay, saith the Lord.'

"And so in this law of the peace-offerings, which ordains the conditions of the holy feast of fellowship with a reconciled God, we find these two things made fundamental in the symbolism: full recognition of the sanctity of the blood as that which

atones for the soul; and the full consecration of the redeemed and pardoned soul to the Lord. So was it in the symbol; and so shall it be when the sacrificial feast shall at last receive its most complete fulfillment in the communion of the redeemed with Christ in glory. There will be no difference of opinion then and there, either as to the transcendent value of that precious blood which made atonement, or as to the full consecration which such a redemption requires from the redeemed."

FACT QUESTIONS 3:1-17

51. The more fully or closely we contemplate the offerings, the more fully do we see what?
52. What does the word "oblation" mean?
53. What is another designation for the "peace" offering?
54. Name three animals that could be used in the peace offering.
55. The major emphasis or meaning of the burnt offering was one of _____; in this offering the emphasis is one of _____.
56. What meaning can we give to the fact that the Hebrew word for "peace" is in the plural form?
57. What significance is there in the offering of either a male or female?
58. Name the six steps in the total ritual of the peace offering.
59. Discuss the beautiful symbolism in the laying on of hands and the shedding of blood.
60. Show how Hebrews 10:22 relates to this chapter in Leviticus.
61. Name the four areas where fat was to be found and removed.
62. What words or designations indicate the value of the fat and the kidneys? Explain.
63. What is meant in v. 5 in the reference to the burnt offering?
64. The one static quality to be found in all the varieties of sacrifices was what?
65. The particular breed of sheep had a meaning in this sacrifice. What was it?
66. Can we learn anything typical from the offering of a goat as a peace offering?

67. Describe the symbolism of the meal eaten in connection with the peace offering.
68. Is it all right to eat blood or fat today?

e. THE SIN OFFERING 4:1—5:13

- (1) ITS APPLICATION 4:1
- (2) ITS GRADES

(a) FOR THE HIGH PRIEST 4:2-12

TEXT 4:1-12

- 1 And Jehovah spake unto Moses, saying,
- 2 Speak unto the children of Israel, saying, If any one shall sin unwittingly, in any of the things which Jehovah hath commanded not to be done, and shall do any one of them:
- 3 if the anointed priest shall sin so as to bring guilt on the people, then let him offer for his sin, which he hath sinned, a young bullock without blemish unto Jehovah for a sin-offering.
- 4 And he shall bring the bullock unto the door of the tent of meeting before Jehovah; and he shall lay his hand upon the head of the bullock, and kill the bullock before Jehovah.
- 5 And the anointed priest shall take of the blood of the bullock, and bring it to 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 upon the horns of the altar of sweet incense before Jehovah, which is in the tent of meeting; and all the blood of the bullock shall he pour out at the base of the altar of burnt-offering, which is at the door of the tent of meeting.
- 8 And all the fat of the bullock of the sin-offering he shall take off from it; the fat that covereth the inwards, and all the fat that is upon the inwards,

- 9 and the two kidneys, and the fat that is upon them, which is by the loins, and the caul upon the liver, with the kidneys, shall he take away,
10 as it is taken off from the ox of the sacrifice of peace-offerings: and the priest shall burn them upon 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 without 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.

THOUGHT QUESTIONS 4:1-12

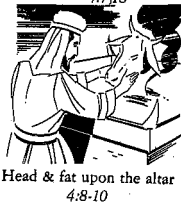
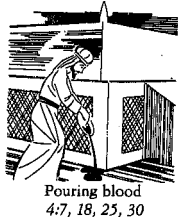
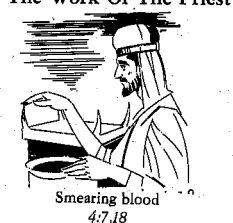
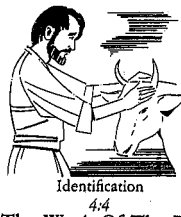
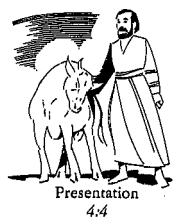
49. Just what is involved in an "unwitting" sin or a sin "through error"?
50. Are these sins "omissions" or overt acts? Cf. Joshua 20:3 and Deut. 19:4 and show how these texts relate here.
51. Why wouldn't we be aware of sin if it was a decision and action for which we are responsible? Cf. Heb. 5:2.
52. Who is "the anointed priest"? Cf. Heb. 7:27, 28.
53. What significance is there in limiting the sacrifice for the priest to a bullock?
54. The offering of the priest was to not only help him but the worshippers—how?
55. Why bring the blood to the veil?
56. What possible meaning is there in placing his finger in the blood?
57. Why sprinkle the blood seven times? Cf. Heb. 10:10; I Pet. 3:18.
58. What is represented by the "horns of the altar"?
59. The priests must leave the holy place to pour out the rest of the blood. Where does he go?
60. What of the bullock is burned upon the altar? This part of the sacrifice is very much like the peace offering—why?

THE SIN OFFERING 4:1-5:13

Grades Of Sin Offerings For Different Persons



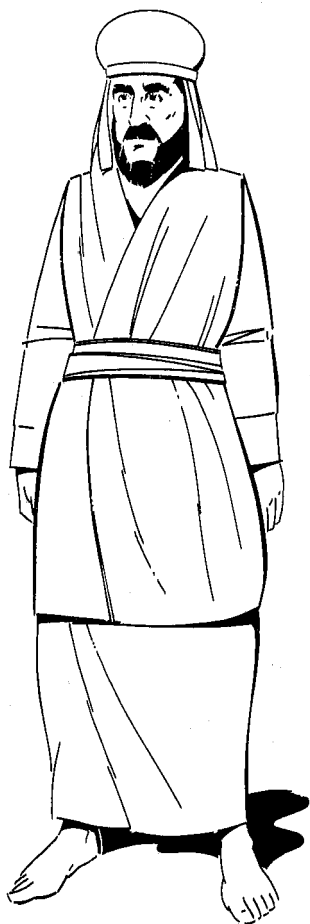
The Ritual Of The Sin Offering



Purpose: Unintentional Specific Sins—Atonement

THE GARMENTS OF THE SONS OF AARON

8:13



Aaron's Sons or the Priests

1. Bonnets
 2. Coat
 3. Band
 4. Robe
 5. Drawers (under-garment)
- (All white fine linen)

61. What is to happen to: (1) the skin, (2) all the flesh, (3) the head, (4) its legs, (5) intestines, (6) dung?
62. How would it be decided that "a clean place" had been found?

PARAPHRASE 4:1-12

Then the Lord gave these further instructions to Moses: Tell the people of Israel that these are the laws concerning anyone who unintentionally breaks any of My commandments. If a priest sins unintentionally, and so brings guilt upon the people, he must offer a young bull without defect as a sin offering to the Lord. He shall bring it to the door of the Tabernacle, and shall lay his hand upon its head and kill it there before Jehovah. Then the priest shall take the animal's blood into the Tabernacle, and shall dip his finger in the blood and sprinkle it seven times before the Lord in front of the veil that bars the way to the Holy of Holies. Then the priest shall put some of the blood upon the horns of the incense altar before the Lord in the Tabernacle; the remainder of the blood shall be poured out at the base of the altar for burnt offerings, at the entrance to the Tabernacle. Then he shall take all the fat on the entrails, the two kidneys and the loin-fat on them, and the gall bladder, and shall burn them on the altar of burnt offering, just as in the case of a bull or cow sacrificed as a thank-offering. But the remainder of the young bull—the skin, meat, head, legs, internal organs, and intestines—shall be carried to a ceremonially clean place outside the camp—a place where the ashes are brought from the altar—and burned there on a wood fire.

COMMENT 4:1-12

vs. 1, 2 This is the sin offering for "sin through ignorance" or "sin through error." "These are not sins of omission, but acts committed by a person when, at the time, he did not suppose

that what he did was sin. Although he did the thing deliberately, yet he did not perceive the sin of it. So deceitful is sin, we may be committing that abominable thing which casts angels into an immediate and an eternal hell, and yet at the moment be totally unaware! Want of knowledge of the truth, and too little tenderness of conscience, hide it from us." (*Bonar*)

The provisions for this offering teach us at least two wonderful lessons: (1) the heinousness of sin. Sin is marked by God whether man marks it or not. Even when a man sins unwittingly God sees it and it must be accounted for. This is wholly in keeping with the character of God. No laws of God are broken in the physical world without the consequent results. How many trees in the primeval forest have broken and crashed to the earth without the ear or eye of any man? God does not and cannot treat sin lightly. "Were a scorpion on our brow, prepared to thrust in its deadly sting, when we were unconscious of any danger, surely the friend would deserve thanks who saw the black creature upon us and cried aloud to us to sweep it away. Such is the sin of ignorance; and God, who is 'a God of knowledge,' is the gracious friend." (*Bonar*) This leads us to the second lesson: (2) The infinite love and care of our heavenly Father. The same compassionate heart of our great High Priest who tenderly looks upon "the ignorant" (Heb. 5:2) is found in the provision under the economy of Moses for poor ignorant sinners.

vs. 3, 4 We need to mention here that the "sweet savor" offerings are now past and we now approach those wholly identified with sin. They are two in number: (1) the sin offerings, and (2) the trespass offerings. The sin offering has four grades or applications: (1) For the individual (5:6-9); (2) for the ruler (4:22-26); (3) for the congregation (4:13-21); (4) for the priest (4:3-12). Verses one through twelve discuss the sin offering for the priest (including the high priest). All three grades involve three areas: (1) God's dwelling among the people in the tabernacle; (2) the worship or approach of the people to God; (3) the conscience of each individual before God. *Blood* is the answer to the need in each area: (1) the blood was sprinkled seven times by the priest before the Lord upon or in front of the

veil of the sanctuary. This obtained or secured the presence of God in the midst of His people, *i.e.* God could and did because of the blood dwell among them; (2) the blood upon the horns of the golden altar. The foundation of all worship is blood—the flame and the incense could because of the blood ascend before God; (3) the remaining portion is poured out at the base of the brazen altar. Here the claims of the individual conscience were met at the altar of burnt offering. The burnt offering is the death of our Lord in our place. Each individual is represented and satisfied in the One who died for all. In the pursuit of his priestly functions the high priest has been deficient in wisdom and has made a mistake in the order of service, or he has in some manner defiled some of the holy vessels. In this he has “left the sanctuary door open to Satan.” Since he represents all the congregation he also involves them in his unwitting sin. He needs for these reasons to offer a sin offering for himself. At the same time people soon learn to sympathize with him and pray for him since he is one with them in his need of forgiveness. The young bull to be brought for a sacrifice is the same as the sin offering to be made for the whole congregation (except that the priest offers a male without blemish and the congregation has a female without blemish.) The most expensive of all offerings are here made. It costs much to obtain our standing before God.

vs. 5, 6 Why sprinkle the blood seven times? Seven throughout the scripture is a sign or symbol of completeness or perfection. It was only on the great day of atonement that the blood was taken within the veil to be sprinkled upon and before the ark of the covenant. As sin is first of all against God it is appropriate that the first use of the blood is concerned with His satisfaction. It might intimate that atonement was yet to rend the veil, and that the beautiful veil represented the Saviour’s holy humanity (Heb. 10:20). How expressive was the continual repetition of this blood-sprinkling. As often as the priest offered a sin-offering the veil was wet again with blood which dropped on the floor of the holy place. It was through the veil, that is to say His flesh, the way was opened for us—but it was a body already drenched in

The sweat of bloodshed in Gethsemane before it was broken or opened on Calvary.

v. 7 Let's attempt to enter with the priest into the holy place and stand in the flickering light of the golden candlestick and gaze solemnly seven times intermittently at the blood and at the scarlet and blue woven design of the cherubim on the veil—the blood has been placed either before or on the veil. When the anointed priest was thus engaged, was he not a type of Jesus in the act of expiating His people's guilt? A true high priest probably knelt and then prostrating himself on the ground, as he sprinkled the blood before the veil; and it would be with many tears, and strong crying from the depth of his soul, that he touched the altar's horns. What a picture of our Saviour in the garden, when He fell on His face, and being in agony, prayed more earnestly, and "offered up supplications, with strong crying and tears, to Him that was able to save Him from death (Heb. 5:7). Although, in this case, the priest's sense of guilt was personal, and therefore was deep and piercing, yet when Jesus took our sins, He too felt them deeply, and felt them as if they had been His own . . .

At length the priest comes from the Holy Place—leaving it, however, filled with the cry of blood—a cry for pardon!—and proceeds to the altar of burnt-offering, directly opposite the door. There he pours out the rest of the blood, at the foot of the altar, his eye looking straight at the Holy Place. Within and without the Holy Place, the voice of atonement was now heard ascending from blood. What a sermon was thus preached to the people! Atonement is the essence of it—atonement needed for even unwitting sins of ignorance. There is no trifling with God. What a ransom for the soul is given! *Life—life*—the life of the Seed of the woman. What care to present it—what earnestness! The Holy Place is filled with its cry, and the courts without also; and the priest's soul is intently engaged in this one awful matter.

vs. 8-10 The regulations in these verses concerning the fat and its offering upon the altar to Jehovah are identical to those for the fat of the peace offering. It would seem to say that once

the blood has been shed and applied there is peace.

The leading object in the sin offering is to shadow forth what Christ became for us, and not what He was in Himself. This quality however is not entirely omitted, as we have observed earlier. "In the fat burnt upon the altar is the apt expression of the divine appreciation of the preciousness of Christ's Person, no matter what place He might, in perfect grace, take, on our behalf, or in our stead. He was made sin for us, and the sin offering is a divinely-appointed shadow of Him in this respect. But, inasmuch as it was the Lord Jesus Christ, God's elect, His Holy One, His pure, His spotless, His eternal Son that was made sin, therefore the fat of the sin offering was burnt upon the altar, as a proper material for that fire which was an impressive exhibition of divine holiness. (C. H. MacKintosh)

vs. 11, 12 We come now to, in one way, the most impressive portion of the ritual for the sin offering. We are using a rather large bibliography in our research for this study. We have what we consider some original observations—but we make no apology for composite expressions or direct quotations. For these verses the words of Andrew Bonar are beautiful:

"But that the priest, and all present, might go home with an awful conviction of the heinousness even of forgiven sin, other things remained to be done. We are not to forget sin, because it has been atoned for; and we are not to think lightly of sin, because it is washed away. Our God wishes His people to retain a deep and lively sense of their guilt, even when forgiven. Hence the concluding ceremonies in the case of the priest's sin.

"The very *skin* of the bullock is to be burnt (here the word is 'burn up')—thus expressing more complete destruction than even in the case of the whole burnt-offering. Here is the holy law exacting the last mite; for the *skin* is taken, and the *whole flesh*, the *head* and *legs* (1:8), the *intestines*, and the *very dung*—'even the whole bullock!' Unsparing justice, that is, unspotted justice! And yet more. As if the altar were too near God's presence to express fully that part of the sinner's desert which consists in suffering torment far off from God, all this is to be done '*without the camp*'—a distance, it is calculated, of four miles from the

Holy Place. In all sacrifices, indeed, this separation from God is represented in some degree by the *ashes* being carried away out of the camp; but, to call attention still more to this special truth, we are here shewn the bullock burnt on the wood, '*without the camp, where the ashes were wont to be poured out.*' It was over the very ashes that lay poured out there; for, in the last clause of the verse, the preposition *on* is used. 'The *clean place*' is defined to be this place of ashes. It was clean, because, when reduced to ashes by consuming fire, all guilt was away from the victim, as intimated in Ps. 20:3, '*Let Him turn thy burnt-sacrifice to ashes*' (*on*), the word used here also.

"At this part of the ceremonies, there was meant to be exhibited a type of hell. This burning afar off, away from the Holy Place, yet seen by the whole congregation, was a terrible glance at that truth—"They shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever" (Rev. 14:10).

"It is plain, also, that God took the opportunity which this offering afforded, or rather shaped this part of the rites belonging to the offering, in order to show somewhat more of Christ's death. In every sacrifice which was of a *public* nature, or for a *public person*, the animal was carried without the camp, as we may see in chapter 16:27, on the day of atonement. The reason of this was that, in these cases, Christ's *public* sacrifice, as offered to the whole world, and to every creature, and as fulfilling the law's demands to the last mite, was to be especially prefigured. It is carried '*without the camp,*' as Jesus was crucified outside of the gates of Jerusalem (Heb. 13:12), that it might be in sight of all the camp, as Christ's one offering is held up to all the world, to be used by whosoever will. Next, suffering far off from the Holy Place, with His Father's face hidden, and all the fire of wrath in His soul and on His body, Jesus further fulfilled this type in regard to the entire satisfaction demanded by the law. And, inasmuch as He suffered at Jerusalem, where the ashes of the sacrifices were poured out, He may be said to have fulfilled the type of the 'clean place.' For we see Him

over these remnants of typical sacrifice, offering up the one true and perfect offering. But it was Calvary that was specially a 'place of ashes,' inasmuch as there the demands of justice were wont to be satisfied, and the bones of victims to human law cast out. *Joseph's new tomb*, hewn out of the very rock of Calvary, is the exact counterpart to the '*clean place*,' at the very spot where the ashes of so many dead men were to be found all around.

"What view of hell does the suffering Saviour give! The face-covering between Him and His Father—the criminal's veil hung over Him for three hours, the three hours of darkness—away from the Holy Place—driven from the mercyseat, beyond the bounds of the holy city—an outcast, a forsaken soul, a spectacle to all that passed by—wrath to the uttermost within, and His person, even to the eye of man, more marred than any man, while His cry, 'My God! my God! why hast thou forsaken me?' ascended up as the smoke of the sacrifice, to heaven, shewing the heat of the unutterable agony, and testifying the unswerving exactness of the holy law. What a contrast to His coming again without sin, and entering Jerusalem again with the voice of the archangel, in all His glory, bringing with Him those whom He redeemed by that death on Calvary!

"In one respect His people are to imitate the view of Him shewn in this type. As He went forth to witness for God's holy law—went forth without the gate, a spectacle to all the earth; so they, redeemed by Him, are to go forth to witness of that death and redemption which He has accomplished (Heb. 13:12). We are to 'go forth *unto Him*;' we are to be constantly, as it were, viewing that spectacle of united love and justice, looking to His cross; though in so doing we make ourselves objects of amazement and contempt to the world, who condemn those whom they see going forth to stand by the side of the Crucified One."

FACT QUESTIONS 4:1-12

69. Is the sin offering for sins of omission? Explain.
70. The provisions for this offering teaches us two wonderful

lessons. What are they?

71. What are "the sweet savor" offerings? How does this offering compare?
72. List the four grades or applications for the sin offering.
73. All these grades involve three areas. Name them.
74. Show how the blood answers the needs of each area.
75. Describe the similarity between a true high priest and our High Priest as they each intercede before God.
76. What is the cry from both within and without the Holy Place?
77. What indicates that there is no trifling with the law of God?
78. How does the offering of the fat upon the altar link this offering with the peace offering?
79. How is the deep and lively sense of guilt kept alive?
80. What lesson is found in burning the skin and flesh of the bullock?
81. Why take the remains of the animal at such a distance from the altar?
82. Show how Heb. 13:12 applies to vs. 12 and 13 of Leviticus 4.
83. How does Joseph's new tomb fit the type?
84. How precious is the death of our Lord in our place. How wonderful that "he should taste of death (the second death) for every man" (Heb. 2:9). Show how this truth is pictured here.

2. THE SIN OFFERING FOR THE CONGREGATION 4:13-21

TEXT 4:13-21

- 13 And if the whole congregation of Israel err, and the thing be hid from the eyes of the assembly, and they have done any of the things which Jehovah hath commanded not to be done, and are guilty;
- 14 when the sin wherein they have sinned is known, then the assembly shall offer a young bullock for a sin-offering, and bring it before the tent of meeting.
- 15 And the elders of the congregation shall lay their hands upon

the head of the bullock before Jehovah; and the bullock shall be killed before Jehovah.

- 16 And the anointed priest shall bring of the blood of the bullock to 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 upon the horns of the altar which is before Jehovah, that is in the tent of meeting; and all the blood shall he pour out at the base of the altar of burnt-offering, which is at the door of the tent of meeting.
- 19 And all the fat thereof shall he take off from it, and burn it upon the altar.
- 20 Thus shall he do with the bullock; as he did with the bullock of the sin-offering, so shall he do with this; and the priest shall make atonement for them, and they shall be forgiven.
- 21 And he shall carry forth the bullock without the camp, and burn it as he burned the first bullock: it is the sin-offering for the assembly.

THOUGHT QUESTIONS 4:13-21

63. Please try to approximate the circumstances in which the whole congregation could sin through ignorance.
64. Can you cite a biblical example of such a sin?
65. Why does God consider them guilty even if they do not know they are sinning?
66. Why are both the sacrifice of the priest and of the whole congregation a young bullock?
67. In what way are the elders of the congregation involved in this sacrifice? Why?
68. The ceremony of the application of the blood is the same as with the priest except the promise is made of forgiveness and atonement. Are we not told in the New Testament that such sacrifices could not forgive or make atonement? Explain.
69. Doesn't it appear strange that *after* the declaration of forgiveness is made the sacrifice must yet be removed and burned?

PARAPHRASE 4:13-21

If the entire nation of Israel sins without realizing it, and does something that Jehovah has said not to do, all the people are guilty. When they realize it, they shall offer a young bull for a sin offering, bringing it to the Tabernacle where the leaders of the nation shall lay their hands upon the animal's head and kill it before the Lord. Then the priest shall bring its blood into the Tabernacle, and shall dip his finger in the blood and sprinkle it seven times before the Lord, in front of the veil. Then he shall put blood upon the horns of the altar there in the Tabernacle before the Lord, and all the remainder of the blood shall be poured out at the base of the burnt offering altar, at the entrance to the Tabernacle. All the fat shall be removed and burned upon the altar. He shall follow the same procedure as for a sin offering; in this way the priest shall make atonement for the nation, and everyone will be forgiven. The priest shall then cart the young bull outside the camp and burn it there, just as though it were a sin offering for an individual, only this time it is a sin offering for the entire nation.

COMMENT 4:13-21

v. 13 If we pause and give thought we can recall examples of congregational sin in which it would indeed appear that the majority if not all the people were unaware of the enormity of their sin. Remember the golden calf? or the response of the nation to the report of the twelve spies? Read Hosea 4:6-9 for a commentary on the mutual guilt of people and priest (but most especially the people). People do sin because their teachers fail to teach them. On the other hand so many have failed to make use of the knowledge they have received. The congregation knew in the days of Saul and Samuel that they should not eat of an animal before the blood was drained from it; but out of desperate hunger they fell upon animals and ate them in violation of the law (Cf. I Sam. 14:33). Somehow the word and law

of God slipped from their hearts. What a lesson we see in this for today. We need to give constant heed to the word lest we allow it to slip from our consciousness and we become involved with others in the sin (indeed, we believe such a sin is now being practiced even as in the days of the writer of Heb. 2:1-3).

Shall we consider a little more deeply the nature of this sin as it relates to so many of us today? How is it that we cherish almost unaware some idol to the lust of the flesh?—the lust of the eye?—or the pride of life? We know it is wrong subconsciously but we are unwilling until rebuked, to bring such a practice into conscious guilt before God. How is it that James and John could be so obviously vindictive when they had been taught otherwise? (Cf. Luke 9:55) How easy it is to substitute our own selfishness for His will in our life. Is busy-ness for God equal to fellowship with God? If we give our body to be burned but do it without love we have sinned out of ignorance. We are unwitting but responsible. "He may contrive to retain the look of greenness when the sap is gone. Even a whole community of believers may be pervaded by some such sin. . . . These secret sins may be keeping God from blessing the whole people, though He blesses individuals. Somewhere amid these sources is to be found the origin of much inefficiency and unprofitableness. Ai cannot be taken because of the accursed thing in the camp. The mariners cannot make out the voyage to Tarshish with Jonah on board." (*Bonar*)

v. 14 The largest and most costly of sacrifices is provided for both the high priest and the congregation. The high priest represents the whole assembly and each one is represented in the bullock offered for him; as they are represented in the one for themselves. How costly and large was the propitiation God provided for our sins and the sins of the whole world (I John 2:2).

v. 15 The elders' activity on behalf of the people transferred the guilt of each one to the head of the victim. We remember in almost disbelief that it was the elders of the people of Israel who laid hands upon our Lord and put Him to death. We hear them cry on behalf of all the nation of Israel "His blood be upon

us"—as indeed it was—in guilt, and in forgiveness! What amazing love and wisdom that in the same act sin and forgiveness could be joined!

vs. 16-20 The ritual here is identical to that we have already considered in vs. 3-12. The only variation is in verse 20 where atonement and forgiveness are promised. Such an expression here is equal to what is said in verse 10 concerning "the sacrifice of peace offerings." Peace and confidence in God's provision is a necessary part of the response of the worshipper. Two important aspects of our Savior's sacrifice for us are missing in the sin offering: (1) the heavenly love seen in the condescension of the One who was made sin for us is missing, thus the deepest motivations for praise and thanksgiving are lost; (2) the need to repeat again and again the same sacrifice indicates the inadequacy of the sacrifice (*not* the forgiveness).

v. 21 Imagine the scene oft repeated in the camp of Israel: the congregation assembles for observance of a ceremony in which they are a very real part: the bullock before the tabernacle—the hands of the elders upon its head. They watch as its blood is shed and caught in a bowl to be taken into the holy place. Presently the priest emerges from the door of the tabernacle to walk to the altar of burnt offerings. The blood is thrown at the base of the altar—the fat is burned upon the fire. Then there is a long walk to "a clean place." Thus even when peace, forgiveness and atonement has been made there is yet the cry, "O wretched man that I am! Who shall deliver me from the body of this death?" Only the forgiven man can catch a true glimpse of the horror of sin. We need to be often led out to that place "without the camp" and see again the One who suffered there for us (Heb. 13:11, 12).

FACT QUESTIONS 4:13-21

85. Give two examples of congregation sinning in which the whole assembly was involved in inadvertent sin.
86. How are priest and people both involved in sin?

87. How does I Samuel 14:33 illustrate this sin?
88. How does Heb. 2:1-3 relate this sin to us?
89. Church members today share the guilt of James and John of Luke 9:55. Discuss.
90. Whole community of believers are hindered by such secret sins—how?
91. Why was the most costly of animals offered in the sacrifice for the high priest and for the people?
92. What a beautiful comparison is made in the action of the elders in relation to the sacrifice—what was it?
93. What is the one difference in the ritual of 16-20 with 3-12? Why?
94. Two important aspects of our Saviour's sacrifice for us are missing in the sin offering. What are they?
95. Please read with personal involvement the comment on v. 21. Express in your own words what Heb. 13:11, 12 means to you as related to this text.

3. THE SIN OFFERING FOR THE RULER 4:22-26

TEXT 4:22-26

- 22 When a ruler sinneth, and doeth unwittingly any one of all the things which Jehovah his God hath commanded not to be done, and is guilty;
- 23 if his sin, wherein he hath sinned, be made known to him he shall bring for his oblation a goat, a male without blemish.
- 24 And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt-offering before 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 upon the horns of the altar of burnt-offering; and the blood thereof shall he pour out at the base of the altar of burnt-offering.
- 26 And all the fat thereof shall he burn upon the altar, as the fat of the sacrifice of peace-offerings; and the priest shall

make atonement for him as concerning his sin, and he shall be forgiven.

THOUGHT QUESTIONS 4:22-26

70. How does a "ruler" differ from an "elder"?
71. What is implied in the expression "known to him" in v. 23?
72. Is there any significance in the choice of a goat for the ruler's victim?
73. What was the particular place for the slaying of all the sacrifices? In what sense was it "before the Lord"?
74. Why place the blood on the horns of the altar of burnt offering? Horns were symbolic of what?
75. Peace was effected at what time and by what act?

PARAPHRASE 4:22-26

If one of the leaders sins without realizing it and is guilty of disobeying one of God's laws, as soon as it is called to his attention he must bring as his sacrifice a billy goat without any physical defect. He shall lay his hand upon its head and kill it at the place where the burnt offerings are killed, and present it to the Lord. This is his sin offering. Then the priest shall take some of the blood of this sin offering and place it with his finger upon the horns of the altar of burnt offerings, and the rest of the blood shall be poured out at the base of the altar. All the fat shall be burned upon the altar, just as if it were the fat of the sacrifice of a thank-offering; thus the priest shall make atonement for the leader concerning his sin, and he shall be forgiven.

COMMENT 4:22-26

vs. 22,23 There was once a ruler who sinned and did not know it. He took the wife of Isaac. The ruler's name was Abimelech.

This also happened to Pharaoh, ruler of all Egypt (Cf. Gen. 12:10-20; 20:3-17). In each case their guilt was made known to them through suffering. They were only forgiven when appeal was made through God's priest and prophet.

We need to consider these men as civil magistrates, but not separated from worship and the laws of God since Moses and Israel lived in a theocracy. Read Numbers chapter seven for a description of such rulers. Cf. Proverbs 29:12.

The Lord is described here as in a very personal sense in relation to the ruler, *i.e.* "his God." We like this thought, for when a ruler of God's people sustains a personal relationship with God he can influence the people to do the same. The converse is also true. Is not this the major sin of our nation? There are many who acknowledge God but so very few who own a personal relationship with Him.

The choice of a male goat teaches us that God does weigh the effects of sin. The sin of the high priest or the sin of the whole assembly calls for a bullock and blood in the holy place and on the horns of the golden altar. A ruler's sin is among the people—"outside" so to speak, his forgiveness must also be among or before the people. In a very real sense he has become "the goat" for all the people. Thank God he has (and we all have) One who became "the goat" for him.

vs. 24,25 Horns have always been a symbol of strength or power. Upon the four horns of the altar of burnt offering must be smeared the blood for the sin offering of the ruler. "The cry of the blood on the four horns—the strong cry, based on all-prevailing atonement" within the sight and hearing of all was forgiveness provided for the ruler. His sin affected all—all should know of his forgiveness. We do not know why he must use the altar of burnt offering instead of the altar of incense, but we have conjectured a possibility.

v. 26 It would seem from the use of the term "sin" that perhaps the ruler was involved in some particular sin—at least he should be made aware that God does not ignore those we ignore.

FACT QUESTIONS 4:22-26

96. There were two rulers who sinned and needed forgiveness through God's priest and prophet. Who were they?
97. What is meant in the use of the expression "his God" as applied to the ruler? How does this relate to our nation?
98. What does the choice of a male goat for a sacrifice teach us as to the weight of the effects of sin?
99. Why put the blood on the horns of the altar? What is symbolized? Why use the altar of burnt offering?

4. THE SIN OFFERING FOR INDIVIDUALS 4:27-35

TEXT 4:27-35

- 27 And if any one of the common people sin unwittingly, in doing any of the things which Jehovah hath commanded not to be done, and be guilty;
- 28 if his sin, which he hath sinned, be made known to him, then he shall bring for his oblation a goat, a female without blemish, for his sin which he hath sinned.
- 29 And he shall lay his hand upon the head of the sin-offering, and kill the sin-offering in the place of burnt-offering.
- 30 And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt-offering; and all the blood thereof shall he pour out at the base of the altar.
- 31 And all the fat thereof shall he take away, as the fat is taken away from the sacrifice of peace-offerings; and the priest shall burn it upon the altar for a sweet savor unto Jehovah; and the priest shall make atonement for him, and he shall be forgiven.
- 32 And if he bring a lamb as his oblation for a sin-offering, he shall bring it a female without blemish.
- 33 And he shall lay his hand upon the head of the sin-offering, and kill it for a sin-offering in the place where they kill the burnt-offering.
- 34 And the priest shall take of the blood of the sin-offering with his finger, and put it upon the horns of the altar of burnt-

offering; and all the blood thereof shall he pour out at the base of the altar.

- 35 And all the fat thereof shall he take away, as the fat of the lamb is taken away from the sacrifice of peace-offerings; and the priest shall burn them on the altar, upon the offerings of Jehovah made by fire; and the priest shall make atonement for him as touching his sin that he hath sinned, and he shall be forgiven.

THOUGHT QUESTIONS 4:27-35

76. Is there a question about the guilt of the individual? What is meant by the word "if" in v. 27?
77. Why a female, since Christ is typified by these offerings?
78. No sin is trifling and no sinner is ignored, but there is hope in this fact. Where?
79. This offering is called "a sweet savor unto the Lord." When and why?
80. What is the meaning of the expression in v. 35 of "according to the offerings made by fire"?

PARAPHRASE 4:27-35

If any one of the common people sins and doesn't realize it, he is guilty. But as soon as he does realize it, he is to bring as his sacrifice a nanny goat without defect to atone for his sin. He shall bring it to the place where the animals for burnt offerings are killed, and there lay his hand upon the head of the sin offering and kill it. And the priest shall take some of the blood with his finger and smear it upon the horns of the burnt offering altar. Then the priest shall pour out the remainder of the blood at the base of the altar. All the fat shall be taken off, just as in the procedure for the thank-offering sacrifice, and the priest shall burn it upon the altar; and the Lord will appreciate it. Thus the priest shall make atonement for that man, and he shall

be forgiven. However, if he chooses to bring a lamb as his sin offering, it must be a female without physical defect. He shall bring it to the place where the burnt offerings are killed, and lay his hand upon its head and kill it there as a sin offering. The priest shall take some of the blood with his finger and smear it upon the horns of the burnt offering altar, and all the rest of the blood shall be poured out at the base of the altar. The fat shall be used just as in the case of a thank-offering lamb—the priest shall burn the fat on the altar as in any other sacrifice made to Jehovah by fire; and the priest shall make atonement for the man, and his sin shall be forgiven.

COMMENT 4:27-35

vs. 27,28 No one is excluded from God's love and grace, and no one is exempt from the penalty of sin. There would seem to be two ways a poor man or a common man would know of his sin: (1) he would be reminded by his own conscience—how often do we fall into the habit of negligence until a commandment of our God comes to mind and we are reminded of our lack and sin; (2) Someone could bring his sin to his attention—we take the little expression "come to his knowledge" to be information brought to him by someone else. We like the thought that in the female goat or lamb we have the passive nature of our Lord represented. The male animal characterizing His active, volitional choices—the female His perfect submissiveness to the Father's will. Someone has suggested that the female animals were used to indicate to the women of Zion that they were not forgotten, or that they too were represented in the offerings.

vs. 29-31 The expression "for a sweet savor unto the Lord" is reserved for the sacrifice of the common man. We are sure that the other sin sacrifices were also a "sweet savor" *after* the fat was burned. The sin offering itself was not for this purpose, but the peace-offering portion or the fat became the sweet savor unto God. Atonement or forgiveness was the major point or the distinctive message of the sin offering.

The hands of the worshipper were on the head of the animal for this purpose. The blood was on the horns of the altar of burnt offering with this intention—the largest quantity of blood was poured out at the base of the altar for this reason. Somewhat in contrast: the fat upon the altar was a “sweet and satisfying fragrance to the Lord.” Could we say that once atonement or forgiveness was made it became as represented in the Lord’s portion or the fat “a sweet savor unto God”?

vs. 32-34 How glad we are for all of God’s alternates! There are always circumstances (most of them of our own making) that seem to prevent us from being able to fulfill this requirement or that—but God has another way which will also accomplish His will in our lives. If you do not have a goat you can also bring a lamb (and we shall learn later that even a handful of flour for a sin offering is acceptable if it is given out of the right attitude). The same actions are taken in each offering. They need not become monotonous—our sins are many and often each is in need of forgiveness and each is in every sacrifice.

v. 35 “The expression, ‘according to the offerings made by fire’ should be ‘in addition to’ the daily sacrifices, morning and evening—‘upon the offerings,’ i.e. over the very remnants of the daily sacrifices. It is exactly like 3:5. We are there taught that particular sins must be cast upon the one great atonement; and the cases that occur in this chapter of special guilt are just specific applications of the great truth taught in the daily sacrifices.

“Israel was taught that their different offerings were all of one nature in the main with the general burnt offering; one Saviour only was prefigured, and one atonement. These sin-offerings, presented ‘upon the daily sacrifices,’ resemble tributary streams pouring in their waters into one great ocean. ‘Christ *once for all* suffered for sins, the Just for the unjust, to bring us unto God.’ (I Pet. 3:18) O how anxious is our God to purge us from every stain! The priest’s hyssop is introduced into every corner of the building that we may be altogether pure. Well may we join the seraphim in their song, ‘Holy, holy, holy, is the Lord of hosts.’ ”
(Bonar)

FACT QUESTIONS 4:27-35

100. No one is excluded either from grace or forgiveness. Show how this is typified.
101. What are the two ways a poor man would know of his sin?
102. How do we relate to these two thoughts?
103. Why a female goat or lamb? (Two possible answers.)
104. Show the meaning of: "a sweet savor unto the Lord." *When* did it become such?
105. Why were the hands of the worshipper upon the head of the animal?
106. How glad we are for God's alternates—what are they here?
107. The actions taken in offering the sacrifices need not become monotonous—how avoided?
108. What is meant by the expression, "according to the offerings made by fire"?
109. How do daily sacrifices and specific sacrifices relate? How does this apply to us?

4. SPECIAL APPLICATIONS OF SIN OFFERINGS

(a) THREE SPECIFIC SINS

- (1) THE WITNESS WHO REFUSED TO TESTIFY (5:1)
- (2) ACCIDENTAL CEREMONIAL DEFILEMENT (5:2,3)
- (3) IDLE SWEARING (5:4)

(b) SPECIFIC OFFERINGS PRESCRIBED IN SUCH CASES

- (1) FEMALE SHEEP OR GOAT (5:6)
- (2) TWO TURTLEDOVES OR TWO YOUNG PIGEONS (5:7)
- (3) THE TENTH PART OF AN EPHAH OF FINE FLOUR (5:11-13)

TEXT 5:1-13

- 1 And if any one sin, in that he heareth the voice of adjuration, he being a witness, whether he hath seen or known, if he do not utter *it*, then he shall bear his iniquity.

- 2 Or if any one touch any unclean thing, whether it be the carcass of an unclean beast, or the carcass of unclean cattle, or the carcass of unclean creeping things, and it be hidden from him, and he be unclean, then he shall be guilty.
- 3 Or if he touch the uncleanness of man, whatsoever his uncleanness be wherewith he is unclean, and it be hid from him; when he knoweth of it, then he shall be guilty.
- 4 Or if any one swear rashly with his lips to do evil, or to do good, whatsoever it be that a man shall utter rashly with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these *things*.
- 5 And it shall be, when he shall be guilty in one of these *things*, that he shall confess that wherein he hath sinned:
- 6 and he shall bring his trespass-offering unto Jehovah for his sin which he hath sinned, a female from the flock, a lamb or a goat, for a sin-offering; and the priest shall make atonement for him as concerning his sin.
- 7 And if his means suffice not for a lamb, then he shall bring his trespass-offering for that wherein he hath sinned, two turtle-doves, or two young pigeons, unto Jehovah; one for a sin-offering, and the other for a burnt-offering.
- 8 And he shall bring them unto the priest, who shall offer that which is for the sin-offering first, and wring off its head from its neck, but shall not divide it asunder:
- 9 and he shall sprinkle of the blood of the sin-offering upon the side of the altar; and the rest of the blood shall be drained out at the base of the altar: it is a sin-offering.
- 10 And he shall offer the second for a burnt-offering, according to the ordinance; and the priest shall make atonement for him as concerning his sin which he hath sinned, and he shall be forgiven.
- 11 But if his means suffice not for two turtle-doves, or two young pigeons, then he shall bring his oblation for that wherein he hath sinned, the tenth part of an ephah of fine flour for a sin-offering; he shall put no oil upon it, neither shall he put any 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 as the memorial thereof, and burn it on the altar, upon the offerings of Jehovah made by fire: it is a sin-offering.

- 13 And the priest shall make atonement for him as touching his sin that he hath sinned in any of these things, and he shall be forgiven: and *the remnant* shall be the priest's, as the meal-offering.

THOUGHT QUESTIONS 5:1-13

81. There are some very practical instructions in these verses. Not only in a court of law does verse one relate to us, but in areas of personal relationships. Is it a sin not to "inform" on someone else? Discuss.
82. What is it that makes an animal unclean? Are all animals and reptiles "unclean" under certain conditions?
83. How would someone know of his guilt if he was unaware that he had sinned?
84. What is meant by "the uncleanness of man"? How would he find out about his sin?
85. There is a strong word in verse 4. It literally means, "If a person swear, blabbing with his lips—rashly uttering a vow." How does this relate to speech today?
86. To whom and where is the offender to "confess his sin"?
87. Why haven't we heard of confession of sin in previous sin offerings?
88. Is this instruction for a trespass offering or a sin offering?
89. Is it true that for the less glaring sins a female animal is used? Why?
90. How is it that we have here two turtle-doves and two pigeons when in 1:15 only one bird was brought?
91. Read 1:14,15 and notice the difference to 5:8,9. What is the possible significance?
92. Is the atonement and forgiveness just as full and complete in the offering of the dove as with the bullock? Discuss.
93. How like the compassion for the poor is the regulation here

given. Please notice that the handful of flour was for a *sin-offering* but not for a *burnt-offering*. Why?

94. Why no oil or frankincense?

95. Why does the priest take a certain portion of such a small offering? What happens to the portion the priest does not take? Why?

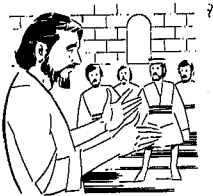
PARAPHRASE 5:1-13

Anyone refusing to give testimony concerning what he knows about a crime is guilty. Anyone touching anything ceremonially unclean—such as the dead body of an animal forbidden for food, wild or domesticated, or the dead body of some forbidden insect—is guilty, even though he wasn't aware of touching it. Or if he touches human discharge of any kind, he becomes guilty as soon as he realizes that he has touched it. If anyone makes a rash vow, whether the vow is good or bad, when he realizes what a foolish vow he has taken, he is guilty. In any of these cases, he shall confess his sin and bring his guilt offering to the Lord, a female lamb or goat, and the priest shall make atonement for him, and he shall be freed from his sin, and need not fulfill the vow. If he is too poor to bring a lamb to the Lord, then he shall bring two turtle doves or two young pigeons as his guilt offering; one of the birds shall be his sin offering and the other his burnt offering. The priest shall offer as the sin sacrifice whichever bird is handed to him first, wringing its neck, but not severing its head from its body. Then he shall sprinkle some of the blood at the side of the altar and the rest shall be drained out at the base of the altar; this is the sin offering. He shall offer the second bird as a burnt offering, following the customary procedures that have been set forth; so the priest shall make atonement for him concerning his sin and he shall be forgiven. If he is too poor to bring turtle doves or young pigeons as his sin offering, then he shall bring a tenth of a bushel of fine flour. He must not mix it with olive oil or put any incense on it, because it is a sin offering. He shall bring it to the priest and the priest shall take out a

THE SIN OFFERING

Special Application—Three Specific Sins

5:1-13



Witness
5:1

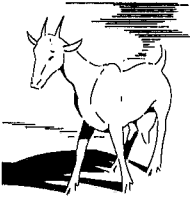


Defilement
5:2,3

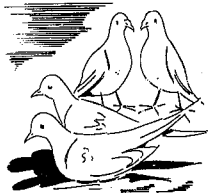


Idle swearing
5:4

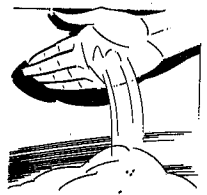
Specific Sin Offerings For Specific Sins



Sheep or goat
5:6



Doves or pigeons
5:7



Handful of flour
5:11

Purpose: Unintentional Specific Sins—Atonement

THE GARMENTS OF THE LEVITES



1. Coat
 2. Drawers
 3. Band
- (All white fine linen)

handful as a representative portion, and burn it on the altar just as any other offering to Jehovah made by fire; this shall be his sin offering. In this way the priest shall make atonement for him for any sin of this kind, and he shall be forgiven. The rest of the flour shall belong to the priest, just as was the case with the grain offering.

COMMENT 5:1-13

v. 1 Someone has called the sins described in these verses as "the sins of inadvertency"—*i.e.* when we sinned and hardly knew we did it—unintentional. We are reminded of Gal. 6:3: "Brethren, if a man be overtaken—*i.e.* he has hurried into it ere he is well aware, or before he could escape—ye which are spiritual, restore such a one in the spirit of meekness." The first circumstance takes us into the court of law: If we hear the judge administer an oath to us and we fail to tell what we know (for whatever cause) we are in our withholding information, sinning! We have several examples of persons who were put under oath and were bound before God to speak or not to speak, to hold or withhold by the power of the oath. We think of Saul in I Sam. 14:24 as he adjured the people under oath not to eat; of I Kings 8:31 and Judges 17:2 where an oath is used and persons are bound to speak. The outstanding example is our Lord in the court of Caiaphas. The high priest was exasperated at the strange silence of Jesus. He said, "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God" (Matt. 26:63). "And then it was the the Lamb of God no longer kept Himself dumb; but, bowing to the solemn authority of this adjuration, showed the same meekness in replying as before He had done in keeping silence." (*Bonar*)

We would assume from the circumstances of this verse that the witness in court has omitted information, or has misstated, through negligence of one form or another, and has thus failed to tell the whole truth.

v. 2 When others observe our sins of omission and we are

reminded of it we must bring a sin offering for atonement. In this verse the touching of dead bodies is under consideration. The bodies of the animals used in work are first, next the cattle of the field, then the animals and rodents of the forest, finally the reptiles. Or we could say that such classification was from the greatest to the smallest.

How can such regulations have a relationship to our lives? The principle of abhorrence from anything that would defile is viable for all time. We pray with David, "Cleanse thou me from *hidden faults*" (Psa. 19:12). "It is not merely when we act contrary to the dictates of conscience that we sin; we may often be sinning when conscience never upbraids us." We all remember that the largest part of our lives before conversion were spent in this type of sin. How glad we are for our sin offering that atones for this large area of need!

v. 3 The uncleanness of man may be in many forms—leprosy being one of the most obvious, an issue of blood, or the period after the birth of a child, are all considered unclean and in need of a sin offering for cleansing. Once again we are to consider such knowledge unknown by us but made known to us by someone else, *i.e.* we have touched such a person and did not remember it or know it. A friend told us about it. Perhaps we intentionally did not want to know about it. Heb. 3:13 has a word just here: "Exhort one another daily, while it is called today, lest any of you be hardened through the deceitfulness of sin." We do touch mentally and emotionally many things that defile. We think of pornographic literature, atheistic philosophy, humanistic attitudes towards problems of the day. We need to hear our friends who seek and speak to help us. We must claim with them God's sin offering in the death of our Lord for us.

v. 4 How glib we sometimes are with our promises to God! It is no light thing to promise God we will or will not do this or that. This almost amounts to "taking the name of God in vain." We treat lightly the name, and thus the Person of God, in a flip and casual, if not impulsive manner. We immediately think of the judge Jephthah as a sad example of this practice. We must approach the Holy and Righteous God in reverence and awe!

Has it come to our attention that we made a promise to Him that yet remains unfulfilled? Either do it or claim God's forgiveness—but most of all learn to change your attitude.

vs. 5,6 We have now listed several areas where unconscious sin could be committed: (1) swearing, (2) dead bodies, (3) rash vows. In each of these as the sin offering is brought to the priest a confession of sin is made before God. The act of bringing the offering is a form of confession—but it is not enough. The personal identification of the offering with the offerer must be made. "This is *my* sacrifice for *my* sin." How important it is that we see Jesus not only as the Saviour but *my* Saviour from *my* sins.

Verse six refers to this offering as "a trespass offering." Andrew Bonar has a splendid comment on this expression: "Some suppose that there were on this occasion, first the trespass-offering, and then a sin-offering. But not so: it ought to be rendered, 'He shall bring his offering'; the word translated trespass-offering being used not as a specific term, but as a general term for any offering on account of sin, and it is thus that it is used by Isaiah 53:10—'When thou shalt make His soul an offering for sin.' " (*Ibid.*)

Please notice the offering is a young female, either a goat or a lamb. This would seem to say that the kind is not nearly as important as the death of the victim—the blood must be shed that atonement might be made.

v. 7 We begin in this verse the wonderful provisions of God to meet the needs of every man in his particular circumstance. If there is no lamb or goat, two turtle-doves, or two pigeons will suffice. Why two? One was a burnt offering so as to give the poor worshipper assurance that his sin offering would be acceptable.

vs. 8,9 There is something poignant about wringing the neck of the dove or pigeon. When death comes the head of the bird will hang limp upon its plumage. The blood will stain its beautiful feathers. How like another *one* who bowed His head upon His chest and cried, "It is finished!" "His head was bleeding with the crown of thorns, the blood dropped upon His bosom as the sting of death enter His holy body." Would it be pressing the

figure too far to say that as the head of the dove must not be severed from the body, even in death, so the great head of the church went even into the grave for us, *i.e.* we were in Him and He was joined to us?

There is some distinction in the use of the pigeons or doves here and that mentioned in 1:15. It would seem that here the use of blood has a large meaning in the purpose of the sacrifice. The fire in chapter one and the blood in chapter five.

v. 10 "The poor saint has full and ample testimony given to the completeness of his offering. The one great ocean—'Christ *once* suffered—*one* sacrifice' (Heb. 10:12). He makes the bullock appear as insignificant as the turtle-dove. The waves of the sea cover every shallow pool." (*Bonar*)

v. 11 Oh, the depth of His concern for all men! Even for those who have no lamb or no goat—or, not even a dove or pigeon. There is yet as much hope for them as the rich man with his fine young bull. A handful of flour will be accepted. It is important that we see the flour as a substitute given in anticipation of the day of atonement when this poor offering will be completed in the sacrifice by the high priest. It is so interesting to notice the hidden parallels in the text: an omer or the tenth part of an ephah was just the quantity of manna necessary for the day's food. The poor man could appreciate his offering more than any other person: he could bring his daily food to the altar and as he fasted during the day he would have a constant recollection of the meaning and importance of what he had given.

vs. 12, 13 There is no frankincense for a sweet savor or oil of consecration upon this fine flour. As small as it is the priest is to take a portion out for himself to eat as food. The rest is to be burned upon the altar of burnt offering. In this act atonement and forgiveness are assured to the worshipper. The act of eating by the priest indicates God's acceptance of the offering.

FACT QUESTIONS 5:1-13

110. What are "sins of inadvertency"?

111. Give examples of persons who obeyed the law as related

to the taking of an oath.

112. Does this text uphold "informers"? Discuss.
113. When were the bodies of animals considered unclean? Why? All animals?
114. How can such regulations have any bearing on our lives today?
115. What is meant by "the uncleanness of man" in v. 3?
116. We do mentally and emotionally touch the unclean—how does Heb. 3:13 relate here?
117. There is a form of "taking the name of God in vain" we do not ordinarily consider—what is it? What shall we do about it?
118. In each case here cited a confession of sin must be made. Why? To whom?
119. Verse six identifies this as "a trespass offering." What is meant?
120. We see the marvelous kindness and thoughtfulness of our Father in the kinds of sacrifices—how so?
121. Why two turtle-doves or pigeons?
122. There is a poignant lesson in the way the pigeon was killed. What is it?
123. Note the distinction in the use of fowls in 1:15 and 5:8,9. Why so?
124. How does the one sacrifice of our Lord relate to all the sacrifices in Leviticus?
125. Verses 11-13 shows the depth of concern God has for all men—in what way?
126. What possible hidden meaning is there in the measure of fine flour for the offering?

SPECIAL STUDY ON THE SPRINKLING OF BLOOD

By S. H. Kellogg

In the case of the burnt-offering and of the peace-offering, in which the idea of expiation, although not absent, yet occupied a secondary place in their ethical intent, it sufficed that the blood of the victim, by whomsoever brought, be applied to the sides of the altar. But in the sin-offering, the blood must not only be sprinkled on the sides of the altar of burnt-offering, but, even in the case of the common people, be applied to the horns of the altar, its most conspicuous and, in a sense, most sacred part. In the case of a sin committed by the whole congregation, even this is not enough; the blood must be brought even into the Holy Place, be applied to the horns of the altar of incense, and be sprinkled seven times before the Lord before the veil which hung immediately before the mercy seat in the Holy of Holies, the place of the Shekinah glory. And in the great sin-offering of the high priest once a year for the sins of all the people, yet more was required. The blood was to be taken even within the veil, and be sprinkled on the mercy seat itself over the tables of the broken law.

These several cases, according to the symbolism of these several parts of the tabernacle, differ in that atoning blood is brought ever more and more nearly into the immediate presence of God. The horns of the altar had a sacredness above the sides; the altar of the Holy Place before the veil, a sanctity beyond that of the altar in the outer court; while the Most Holy Place, where stood the ark, and the mercy-seat, was the very place of the most immediate and visible manifestation of Jehovah, who is often described in Holy Scripture, with reference to the ark, the mercy-seat, and the over-hanging cherubim, as the God who "dwelleth between the cherubim."

From this we may easily understand the significance of the different prescriptions as to the blood in the case of different classes. A sin committed by any private individual or by a ruler, was that of one who had access only to the outer court, where

THE SPRINKLING OF BLOOD

stood the altar of burnt-offering; for this reason, it is there that the blood must be exhibited, and that on the most sacred and conspicuous spot in that court, the horns of the altar where God meets with the people. But when it was the anointed priest that had sinned, the case was different. In that he had a peculiar position of nearer access to God than others, as appointed of God to minister before Him in the Holy Place, his sin is regarded as having defiled the Holy Place itself; and in that Holy Place must Jehovah therefore see atoning blood ere the priest's position before God can be re-established.

And the same principle required that also in the Holy Place must the blood be presented for the sin of the whole congregation. For Israel in its corporate unity was "a kingdom of priests," a priestly nation; and the priest in the Holy Place represented the nation in that capacity. Thus because of this priestly office of the nation, their collective sin was regarded as defiling the Holy Place in which, through their representatives, the priests, they ideally ministered. Hence, as the law for the priests, so is the law for the nation. For their corporate sin the blood must be applied, as in the case of the priest who represented them, to the horns of the altar in the Holy Place, whence ascended the smoke of the incense which visibly symbolised accepted priestly intercession, and, more than this, before the veil itself; in other words, as near to the very mercy-seat itself as it was permitted to the priest to go; and it must be sprinkled there, not once, nor twice, but seven times, in token of the re-establishment, through the atoning blood, of God's covenant of mercy, of which, throughout the Scripture, the number seven, the number of sabbatic rest and covenant fellowship with God, is the constant symbol.

And it is not far to seek for the spiritual thought which underlies this part of the ritual. For the tabernacle was represented as the earthly dwelling place, in a sense, of God; and just as the defiling of the house of my fellowman may be regarded as an insult to him who dwells in the house, so the sin of the priest and of the priestly people is regarded as, more than that of those outside of this relation, a special affront to the holy majesty of

LEVITICUS

Jehovah, criminal just in proportion as the defilement approaches more nearly the innermost shrine of Jehovah's manifestation.

But though Israel is at present suspended from its priestly position and function among the nations of the earth, the Apostle Peter (I Peter 2:5) reminds us that the body of Christian believers now occupies Israel's ancient place, being now on earth the "royal priesthood," the "holy nation." Hence this ritual solemnly reminds us that the sin of a Christian is a far more evil thing than the sin of others; it is as the sin of the priest, and defiles the Holy Place, even though unwittingly committed; and thus, even more imperatively than other sin, demands the exhibition of the atoning blood of the Lamb of God, not now in the Holy Place, but more than that, in the true Holiest of all, where our High Priest is now entered. And thus, in every possible way, with this elaborate ceremonial of sprinkling of blood does the sin-offering emphasize to our own consciences, no less than for ancient Israel, the solemn fact affirmed in the Epistle to the Hebrews (9:22), "Without shedding of blood there is no remission of sin."

Because of this, we do well to meditate much and deeply on this symbolism of the sin-offering, which, more than any other in the law, has to do with the propitiation of our Lord for sin. Especially does this use of the blood, in which the significance of the sin-offering reached its supreme expression, claim our most reverent attention. For the thought is inseparable from the ritual, that blood of the slain victim must be presented, not before the priest, or before the offerer, but before Jehovah. Can anyone mistake the evident significance of this? Does it not luminously hold forth the thought that atonement by sacrifice has to do, not only with man, but with God?

There is cause enough in our day for insisting on this. Many are teaching that the need for the shedding of blood for the remission of sin, lies only in the nature of man; that, so far as concerns God, sin might as well have been pardoned without it; that it is only because man is so hard and rebellious, so stubbornly distrusts the Divine love, that the death of the Holy Victim of Calvary became a necessity. Nothing less than such a

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stupendous exhibition of the love of God could suffice to disarm his enmity to God and win him back to loving trust. Hence the need of the atonement. That all this is true, no one will deny; but it is only half the truth, and the less momentous half,—which indeed is hinted in no offering, and in the sin-offering least of all. Such a conception of the matter as completely fails to account for this part of the symbolic ritual of the bloody sacrifices, as it fails to agree with other teachings of the Scriptures. If the only need for atonement in order to pardon is in the nature of the sinner, then why this constant insistence that the blood of the sacrifice should always be solemnly presented, not before the sinner, but before Jehovah? We see in this fact most unmistakably set forth, the very solemn truth that expiation by blood as a condition of forgiveness of sin is necessary, not merely because man is what he is, but most of all because God is what He is. Let us then not forget that the presentation unto God of an expiation for sin, accomplished by the death of an appointed substitutionary victim, was in Israel made an indispensable condition of the pardon of sin. Is this, as many urge, against the love of God? By no means! Least of all will it so appear, when we remember who appointed the great Sacrifice, and, above all, who came to fulfill this type. God does not love us because atonement has been made, but atonement has been made because the Father loved us, and sent His Son to be the propitiation for our sins.

God is none the less just, that He is love; and none the less holy, that He is merciful: and in His nature as the Most Just and Holy One, lies this necessity of the shedding of blood in order to the forgiveness of sin, which is impressively symbolized in the unvarying ordinance of the Levitical law, that as a condition of the remission of sin, the blood of the sacrifice must be presented, not before the sinner, but before Jehovah. To this generation of ours, with its so exalted notions of the greatness and dignity of man, and its correspondingly low conceptions of the ineffable greatness and majesty of the Most Holy God, this altar truth may be most distasteful, so greatly does it magnify the evil of sin; but just in that degree it is necessary to the humiliation of

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man's proud self-complacency, that, whether pleasing or not, this truth be faithfully held forth.

Very instructive and helpful to our faith are the allusions to this sprinkling of Blood in the New Testament. Thus, in the Epistle to the Hebrews (12:24), believers are reminded that they are come "unto the blood of sprinkling, that speaketh better than that of Abel." The meaning is plain. For we are told (Gen. 4:10), that the blood of Abel cried out against Cain from the ground; and that its cry for vengeance was prevailing; for God came down, arraigned the murderer, and visited him with instant judgment. But in these words we are told that the sprinkled blood of the holy Victim of Calvary, sprinkled on the heavenly altar, also has a voice, and a voice which "speaketh better than that of Abel"; better, in that it speaks, not for vengeance, but for pardoning mercy; better, in that it procures the remission even of a penitent murderer's guilt; so that, "being now justified through His blood" we may all "be saved from wrath through Him" (Rom. 5:9). And, if we are truly Christ's, it is our blessed comfort to remember also that we are said (I Peter 1:2) to have been chosen of God unto the sprinkling of this precious blood of Jesus Christ; words which remind us, not only that the blood of a Lamb "without blemish and without spot" has been presented unto God for us, but also that the reason for this distinguishing mercy is found, not in us, but in the free love of God, who chose us in Christ Jesus to this grace.

And as in the burnt-offering, so in the sin-offering, the blood was to be sprinkled by the priest. The teaching is the same in both cases. To present Christ before God, laying the hand of faith upon His head as our sin-offering, this is all we can do or are required to do. With the sprinkling of the blood we have nothing to do. In other words, the effective presentation of the blood before God is not to be secured by some act of our own; it is not something to be procured through some subjective experience, other or in addition to the faith which brings the Victim. As in the type, so in the Antitype, the sprinkling of the atoning blood—that is, its application Godward as a propitiation—is the work of our heavenly Priest. And our part in regard

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to it is simply and only this, that we entrust this work to Him. He will not disappoint us; He is appointed of God to this end, and He will see that it is done.

In a sacrifice in which the sprinkling of the blood occupies such a central and essential place in the symbolism, one would anticipate that this ceremony would never be dispensed with. Very strange it thus appears, at first sight, to find that to this law an exception was made. For it was ordained (v. 11) that a man so poor that "his means suffice not" to bring even two doves or young pigeons, might bring, as a substitute, an offering of fine flour. From this, some have hastened to infer that the shedding of the blood, and therewith the idea of substituted life, was not essential to the idea of reconciliation with God; but with little reason. Most illogical and unreasonable it is to determine a principle, not from the general rule, but from an exception; especially when, as in this case, for the exception a reason can be shown, which is not inconsistent with the rule. For had no such exceptional offering been permitted in the case of the extremely poor man, it would have followed that there would have remained a class of persons in Israel whom God had excluded from the provision of the sin-offering, which He had made the inseparable condition of forgiveness. But two truths were to be set forth in the ritual; the one, atonement by means of a life surrendered in expiation of guilt; the other,—as in a similar way in the burnt-offering,—the sufficiency of God's gracious provision for even the neediest of sinners. Evidently, here was a case in which something must be sacrificed in the symbolism. One of these truths may be perfectly set forth; both cannot be, with equal perfectness; a choice must therefore be made, and is made in this exceptional regulation, so as to hold up clearly, even though at the expense of some distinctness in the other thought of expiation, the unlimited sufficiency of God's provision of forgiving grace.

And yet the prescriptions in this form of the offering were such as to prevent any one from confounding it with the meal-offering, which typified consecrated and accepted service. The oil and the frankincense which belonged to the latter are to be

left out (v. 11); incense, which typifies accepted prayer,—thus reminding us of the unanswered prayer of the Holy Victim when He cried upon the cross, “My God! My God! why hast Thou forsaken Me?” and oil, which typifies the Holy Ghost,—reminding us, again, how from the soul of the Son of God was mysteriously withdrawn in that same hour all the conscious presence and comfort of the Holy Spirit, which withdrawal alone could have wrung from His lips that unanswered prayer. And, again, whereas the meal for the meal-offering had no limit fixed as to quantity, in this case the amount is prescribed—“the tenth part of an ephah” (v. 11); an amount which, from the story of the manna, appears to have represented the sustenance of one full day. Thus it was ordained that if, in the nature of the case, this sin-offering could not set forth the sacrifice of life by means of the shedding of blood, it should at least point in the same direction, by requiring that, so to speak, the support of life for one day shall be given up, as forfeited by sin.

All the other parts of the ceremonial are in this ordinance made to take a secondary place, or are omitted altogether. Not all of the offering is burnt upon the altar, but only a part; that part, however, the fat, the choicest; for the same reason as in the peace-offering. There is, indeed, a peculiar variation in the case of the offering of the two young pigeons, in that, of the one, the blood only was used in the sacrifice, while the other was wholly burnt like a burnt-offering. But for this variation the reason is evident enough in the nature of the victims. For in the case of a small creature like a bird, the fat would be so insignificant in quantity, and so difficult to separate with thoroughness from the flesh, that the ordinance must needs be varied, and a second bird be taken for the burning, as a substitute for the separated fat of larger animals. The symbolism is not essentially affected by the variation. What the burning of the fat means in other offerings, that also means the burning of the second bird in this case.

f. TRESPASS OFFERING 5:14—6:7

- (1) ITS OCCASION
 - (a) UNINTENTIONAL TRESPASS IN THE THINGS OF GOD 5:14-19
 - (b) UNINTENTIONAL TRESPASS AGAINST MAN 6:1-7
- (2) ITS VICTIM — A RAM 5:15, 18
- (3) ITS RITUAL
 - (a) PRESENTATION OF THE RAM TO PRIEST 5:15; 6:6,7
 - (b) MAKE RESTITUTION, PLUS AN ADDED FIFTH, TO THE PARTY WRONGED 5:16; 6:4,5
 - (c) THE PRIEST OFFERS THE SACRIFICE "TO MAKE ATONEMENT" FOR HIM 5:18; 7:6,7

TRESPASS IN THINGS OF GOD 5:14-19

TEXT 5:14-19

- 14 And Jehovah spake unto Moses, saying,
- 15 If any one commit a trespass, and sin unwittingly, in the holy things of Jehovah; then he shall bring his trespass-offering unto Jehovah, a ram without blemish out of the flock, according to thy estimation in silver by shekels, after the shekel of the sanctuary, for a trespass-offering:
- 16 and he shall make restitution for that which he hath done amiss in the holy thing, and shall add the fifth part thereto, and give it unto the priest; and the priest shall make atonement for him with the ram of the trespass-offering, and he shall be forgiven.
- 17 And if any one sin, and do any of the things which Jehovah hath commanded not to be done; though he knew it not, yet he is guilty, and shall bear his iniquity.
- 18 And he shall bring a ram without blemish out of the flock, according to thy estimation, for a trespass-offering, unto the priest; and the priest shall make atonement for him concerning the thing wherein he erred unwittingly and knew it not, and he shall be forgiven.
- 19 It is a trespass-offering; he is certainly guilty before Jehovah.

THE TRESPASS OFFERING

5:14—6:7

The Occasions:

Unintentional trespass
in things of God 5:14-19



The Victim
A ram 5:15,18



Unintentional trespass
against men 6:1-7



Restitution Must Be Made
For Each Sin 5:16



20% Must Be Added To
The Restitution 5:23-24

The Ritual Of The Trespass Offering:

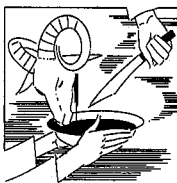
Presentation
5:15,25



Identification
5:15,25



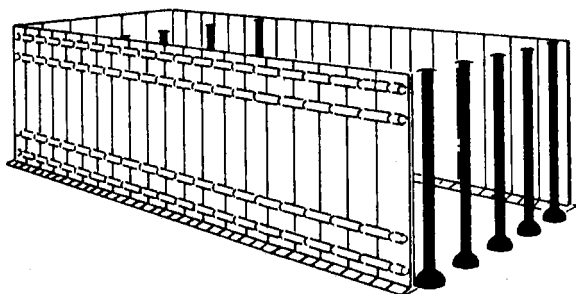
Death
5:15,25



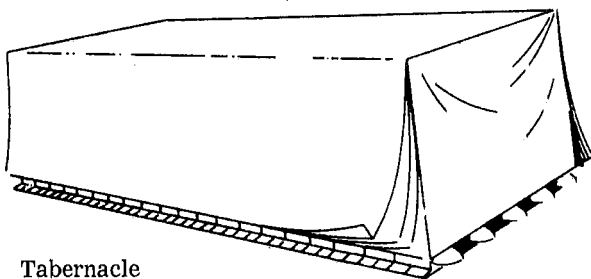
Offered
For Atonement
5:18,26



Purpose: Atonement—Acceptance.



6. Tabernacle building - showing boards, bars, sockets, pillars, and the two rooms



7. Tabernacle building showing its four coverings and the "hanging" across the front.

THOUGHT QUESTIONS 5:14-19

96. How is the word "soul" used in reference to man?
97. Just what is the difference in the "sin" and the "trespass"?
98. What is meant by "the holy things of the Lord"?
99. Why a ram for a sacrifice?
100. How do "shekels of silver" relate to the ram? Who decides on how much the ram is worth?
101. Try to imagine a specific case of a trespass in the holy things of the Lord, then imagine how restitution would be made. Discuss.
102. Even if we cannot remember sinning against our neighbor and he should accuse us of a sin, what should we do?
103. Notice in verse 19 that after a discussion of a violation against the law it is said that such was against the Lord. Discuss the relationship.

PARAPHRASE 5:14-19

And the Lord said to Moses, "If anyone sins by unintentionally defiling what is holy, then he shall bring a ram without defect, worth whatever fine you charge against him, as his guilt offering to the Lord. And he shall make restitution for the holy thing he has spoiled, or the tithe omitted, by paying for the loss, plus a twenty percent penalty; he shall bring it to the priest, and the priest shall make atonement for him with the ram of the guilt offering, and he shall be forgiven. Anyone who disobeys some law of God without realizing it is guilty anyway, and must bring his sacrifice of a value determined by Moses. This sacrifice shall be a ram without blemish taken to the priest as a guilt offering; with it the priest shall make atonement for him, so that he will be forgiven for whatever it is he has done without realizing it. It must be offered as a guilt offering, for he is certainly guilty before the Lord.

COMMENT 5:14-19

v. 14 We need to do our very best to define exactly what is involved in *the trespass*; and therefore understand the meaning

of the trespass offering. We like best the thought that the sin offering related to public acts (at least as a general rule); trespass offerings relate to personal or private acts of sin. From the oft used phrase "unwittingly" or "unintentional" in both cases, it would seem that God knows that man is never ready to admit his guilt. Whether we intended it or not we are guilty and *must* have the sacrifice to be forgiven. Including all excuses and rationalizations you are yet undone and guilty before God! The term "soul" refers to the whole man—his aliveness. We sin with the man inside but we involve the man outside and the total man (soul) is responsible!

v. 15 Sin "in the holy things of the Lord" remind us of the question of Malachi, "Will a man rob God?" and then the hurt and surprised reply of Israel—"wherein have we robbed thee." In this very expression we have a good example of the "trespass" here involved. God answers through the prophet, "In tithes and offerings have you robbed me." We could enter into an endless argument as to why they failed to tithe. God will have no such argument. You have sinned in the holy things of God—get a ram for a trespass offering!

Ecclesiastes 5:6 offers another good example of a trespass involving worship. A man enters the assembly of worshippers. He wishes to be well thought of by those present so he makes "a faith promise." In the day of Moses such a vow or "promise" must include a portion for the priest. When the priest asks for his portion the man denies he made such a promise. This is an obvious sin against God and must be repented of and forgiven.

It is not clear in the text just who sets the price on the value of the ram. Evidently the priest establishes the cost according to the shekel value of the sanctuary. It is easy to see that an unscrupulous priest could rob the offenders.

There are some points of comparison and contrast we need to keep before us: (1) the blood of the trespass offering is dashed against the sides of the altar of burnt offering and not placed upon the horns. We infer that the sin-offering was of a more public type and must be held up in view of all, but not the trespass offering. (2) A ram was substituted by God for Isaac

as Abraham obeyed God—so here the ram is a substitute for the trespasses of all Israel and is a fitting type of our great substitute who became sin for us. (3) We need to remember that our Lord is not only typified in the sacrifices but by the priest who waits upon the altar. Because He eternally and continually ministers in the upper Holy Place for us we remain free from all condemnation. What peace such a thought provides for us! (4) According to the estimate of the sanctuary above how much was our Ram worth? Was He adequate? Yea, more than adequate. God is not only pleased to accept Him on our behalf, but “well pleased” to do so.

v. 16 We need once again to cite specific examples to understand the application or meaning of this verse. Read Exodus 34:26 (“The first of the first fruits of your ground you shall bring to the house of the Lord your God.”) Suppose a man ate the first fruits of his farm or garden and failed to bring it to the Lord? He must restore the amount and add one-fifth. Read Deuteronomy 15:19—The wool of the first-born sheep belongs to the Lord. Suppose a greedy Israelite takes the fleece for himself? The rule of the trespass offering becomes immediately applicable and should be followed; retain one fleece or several plus one-fifth more. The one-fifth payment was to be in the form of money. All was to be given to the priest. The amount of a double tithe is a double acknowledgement that the Lord has a portion and we must respect it and give it.

Can we see in this that all honor due God will be paid to Him and more? Once again we are so eternally grateful for the value of the blood of the Lamb without spot or blemish (I Pet. 1:18). He paid it all for us. The first tithe, His active obedience. The second, His passive obedience to *all* the Father’s will.

v. 17 We believe knowledge of what was right and what God required was always within reach of the worshipper; whereas he sinned in ignorance, it was a willful ignorance. He knew it not, but not because he needed to be ignorant. Nadab and Abihu were consumed not because they sinned only in ignorance but in defective high-handed ignorance. A particular type of sin is here considered, but the principle is the same. We

defraud God in our worship—we fail to “discern the body”—or to sing with the Spirit—not because we could not but because we will not. When it happens we hardly know it has but we *are* responsible and need atonement lest we bear our iniquity.

vs. 18,19 It would seem from what is said in these verses that the conscientious Jewish family would be often discussing their possible violations of the laws of God. To do this they would need to know God’s laws as found in His word. How often would a trespass offering be needed? Was there an annual or bi-annual trespass offering from each family? or was it more often? All such questions will be answered in subsequent study in this book but they are good to ask just here to give relevance to this regulation. We learn among other truths that God cannot and does not consider sin as a light matter.

FACT QUESTIONS 5:14-19

127. Define the difference between “a sin” and “a trespass.”
128. God has a way of handling man’s rationalizations concerning his sin—how does He do it?
129. Specify two examples of sins “in the holy things of God.” Do we have a counterpart today?
130. Who decides how much the ram is worth?
131. Give two points of comparison and contrast in these verses for our appreciation of our Lord.
132. Exodus 34:26 and Deuteronomy 15:19 give good examples of where and when a sin against God could be committed. Discuss these examples.
133. What principle or eternal truth is taught in restoring and paying a double tithe?
134. Give up-to-date examples that prove we can sin unwittingly and yet be responsible.
135. Show how a real desire to fulfill these laws would develop devotion and education.

UNINTENTIONAL TRESPASS AGAINST MAN 6:1-7

TEXT 6:1-7

- 1 And Jehovah spake unto Moses, saying,
- 2 If any one sin, and commit a trespass against Jehovah, and deal falsely with his neighbor in a matter of deposit, or of bargain, or of robbery, or have oppressed his neighbor,
- 3 or have found that which was lost, and deal falsely therein; and swear to a lie; in any of all these things that a man doeth, sinning therein;
- 4 then it shall be, if he hath sinned, and is guilty, that he shall restore that which he took by robbery, or the thing which he hath gotten by oppression, or the deposit which was committed to him or the lost thing which he found,
- 5 or anything about which he hath sworn falsely; he shall even restore it in full, and shall add the fifth part more thereto: unto him to whom it appertaineth shall he give it, in the day of his being found guilty.
- 6 And he shall bring his trespass-offering unto Jehovah, a ram without blemish out of the flock, according to thy estimation, for a trespass-offering, unto the priest:
- 7 and the priest shall make atonement for him before Jehovah; and he shall be forgiven concerning whatsoever he doeth so as to be guilty thereby.

THOUGHT QUESTIONS 6:1-7

104. Mark how every sin and trespass is first against God before it is against our neighbor. Define the difference between a deposit and a bargain or a pledge.
105. The basic sin under these lesser sins is what?
106. List six possible sins against man here mentioned.
107. How can we call these "unintentional trespasses"?
108. In each case two or three acts are always the same—what are they?
109. Where is the worshipper to obtain the ram?

PARAPHRASE 6:1-7

And the Lord said to Moses, If anyone sins against Me by refusing to return a deposit on something borrowed or rented, or by refusing to return something entrusted to him, or by robbery, or by oppressing his neighbor, or by finding a lost article and lying about it, swearing that he doesn't have it, on the day he is found guilty of any such sin, he shall restore what he took, adding a twenty percent fine, and give it to the one he has harmed; and on the same day he shall bring his guilt offering to the Tabernacle. His guilt offering shall be a ram without defect, and must be worth whatever value you demand. He shall bring it to the priest, and the priest shall make atonement for him before the Lord, and he shall be forgiven.

COMMENT 6:1-7

v. 1 The sins against God would be against the first table of the ten commandments. We are now to consider those against man, or the second table of the law. We need to notice that each time this little phrase ("And the Lord spake unto Moses, saying,") appears we have a change in subjects.

vs. 2,3 How sadly easy it is to defraud our friends. Here are a list of those circumstances where temptations lurk. The first relates to the trust our friends put in us. We accept from them an amount of money—a field to till, a store to manage, or any one of many other articles or responsibilities. He trusts us—shall we betray his trust? It has been done. Even in the small items such as a tool, or a book, or any other "stuff." One is reminded of the golden rule as he reads the regulations for the use of those items which belong to another. What if we loaned something to our neighbor and he refused to admit he had received it? If we gave him money to keep and he used it for himself? If our friend left our machinery out in the weather to rust? Such thoughtlessness, such neglect, such greed will not go unnoticed by God (Cf. II Kings 6:5; Exodus 22:7).

But there is another aspect of this law: the above activity was in private. There are those acts or transactions in public, which not openly unlawful are yet selfish. How many business transactions classify here? What kind of concern do we have for the rights of others as compared to our own? Do we without conscience cheat the government or the local police force? (Cf. Proverbs 20:14)

When we have an advantage with our neighbor we must not use it to satisfy our own selfishness; such was the case with Naboth's vineyard (Cf. I Kings 21:2). The word used in verse 3, "hath *deceived* his neighbor" refers to a situation where oppression is used. How much secret terror has been employed by how many deceitful selfish people? Present day work laws are all a result of the violation of God's law. We are glad for fair work laws, but they would be unnecessary if we obeyed Leviticus. Read Deuteronomy 23:24, 25 for another form of violating this law.

"Finders keepers" simply does not apply. We need but put ourselves in the place of our neighbor to imagine the anxiety and concern he has over that which is lost. To lie about what we have found and keep it is but another form of stealing. It is good for us to get this look into the attitudes that God wanted to prevail in the camp of Israel; it is far from the hard, even cruel attitude we usually associate with "keeping the law."

vs. 4,5 The guilt must be established and admitted—either by a free admission on the part of the offender or by a verdict from a trial (Cf. Exodus 22:7-9). Once this is done then restitution must be made in each case cited above. But there is more—20% of the principal must be added to the principal.

God is exceedingly jealous for the rights of every man, but he is equally interested in an acknowledgement of His own right—a double tithe is given, even though the person defrauded receives the gift it is none-the less done because God directed it.

Andrew Bonar has such a meaningful expression on this total concept as it relates to our Lord. "When men are happy themselves, they take no thought of others' misery. When at ease, they disregard the pain of others. Some even relieve distress

out of subtle selfishness, seeking thereby to be free to indulge themselves with less compunction. Not so the Lord. The Eternal Son comes forth from the bosom of the Blessed, and, for the sake of the vilest, dives into the depths of misery. 'He restored what He took not away,' and 'delivered him that without cause was His enemy.' And in proportion as we feel much love to Him, we feel love to our brother also. (I John 4:20)"

vs. 6,7 As wrong as these sins appear, they are not classified as presumptuous sins. How very gracious of God; but this is indeed the very best way to lead people out of sin: to establish guilt and offer free forgiveness. "None go to the hiding place who fear no storm. The stream flows by unheeded when the traveler on its banks is not thirsty. The whole will not use the physician. Only sense of sin renders Jesus precious to the soul." (*Ibid.*)

FACT QUESTIONS 6:1-7

136. The laws of the first table of the law refer to possible sins against whom? This section refers to sins against whom?
137. It is amazingly easy to defraud our neighbor. Show how and why.
138. How does the "golden rule" relate here?
139. We can sin publicly and yet be involved in the unintentional trespass. Explain how.
140. What is involved in the use of the word "deceived" as used with our neighbor?
141. "Finders keepers" simply is not right. Why?
142. Keeping the law in the camp of Israel was not the rigid law-keeping attitude we usually associate with it. Explain.
143. What is the real underlying purpose in returning the principal plus 20%?
144. How was the principle applied to our Lord?
145. Show how wise and gracious God was in not classifying these as presumptuous sins.

2. SPECIAL INSTRUCTIONS, CHIEFLY FOR THE PRIESTS 6:8—7:38

- a. FOR BURNT OFFERINGS 6:8-13
- b. FOR MEAL OFFERINGS 6:14-23
- c. FOR SIN OFFERINGS 6:24-30
- d. FOR TRESPASS OFFERINGS 7:1-10
- e. FOR PEACE OFFERINGS 7:11-34
- f. THE DIVINE ORIGIN OF THE LAWS 7:35-38

THE BURNT OFFERINGS 6:8-13

TEXT 6:8-13

- 8 And Jehovah spake unto Moses, saying,
9 Command Aaron and his sons, saying, This is the law of the burnt-offering: the burnt-offering shall be on the hearth upon the altar all night unto the morning; and the fire of the altar shall be kept burning thereon.
10 And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh; and he shall take up the ashes whereto 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 thereon, it shall not go out; and the priest shall burn wood on it every morning: and he shall lay the burnt-offering in order upon it, and shall burn thereon the fat of the peace-offerings.
13 Fire shall be kept burning upon the altar continually; it shall not go out.

THOUGHT QUESTIONS 6:8-13

- 110. Why repeat the instructions here?
- 111. Why keep the fire alive all night?

112. Are we to understand from this text that the priest must have two changes of clothes to offer the sacrifice?
113. What two things are done with the ashes?
114. How often was the burnt offering made?

PARAPHRASE 6:8-13

Then the Lord said to Moses, Give Aaron and his sons these regulations concerning the burnt offering: The burnt offering shall be left upon the hearth of the altar all night, with the altar fire kept burning. (The next morning) the priest shall put on his linen undergarments and his linen outer garments and clean out the ashes of the burnt offering and put them beside the altar. Then he shall change his clothes and carry the ashes outside the camp to a place that is ceremonially clean. Meanwhile, the fire on the altar must be kept burning—it must not go out. The priest shall put on fresh wood each morning, and lay the daily burnt offering on it, and burn the fat of the daily peace offering. The fire must be kept burning upon the altar continually. It must never go out.

COMMENT 6:8-13

vs. 8, 9 We begin here instructions addressed to "Aaron and his sons." The previous chapters were addressed "to the children of Israel." We have learned about the sacrifices from the viewpoint of the worshipper; we now approach it as a priest. The burnt offering represents God's judgment upon sin. In the continual burning of the sacrifice on the altar we can parallel the everlasting quality of this judgment. We think of Revelation 14:11, "The smoke of their torment goeth up *forever and ever*." The smoke never ceased from ascending and the fire never went out.

It is good to remember that the blood and sacrifice of our burnt offering will never cease to lose its power.

v. 10 "In the morning of every day the priest was to put on his linen dress (see Exodus 28:42) and the white drawers, and lift off, *i.e.* clear away, the ashes to which the fire had consumed the burnt offering upon the altar, and pour them down beside the altar (see 1:16)." (*Keil & Delitzsch*)

If this priest is typical of our great high priest and He is occupied with the work of atonement for us the white garments could well represent His purity (*Cf.* Rev. 19:8).

With the daily removal of the ashes the fire could be kept burning in a clear, bright manner.

v. 11 The priest must change his clothes before he can carry the ashes to a clean place without the camp. This would be for the purpose of allowing time to wash the garments used for the sacrifice. Hebrews 13:10-13 definitely relates our Lord to this act. He is the one who became our burnt offering. Can we see in Joseph's tomb "a clean place" (since it was never used)? The tomb was without the gate—or beyond the walls of Jerusalem—what a wonder it would be to find Jeremiah's "valley of ashes" in the same location as Calvary and Joseph's tomb!

v. 12 The fact is stated in verse 9 that the fire of the altar was not to go out. In this verse we have an explanation of how it is to be kept burning. The quantity of wood along with the sacrifice is replenished each morning by the priest. When the size of the altar is considered along with the slow burning nature of the flesh upon the fire it would be easy to contemplate a "banked" fire sufficient for the day. This was repeated at the end of the day; and as often as sacrifices were brought by the Israelites. The fat burned separate from the animal would add quick fuel to the fire.

v. 13 We are reminded once again that the fire must be kept alive and burning upon the altar. We are almost instinctively drawn to references of eternal fire in the New Testament. It is our Lord who spoke most of this subject. He said of this punishment, "And if thy hand cause thee to stumble, cut it off: it is good for thee to enter into life maimed, rather than having two hands to go into Gehenna, into the *unquenchable* fire." Three times in four verses He makes reference to the fire that never

goes out—nor is it wanting for fuel! Cf. Mark 9:44-50. We are so glad for the “eternal redemption” provided by our sacrifice (Cf. Heb. 9:12).

FACT QUESTIONS 6:8-13

146. Isn't the material given in this section repetitious of chapter one? Explain.
147. The burnt offering represents what aspect of God's character?
148. What is learned from the fact that the fire on the altar is to never go out?
149. The priest was to change his clothes at least twice. When? For what purpose?
150. Who is typified in the garments of the priest?
151. Show how Heb. 13:10-13 relates to this section. How was the fire kept perpetually burning?
152. Explain Mark 9:44-50 and Heb. 9:12 as they compare with this text.

THE MEAL OFFERING 6:14-23

TEXT 6:14-23

- 14 And this is the law of the meal-offering: the sons of Aaron shall offer it before Jehovah, before the altar.
- 15 And he shall take up therefrom his handful, of the fine flour of the meal-offering, and of the oil thereof, and all the frankincense which is upon the meal-offering, and shall burn it upon the altar for a sweet savor, as the memorial thereof, unto Jehovah.
- 16 And that which is left thereof shall Aaron and his sons eat: it shall be eaten without leaven in a holy place; in the court of the tent of meeting they shall eat it.
- 17 It shall not be baked with leaven. I have given it as their

portion of my offerings made by fire; it is most holy, as the sin-offering, and as the trespass-offering.

- 18 Every male among the children of Aaron shall eat of it, as *his* portion for ever throughout your generations, from the offerings of Jehovah made by fire: whosoever toucheth them shall be holy.
- 19 And Jehovah spake unto Moses, saying,
- 20 This is the oblation of Aaron and of his sons, which they shall offer unto Jehovah in the day when he is anointed: the tenth part of an ephah of fine flour for a meal-offering perpetually, half of it in the morning, and half thereof in the evening.
- 21 On a baking-pan it shall be made with oil; when it is soaked, thou shalt bring it in: in baken pieces shalt thou offer the meal-offering for a sweet savor unto Jehovah.
- 22 And the anointed priest that shall be in his stead from among his sons shall offer it: by a statute for ever it shall be wholly burnt unto Jehovah.
- 23 And every meal-offering of the priest shall be wholly burnt: it shall not be eaten.

THOUGHT QUESTIONS 6:14-23

115. The regulations here are very similar to those in the second chapter. What verses here compare with those in chapter two?
116. There are some dissimilarities. Indicate them.
117. Why not leaven in the bread made from the meal offering? In what place were they to eat it? Why?
118. Only a certain class of persons were permitted to eat. Who were they?
119. What is meant by the thought that to touch one of the sons of Aaron was to make the person who touched holy?
120. Are we to understand that verses 14-18 discuss what to bring and verses 19-23 discuss when to bring it? Explain.
121. Broken bread baked or fried on the fire is the offering of priests. Is this a fair conclusion? Discuss.

PARAPHRASE 6:14-23

These are the regulations concerning the grain offering: Aaron's sons shall stand in front of the altar to offer it before the Lord. The priest shall then take out a handful of the finely ground flour with the olive oil and the incense mixed into it, and burn it upon the altar as a representative portion for the Lord; and it will be received with pleasure by the Lord. After taking out this handful, the remainder of the flour will belong to Aaron and his sons for their food; it shall be eaten without yeast in the courtyard of the Tabernacle. (Stress this instruction, that if it is baked it must be without yeast.) I have given to the priests this part of the burnt offerings made to Me. However, all of it is most holy, just as is the entire sin offering and the entire guilt offering. It may be eaten by any male descendant of Aaron, any priest, generation after generation. But only the priests may eat these offerings made by fire to the Lord.

And Jehovah said to Moses, On the day Aaron and his sons are anointed and inducted into the priesthood, they shall bring to the Lord a regular grain offering—a tenth of a bushel of fine flour, half to be offered in the morning and half in the evening. It shall be cooked on a griddle, using olive oil, and should be well cooked, then brought to the Lord as an offering that pleases Him very much. As the sons of the priests replace their fathers, they shall be inducted into office by offering this same sacrifice on the day of their anointing. This is a perpetual law. These offerings shall be entirely burned up before the Lord; none of it shall be eaten.

COMMENT 6:14-23

v. 14 There is to be nothing secretive about this offering. It is to be made in the sight of all. The meal offering size and content are discussed in 2:1ff. Here we follow the actions and attitude of the priests as they make the offering. Before the people upon the altar—how meaningful are all our actions and attitudes

when we know that first of all that it is done in the sight of God!

v. 15 We learn nothing new in this verse from what we found in 2:2 except we are standing with the priest and not the worshipper. The aroma of frankincense, the flash of the fire as the oil-mixed flour is consumed upon the altar; all of this says to the priest and to the worshipper and to all who see that God is well pleased with the thank offering of grain.

v. 16 We are in this verse introduced to the exact action observed by Aaron's sons as they take of their portion of the altar (Cf. I Cor. 9:13, 14). Careful, repeated instructions relate to this bread being unleaven. "There must not be anything in it that would intimate sin or corruption; for since the memorial has been offered, the remainder is reckoned pure, so pure that it may be put into the hands of the priests as food, and eaten on holy ground. It may present to us the fact, that when Jesus was once offered as a 'sweet savor of rest,' then what remained, *i.e.* His body the church, was pure, and might be freely admitted to holy ground—to heaven, and to all heavenly employments." (*Ibid.*)

v. 17 If the meal offering takes the form of cakes instruction is given that no leaven is to be used. We like the thought that the enjoyment of eating is to come from their knowledge that the gift came from God and not in the flavor of the cake. "There must be no leaven in it, for it is a gift to them from Me. Let it, then, derive its sweetness and relish to their taste from the consideration that it is my gift to them." There are two grand truths taught here: (1) *any place* becomes a holy place when we sense the presence of God. Calvary was a "holy mount" II Pet. 1:18; the ground by a bush was "holy ground" Exodus 3:5; the outer court was called "the most holy place" Numbers 18:10 (depending upon what happened as related to the presence of God); (2) We should rejoice more in the giver than the gift. Hannah rejoiced more in God than in Samuel I Sam. 2:1; so did Mary and Elizabeth. It teaches us of the deep joyful communion which can exist between God and His people. Cf. Col. 2:1, 2.

v. 18 While this food is available to all male members of the tribe of Levi they must not eat without thought and recognition

of the giver because God has counted them holy or sanctified and therefore everyone who touches them or the altar or any of its utensils or garments is also holy. Even inanimate objects touched by the priests were thus set-aside as holy. All such items must be cleansed by washings—persons must also cleanse themselves of this ceremonial defilement. The purpose of such prohibitions was to teach respect, reverence for the “Holy One of Israel.” “God is greatly to be feared in the assembly of His saints, and to be held in reverence of all that are about Him.” Psalms 79:7. Nothing is more happy or holy than the presence of God!

vs. 19, 20 Here is information we have not had before. This is part of the ceremony used in the ordination of a man to the priesthood, whether it be the ordinary priests or the high priest. It is interesting to notice that neither the richest nor the poorest of the kinds of meal offerings is chosen. The priest is to relate himself to all people—the rich and the poor. The amount is the same as that chosen by God for the daily portion of manna. The same amount as placed in the golden pot in the ark of the covenant. Thus the priest is to remember he is a servant of both God and man.

v. 21 The cakes are prepared with oil and baked in a pan just as if they were to be eaten. They are to be consumed, but not by man. This could teach the priest that what he prepares for himself he also first prepares for God. What he prepares for himself is neither more nor less than what he prepares for God. God will accept what he has prepared. Our offerings to God must be as important and as basic as our everyday food.

vs. 22, 23 Actually the priest is offering himself in this offering. His total, whole self is given up to God. As our great high priest gave Himself to God on our behalf, we give ourselves to Him and others in our commitment to Him. We are all priests and all have received “the anointing of the Holy One” (Cf. I John 2:21, 27) and belong to Him. Please remember whose you are!

FACT QUESTIONS 6:14-23

153. What is meant by saying "there is nothing secretive about this offering"?
154. What makes the actions and attitudes meaningful?
155. What is the one message we get from verse 15?
156. Why was it so important that not only the memorial portion but the whole be unleavened?
157. Why eat it in the "holy place"? What lesson is in this for us?
158. There are two grand truths taught in verse 17. What are they?
159. Was there an advantage or disadvantage to the non-Levite to be "counted holy" by touching one of the priests or some portion of the tabernacle?
160. How was the meal offering used in the ordination service of the priests?
161. What lesson is in the fact that the priest is to prepare cakes as if they were to be eaten and then burn them?
162. The priest is offering himself in the meal offering. Show how and why.

THE SIN OFFERING 6:24-30

TEXT 6:24-30

- 24 And Jehovah spake unto Moses, saying,
- 25 Speak unto Aaron and to his sons, saying, This is the law of the sin-offering: in the place where the burnt-offering is killed shall the sin-offering be killed before 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 Whatsoever shall touch the flesh thereof shall be holy; and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in a holy place.

- 28 But the earthen vessel wherein it is boiled shall be broken; and if it be boiled in a brazen vessel, it shall be scoured, and rinsed in water.
- 29 Every male among the priests shall eat thereof; it is most holy.
- 30 And no sin-offering, whereof any of the blood is brought into the tent of meeting to make atonement in the holy place, shall be eaten: it shall be burnt with fire.

THOUGHT QUESTIONS 6:24-30

122. Where was the burnt offering slain? Why designate the place?
123. Why was the eating of the offering restricted to the holy place?
124. In what sense were people and garments made holy by contact with the sacrifice?
125. Vessels were made holy by contact. How?
126. Is there any lesson for us in the strong emphasis upon holiness and blood? Discuss.

PARAPHRASE 6:24-30

Then the Lord said to Moses, Tell Aaron and his sons that these are the instructions concerning the sin offering: This sacrifice is most holy, and shall be killed before the Lord at the place where the burnt offerings are killed. The priest who performs the ceremony shall eat it in the courtyard of the Tabernacle. Only those who are sanctified—the priests—may touch this meat; if any blood sprinkles onto their clothing, it must be washed in a holy place. Then the clay pot in which the clothing is boiled shall be broken; or if a bronze kettle is used, it must be scoured and rinsed out thoroughly. Every male among the priests may eat this offering, but only they, for it is most holy. No sin offering may be eaten by the priests if any of its blood is

taken into the Tabernacle, to make atonement in the Holy Place. That carcass must be entirely burned with fire before the Lord.

COMMENT 6:24-30

vs. 24, 25 In 1:11 we are given the location for the killing of the victim for the burnt offering—it was on the north side of the altar. All subsequent sacrifices were to be slain in the same place.

“All sacrifices were to be regarded with awful reverence.” We are sure many worshippers came who were not sincere and reverent, but there were doubtless many who stood in wonder and contemplation before the altar and watched with real understanding every movement of the priest and the sacrifice.

We have much more reason to stand with holy wonder like the Marys of old beneath the cross upon which our sin offering was nailed.

When we lift the cup and eat the bread do we discern the body and blood of our sin offering?

v. 26 From the priest's viewpoint he “eats of the altar” but from the worshipper's viewpoint he finds acceptance from God in the act of eating by the priests (Cf. 10:17). There is an instructive verse in Hosea 4:8, “They feed on the sin of my people, and set their heart on their iniquity.” This has reference to the sin offering. The priests only did their duty and ate the sacrifice but their hearts were fixed on iniquity. How easy it is to lose the meaning in oft repeated actions.

vs. 27, 28 “How awful is atoning blood! Even things without life, such as garments, are held in dreadful sacredness if this blood touches them. No wonder, then, that this earth, on which fell the blood of the Son of God, has a sacredness in the eye of God. It must be set apart for holy ends, since the blood of Jesus wet its soil. As the earthen vessels, within which the sacrifice was offered, must be broken, and not used for any meaner end again, so must our earth be decomposed and new-moulded, for it must be kept for the use of Him whose sacrifice was offered there. And as the brazen vessel must be rinsed and

scoured, so must this earth be freed from all that dims its beauty, and be set apart for holy ends. It must be purified and reserved for holy purposes; for the blood of Jesus has dropped upon it, and made it more sacred than any spot, except where He Himself dwells." (Bonar)

vs. 29, 30 The sin offering used by the high priest of the goat on the day of atonement must not be eaten but taken without the camp and burned. How perfectly does this compare with our Saviour who suffered as our sin offering, whose blood was taken into the Holy of Holies and made atonement for us. He suffered without the gate (Cf. Heb. 13:11-13).

FACT QUESTIONS 6:24-30

163. Comment upon the "awful reverence" that was to be the attitude of those who shared in the sin offering. How related to us?
164. There is a two-fold meaning in the eating by the priest. What is it? A deadly danger existed here. What was it?
165. There are two viewpoints given as to the use of the earthen vessels. Which one is yours?
166. Show the application of Heb. 13:11-13 to the goat of the sin offering on the day of atonement.

THE TRESPASS OFFERING 7:1-10

TEXT 7:1-10

- 1 And this is the law of the trespass-offering: it is most holy.
- 2 In the place where they kill the burnt-offering shall they kill the trespass-offering; and the blood thereof shall he sprinkle upon the altar round about.
- 3 And he shall offer of it all the fat thereof: the fat tail, the fat that covereth the inwards,
- 4 and the two kidneys, and the fat that is on them, which is by

- the loins, and the caul upon the liver, with the kidneys, shall he take away;
- 5 and the priest shall burn them upon the altar for an offering made by fire unto Jehovah: it is a trespass-offering.
- 6 Every male among the priests shall eat thereof: it shall be eaten in a holy place: it is most holy.
- 7 As is the sin-offering, so is the trespass-offering; there is one law for them: the priest that maketh atonement therewith, he shall have it.
- 8 And the priest that offereth any man's burnt-offering, even the priest shall have to himself the skin of the burnt-offering which he hath offered.
- 9 And every meal-offering that is baked in the oven, and all that is dressed in the frying-pan, and on the baking-pan, shall be the priest's that offereth it.
- 10 And every meal-offering, mingled with oil, or dry, shall all the sons of Aaron have, one as well as another.

THOUGHT QUESTIONS 7:1-10

127. At what particular place was the burnt offering slain?
128. What additional words are found here concerning the use of the blood in the trespass offering?
129. The instructions here concerning the fat of the trespass offering were formally given concerning other offerings (see chapters 3 and 4). Why are they here referred to the trespass offerings?
130. Were not the people weary who heard again and again the same instructions? Discuss.
131. What is meant by the expression "one law" in verse 7? To what does it refer?
132. Of what use would the skin of the animal be to the priest?
133. Why the need to repeat the fact that the meal or grain offering belongs to the priests?

PARAPHRASE 7:1-10

Here are the instructions concerning the most holy offering for guilt: The sacrificial animal shall be killed at the place where the burnt offering sacrifices are slain, and its blood shall be sprinkled back and forth upon the altar. The priest will offer upon the altar all its fat, including the tail, the fat that covers the insides, the two kidneys and the loin-fat, and the gall bladder—all shall be set aside for sacrificing. The priests will burn them upon the altar as a guilt offering to the Lord. Only males among the priests may then eat the carcass, and it must be eaten in a holy place, for this is a most holy sacrifice. The same instructions apply to both the sin offering and the guilt offering—the carcass shall be given to the priest who is in charge of the atonement ceremony, for his food. (When the offering is a burnt sacrifice, the priest who is in charge shall also be given the animal's hide.) The priests who present the people's grain offerings to the Lord shall be given whatever remains of the sacrifice after the ceremony is completed. This rule applies whether the sacrifice is baked, fried, or grilled. All other grain offerings, whether mixed with olive oil or dry, are the common property of all sons of Aaron.

COMMENT 7:1-10

vs. 1, 2 The north side of the altar of burnt offering is where all the animals were slain. The blood of the trespass offering like that of the sin offering is to be generously sprinkled on the sides of the altar. If our reader has not considered Kellogg's splendid article on the sprinkling of blood we suggest that you do so. Blood is such an important part of the worship of God. The power of forgiven sin is the power of the blood.

vs. 3-6 What we learned in chapters 3 and 4 concerning other offerings is now also made applicable to the trespass offering. The priest is here especially instructed in the removal of the Lord's portion to be burned upon the altar. But he is equally

instructed in the eating of his portion in the holy place of the tabernacle. The words of C. H. MacKintosh are very good here: "Again, my reader should seek to apprehend the meaning of the expression, 'all the *males* among the priests shall eat thereof.' The ceremonial act of eating the sin offering, or the trespass offering, was expressive of full identification. But, to eat the sin offering—to make another's sin one's own, demanded a higher degree of priestly energy, such as was expressed in 'the *males* among the priests.' "

v. 7 There is *one* law uniformly applied to both sin and trespass offerings concerning the use of the carcass after it has been killed, the blood sprinkled, the fat removed and burned—it belongs to the priests. What a wonder to contemplate the truth that our Lord as our priest offers Himself and claims His people for His own.

v. 8 We learn from this verse the source of some clothing for the priests. He was given the skin of the animals slain. The words of Bonar are almost quaint, but they speak eloquently to us. He reminds us that God Himself provided the skins for Adam and Eve in Eden's garden. To get them, animals must be slain. He says, "If Jesus, at the gate of Eden, acting as our Priest, appointed sacrifice to be offered there, then He had a right to the skins, as priest; and the use to which He appropriated them was clothing Adam and Eve. He has clothing for the naked soul—'fine raiment' (Rev. 3:18)—obtained from His own sacrifice. Even at the gate of Eden He began to 'counsel us to buy of Himself fine raiment, that we might be clothed.' And this is His office still (Rev. 3:18)."

vs. 9, 10 The use of the meal offering from the priest's viewpoint does not add anything to what we learned in 2:2, 9. We are sure there were to be no exceptions either in the way the offering was prepared or in the use made of it by the Priest.

FACT QUESTIONS 7:1-10

167. What is the power of the blood?
168. What is significant about all the males eating of the trespass offering?
169. What is the *one* law uniformly applied to both sin and trespass offerings?
170. What was the reason for giving the skin of the animal to the priest?
171. How does this relate to us?

FOR THE PEACE OFFERING 7:11-34

TEXT 7:11-34

- 11 And this is the law of the sacrifice of peace-offerings, which one shall offer unto Jehovah.
- 12 If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour soaked.
- 13 With cakes of leavened bread he shall offer his oblation with the sacrifice of his peace-offerings for thanksgiving.
- 14 And of it he shall offer one out of each oblation for a heave-offering unto Jehovah; it shall be the priest's that sprinkleth the blood of the peace-offerings.
- 15 And the flesh of the sacrifice of his peace-offerings for thanksgiving shall be eaten on the day of his oblation; he shall not leave any of it until the morning.
- 16 But if the sacrifice of his oblation be a vow, or a freewill-offering, it shall be eaten on the day that he offereth his sacrifice; and on the morrow that which remaineth of it shall be eaten:
- 17 but that which remaineth of the flesh of the sacrifice on the third day shall be burnt with fire.
- 18 And if any of the flesh of the sacrifice of his peace-offerings

be eaten on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity.

19 And the flesh that toucheth any unclean thing shall not be eaten; it shall be burnt with fire. And as for the flesh, every one that is clean shall eat thereof:

20 but the soul that eateth of the flesh of the sacrifice of peace-offerings, that pertain unto Jehovah, having his uncleanness upon him, that soul shall be cut off from his people.

21 And when any one shall touch any unclean thing, the uncleanness of man, or an unclean beast, or any unclean abomination, and eat of the flesh of the sacrifice of peace-offerings, which pertain unto Jehovah, that soul shall be cut off from his people.

22 And Jehovah spake unto Moses, saying,

23 Speak unto the children of Israel, saying, Ye shall eat no fat, of ox, or sheep, or goat.

24 And the fat of that which dieth of itself, and the fat of that which is torn of beasts, may be used for any other service; but ye shall in no wise eat of it.

25 For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto Jehovah, even the soul that eateth it shall be cut off from his people.

26 And ye shall eat no manner of blood, whether it be of bird or of beast, in any of your dwellings.

27 Whosoever it be that eateth any blood, that soul shall be cut off from his people.

28 And Jehovah spake unto Moses, saying,

29 Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace-offerings unto Jehovah shall bring his oblation unto Jehovah out of the sacrifice of his peace-offerings:

30 his own hands shall bring the offerings of Jehovah made by fire; the fat with the breast shall he bring, that the breast may be waved for a wave-offering before Jehovah.

31 And the priest shall burn the fat upon the altar; but the

breast shall be Aaron's and his sons'.

- 32 And the right thigh shall ye give unto the priest for a heave-offering out of the sacrifices of your peace-offerings.
- 33 He among the sons of Aaron that offereth the blood of the peace-offerings, and the fat, shall have the right thigh for a portion.
- 34 For the wave-breast and the heave-thigh have I taken of the children of Israel out of the sacrifices of their peace-offerings, and have given them unto Aaron the priest and unto his sons as *their* portion for ever from the children of Israel.

THOUGHT QUESTIONS 7:11-34

134. Is there some difference in the peace offering of thanksgiving and an ordinary peace offering?
135. Isn't it strange to here read that leavened bread could be used in the offering of thanksgiving? Why is this exception made?
136. What is meant in verse 14 where reference is made to a "heave offering"?
137. How is the word "oblation" used here? Give a synonym.
138. There are peace offerings for vows—what special regulations are given for such?
139. How long can certain meat be kept before it is eaten? (Which meat and how long?)
140. What happens to meat that is ceremonially unclean?
141. How did it become unclean?
142. God is very serious about what is clean and unclean. Why?
143. What was the penalty of eating fat? For eating blood?
144. Anyone bringing a thanksgiving (peace) offering must do so "with his own hands." Why so?
145. The worshipper was to wave the fat and the breast of the victim before the altar. Why?

PARAPHRASE 7:11-34

Here are the instructions concerning the sacrifices given to the Lord as special peace offerings: If it is an offering of thanksgiving, unleavened short bread shall be included with the sacrifice, along with unleavened wafers spread with olive oil and loaves from a batter of flour mixed with olive oil. This thanksgiving peace offering shall be accompanied with loaves of leavened bread. Part of this sacrifice shall be presented to the Lord by a gesture of waving it before the altar, then it shall be given to the assisting priest, the one who sprinkles the blood of the animal presented for the sacrifice. After the animal has been sacrificed and presented to the Lord as a peace offering to show special appreciation and thanksgiving to Him, its meat is to be eaten that same day, and none left to be eaten the next day. However, if someone brings a sacrifice that is not for thanksgiving, but is because of a vow or is simply a voluntary offering to the Lord, any portion of the sacrifice that is not eaten the day it is sacrificed may be eaten the next day. But anything left over until the third day shall be burned. For if any of it is eaten on the third day, the Lord will not accept it; it will have no value as a sacrifice, and there will be no credit to the one who brought it to be offered; and the priest who eats it shall be guilty, for it is detestable to the Lord, and the person who eats it must answer for his sin. Any meat that comes into contact with anything that is ceremonially unclean shall not be eaten, but burned; and as for the meat that may be eaten, it may be eaten only by a person who is ceremonially clean. Any priest who is ceremonially unclean but eats the thanksgiving offering anyway, shall be cut off from his people, for he has defiled what is sacred. Anyone who touches anything that is ceremonially unclean, whether it is uncleanness from man or beast, and then eats the peace offering, shall be cut off from his people, for he has defiled what is holy.

Then the Lord said to Moses, Tell the people of Israel never to eat fat, whether from oxen, sheep, or goats. The fat of an animal that dies of disease, or is attacked and killed by wild animals, may be used for other purposes, but never eaten. Any-

one who eats fat from an offering sacrificed by fire to the Lord shall be outlawed from his people. Never eat blood, whether of birds or animals. Anyone who does shall be excommunicated from his people.

And the Lord said to Moses, Tell the people of Israel that anyone bringing a thanksgiving offering to the Lord must bring it personally with his own hands. He shall bring the offering of the fat and breast, which is to be presented to the Lord by waving it before the altar. Then the priest shall burn the fat upon the altar, but the breast shall belong to Aaron and his sons, while the right thigh shall be given to the officiating priest. For I have designated the breast and thigh as donations from the people of Israel to the sons of Aaron. Aaron and his sons must always be given this portion of the sacrifice.

COMMENT 7:11-34

v. 11 We are here introduced to a wider application and meaning for the peace offering. The element of gratitude has always been implicit in the peace offering. The peace offering was only used following the burnt offering, *i.e.* when we are accepted by God we then have peace and a peace offering is in order. It is easy to see in this relationship how thankfulness became a part of the purpose of the peace offering. Psalms 107:1-43 discusses how God delivers man from manifold trials—some of them are: traveling in the desert, a voyage at sea, captivity, sickness. When such deliverance has happened a sacrifice of thanksgiving or a peace offering would be appropriate.

In time of stress or danger a vow of love, gratitude or loyalty could be made, *i.e.* "if God would only deliver me." Such sacrifices of thanksgiving and peace should include much more than a ritual, although many of them did not. *Cf.* Psalms 116:1ff. Then there were those spontaneous sacrifices of overflowing thankfulness. Perhaps these "free will" offerings were the best form of the several peace offerings. *Cf.* Psalms 119:108; Heb. 13:15.

v. 12 The meal or grain offering was to accompany the peace offering. We have noticed before that the grain offering is primarily an expression of thanksgiving, so when the peace offering is brought it seems very appropriate to accompany such with the grain offering. We have discussed earlier the various ways of preparing the unleavened cakes of the grain offering. There were three types here stated: (1) unleavened loaves mingled with oil; (2) unleavened wafers smeared with oil; (3) loaves from a batter of dry flour mixed with olive oil.

vs. 13, 14 In the peace-thanksgiving offering we have the following procedure: "This sacrificial gift the offerer was to present upon, or along with, cakes of leavened bread (round, *leavened* bread-cakes), and to offer *'thereof one out of the whole oblation,'* namely, one cake of each of the three kinds mentioned in verse 12, as a heave-offering for Jehovah, which was to fall to the priest who sprinkled the blood of the peace-offering." (Keil & Delitzsch) Here is a remarkable reference to "leavened bread" being offered. Only in a peace offering could this be possible. Having made peace through the burnt offering the worshipper is expressing his deep appreciation. At the same time he needs to be reminded that whereas he was perfectly forgiven he had not perfected holiness, *i.e.* he had not escaped all sin simply because he stood before God "just as if he had never sinned." Perhaps this leavened loaf was intended to remind the worshipper that he was yet compassed about with many infirmities and was only accepted because of his sacrifice and not because of his goodness. As to the action of "*heaving and waving*": one cake was held in the hand of the priest and elevated above his head as he stood before the altar of burnt offering. As he did this he moved (or waved) it towards the four corners of the compass. Of course this is done with the leavened cakes before the whole assembly. It is actually a method of asking God to accept our leavened lives because of the sacrifice He has provided. This becomes a dramatic way of expressing thankfulness.

v. 15 Why insist on the eating of the animal on the same day it was offered? There are several possible answers: (1) The meat would decay and be unfit to eat later. This might be true of some

meat of some days, but it hardly seems a viable static reason; (2) Others have thought it would prevent acts of covetousness such as storing or hoarding the meat; (3) Still others have seen the opportunity for brotherly love since several would be needed to eat the supply in one day. We like the suggestion of Andrew Bonar that "Israel might hereby be taught to offer thanksgiving while the benefit was still fresh and recent." The worshipper could see on the same day that he had brought his sacrifice obvious evidence that God had accepted it. The priests would not be eating it if God had not accepted it.

vs. 16, 17 Please notice the distinction here for the three types or purposes of the peace offering: (1) The "praise-offering" *i.e.* the offering brought to praise God for deliverance from some difficulty; (2) The "vow-offering" or brought to keep a vow made in time of danger; (3) "Free-will offering" *i.e.* just a spontaneous expression of thankfulness. In the case of the last two the animal can be kept for two days before it is eaten. Not until the third day, whatever remains until the third day is to be burned. Are we reading too much into this ancient action to be reminded that our sacrifice did not see corruption but on the third day He was changed?

v. 18 How exceedingly careful God is in all His regulations. How perfectly does law and love combine: anyone who has a need or a desire can and should make an offering. But when it is made it *must* be made according to divine instructions. Eating meat on the third day was not only a mistake, it was a *sin*! Even in this we can see the fairness of the law. The priest is held more severely responsible than the worshipper. As priests unto God are we to be held less responsible today for our knowledge and fulfillment of His law? Cf. James 3:1ff.

v. 19 The definition of uncleanness has been given earlier. The major cause of uncleanness was contact with the body of an animal, bird or reptile which had not been slain according to the law of sacrifice. There were other causes for ceremonial uncleanness. It has been well said that God wanted a clean sacrifice and a clean participant in the sacrifice. To see the specific application of this verse, read John 18:28.

vs. 20,21 To be "cut off" from his people is the same as excommunication, *i.e.* removal from the camp of Israel. This means a separation from any participation in the worship services. Of course this would be very serious when applied to priests. We think of the bounds God placed around Sinai and the severe penalty for anyone who would "break through." The unclean cannot eat of God's sacrifice. The source of the uncleanness is not nearly as important as the *fact* of it. Can we compare willful persistent sin to this uncleanness? We cannot and we will not enjoy the benefits of peace while we continue in sin. We cut ourselves off from the true worship of our Lord by such an attitude.

Psalms 22:27 says, "The meek shall eat, and be satisfied." "The meek are they who bow to God's will, and follow His rules. They may freely eat when complying with His rules." (*Ibid.*)

vs. 22,23 The prohibitions against the use of fat has reference only to the fat used in the sacrifice. We have earlier described in elaborate detail the particular fat portions that belong to the Lord. The other fat parts of the flesh of these animals is not meant. What belongs to the Lord must not be used for our own gain. This was the sin of Ananias and Sapphira. Acts 5:1-11.

vs. 24,25 Even if a beast is found dead in the field, or a torn beast is discovered, the fat can be used for a fire or lard can be rendered from it, but that portion which belongs to God must not be eaten. We like the thought that the fat compares to our inmost desires which must forever and always belong to God. "Man must never feast upon them. They are no portion for man. The strength of our desires and feelings is already given away; we cannot spend it on any but God Himself."

vs. 26,27 We have considered the prohibition against the eating of blood in 3:17. We refer the reader to these pages for further discussion upon this point.

vs. 28-31 Verses 28 and 29 are a little obscure. A better rendition of them could read: "He that comes to present a peace offering as his sacrifice shall do so by bringing the requisite parts." (*Ibid.*) There is much to learn from these verses. The

sacrifices must not be brought or made by proxy. Each man must feel his own need and bring his own offering. In this particular instance the fat portions which belong to the Lord are presented to the priest before the altar. We appreciate the comparison of this part of the offering to the deepest desires of the human heart. These belong to God and are gladly offered to Him. The priests are to receive the breast of the animal for food. It is not burned as is the fat, but it is none-the-less offered to God. The receiving and eating of this portion by the priests gave the worshipper full assurance that his sacrifice was acceptable. We have no doubt about our sacrifice. He has already been accepted. "We *have* peace with God through our Lord Jesus Christ." (Rom. 5:1,2) The breast and shoulder of the animal were given to God for the priest. We remember that the high priest wore the names of the twelve tribes on his heart as they were inscribed upon the stones of the breastplate, and also upon his shoulders on the stones that held the breastplate. The priest carried the responsibility and compassion of God for his people. We have a high priest who shares the same portions in the same offering!

vs. 32,33 There is some question as to whether the Hebrew word is shoulder or thigh. In either case the priest received it on behalf of God for the worshipper. The symbol of strength carries through for either the shoulder or thigh. We wonder if the priest and the worshipper talked together? We can't imagine that they didn't. If the priest knew the meaning of each of his actions he could share it with the worshipper. As an example: the very best portions of the animal were given to the priest, but the real lesson in it was God received through the priest the best part of the animal.

v. 34 We believe the explanation given by S. H. Kellogg as related to the waving and heaving of the offerings is worth thoughtful reading:

The breast was to be "heaved"; that is, elevated heavenward. The symbolic meaning of this act can scarcely be missed. By it, the priest acknowledged his dependence upon God for the supply of this sacrificial food, and, again, by this act consecrated it

anew to Him as the One that sitteth in the heavens.

But God is not only the One that "sitteth in the heavens"; He is the God who has condescended also to dwell among men, and especially in the tent of meeting in the midst of Israel. And thus, as by the elevation of the breast heavenward, God, the Giver, was recognized as the One enthroned in heaven, so by the "waving" of the thigh, which, as the rabbis tell us, was a movement backward and forward, to and from the altar, He was recognized also as Jehovah, who had condescended from heaven to dwell in the midst of His people. Like the "heaving," so the "waving," then, was an act of acknowledgment and consecration to God; the former, to God, as in heaven, the God of creation; the other, to God, as the God of the altar, the God of redemption. And that this is the true significance of these acts is illustrated by the fact that in the Pentateuch, in the account of the gold and silver brought by the people for the preparation of the tabernacle (Exodus 35:22), the same word is used to describe the presentation of these offerings which is here used of the wave-offering.

And so in the peace-offering the principle is amply illustrated upon which the priests received their dues. The worshippers bring their offerings, and present them, not to the priest, but through him to God; who, then, having used such parts as He will in the service of the sanctuary, gives again such parts of them as He pleases to the priests.

FACT QUESTIONS 7:11-34

172. In what area is the application of the peace offering enlarged?
173. Psalms 107:1-43 itemizes incidents out of which a peace offering could be given. Name three of them.
174. How does a vow relate to the peace offering?
175. What is meant by a "free will" peace offering?
176. Show how the grain offering was naturally related to the peace offering.

177. What was the meaning of the leavened loaf in the peace offering?
178. Explain the action and purpose in heaving and waving the leavened and unleavened cakes.
179. Why eat the animal the same day it was slain?
180. There is a circumstance in which the animal can be kept for two days before it is eaten. What was it?
181. Eating meat on the third day after it was killed was more than a mistake. Discuss.
182. How could a person know if an animal was clean or unclean?
183. What is meant by the expression "cut off" as here used?
184. How can we become "unclean" today? Discuss.
185. Was all fat eliminated from the diet of the Jews?
186. To what shall we compare the fat portion that belongs to God? *i.e.*, how does it relate to us?
187. Why not send someone else in our place with our sacrifice? *i.e.* can we sacrifice by proxy?
188. How did the worshipper know his sacrifice was accepted?
189. What portions were given to the priest? What comparison is possible here?
190. Explain the significance of "heaving and waving" the sacrifice.

f. THE DIVINE ORIGIN OF THE LAWS 7:35-38

TEXT 7:35-38

- 35 This is the anointing-portion of Aaron, and the anointing-portion of his sons, out of the offerings of Jehovah made by fire, in the day when he presented them to minister unto Jehovah in the priest's office;
- 36 which Jehovah commanded to be given them of the children of Israel, in the day that he anointed them. It is their portion for ever throughout their generations.

- 37 This is the law of the burnt-offering, of the meal-offering, and of the sin-offering, and of the trespass-offering, and of the consecration, and of the sacrifice of peace-offerings;
38 which Jehovah commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto Jehovah, in the wilderness of Sinai.

THOUGHT QUESTIONS 7:35-38

146. When did Aaron and his sons learn of their portions of the sacrifices?
147. Why was it necessary to often remind the priests and the people that the priests had a portion from the altar?
148. How would you describe the purpose of verses 37 and 38?

PARAPHRASE 7:35-38

This is their pay! It is to be set apart from the burnt offerings, and given to all who have been appointed to minister to the Lord as priests—to Aaron and to his sons. For on the day the Lord anointed them, He commanded that the people of Israel give these portions to them; it is their right forever throughout all their generations. These were the instructions concerning the burnt offering, grain offering, sin offering, and guilt offering, and concerning the consecration offering and the peace offering; these instructions were given to Moses by the Lord on Mount Sinai, to be passed on to the people of Israel so that they would know how to offer their sacrifices to God in the Sinai desert.

COMMENT 7:35-38

vs. 35,36 The instructions we have just considered in these seven chapters were all given to Aaron and his sons at the time of

their ordination. Moses wrote down the instructions and each priest must have been carefully instructed out of the book of the law. Priests were not anointed until they were instructed.

Throughout all succeeding generations these laws will be kept. The priests will live from their portion of the altar. It would seem necessary to be very emphatic and clear concerning the priest's portion. It is indeed necessary when discussing money or food to write it in large letters.

vs. 37,38 In two verses the entire sacrificial system is summed up. We notice the inclusion of "the consecration offerings." These were the offerings made at the time the priests were set into their office—the sin and trespass offerings were used at their ordination. We are here anticipating the detailed description of such a consecration to follow in the next chapter. The last phrase refers us back to the beginning of Leviticus. All these instructions were given and learned before Israel left Sinai.

FACT QUESTIONS 7:35-38

191. When did the priests learn of their duties?
192. Why so emphatic in these instructions?
193. Why mention "the consecration" in the midst of the sacrifices?

B. HISTORICAL SECTION 8:1—10:20

1. THE CONSECRATION OF THE PRIESTS 8:1-36

a. INTRODUCTION 8:1-5

TEXT 8:1-5

- 1 And Jehovah spake unto 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 assemble thou all the congregation at the door of the tent of meeting.
- 4 And Moses did as Jehovah commanded him; and the congregation was assembled at the door of the tent of meeting.
- 5 And Moses said unto the congregation, This is the thing which Jehovah hath commanded to be done.

THOUGHT QUESTIONS 8:1-5

149. How many sons did Aaron have? Name them.
150. List the garments here involved.
151. Why two rams? Why the unleavened bread?
152. Isn't this an impossible request? *i.e.* assembling the whole congregation before the tent of meeting? Discuss possible solutions to this problem.

PARAPHRASE 8:1-5

The Lord said to Moses, Now bring Aaron and his sons to the entrance of the Tabernacle, together with their garments, the anointing oil, the young bull for the sin offering, the two rams, and the basket of bread made without yeast; and summon all Israel to a meeting there. So all the people assembled, and Moses said to them, What I am now going to do has been commanded by Jehovah.

COMMENT 8:1-5

vs. 1-3 The command of God is always very clear and distinct. Since the sacrifices have been described we need now to describe the men who will administer them. We are all acquainted with Aaron, the older brother of Moses. Aaron has four sons. Their

names are: Nadab, Abihu, Eleazar, and Ithamar. Two of them are soon to lose their lives because of sacrilege. The garments were those worn by Aaron, the high priest, and those worn by his sons and all other lesser priests. The six garments of the high priest are pictured and described in this text. The composition of the holy anointing oil is given in Exodus 30:22-33. It was made of myrrh, cinnamon, aromatic cane, cassia and olive oil. A bull was taken to be used in the sin offering, two rams were led by these six men. One ram for the burnt offering and one for the consecration or ordination of the priests. The basket of unleavened bread was the meal offering always given with the burnt offering. It must have been an impressive ceremony to have assembled before the tabernacle such a vast concourse of people. Since the ceremony was to last seven days, perhaps we are to understand that the people came and left as they could find a place during the entire time or that they were represented by their princes or elders.

vs. 4,5 It is more than a little encouraging to realize God wants *all* the congregation to see and understand the function of the priesthood. It is the same today except that the congregation is the priesthood. Our problem is that of Aaron's sons; we do not respect our great high priest and his words to us.

FACT QUESTIONS 8:1-5

194. Why would we expect the installation of the priests at this particular place in the text?
195. Who were the sons of Aaron?
196. Name the elements used in the holy anointing oil.
197. What was the purpose of the bull? Two rams? Of the unleavened bread?
198. How was it possible to have the whole congregation before the tent of meeting?
199. Why did God want all the congregation before the tabernacle? How do we compare with Aaron's sons?

THE CONSECRATION 8:6-36

TEXT 8:6-36

- 6 And Moses brought Aaron and his sons, and washed them with water.
- 7 And he put upon them the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the skilfully woven band of the ephod, and bound it unto him therewith.
- 8 And he placed the breastplate upon him: and in the breastplate he put the Urim and the Thummim.
- 9 And he set the mitre upon his head; and upon the mitre, in front, did he set the golden plate, the holy crown; as Jehovah commanded Moses.
- 10 And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them.
- 11 And he sprinkled thereof upon the altar seven times, and anointed the altar and all its vessels, and the laver and its base, to sanctify them.
- 12 And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.
- 13 And Moses brought Aaron's sons, and clothed them with coats, and girded them with girdles, and bound head-tires upon them; as Jehovah commanded Moses.
- 14 And he brought the bullock of the sin-offering: and Aaron and his sons laid their hands upon the head of the bullock of the sin-offering.
- 15 And he slew it; and Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar, and poured out the blood at the base of the altar, and sanctified it, to make atonement for it.
- 16 And he took all the fat that was upon the inwards, and the caul of the liver, and the two kidneys, and their fat; and Moses burned it upon the altar.
- 17 But the bullock, and its skin, and its flesh, and its dung, he

burnt with fire without the camp; as Jehovah commanded Moses.

- 18 And he presented the ram of the burnt-offering: and Aaron and his sons laid their hands upon the head of the ram.
- 19 And he killed it; and Moses sprinkled the blood upon the altar round about.
- 20 And he cut the ram into its pieces; and Moses burnt the head, and the pieces, and the fat.
- 21 And he washed the inwards and the legs with water; and Moses burnt the whole ram upon the altar: it was a burnt-offering for a sweet savor; it was an offering made by fire unto Jehovah; as Jehovah commanded Moses.
- 22 And he presented the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.
- 23 And he slew it; and Moses took of the blood thereof, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.
- 24 And he brought Aaron's sons; and Moses put of the blood upon the tip of their right ear, and upon the thumb of their right hand, and upon 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 upon the inwards, and the caul of the liver, and the two kidneys, and their fat, and the right thigh:
- 26 and out of the basket of unleavened bread, that was before Jehovah, he took one unleavened cake, and one cake of oiled bread, and one wafer, and placed them on the fat, and upon the right thigh:
- 27 and he put the whole upon the hands of Aaron, and upon the hands of his sons, and waved them for a wave-offering before Jehovah.
- 28 And Moses took them from off their hands, and burnt them on the altar upon the burnt-offering: they were a consecration for a sweet savor: it was an offering made by fire unto Jehovah.
- 29 And Moses took the breast, and waved it for a wave-offering

- before Jehovah: it was Moses' portion of the ram of consecration; as Jehovah commanded Moses.
- 30 And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, upon his garments, and upon his sons, and upon his sons' garments with him, and sanctified Aaron, his garments, and his sons, and his sons' garments with him.
- 31 And Moses said unto Aaron and to his sons, Boil the flesh at the door of the tent of meeting: and there eat it and the bread that is in the basket of consecration, 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 door of the tent of meeting seven days, until the days of your consecration be fulfilled: for he shall consecrate you seven days.
- 34 As hath been done this day, so Jehovah hath commanded to do, to make atonement for you.
- 35 And at the door of the tent of meeting shall ye abide 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 the things which Jehovah commanded by Moses.

THOUGHT QUESTIONS 8:6-36

153. When Moses washed Aaron and his sons how much water did he use? *i.e.*, how was it done?
154. Describe in a sentence each of the following: (1) the coat; (2) girdle; (3) robe; (4) ephod; (5) band of the ephod; (6) breastplate; (7) Urim and Thummin; (8) turban; (9) golden plate or holy crown.
155. Why anoint inanimate objects such as the items of the tabernacle?
156. What is meant by "the foot" of the laver? What was its purpose?

157. Upon what part of Aaron did Moses pour the anointing oil?
158. List the items of clothes worn by Aaron's sons.
159. Are we to understand from verse 15 that Moses had to make atonement for the altar? Explain.
160. How is it that none of the meat from the sin offering was eaten by the priests?
161. For whom was the sin offering made? For whom was the burnt offering given? Aren't they in reverse order? Discuss.
162. Why did Moses place the blood upon the ear, the hand and the foot of Aaron and his sons?
163. What happened to the right thigh of the animal? To the unleavened bread? To the breast of the ram?
164. How were the garments of Aaron and his sons consecrated?
165. What was eaten during the seven days of the ordination? How prepared?
166. Aaron and his sons were restricted as to movement. Why?

PARAPHRASE 8:6-36

Then he took Aaron and his sons and washed them with water, and he clothed Aaron with the special coat, sash, robe, and the ephod-jacket with its beautifully woven belt. Then he put on him the chestpiece and deposited the Urim and the Thummim inside its pouch; and placed on Aaron's head the turban with the sacred golden plate at its front—the holy crown—as the Lord had commanded Moses. Then Moses took the anointing oil and sprinkled it upon the Tabernacle itself and on each item in it, sanctifying them. When he came to the altar he sprinkled it seven times, and also sprinkled the utensils of the altar and the washbasin and its pedestal, to sanctify them. Then he poured the anointing oil upon Aaron's head, thus setting him apart for his work. Next Moses placed the robes on Aaron's sons, with the belts and caps, as the Lord had commanded him. Then he took the young bull for the sin offering, and Aaron and his sons laid their hands upon its head as Moses killed it. He smeared some of the blood with his finger upon the four horns of the altar,

and upon the altar itself, to sanctify it, and poured out the rest of the blood at the base of the altar; thus he sanctified the altar, making atonement for it. He took all the fat covering the entrails, the fatty mass above the liver, and the two kidneys and their fat, and burned them all on the altar. The carcass of the young bull, with its hide and dung, was burned outside the camp, as the Lord had commanded Moses. Then he presented to the Lord the ram for the burnt offering. Aaron and his sons laid their hands upon its head, and Moses killed it and sprinkled the blood back and forth upon the altar. Next he quartered the ram and burned the pieces, the head and the fat. He then washed the insides and the legs with water, and burned them upon the altar, so that the entire ram was consumed before the Lord; it was a burnt offering that pleased the Lord very much, for Jehovah's directions to Moses were followed in every detail. Then Moses presented the other ram, the ram of consecration; Aaron and his sons laid their hand upon its head. Moses killed it and took some of its blood and smeared it upon the lobes of Aaron's right ear and the thumb of his right hand and upon the big toe of his right foot. Next he smeared some of the blood upon Aaron's sons—upon the lobes of their right ears, upon their right thumbs, and upon the big toes of their right feet. The rest of the blood he sprinkled back and forth upon the altar. Then he took the fat, the tail, the fat upon the inner organs, the gall bladder, the two kidneys with their fat, and the right shoulder, and placed on top of these one unleavened wafer, one wafer spread with olive oil, and a slice of bread, all taken from the basket which had been placed there before the Lord. All this was placed in the hands of Aaron and his sons to present to the Lord by a gesture of waving them before the altar. Moses then took it all back from them and burned it upon the altar, along with the burnt offering to the Lord; and Jehovah was pleased by the offering. Now Moses took the breast and presented it to the Lord by waving it before the altar; this was Moses' portion of the ram of consecration, just as the Lord had instructed him. Next he took some of the anointing oil and some of the blood that had been sprinkled upon the altar, and sprinkled it upon Aaron

THE GARMENTS OF THE HIGH PRIEST

8:6-9



1. Holy Crown

2. Mitre

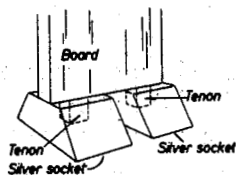
3. Breastplate

4. Ephod

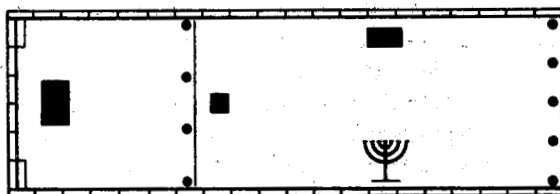
5. Coat

6. Robe

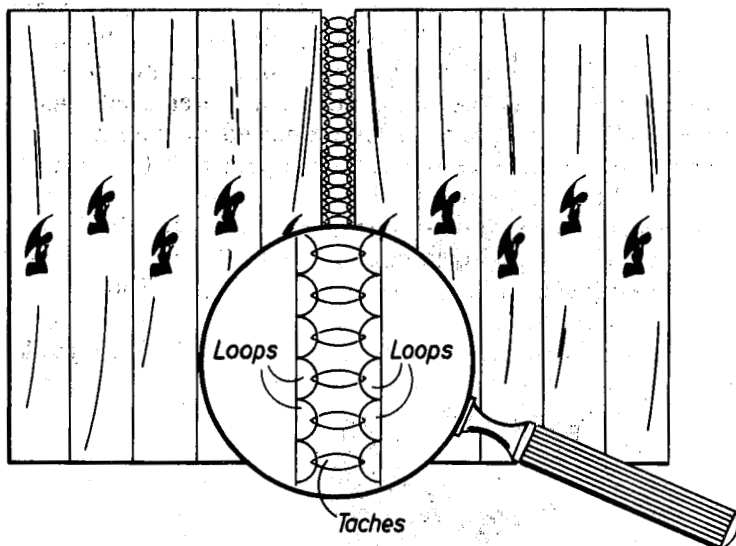
7. Band (girdle)



8. A board of the Tabernacle - tenons



9. Floor plan—showing its boards



10. The innermost (linen) curtain of the Tabernacle. Note that it was formed of two groups of five curtains decorated with cherubim, and joined by loops and taches (or clasps).

and upon his clothes and upon his sons and upon their clothes, thus consecrating to the Lord's use Aaron and his sons and their clothes. Then Moses said to Aaron and his sons, "Boil the meat at the entrance of the Tabernacle, and eat it along with the bread that is in the basket of consecration, just as I instructed you to do. Anything left of the meat and bread must be burned. Next he told them not to leave the Tabernacle entrance for seven days, after which time their consecration would be completed—for it takes seven days. Then Moses stated again that all he had done that day had been commanded by the Lord in order to make atonement for them. And again he warned Aaron and his sons to stay at the entrance of the Tabernacle day and night for seven days. If you leave, he told them, you will die—this is what the Lord has said. So Aaron and his sons did all that the Lord had commanded Moses.

COMMENT 8:6-36

v. 6 The washing of Aaron and his sons is very important. It only happened one time. Whereas their feet and hands later were washed many times, they were bathed but once at the entrance into their office and work. The water used was from the laver. Whether they could be immersed in such a container is open to question since the size or capacity of the foot of the laver is not known; neither is the size of the laver itself described. We do know "we are buried with Christ in baptism" (Rom. 6:4) as we enter our office and work of priests (I Pet. 2:5), and that such a washing is called "the bath (or laver) of regeneration and the renewal of the Holy Spirit" (Titus 3:5). We need often to return to the source of cleansing, the precious blood, and repent, confess and pray over our sins that He might forgive us and keep us clean. I John 1:7-9. Cf. Acts 8:22ff.

v. 7 Following the purification there must be the endowments. These come almost simultaneously. The six garments of the high priest are here under consideration. We ask the reader to once again refer to the picture and description found in this

text. We shall add a few additional observations here:

(1) *Ephod*: This seems to be the one garment which distinguished a priest. Cf. I Sam. 2:28; 14:3; 21:9; 22:18; 23:6; 30:7. David's request for "the ephod" is tantamount to saying "bring to me the priest." Both David and Samuel put on the ephod to perform the tasks of a priest. They could have not so acted without the ephod.

(2) *A coat of fine linen*: There was a sash and trousers to accompany the coat—all of these to be worn under the ephod. Tradition has it that this coat was without seam like our Lord's (John 19:23).

(3) A turban, a mitre, or a "bonnet" were worn by both the high priest and the lesser priests for ornament and beauty. Upon the headdress of the high priest was a golden plate upon which was inscribed "holiness unto the Lord."

(4) The ephod for the high priest had a sash, girdle, or band. This was "skillfully woven" with the colors of blue, scarlet and purple.

(5) Under the ephod and over the coat was "the robe of the ephod." It reached down to the feet; it was set alternately with silver bells and pomegranates.

(6) Finally the breastplate.

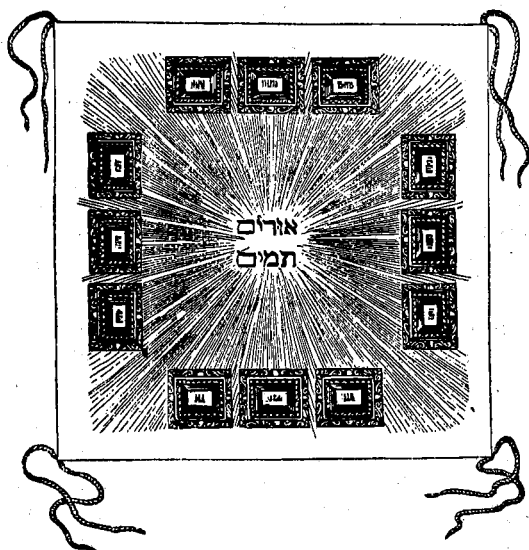
v. 8 In this folded piece of cloth was a pocket, and in the pocket was the Urim and the Thummim. Sewn onto the outside of the breastplate were twelve stones: one stone for each tribe and the names inscribed upon each separate stone. Such stones have been described in Exodus chapter 28. We fondly hope that all our readers will have a copy of Wilbur Field's splendid text on Exodus. For the benefit of those who do not, we shall describe briefly the breastplate and its meaning. We ought to mention the fact that in order to hold the breastplate upon Aaron's chest, two stones were sewn on the ephod upon his shoulders. The names of all twelve tribes were engraved on each of those stones. The breastplate was held here by cords or chains. Thus the twelve tribes of Israel were upon the heart and shoulders of the great high priest. The application of these thoughts to our great high priest are too obvious to need much more than a mention of

them. Andrew Bonar has a most unusual comparison to make just here: (15a)

It is curious to notice a connection between *New Jerusalem* glories and the *breastplate*, and yet more to observe that both point back to *Eden*. It may thus be shewn. The first precious stone mentioned in the Bible is the *onyx-stone* (Gen. 2:12); and it was this stone that formed the "stones of memorial" on the shoulders of the high priest's ephod (Exodus 28:9), on which the names of the twelve tribes were engraven. Then, further, and more directly as to the breastplate, there is mention in Ezekiel (who is the prophet that describes the *cherubim*, and most frequently refers to *Eden*) of the following precious stones having been in Eden:—"The sardius, topaz, and diamond, the beryl, and the onyx, and the jasper, the sapphire, the emerald, and the carbuncle" (chap. 28:13). It would almost appear as if the *breastplate* of the high priest pointed back to Eden, promising to God's Israel readmission into its glories; while *New Jerusalem* speaks of the same, presenting to the redeemed all, and more than all, the glory of Paradise, into which they are introduced by the Lamb, the true High Priest, who bears their names on His heart. Add to this, that in Revelation 4:3, He who sits on the throne was "to look upon as *the jasper and the sardine stone*"—the first and last in order of the breastplate stones. So to speak, here is the *breastplate tinge* in the beams that radiate from the Father who sent His Son.

We do wish to comment upon the meaning of the two strange objects called "the Urim and the Thummim." The first word means "lights" used in the same way as the sun and moon are called "lights." Cf. Psalms 136:7. The second term means "perfections." Whatever they were they had to do with the communication of God to Aaron through them. Bonar believes the Urim and Thummim are another form of the ten commandments or more of the commandments of God. Perhaps there is an allusion to them in Psalms 19 where the "law of the Lord is said to be perfect" and the commandments of the Lord to be an "enlightener" of the eyes. It has been suggested by one who is a "ready scribe in the law of God," that the stones of the

breastplate were arranged in the manner in which the tents were pitched around the ark thus:



The *Urim* and *Thummim* would be in the midst, corresponding to the place of the ark; and the stones on each of the four sides. If so, do we not see Israel encamped in safety with *the Law in the midst*? Or in other words, with the Revealed God in the midst. There—deemed abide secure because His revealed will is their rule. (Cf. I Sam. 14:41, 42; 28:6)

The mode of consulting the Lord by the Urim is uncertain. It may have been simply this: the priest put on the breastplate with all it contained, when he drew near the Lord's presence. And this was an appropriate action for the Urim was a sign or testimony of the Lord being in the midst of Israel, ready to be consulted in time of need. (I Sam. 28:6; Neh. 7:65) (*Bonar*)

v. 9. The headdress of the high priest is called "a mitre" in contrast to the headgear of the common priest which was called "a bonnet." Upon this turban or mitre was fastened a "golden

crown or golden plate"; we cannot be sure of the size or design of the plate, *i.e.* if it were rectangle or a half-circle. Engraved upon it were the words "holiness to the Lord"—hence it is called the holy crown.

The thought seems to be that all the high priest accomplishes is to exalt and uphold the holiness of God. As we look up into the face of the sinless Son of God we read again and again what God requires is holiness. In our High Priest we can be both holy and righteous.

vs. 10, 11 Aaron and his sons are arrayed and anointed; they are now left by Moses to stand within the court of the tabernacle. Moses is to take the anointing oil and apply it to the various items of furniture in the tabernacle. These same pieces have been previously sprinkled with blood, they are now anointed or set-apart for their service. It is very instructive to notice the careful consistency of the scriptures: no one is ready for service until he is first cleansed and then anointed. It is just as true of inanimate objects such as the table of showbread or the golden candlestick.

The altar of burnt offering is of special significance because it is from this altar all sacrifices and services begin. Seven times must the anointing oil be applied to it. The flesh hooks, the basins, the pans and all other items used to serve the altar received the anointing oil.

The base or foot of the laver along with the top or basin of this receptacle were anointed. If the "molten sea" was patterned after the laver then the laver could have held considerable water. Even the portable lavers in Solomon's temple held 240 gallons of water. (I Kings 7:38, 39) The lower portion of the tabernacle laver was for cleansing necessary for both priest and sacrifice and this would require a large quantity of water. The ritual thus performed "sanctified" or set-apart these physical items for a holy purpose.

v. 12 This verse reminds us of Psalms 133:1, 2 "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious oil upon the head, that ran down upon the beard, even Aaron's beard; that came down upon the

skirt (or collar) of his garment." Unity comes from God not man—from the Spirit of God not the spirits of men. The oil was a composite of several substances. So are the many to contribute to each other in a fragrance better than any one apart from the other. Perhaps the point is with the abundance of oil as compared with the abundance of joy shared in unity. The oil was poured, not sprinkled. We are also reminded of our Lord who was anointed with the Holy Spirit at His baptism and received Him without measure (Acts 10:35; John 3:34).

v. 13 The sons of Aaron had distinctive dress. It consisted of linen drawers, with a close fitting cassock, also linen, white, but with diamond or chessboard pattern on it (Exodus 29:8, 9). Upon their heads they were to wear caps or bonnets in the form of a cup-shaped flower, also of fine linen. In all their acts of ministration they were to be barefooted. The subsequent sons of Aaron were to make up the priesthood as separate from the Levites.

v. 14 A sin offering must be made for the priests before worship can be conducted on behalf of others. Both Aaron and all four of his sons laid their hands upon the head of the young bull. This is the only act performed by them; all other action was taken by Moses. The sins of the priests must first be admitted and transferred to the sin bearer. If more preachers today were as repentant about their sins as they expect the people to be about theirs, we would all be able to worship in spirit and in truth.

vs. 15-17 The altar must be purified before it can be used. It has already been set-apart or "sanctified," but for this particular ceremony or service it must be purified with blood. Much of the altar was touched with the blood—the horns and base. Bonar has an interesting observation here: "But why 'purify' the altar? In order to bring to view another truth. The sin laid on the altar would have polluted it had not this blood been previously laid on it to preclude this danger. So the Son of Man was prepared by the depth and intensity of His purity—by the abundant indwelling of the Holy Spirit—for bearing the sin laid upon Him without being thereby polluted at all. He was so set

apart and purified beforehand, in the body prepared for Him, that the sins of a world lying upon His person communicated no stain whatsoever to Him." We indeed have "an altar."

vs. 18-21 The ceremony for the burnt offering is the same here as given in 4:9-11. Cf. 1:3-9. All we have said earlier as to the significance of the burnt offering is related here to Aaron and his sons. The priest was indeed "himself compassed about with infirmity"; offerings then must not only be made for the worshippers, but for himself.

v. 22 It would seem that to a very large extent all that preceded was but preliminary to the offering of the ram of consecration. It has been well observed that "this is the priest's trespass offering." What thoughts were in the mind of the priest as he laid his hand upon the head of this ram? He must identify himself with the animal—he is saying—"I am being offered, he is taking my place." But more than this, he sees himself given—sacrificed in the service of the priesthood.

vs. 23, 24 In a most dramatic manner the whole person is dedicated to the service of God and man. Blood upon the right ear symbolizing the dedication of what we hear. There are two aspects of this dedication: (1) We can choose what we hear. Not all we hear can be chosen, but when we can choose we prefer to listen to that which pleases the One to whom these ears are dedicated; (2) We can respond to what we have heard as if we were acting in the place of God for indeed we are! The order of anointing is meaningful: the hand and foot move in response to what is heard.

Once again our great high priest is our example in this dedication—"A body hast thou prepared for me" (Heb. 10:5) well describes His commitment. We are reminded that our bodies are not ours, but His (I Cor. 6:19, 20).

vs. 25-27 These verses are a review summary of the parts of the sacrifice offered. They also present in a most meaningful manner the dedication of the priests to God. Notice the various portions as they are placed in the hands of the priests: (1) The fat of the flesh and the fat of the tail; (2) the fat that belonged to the Lord, *i.e.* the fat from the inward parts including the

fat upon the liver and the kidneys; (3) the right thigh of the animal; (4) three pieces of the unleavened bread—one piece from each of the three orders of preparation. All of these were placed in the hands of Aaron and his sons. When their hands are thus full they are to wave this before God as an expression that all of it is devoted or given to Him. We are sure that in this ceremony the priest is saying "My body, soul and spirit are given to Thee in service to men," but we believe there is something also symbolic in the portions chosen: (1) the fat of the flesh or tail—the external energy of the everyday activities; (2) the fat sacred to God—I am responsible for giving it to Him—my deepest desires belong to Him; (3) my strength comes from Him and belongs to Him; (4) all I have is "a gift" of thanksgiving to Him. The priests really had their hands full in the task given to them by God. We are those priests today! (I Pet. 2:5)

vs. 28, 29 We must remember the altar of burnt offering was always alive—the altar fire never went out. One sacrifice had not been consumed until another was laid upon the burning embers. Upon such a fire was the ordination offering cast by Moses. "The whole burnt offering was in a manner, the primary sacrifice; it expressed atonement, full atonement. Therefore, the putting on it of those pieces which represented the giving up of feelings and desires, and the meat offering, which represented the person's whole substance, was a declaration that all we offer to God must be on the foundation of atonement. By Him, therefore, let us offer the sacrifice of praise to God continually." (Heb. 13:15) (*Ibid.*)

The last action of the consecration of the priests was the holding up and waving before God by Moses of the breast of the consecration ram. It seems a most poignant conclusion to all the proceedings. Does this say as the heart of the sacrificial animal is held up and offered to Jehovah so we give our hearts to Him? Or is this saying all we have given is represented in the heart of the animal we now offer to Thee?

v. 30 It would seem in this verse we have a repetition of what has already been done. Has not the blood and oil already been sprinkled upon Aaron and his sons and even upon their

garments? (Cf. vs. 12, 24) Indeed it has but not upon them as *priests*. They were only men, the sons of Levi. They are now priests unto God and as such they receive a double portion of God's blessings. Someone has well observed that "blood separates and oil unites"—when they are mixed God's man is set-apart and committed to Him; twice over have Aaron and his sons been given to Him.

Isn't it curious to read of garments being set apart? We have allusions to this in the New Testament: "hating even the clothing stained by corrupted flesh" (NIS) or "but hate the very clothing that is contaminated with sensuality." (NEB) Cf. Rev. 3:4; 16:15. Garments are analogous to our outward appearance and actions. May our actions and attitudes compliment our purposes as well chosen clothes compliment the person of the one who wears them.

v. 31 The ram of the consecration will be eaten by the priests and in this sense does indeed become their trespass offering. This is an indication of the peace and atonement made by the previous sacrifices. The fire for the cooking no doubt came from the brazen altar. Boiled meat and unleavened bread at the door of the tabernacle. This was done in the sight of all the congregation to assure them that these men were acceptable to God and were now their servants.

v. 32 There must be nothing left to corrupt, and nothing left neglected. Either it must be wholly eaten or wholly burned. This would suggest the fact that there are no half-way measures in the service of God.

vs. 33, 34 We have suggested earlier that the presence of the priests within the tabernacle, *i.e.* the outer court (—or was it the holy place?) suggests that peace has been accomplished and to all intents they enjoy the benefits of the peace offering. What would these men do during these seven days? Perhaps these ceremonies took longer than they seem to by merely reading about them. Were they repeated for the benefit of some who could not be present to see them the first time? Perhaps meditation then was much more fully developed than it is today.

v. 35 This should be no weariness to those who rejoice in the

presence of God. But God is serious about this prohibition—do it or die! It is interesting to note Moses disclaiming authority for this command. He says “for so I am commanded.”

Are present-day priests to be continually in any form of service to God? We read “Rejoice evermore, pray without ceasing,” “in everything give thanks” (Rom. 12:12) (I Thess. 5:17). It is an imperative with us also—we do this or we die spiritually.

v. 36 When the Lord ceased to speak it was time for men to act. Aaron and his sons did as the Lord commanded. From what we later learn of two of Aaron's sons their hearts must have not been in their actions.

Bonar has a fine application of the meaning of the word “consecration” as it relates to the New Testament. He says:

“Looking back on this chapter, the subject of the *consecration* of the priests leads us to an interesting investigation. The *consecration* was the time when a priest was fully brought into the duties of his office, and all the privileges of his office. Though of Aaron's line, still he was not fully a priest till he was consecrated. This is to be kept in mind; for, with a reference partly to this idea and partly to the Hebrew term for it *millē' yadh*, “filling the hand,” the Septuagint were led to adopt the Greek word “perfect” to express *consecration*.

If we keep this in remembrance, we are prepared to understand several passages of the New Testament that otherwise are difficult and obscure. In the Epistle to the Hebrews, Christ is spoken of (chapter 2:10) as “*made perfect by sufferings*”; and more specially (chapter 5:9), “*being made perfect*” is connected with His priesthood; and in chapter 7:28, this is the term used to describe His consecration. There is no difficulty left, when we see it is *office*, not character, that is spoken of. Now, in a figurative way, but with a reference to this idea, Heb. 10:14 represents Jesus as “perfecting” those that are set apart by His blood; *i.e.* He puts them, by His one offering, into the possession of all the privileges of fully pardoned and justified ones. The “*spirits of just men made perfect*” (Heb. 12:23) bears the same reference; they are entered into possession of, or fully installed in, what was intended for them. Like Aaron's sons,

looking forward to privileges inasmuch as they were priests' sons, but not entered on possession till the day of "perfection"—so had it been with these just men. James (2:22) says, "By His works was faith *made perfect*." Faith was carried out to its proper purpose; it entered on its proper work; it was inaugurated visibly by His works. It is thus, too, in I John 2:5, "*Whoso keepeth His word, in him verily is the love of God perfected*." The love of God, which he feels, is carried out to its proper extent, or is fully made use of for the purpose intended, when it leads a man to walk holily. It has its *consecration-day*—it has fully entered on its office.

This is still better seen in I John 4:17, "Herein is our love made perfect." It is *God's love to us* that is the theme—"the love that is with us." He calls it (as if the name *Immanuel* were running in his mind) "*the love with us*," i. e., God's display of love to us (v. 16) in His Son, which is now our property. He says this love of God to us "*is made perfect*"—has got its consecration-day—has fully entered on its office. "*Herein* (viz., as v. 10, in the sending of His Son) *has God's love to us reached its perfection*." The ocean has been filled with love; it is an ocean which we may call "*ours*"; angels cannot call it "*theirs*." And so complete is this display of God's love to us, that at the day of judgment we shall have no fear; and even at present, in spite of indwelling sin, we by union to Him are as really righteous as our Surety—"as *He* is, so are *we*!" Hence it is that they altogether mistake the gospel who cherish fears and doubts, as if they were part of its results. This love has no element of fear in it; nay, "*He that feareth is not made perfect in love*" v. 18. He who still fears, and has suspicious doubts remaining, has not entered upon his consecration-day—has not fully entered upon the enjoyment of the privileges to which this love entitles him: for *this perfect love* casts out all fear. Such a man is not installed in full possession of *the love*.

FACT QUESTIONS 8:6-36

200. Why is the washing of Aaron and his sons so important? How does it relate to us?
201. Name and describe the six items in the dress of the high priest. What application is there in this for us?
202. Discuss the meaning and use of the "Urim and Thummim."
203. Why anoint the furniture in the tabernacle since it was already sprinkled with blood?
204. How is "the laver" related to "the molten sea"? How related to us?
205. How is the anointing of Aaron compared to the unity of brethren?
206. List the items in the dress of Aaron's sons.
207. Why the sin offering before the burnt offering?
208. Why was it necessary to purify the altar?
209. What is distinctive about this burnt offering as compared with all others?
210. What constituted "the priest's trespass offering"? Discuss.
211. Please carefully analyze the use of blood on the person of Aaron and his sons. Relate it to us as priests unto God.
212. The priests really had their hands full. Describe the items in their hands and what they mean.
213. In what sense can we say "the whole burnt offering was in a manner the primary sacrifice"?
214. What was the last act in the consecration of the priests—of what significance?
215. Show how verse 30 is not repetitious.
216. Why sanctify the garments of the priests?
217. Why burn up all left from the meal? What lesson is taught to the congregation by the meal of the priests?
218. Why the insistence that the priests stay within the precincts of the tabernacle? What lesson for us?

2. THE ENTRANCE OF AARON AND HIS SONS
ON THEIR OFFICE 9:1-24

a. THE PRESENTATION OF THE OFFERINGS 9:1-21

- (1) THE SIN OFFERING
- (2) BURNT OFFERING
- (3) MEAL OFFERING
- (4) PEACE OFFERING

TEXT 9:1-21

- 1 And it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel;
- 2 and he said unto Aaron, Take thee a calf of the herd for a sin-offering, and a ram for a burnt-offering, without blemish, and offer them before Jehovah.
- 3 And unto the children of Israel thou shalt speak, saying, Take ye a he-goat for a sin-offering; and a calf and a lamb, both a year old, without blemish, for a burnt-offering;
- 4 and an ox and a ram for peace-offerings, to sacrifice before Jehovah; and a meal-offering mingled with oil: for to-day Jehovah appeareth unto you.
- 5 And they brought that which Moses commanded before the tent of meeting: and all the congregation drew near and stood before Jehovah.
- 6 And Moses said, This is the thing which Jehovah commanded that ye should do: and the glory of Jehovah shall appear unto you.
- 7 And Moses said unto Aaron, Draw near unto the altar, and offer thy sin-offering, and thy burnt-offering, and make atonement for thyself, and for the people; and offer the oblation of the people, and make atonement for them; as Jehovah commanded.
- 8 So Aaron drew near unto the altar, and slew the calf of the sin-offering, which was for himself.
- 9 And the sons of Aaron presented the blood unto him; and he

- dipped his finger in the blood, and put it upon the horns of the altar, and poured out the blood at the base of the altar:
- 10 but the fat, and the kidneys, and the caul from the liver of the sin-offering, he burnt upon the altar; as Jehovah commanded Moses.
- 11 And the flesh and the skin he burnt with fire without the camp.
- 12 And he slew the burnt-offering; and Aaron's sons delivered unto him the blood, and he sprinkled it upon the altar round about.
- 13 And they delivered the burnt-offering unto him, piece by piece, and the head: and he burnt them upon the altar.
- 14 And he washed the inwards and the legs, and burnt them upon the burnt-offering on the altar.
- 15 And he presented the people's oblation, and took the goat of the sin-offering which was for the people, and slew 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 meal-offering, and filled his hand therefrom, and burnt it upon the altar, besides the burnt-offering of the morning.
- 18 He slew also the ox and the ram, the sacrifice of peace-offerings, which was for the people: and Aaron's sons delivered unto him the blood, which he sprinkled upon the altar round about,
- 19 and the fat of the ox and of the ram, the fat tail, and that which covereth *the inwards*, and the kidneys, and the caul of the liver:
- 20 and they put the fat upon the breasts, and he burnt the fat upon the altar:
- 21 and the breasts and the right thigh Aaron waved for a wave-offering before Jehovah; as Moses commanded.

THOUGHT QUESTIONS 9:1-21

167. What is the purpose for this eight-day celebration? Or is it a celebration? Discuss.
168. For whom was the calf for a sin offering and a ram for a burnt offering?
169. For whom was the he-goat for a sin offering and the calf and the lamb for a burnt offering?
170. An ox and a ram were to be used for a peace offering. Why this elaborate ceremony?
171. What was involved in "the appearance" or "the glory of Jehovah" to His people?
172. Hadn't Aaron already made a sin offering on his own behalf? Why another one? (Cf. Heb. 10:1ff.)
173. Why no mention of entering the tabernacle to sprinkle the blood of the sin offering before the veil?
174. Aaron's sons are assisting their father in the sacrifices. Any special reason for this?
175. The fat was placed upon the breasts of the animal. Why? (Cf. v. 20)

PARAPHRASE 9:1-21

On the eighth day (of the consecration ceremonies), Moses summoned Aaron and Aaron's sons and the elders of Israel, and told Aaron to take a bull calf from the herd for a sin offering, and a ram without bodily defect for a burnt offering, and to offer them before the Lord. And tell the people of Israel, Moses instructed, To select a male goat for their sin offering, also a yearling calf and a yearling lamb, all without bodily defect, for their burnt offering. In addition, the people are to bring to the Lord a peace offering sacrifice—an ox and a ram, and a grain offering—flour mingled with olive oil. For today, Moses said, Jehovah will appear to them. So they brought all these things to the entrance of the Tabernacle, as Moses had commanded, and the people came and stood there before the Lord.

Moses told them, When you have followed the Lord's instructions, His glory will appear to you. Moses then told Aaron to proceed to the altar and to offer the sin offering and the burnt offering, making atonement for himself first, and then for the people, as the Lord had commanded. So Aaron went up to the altar and killed the calf as a sacrifice for his own sin; his sons caught the blood for him, and he dipped his finger in it and smeared it upon the horns of the altar, and poured out the rest at the base of the altar. Then he burned upon the altar the fat, kidneys, and gall bladder from this sin offering, as the Lord had commanded Moses, but he burned the meat and hide outside the camp. Next he killed the burnt offering animal, and his sons caught the blood and he sprinkled it back and forth upon the altar; they brought the animal to him piece by piece, including the head, and he burned each part upon the altar. Then he washed the insides and the legs, and offered these also upon the altar as a burnt offering. Next he sacrificed the people's offering; he killed the goat and offered it in just the same way as he had the sin offering for himself. Thus he sacrificed their burnt offering to the Lord, in accordance with the instructions God had given. Then he presented the grain offering, taking a handful and burning it upon the altar in addition to the regular morning offering. Next he killed the ox and ram—the people's peace offering sacrifice; and Aaron's sons brought the blood to him and he sprinkled it back and forth upon the altar. Then he collected the fat of the ox and the ram—the fat from their tails and the fat covering the inner organs—and the kidneys and gall bladders. The fat was placed upon the breasts of these animals, and Aaron burned it upon the altar; but he waved the breasts and right shoulders slowly before the Lord as a gesture of offering it to Him, just as Moses had commanded.

COMMENT 9:1-21

vs. 1-5 This whole chapter concerns one subject: the entrance of Aaron and his sons into their work as priests. The eighth day,

or as we would know it, the first day of the week is totally occupied with the many important opening ceremonies of this start of the Levitical priesthood. *Keil* and *Delitzsch* sum up these verses in a most meaningful manner: "On the eighth day, *i.e.* on the day after the seven days' consecration, Aaron and his sons entered upon their duties with a solemn sacrifice for themselves and the nation, to which the Lord had made Himself known by a special revelation of His glory, to bear solemn witness before the whole nation that their service at the altar was acceptable to Him, and to impress the divine seal of confirmation upon the consecration they had received. To this end Aaron and his sons were to bring to the front of the tabernacle a young calf as a sin offering for themselves, and a ram for a burnt offering; and the people were to bring through their elders a he-goat for a sin offering, a yearling calf and a yearling sheep for a burnt offering, and an ox and ram for a peace offering, together with a meal offering of meal mixed with oil; and the congregation (in the persons of the elders) was to stand there before Jehovah, *i.e.* to assemble together at the sanctuary for the solemn transaction." We are impressed again and again with the repetitious need to expiate the sins of both the priests and the people. Truly it was constantly necessary for Aaron to offer up sacrifices, first for his own sins, and then for the sins of the people. (Heb. 7:27) The trespass offering is not here represented because no specific trespass in either the things of God or man had been committed. Personal sin is admitted both individually and collectively in the sin offerings. A double burnt offering in the calf and lamb is to say in the most emphatic manner that they *had* confidence in God's forgiveness. The peace offering in its fullest form is to affirm strongly the complete peace and reconciliation they had found in God through the sacrifices. The meal offering mingled with oil represented the whole assembly and priests offered as a consecrated gift to God.

vs. 6, 7 Moses addresses himself to the congregation and then to his brother, Aaron. He makes a promise to the assembly: "When these sacrifices have been made you can confidently expect the glory of the Lord to appear unto you." We do not

know all involved in the phrase "the glory of the Lord." Other occasions for the use of this expression suggests a brightness or some other physical manifestation. Perhaps he is anticipating the fire from heaven found at the conclusion of this ceremony and this then is but a promise of that event.

Aaron is told plainly that the sacrifices for himself and the people will result in an atonement for both himself and the people. There was indeed the provision for at-one-ment in the sacrifices, but such an atonement must be repeated time and again. Our high priest offered Himself once and for all in an atonement that needs no repetition.

vs. 8-11 "As soon as Aaron had slain his sin offering, his sons caught its blood in the bowls of the altar; and as each of the four stood—perhaps one at each corner of the altar—Aaron bent down and dipped his finger in their bowl of blood, and sprinkled the horns of the altar. Thus, the four horns were seen by the people wet with blood, a loud voice of atonement thereby ascending to heaven, crying, 'Pardon to the guilty! For here is his penalty.' Then Aaron emptied out of the bowls, and out of the body of the animal, the blood that remained, till a torrent of red crimson blood flowed round the altar's base." (*Bonar*)

vs. 12-14 All that is said about actual sacrificing through verse 14 relates to Aaron and his need. Whatever actual animals were slain, were slain for Aaron. Perhaps such extensive sacrifices on behalf of the sin and need of the high priest was to create empathy between himself and his people. Did Aaron think of another calf, one of gold, as he sacrificed this one? Did he recall in tender memory the ram of Abraham as he offered the ram of the burnt offering?

In verse 13 we have the first plain statement of what must have been true of every burnt offering; *i.e.* that the body of the animal was dismembered. (*Cf.* 1:6; 8:20.) We do not know why the pieces were given to him one at a time. In this action the import of the offering could be fully realized. We need to mark the fact that the fire was burning upon the altar and God accepted it—we say this here to offset the thought that the fire was kindled by God at the conclusion of this day's sacrifices. (*Cf.* v. 24)

vs. 15-17 C. D. Ginsburg says: "Being reconciled to God by the atoning sacrifice which he offered for his own share in the sin, Aaron now was qualified to offer the sin offering of the people." The manner of this sacrifice was identical to the one made for himself and in keeping with the instructions given earlier. (Cf. 9:8; 1:3ff.) In verse 15 we have the expression concerning the goat of the sin offering—"he offered it for sin." It is quite properly translated "he made it sin"; *i.e.* every such sacrifice had sin imputed to it. We think immediately of our Lord as described in II Cor. 5:21, "He (*i.e.* God) made Him sin for us." Jesus became our Great Sin Offering when He was slain for us; He was treated as if He were the sum total of all the sin of all time.

Exodus 29:30,40 gives the instructions for the daily morning and evening sacrifices which were being offered each day. These special offerings did not pre-empt the need for the daily offerings. The actual beginning of the priestly functions of Aaron started with the morning sacrifice—these were not superseded by the eight-day ceremonies.

This could remind us that we have a daily sacrifice to offer at the throne of grace that should take precedence over all special services we might hold. Indeed we cannot properly serve until we have been with Him in the daily course of worship.

vs. 18,19 We have made extensive comments on 3:1ff, all of which relate to the peace offering here made by Aaron for the people.

vs. 20,21 The breasts referred to in these verses are the breast of the bull and of the ram which have just been slain and dismembered for the peace offering. Are we to understand that since the Lord's portion has been laid upon these pieces they are especially honored or set-apart? The fat belongs to God—the breasts belong to the priests, but first they belong to God. The holding up and waving before God suggests something of this thought.

FACT QUESTIONS 9:1-21

219. What is the *one* subject discussed in this chapter?
220. With what are we "impressed again and again" as we read of these sacrifices?
221. Why no trespass offering in the eighth day service?
222. Give the meaning of the four sacrifices to the occasion of their use.
223. What did Moses have in mind when he promised to the people that "the glory of the Lord" would appear?
224. Was there a real atonement in the sacrifices? Discuss.
225. Show how Aaron's four sons assisted him.
226. Why such extensive sacrifices on behalf of Aaron?
227. Why dismember the animal for the burnt offering?
228. What comparison to our Lord is found in the offering of the goat for a sin offering? *Cf.* v. 15; II Cor. 5:21.
229. Show the relationship of the daily sacrifices with those of the eighth day.
230. What use was made of the breasts of the ram and of the bull? Discuss.

THE BLESSING AND FIRE FROM HEAVEN 9:22-24

TEXT 9:22-24

- 22 And Aaron lifted up his hands toward the people, and blessed them; and he came down from offering the sin-offering, and the burnt-offering, and the peace-offerings.
- 23 And Moses and Aaron went into the tent of meeting, and came out, and blessed the people: and the glory of Jehovah appeared unto all the people.
- 24 And there came forth fire from before Jehovah, and consumed upon the altar the burnt-offering and the fat: and when all the people saw it, they shouted, and fell on their faces.

THOUGHT QUESTIONS 9:22-24

176. From where did Aaron "come down" after he had made the offerings? Why lift up his hands in blessing the people?
177. Why did Moses and Aaron go into the tent of meeting?
178. Explain what is meant by or the reaction to "the glory of the Lord" as it appeared to the congregation.
179. Does verse 24 suggest that God Himself started the fire on the altar of burnt offering? Discuss.

PARAPHRASE 9:22-24

Then, with hands spread out towards the people, Aaron blessed them and came down from the altar. Moses and Aaron went into the Tabernacle, and when they came out again they blessed the people; and the glory of the Lord appeared to the whole assembly. Then fire came from the Lord and consumed the burnt offering and fat on the altar; and when the people saw it, they all shouted and fell flat upon the ground before the Lord.

COMMENT 9:22-24

vs. 22-24 Some commentators believe all the sacrifices—both for Aaron and the people were made in the morning and that Aaron went into the tabernacle's holy place with Moses in the late morning and stayed there until the evening sacrifice. It would seem to the present writer that the time involved in each of the sacrifices would consume most of the day. Be that as it may, before Aaron went into the tabernacle he with uplifted hands blessed the people. This was probably done from the elevated earthen ramp that led up to the altar. It was probably the priestly blessing of Numbers 6:24-26. Deuteronomy 10:8; 21:5 expresses the thought that God separated Levi from the rest of the tribes for the express purpose of blessing the people. This would be accomplished through teaching as well as through sacrifices.

According to tradition the arms were raised above the head and extended toward the people—the hands were joined by clasping the thumbs and the two forefingers, separating the other fingers to form a triple division, thus to represent the triune God.

Upon walking down the ramp of the altar Aaron and Moses walked together in the presence of the large assembly and entered the door of the tabernacle. We are sure their first act was to burn incense upon the golden altar, for this was the completion of the sacrifices. (Cf. Exodus 20:7ff.) Perhaps while in the holy place Moses gave Aaron the specific instructions for the burning of the incense, the trimming of the lamps, the order of the bread on the golden table. The Lord had promised to manifest His glory to the people—did Moses and Aaron pray about this? If they did it wasn't that God would keep His promise, but that both they and the people would be ready to receive it. "The glory" that appeared to the people was probably in the form of a "more luminous appearance of the cloudy pillar." Ginsburg says, "This glorious appearance which, in a lesser degree, always filled the tabernacle, was now visible in greater effulgence to all the people who witnessed the installation. (Cf. Ex. 16:10; 40:34; I Kings 8:10-12) The purpose of this manifestation is more important than the event. God is saying by this brightness that He has accepted the priesthood and all their service to Him and for the people.

The climax of the whole day and ceremonies was the fire from God which consumed the sacrifices already smoldering upon the fire of the altar. God several times attested His acceptance as with the sacrifices of: Gideon, Judges 6:20,21; Elijah, I Kings 18:28; Solomon, II Chronicles 7:1,2.

We see no sacred perpetual fire connected with this incident. The fire was there before God sent the supernatural flame—it was there after this occurrence.

The response of the people is an encouragement; "they shouted and fell on their faces." This must have been an expression of awe and gratitude. Cf. II Chronicles 27:3.

FACT QUESTIONS 9:22-24

231. When were the sacrifices of the eighth day made?
232. What did Aaron say when he blessed the people?
233. In what direction and in what posture did Aaron lift up his hands? Discuss.
234. What did Moses and Aaron do in the tabernacle?
235. What was "the glory" that appeared to them?
236. Why did God send fire from heaven?

3. THE SIN AND PUNISHMENT OF NADAB AND ABIHU 10:1-20

- a. THEIR SIN 10:1
- b. THEIR PUNISHMENT 10:2
- c. THE WARNING 10:3
- d. DISPOSAL OF THE BODIES 10:4-7
- e. INSTRUCTIONS TO AARON AND HIS SONS 10:8-11
- f. DISPOSAL OF THE OFFERINGS 10:12-20

TEXT 10:1-20

- 1 And Nadab and Abihu, the sons of Aaron, took each of them his censer, and put fire therein, and laid incense thereon, and offered strange fire before Jehovah, which he had not commanded them.
- 2 And there came forth fire from before Jehovah, and devoured them, and they died before Jehovah.
- 3 Then Moses said unto Aaron, This is it that Jehovah spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.
- 4 And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Draw near, carry your brethren from before the sanctuary out of the camp.
- 5 So they drew near, and carried them in their coats out of the

camp, as Moses had said.

- 6 And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Let not the hair of your heads go loose, neither rend your clothes; that ye die not, and that he be not wroth with all the congregation: but let your brethren, the whole house of Israel, bewail the burning which Jehovah hath kindled.
- 7 And ye shall not go out from the door 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 spake unto Aaron, saying,
- 9 Drink no wine nor strong drink, thou, nor thy sons with thee, when ye go into the tent of meeting, that ye die not: it shall be a statute for ever throughout your generations:
- 10 and that ye may make a distinction between the holy and the common, and between the unclean and the clean;
- 11 and that ye may teach the children of Israel all the statutes which Jehovah hath spoken unto them by Moses.
- 12 And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the meal-offering that remaineth of the offerings of Jehovah made by fire, and eat it without leaven beside the altar; for it is most holy;
- 13 and ye shall eat it in a holy place, because it is thy portion, and thy sons' portion, of the offerings of Jehovah made by fire: for so I am commanded.
- 14 And the wave-breast and the heave-thigh shall ye eat in a clean place, thou, and thy sons, and thy daughters with thee: for they are given as thy portion, and thy sons' portion, out of the sacrifices of the peace-offerings of the children of Israel.
- 15 The heave-thigh and the wave-breast shall they bring with the offerings made by fire of the fat, to wave it for a wave-offering before Jehovah: and it shall be thine, and thy sons' with thee, as a portion for ever; as Jehovah hath commanded.
- 16 And Moses diligently sought the goat of the sin-offering, and, behold, it was burnt: and he was angry with Eleazar and with Ithamar, the sons of Aaron that were left, saying,

- 17 Wherefore have ye not eaten the sin-offering in the place of the sanctuary, seeing it is most holy, and he hath given it you to bear the iniquity of the congregation, to make atonement for them before Jehovah?
- 18 Behold, the blood of it was not brought into the sanctuary within: ye should certainly have eaten it in the sanctuary, as I commanded.
- 19 And Aaron spake unto Moses, Behold, this day have they offered their sin-offering and their burnt-offering before Jehovah; and there have befallen me such things as these: and if I had eaten the sin-offering to-day, would it have been well-pleasing in the sight of Jehovah?
- 20 And when Moses heard *that*, it was well-pleasing in his sight.

THOUGHT QUESTIONS 10:1-20

180. Just what is involved in "strange fire"? Strange as compared with what?
181. Was the sin in the choice of the fire or in the attitude of those who offered it?
182. From where did the fire originate that devoured them? Where were they when they died?
183. Moses interpreted the death of Aaron's sons as being a vindication of what?
184. Evidently Nadab and Abihu were not "near" the Lord. Explain. What did Aaron say to Moses' words?
185. Who were Mishael and Elzaphan? Why call on them for this task?
186. Why weren't their coats consumed by the fire?
187. What is meant by the phrase: "Do not let the hair of your head hang loose"?
188. Why not mourn these deaths?
189. How long were Aaron and his sons to stay with the tabernacle?
190. Were Nadab and Abihu drunk when they were slain?
191. Just what is involved in the use of the terms clean and

unclean—holy and common?

192. Please notice the vast import of verse 11. Discuss the full work of the priests.
193. What possible purpose did Moses have in giving careful instructions to Aaron and his sons as in vs. 12ff?
194. Moses was upset about the goat of the sin offering. What was the problem? What was the answer of Aaron?

PARAPHRASE 10:1-20

But Nadab and Abihu, the sons of Aaron, placed unholy fire in their censers, laid incense on the fire, and offered the incense before the Lord—contrary to what the Lord had just commanded them! So fire blazed forth from the presence of the Lord and destroyed them. Then Moses said to Aaron, This is what the Lord meant when He said, I will show Myself holy among those who approach Me, and I will be glorified before all the people. And Aaron was speechless. Then Moses called for Mishael and Elzaphan, Aaron's cousins, the sons of Uzziel, and told them, Go and get the charred bodies from before the tabernacle, and carry them outside the camp. So they went over and got them, and carried them out in their coats as Moses had told them to. Then Moses said to Aaron and his sons Eleazar and Ithamar, Do not mourn—do not let your hair hang loose as a sign of your mourning, and do not tear your clothes. If you do, God will strike you dead too, and His wrath will come upon all the people of Israel. But the rest of the people of Israel may lament the death of Nadab and Abihu, and mourn because of the terrible fire the Lord has sent. But you are not to leave the tabernacle under penalty of death, for the anointing oil of Jehovah is upon you. And they did as Moses commanded. Now the Lord instructed Aaron, Never drink wine or strong drink when you go into the tabernacle, lest you die; and this rule applies to your sons and to all your descendants from generation to generation. Your duties will be to arbitrate for the people, to teach them the difference between what is holy and what is ordinary, what is

pure and what is impure; and to teach them all the laws Jehovah has given through Moses. Then Moses said to Aaron and to his sons who were left, Eleazar and Ithamar, Take the grain offering—the food that remains after the handful has been offered to the Lord by burning it on the altar—make sure there is no leaven in it, and eat it beside the altar. The offering is most holy; therefore you must eat it in the sanctuary, in a holy place. It belongs to you and to your sons, from the offerings to Jehovah made by fire; for so I am commanded. But the breast and the thigh, which have been offered to the Lord by the gesture of waving it before Him, may be eaten in any holy place. It belongs to you and to your sons and daughters for your food. It is your portion of the peace offering sacrifices of the people of Israel. The people are to bring the thigh that was set aside, along with the breast that was offered when the fat was burned, and they shall be presented before the Lord by the gesture of waving them. And afterwards they shall belong to you and your family, for the Lord has commanded this. Then Moses searched everywhere for the goat of the sin offering and discovered that it had been burned! He was very angry about this with Eleazar and Ithamar, the remaining sons of Aaron. Why haven't you eaten the sin offering in the sanctuary, since it is most holy, and God has given it to you to take away the iniquity and guilt of the people, to make atonement for them before the Lord? he demanded. Since its blood was not taken inside the sanctuary, you should certainly have eaten it there, as I ordered you. But Aaron interceded with Moses. They offered their sin offering and burnt offering before the Lord, he said, but if I had eaten the sin offering on such a day as this, would it have pleased the Lord? And when Moses heard that, he was satisfied.

COMMENT 10:1-20

vs. 1,2 We do want to understand as best we can the exact nature of the sin of these two sons of the high priest. It would seem to be the sin of presumption on several counts: (1) they did

not have a word from God concerning the *time* they chose to burn the incense. They presumed to enter the holy place and burn incense for a reason that did not originate with God; (2) they did not wait until they were within the holy place to burn the incense. Just why they would walk in the outer court with incense burning in their censers can only be accounted for in the assumption that they were drunk, the *place* was wrong; (3) the *fire* was wrong—this was the count upon which God struck them dead. They had evidently approached the door of the tabernacle when the same fire that kindled the sacrifice on the altar of burnt offering flashed across the mercy seat and across the golden altar to consume those who presumed on God's law without knowing it—or better stated—those who knew His will but for reasons best known to them, chose to ignore it. The specific sin was using fire not from the altar to kindle the fire for the incense. Cf. 16:12. To obey is better than sacrifice regardless of the intentions for the sacrifice.

v. 3 Moses sees a very literal fulfillment of the words of Exodus 19:22; 28:41 and 29:44. God will either be sanctified (*i.e.* set-apart) by obedience or by punishment of those who draw near to Him as priests. Increase of privilege involves increase of responsibility and of danger. Aaron accepted the evaluation of his brother.

vs. 4-7 Uzziel was the youngest brother of Amram, the mother of Moses and Aaron, therefore his sons were second cousins to the slain. (Cf. Exodus 6:18-22) Their sin was public; their death was public; their burial must also be public. What an awesome scene! Word must have spread rapidly throughout the camp. The area around the tabernacle must have soon been crowded with curious worshippers. When Mishael and Elzaphan reached for the dead bodies they knew at once it was God who did it, for the priestly coats were not burned—only the instrument of the sin was punished. Like the unclean portion of the sacrifice the bodies must be removed from the camp. We see some definite similarities in this action to the impression the death of Ananias and Sapphira made upon the whole church and the community of Jerusalem. Cf. Acts 5:1-11.

Moses was very explicit in his instructions about mourning. There was to be no expression of grief—under the penalty of death and the threat of death to the whole congregation; they were to suppress their grief. They were not to mourn, *i.e.* to give outward expression to their deep sorrow. We believe Aaron and his remaining sons must have felt the deepest pain. Indication of this follows in the fact that Aaron and his sons did not eat the meat of the sin offering because they were just not hungry—so they burned it. Cf. 16-20. Willing, personal submission to God's clearly revealed will is ultimately a real relief to the saved. A genuine recognition of God's control in the affairs of men has a wonderful calming influence upon us. This was the response of Job (1:18-21) and of David (II Sam. 12:15-23) and it can be ours (Rom. 8:28).

The service within the tabernacle must be completed—His ministers must remain within the tabernacle until it is done. The anointing oil separated Aaron and his sons to the service of God and there was no one else to take their place! Burying the dead is never as important as following the will of the Lord!

vs. 8-11 It seems to be particularly meaningful that the Lord spoke to Aaron and not to Moses. It was Aaron, not Moses, who was responsible for the actions of his sons. A calm, clear head and heart are needed as men minister about sacred things. The Lord is mercifully strict. "Lest ye *die*" seems unduly severe, but Satan is not easy with those who follow him. He has but *one* end for his followers—*death*. The reason for this prohibition is seen in the little expression, "You are to distinguish between the holy and the common." Such would have to do with moral as well as physical distinctions. The Corinthians had a similar problem, because they were filled with wine they could not make such moral evaluations and were sick and some dead. In addition to making such decisions these men were the only means God had for dispensing His word among His people. They were His teachers. Cf. Deut. 24:8; Mal. 2:7. When we are responsible for the proper decision of right and wrong among others and when they look to us as teachers we must not, we cannot, fail them. We shall be responsible for their death as well as our own.

vs. 12-15 It would seem that Moses is concerned that the needs of the day be met even if personal tragedy had struck. Or it could be that he wanted to encourage Aaron and his sons in their continued service. He was saying in essence: "take up your duties, you still have all the rights and privileges God gave you earlier." How good are the words of C. H. MacKintosh just here:

There are few things in which we are more prone to fail than in the maintenance of the divine standard when human failure has set in. Like David, when the Lord made a breach upon Uzzah because of his failure in putting his hand to the ark, "he was afraid of God that day, saying, 'How shall I bring the ark of God home to me?' " (I Chron. 13:12). It is exceedingly difficult to bow to the divine judgment and, at the same time, to hold fast the divine ground. The temptation is to lower the standard—to come down from the lofty elevation—to take human ground. We must ever carefully guard against this evil, which is all the more dangerous as wearing the garb of modesty, self-distrust, and humility. Aaron and his sons, notwithstanding all that had occurred, were to eat the meat-offering in the holy place. They were to do so, not because all had gone on in perfect order, but "because it is thy due," and "so I am commanded." Though there had been failure, yet their place was in the tabernacle; and those who were there had certain "dues" founded upon the divine commandment. Though man had failed ten thousand times over, the word of the Lord could not fail; and that word had secured certain privileges for all true priests, which it was their place to enjoy. Were God's priests to have nothing to eat—no priestly food, because failure had set in? Were those that were left to be allowed to starve, because Nadab and Abihu had offered "strange fire"? This would never do. God is faithful, and He can never allow any one to be empty in His blessed presence. The prodigal may wander and squander and come to poverty, but it must ever hold good that "in my Father's house is bread enough and to spare."

"And the wave breast and the heave shoulder shall ye eat in a clean place; thou and thy sons, and thy daughters with thee: for they be thy due, and thy sons' due, which are *given* out of the

sacrifices of peace-offerings of the children of Israel . . . by a *statute forever, as the Lord hath commanded*" (vs. 14-15). What strength and stability we have here! All the members of the priestly family, "daughters" as well as "sons"—all, whatever be the measure of energy or capacity, are to feed upon "the breast" and "the shoulder"—the affections and the strength of the true Peace-offering, as raised from the dead, and presented, in resurrection, before God. This precious privilege is theirs as "given by a statute forever, as the Lord hath commanded." This makes all "sure and steadfast," come what may. Men may fail and come short, strange fire may be offered, but God's priestly family must never be deprived of the rich and gracious portion which divine love has provided and divine faithfulness secured "by a statute forever."

vs. 16-20 What was the objection of Moses? Was it justified? How did Aaron answer him? Why was Moses content with Aaron's answer? Moses does not address himself directly to Aaron, but to Eleazar and Ithamar who were personally responsible for the infraction. According to 6:26-29 the remains of the sin offering were to be eaten—instead these two burned it! "It was a privilege to share in the forgiveness of the worshipper and you have missed it," is the thought of Moses. He expands on it in verses 17 and 18. The blood was not brought into the holy place and sprinkled before the veil. You certainly ought to have done it! You have failed yourselves, the congregation and God! The first answer of Aaron has to do with the fact that he and his sons up to the death of Nadab and Abihu had kept the law without exception. Whereas Moses addressed his sons, both men knew Aaron was ultimately responsible. Aaron says in essence: "Behold, even today they (Eleazar and Ithamar) have obeyed the Lord and have offered the sin offerings and the burnt offerings—consider what we *have* done as well as what we haven't done." Aaron freely admits his deficiency but pleads for patience and mercy because of "such things as these have befallen me" *i.e.* because of the sudden death of his sons. Aaron is saying he and his sons felt unworthy to share in the momentous responsibility of "bearing the iniquity of the congregation" in the act

of eating the sin offering. In a very real sense Aaron is entering into the spirit of the sacrifice as well as the letter. He is saying he and his sons did not feel up to the task of taking upon themselves the "iniquity of the congregation." There must have been something emotionally exhausting about identifying with the sins of the worshipper. Because of their grief, loss, shock—Aaron and his sons were not able to fulfill this task. Such an explanation satisfied Moses and he held his peace. This chapter began with the violation of the law of sacrifice—it ended with the same act. Death the result of the one—acceptance or permission the result of the other, but how vastly different were the motives.

FACT QUESTIONS 10:1-20

237. What was the basic motive behind the sin of Nadab and Abihu? Explain.
238. What is meant by "strange fire"?
239. Mention the two possible ways God can be—will be, sanctified in the eyes of the people.
240. Show how Exodus 19:22; 28:14 and 29:44 relate to this chapter.
241. Did Aaron know of the motives of his sons? Why accept Moses' explanation of their punishment?
242. Who was Uzziel? Why involve him and his family?
243. Those who buried the bodies—and all others—knew these deaths were supernatural—how so?
244. Discuss the similarities of this incident and that of Acts 5:1-11.
245. Why did God prohibit mourning? Is God saying the father and brothers were to feel no sorrow? Discuss.
246. Show how the words of our Lord, "Let the dead bury the dead" have real application here.
247. Why did God speak to Aaron about the non-use of wine and strong drink in the tabernacle service?
248. What was involved in discerning between "the holy and the common"?

249. The priests had a large responsibility beyond officiating at the sacrifices. What was it?
250. Discuss the comment of C. H. MacKintosh on vs. 12-15.
251. Moses objected to the use of a goat in the sin offering—what was the objection?
252. Show how the explanation of Aaron really answered the problem.

C. THE LAWS OF PURITY 11:1-15:30

1. LAWS OF CLEAN AND UNCLEAR FOOD 11:1-47

a. FROM THE STANDPOINT OF DIET 11:1-23

(1) QUADRUPEDES 11:1-8

TEXT 11:1-8

- 1 And Jehovah spake unto Moses and to Aaron, saying unto them,
- 2 Speak unto the children of Israel, saying, These are the living things which ye may eat among all the beasts that are on the earth.
- 3 Whatsoever parteth the hoof, and is clovenfooted, *and* cheweth the cud, among the beasts, that may ye eat.
- 4 Nevertheless these shall ye not eat of them that chew the cud, or of them that part the hoof: the camel, because he cheweth the cud but parteth not the hoof, he is unclean unto you.
- 5 And the coney, because he cheweth the cud but parteth not the hoof, he is unclean unto you.
- 6 And the hare, because she cheweth the cud but parteth not the hoof, she is unclean unto you.
- 7 And the swine, because he parteth the hoof, and is clovenfooted, but cheweth not the cud, he is unclean unto you.
- 8 Of their flesh ye shall not eat, and their carcasses ye shall not touch; they are unclean unto you.

THOUGHT QUESTIONS 11:1-8

195. Is there any significance in the fact that God addresses Himself to both Moses and Aaron?
196. Why is God concerned with the diet of His people?
197. "The beasts of the earth" are contrasted with other animals upon the earth. What is the contrast?
198. Are we to understand that "parts the hoof" is one characteristic and "cloven-footed" is another? Explain.
199. Just what happens when an animal "chews the cud"?
200. Is there something wrong with the meat obtained from a camel?
201. Do we have "rock badgers" today? Where?
202. Is "the hare" of verse 6 the same as our rabbit?
203. Show some similar characteristics of all these "unclean" beasts.
204. Was a person unclean if he touched the unclean beast while it was still alive? Why unclean after death?

PARAPHRASE 11:1-8

- Then the Lord said to Moses and Aaron, Tell the people of Israel that the animals which may be used for food include any animal with cloven hooves which chews its cud. This means that the following may *not* be eaten: The camel (it chews the cud but does not have cloven hooves); the coney, or rock badger (because although it chews the cud, it does not have cloven hooves); the swine (because although it has cloven hooves, it does not chew the cud). You may not eat their meat or even touch their dead bodies; they are forbidden foods for you.

COMMENT 11:1-8

vs. 1, 2 No one will be saved until he first discovers he is lost. Forgiveness is not appreciated by one who has no sense of guilt.

Atonement means nothing until a deep sense of personal sin has been established. There is a two-fold purpose in the distinctions here established: (1) to become aware of the plain fact that there *are* those (of animals, fish and fowl) which God accepts and those which He rejects. It is right because God said it was—it was wrong because God said it was. Holy or unholy—clean or unclean by God's definition—not man's. Essentially this establishes in the mind of the sons of Israel the sovereignty of God. (2) These beasts were unclean from a dietary point of view, *i.e.* with the circumstances of food preparation the flesh of such animals would not be nutritious. There is always a practical side to God's prohibitions if we look deeply enough. Even if we cannot find it—our ignorance, not His choice, we need to call into question. There was nothing *morally* wrong in the beasts, but when man has developed his moral sensitivity in the choice of food he will be able to use the same sense in the choices that do have *intrinsic* moral distinctions. As example: there *are* clean and unclean women, *i.e.* your wife or a prostitute. There *is* clean or unclean money: that which is earned and that which is stolen. It will be much easier to keep your hands off the unclean if you exercise your moral sense in the choice of food. We ought to add that second and third helpings of food is unclean in the sense that it leads to gluttony. Gluttons are often immoral in more than eating.

vs. 3, 4 Deuteronomy 14:1ff gives us another list of the clean and unclean. A few more specific examples are included in Deuteronomy not listed here. Leviticus gives us the principle by which we should be able to make our own choices of clean and unclean among the larger animals of the earth.

The separation of the hoof must be complete, *i.e.* with no membrane or walking pod, such as is found on the dog or lion. Chewing the cud involves the use of more than one stomach and the regurgitation of the grass or greenery eaten. Chewing the cud eliminates all carnivorous or flesh-eating animals. If there is any spiritual lesson in this for us it is that God makes a judgment on the mouth and the feet. Both must be under His control before we can be pleasing to Him. We might also say that we

are reckoned holy out of His grace and decision—our words and walk only demonstrates our cleanness, it does not produce it.

It would seem that man has such perversity in accepting the distinctions of God and creates a question where there is none. We can almost hear someone say, "What about the camel?" God is very patient with man's questions—"The camel is unclean"! There are other animals where no ambiguity exists. In doubtful cases it is always safe to consider the animal unclean. Of course all such distinctions have long since disappeared when He cleansed the common and asked us to call nothing unclean (Cf. Acts 10:1ff and II Tim. 3:1-9).

vs. 5-8 The "hare" here described is not our rabbit; it resembles it but is of a different specie. As the writer prepared his research for this writing project he had a choice of distilling into his own vernacular the material read. Most of the time this was the procedure, but ever and anon he came upon a passage that spoke so well he felt constrained to share it; such is the case here—a quote from Andrew Bonar:

In Noah's day, the distinction between clean and unclean was known; but only in its rudiments. That general rule is now branched out into particulars. By this new constitution, *sin* was much oftener brought before the eyes and into the thoughts of the godly men of Israel. For suppose an Israelite of "quick discernment in the fear of the Lord" going forth to his labour. As he goes forth, he meets one leading a *camel* along. The sight of this animal, marked as unclean in the law, stirs up his soul to reflect upon God's having His eye on His people to see if they avoid sin and remember His revealed will; and just because this animal was one of those that it would have been difficult to determine whether it belonged to the clean or unclean, had not express authority decided, he is reminded that it will be safe for himself to observe the Lord's positive decision in things that have a doubtful aspect. He walks onward. As he crosses the field, a *hare* starts from its form, and speeds past him. Here he is reminded that there are things which God has expressly forbidden, and which he must avoid with as much fear as this

timid hare hastens its escape from him. As he passes near some rocky part of his farm, the *coney*, or *wuber*, attracts his eye, and deepens the remembrance that God has made a difference between good and evil; while it teaches him to hide from the approach of the least appearance of evil, even as that *coney*, at the sight of a foe, betakes itself to its rocks. In the more woody and wild scenes, he sees the *swine* and the *wild boar* enjoying their retreats in savage filthiness. There he again is reminded of the law of his God; and there he reads at the same time the filth of iniquity—its impure, loathsome aspect—the swine wallowing in the mire, and the wild boar stretching his carcass at ease, or sharpening his tusks for some effort of destruction.

We have, in Deuteronomy 14, an enumeration of the principal *clean* animals. These would, in like manner, remind the Israelite of what was holy. One went forth to his flocks, and there the *sheep*, feeding in their pastures, spoke to him of the clean and holy ones whom the Lord watches over as their Shepherd. Another, who beheld the *wild goat*, amid solitary rocks where scarcely any foot ever trod, feels himself taught that the Lord has kept up the difference between holy and unholy even in the deepest solitude; while, at the same time, he reads the doctrine of a sustaining providence in the safety of the wild goat on its precipices. The *hart*, leaping in its joy, or hastening to quench its thirst in water-brooks leads his thoughts to holiness. It is a clean animal; it may guide his thoughts; it may remind him of the saint's panting after God. Again; the *roeibuck*, or gazelle, amid the fragrant shrubs, spoke of holy distinctions, and might lead up his soul to the beauty of holiness amid the enchanting beauty of earth's rich scenery. It may have been thus that it was first seen by Solomon, in the hills of Bethlehem; and often, in after days, it would tell an Israelite of Him who was to come as a "roe on the mountains of spices." They could not gaze on the beautiful antlers of the *fallow-deer*, nor on the *pygarg* (or *lidmee*), with its double-sized horns and double strength, on the *buffalo's* wild might, or the *chamois*, sent out by God to people the very cliffs of the rock—they could never gaze on these merely with the feelings of one admiring a *creating* God; they

were led to think of them as connecting them with a holy God, who discerned between the clean and the unclean, and sought the redemption of His fallen creatures. And thus there was a check in Israel upon the mere sentimental admirers of nature; their God superadded the idea of *sin* and *holiness* to all the objects they beheld.

FACT QUESTIONS 11:1-8

253. Give and explain the two-fold purpose God had in the distinctions He used among the animals. What application to us can we find here?
254. Define carefully the two characteristics of the clean animal.
255. What spiritual lesson is in this for us?
256. What shall we do in doubtful cases?
257. Discuss Bonar's description.

(2) SEAFOOD 11:9-12

TEXT 11:9-12

- 9 These may ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, that may ye eat.
- 10 And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of all the living creatures that are in the waters, they are an abomination unto you,
- 11 and they shall be an abomination unto you; ye shall not eat of their flesh, and their carcasses ye shall have in abomination.
- 12 Whatsoever hath no fins nor scales in the waters, that is an abomination unto you.

THOUGHT QUESTIONS 11:9-12

205. Why not eat cat fish?
206. Wouldn't this limit their choice?
207. How could this apply to those who lived inland?

PARAPHRASE 11:9-12

As to fish, you may eat whatever has fins and scales, whether taken from rivers or from the sea; but all other water creatures are strictly forbidden to you. You mustn't eat their meat or even touch their dead bodies. I'll repeat it again—any water creature that does not have fins or scales is forbidden to you.

COMMENT 11:9-12

vs. 9-12 Once again the prohibition is for your health as well as disciplinary reasons. All fish with fins and scales would be nutritious—surely this did give Israel a wide variety of seafood. We need to remember that several of the tribes when their allotment was given them lived by the seaside, either of the Mediterranean or the Sea of Galilee. The other tribes lived near enough to streams of water to be able to exercise this regulation. For those who were commercially engaged “the Lord evidenced His care over the spiritual and physical health of the seaman and fishers of Israel. It tried their faith when they needed to cast away whatever unclean fish they had enclosed in their net. Some, indeed might reckon such minute and arbitrary rules as these to be trifling. But the principle involved in obedience or disobedience was none other than the same principle which was tried in Eden at the foot of the forbidden tree. It was really this—Is the the Lord to be obeyed in *all* things whatsoever He commands? Is He a holy lawgiver? Are His creatures bound to give implicit assent to His will?” (*Ibid.*)

When the Lord was recognized as one of infinite love and

mercy—One of joy and peace, such regulations would then be regarded as what they were: expressions of concern and care for those whom He loved. Most of all the Creator wanted to fill land, sea and air with tangible evidence of His sovereignty and holiness. When a son of Jacob ate a fish or an animal or fowl with the thought, "How good of God to let me know what was the very best of food!" then God's purpose was fulfilled. Unfortunately Satan was ever ready to suggest that the reason God refused some food was because it was the best, He is really selfish and hates you. He is holding out the best for Himself. What a terrible lie! and yet it is told and believed every day.

FACT QUESTIONS 11:9-12

258. Read a map and name the tribes to whom this regulation had particular application.
259. Show how this related to the economic and social life of Israel.
260. Aren't these really rather trifling regulations?
261. Show how this relates to today.

(3) BIRDS 11:13-19

TEXT 11:13-19

- 13 And these ye shall have in abomination among the birds; they shall not be eaten, they are an abomination: the eagle, and the gier-eagle, and the ospray,
- 14 and the kite, and the falcon after its kind,
- 15 every raven after its kind,
- 16 and the ostrich, and the night-hawk, and the sea-mew, and the hawk after its kind,
- 17 and the little owl, and the cormorant, and the great owl,
- 18 and the horned owl, and the pelican, and the vulture,
- 19 and the stork, the heron after its kind, and the hoopoe, and the bat.

THOUGHT QUESTIONS 11:13-19

208. Name ten unclean birds. Why list so many of them?

209. Is there some uniform characteristic of these birds?

PARAPHRASE 11:13-19

Among the birds, these are the ones you may *not* eat: the eagle, the metire, the osprey, the falcon (all kinds), the kite, the raven (all kinds), the ostrich, the nighthawk, the seagull, the hawk (all kinds), the owl, the cormorant, the ibis, the marsh hen, the pelican, the vulture, the stork, the heron (all kinds), the hoopoe, the bat.

COMMENT 11:13-19

vs. 13-16 We could conveniently divide these unclean birds into two categories: (1) Birds of the air: the eagle, the vulture, the ospray (the fish-hawk), the kite, the falcon, the raven—six birds of the air. (2) Birds of the earth, *i.e.* that live and eat nearer the earth than the above: the ostrich, the night-hawk (or a certain species of owl known to Syria), the sea gull, the hawk (small hawk of the field), the owl (we would consider this as the common barn owl)—five birds of the earth. Much description could be given—and has been given concerning the nature and habitat of such birds. We refer the reader to other works on this subject.

vs. 17-19 Among several works we have found this description too good to miss:

The *cormorant* might be seen all over the surface of the Mediterranean, near its shores, sailing gracefully on the calm waves, or fluttering boldly amid the foaming billows in the storm, seeking its victims. The "great owl," or "*bittern*," might be heard booming from the sedges of the waters of Merom or of Jordan, busy all the time in industrious search for what would fill

its appetite; and along with it the "swan," or "purple-bird" (porphyrio hyacinthinus), seeking its supply of fishes by the side of lakes and rivers. By the shore of the Sea of Galilee, the *pelican* fished for its prey, and stored what it found in the bag wherewith it is provided. The *gier-eagle* is very tender of its young, according to its Hebrew name, yet in their behalf unsparingly seizes fish or winged fowl. It manifests evil in combination with good, and being pronounced unclean, led Israel to entertain abhorrence of any mixture of good and evil. The same lesson might be learnt from *the stork*. It was a bird familiarly known, nesting in the roofs of their houses, possessed of strong social and parental affections, yet feeding on lizards, frogs, serpents, and other living things. Last of all, *the heron*, angry and irritable, would often startle the man of God in some solitary spot, where it stood watching for its prey; *the hoopoe*, also, or *lapwing*, beautiful in feathers, yet filthy in habits, and noisy in its cry; and *the bat* (into whose retreats the shining idols of the heathen shall yet be cast, no more to catch the eye by their gaudy show, Isa. 2:20), coming forth at evening-tide, when the air was still, hunting in the dusk for its food, and often flapping its wings most unexpectedly on the passer-by, and unpleasantly disturbing his quiet thoughts. All these, not only kept up to remembrance that there was a difference between clean and unclean—sin and holiness—good and evil—but, by their individual qualities, impressed dislike for the unclean, and taught Israel to associate most unpleasant ideas with whatever was forbidden. (*Andrew Bonar*)

FACT QUESTIONS 11:13-19

262. Name the two categories of birds and give three examples for each.
263. Discuss the meaning of Bonar's description.

(4) INSECTS 11:20-23

TEXT 11:20-23

- 20 All winged creeping things that go upon all fours are an abomination unto you.
- 21 Yet these may ye eat of all winged creeping things that go upon all fours, which have legs above their feet, wherewith to leap upon the earth;
- 22 even these of them ye may eat: the locust after its kind, and the bald locust after its kind, and the cricket after its kind, and the grasshopper after its kind.
- 23 But all winged creeping things, which have four feet, are an abomination unto you.

THOUGHT QUESTIONS 11:20-23

210. What insects could be eaten?
211. How could one recognize a clean insect?

PARAPHRASE 11:20-23

Flying insects with four legs must not be eaten, with the exception of those that jump; locusts of all varieties—ordinary locusts, bald locusts, crickets, and grasshoppers—may be eaten. All other things that fly and have four feet are forbidden to you.

COMMENT 11:20-23

vs. 20-23 Here are instructions concerning winged insects: there are some of them which are edible: two kinds of locust; the cricket and the grasshopper. If the insect does not have legs by which it can leap it is unclean. A good number of authorities agree that locusts were eaten by many of the nations of antiquity,

both in Asia and Africa, and even the ancient Greeks thought them very agreeable in flour. "In Arabia (even today) they are sold in the market, sometimes strung upon cords, sometimes by measure, and they are also dried and kept in bags for winter use. . . . They are generally cooked over hot coals, or on a plate, or in an oven, or stewed in butter, and eaten either with salt or with spice and vinegar, the head and wings, and feet being thrown away." (*Keil*) Cf. Matt. 3:4.

FACT QUESTIONS 11:20-23

- 264. Name three clean insects.
- 265. Comment on the quote from Keil.

b. CLEAN AND UNCLEAN FOOD AS RELATED TO
PHYSICAL CONTACT 11:24-43

TEXT 11:24-43

- 24 And by these ye shall become unclean: whosoever toucheth the carcass of them shall be unclean until the even;
- 25 and whosoever beareth *ought* of the carcass of them shall wash his clothes, and be unclean until the even.
- 26 Every beast which parteth the hoof, and is not clovenfooted, nor cheweth the cud, is unclean unto you: every one that toucheth them shall be unclean.
- 27 And whatsoever goeth upon its paws, among all beasts that go on all fours, they are unclean unto you: whoso toucheth their carcass shall be unclean until the even.
- 28 And he that beareth the carcass of them shall wash his clothes, and be unclean until the even: they are unclean unto you.
- 29 And these are they which are unclean unto you among the creeping things that creep upon the earth: the weasel, and the mouse, and the great lizard after its kind,

- 30 and the gecko, and the land-crocodile, and the lizard, and the sand-lizard, and the chameleon.
- 31 These are they which are unclean to you among all that creep: whosoever doth touch them, when they are dead, shall be unclean until the even.
- 32 And upon whatsoever any of them, when they are dead, doth fall, it shall be unclean; whether it be any vessel of wood, or raiment, or skin, or sack, whatsoever vessel it be, wherewith any work is done, it must be put into water, and it shall be unclean until the even; then shall it be clean.
- 33 And every earthen vessel, whereinto any of them falleth, whatsoever is in it shall be unclean, and it ye shall break.
- 34 All food *therein* which may be eaten, that on which water cometh, shall be unclean; and all drink that may be drunk in every *such* vessel shall be unclean.
- 35 And everything whereupon *any part* of their carcass falleth shall be unclean; whether oven, or range for pots, it shall be broken in pieces: they are unclean, and shall be unclean unto you.
- 36 Nevertheless a fountain or a pit wherein is a gathering of water shall be clean: but that which toucheth their carcass shall be unclean.
- 37 And if *aught* of their carcass fall upon any sowing seed which is to be sown, it is clean.
- 38 But if water be put upon the seed, and *aught* of their carcass fall thereon, it is unclean unto you.
- 39 And if any beast, of which ye may eat, die; he that toucheth the carcass thereof shall be unclean until the even.
- 40 And he that eateth of the carcass of it shall wash his clothes, and be unclean until the even: he also that beareth the carcass of it shall wash his clothes, and be unclean until the even.
- 41 and every creeping thing that creepeth upon the earth is an abomination; it shall not be eaten.
- 42 Whatsoever goeth upon the belly, and whatsoever goeth upon all fours, or whatsoever hath many feet, even all creeping things that creep upon the earth, them ye shall not eat; for they are an abomination.

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

THOUGHT QUESTIONS 11:24-43

212. In touching a dead body a person became "unclean"—for what purpose was he unclean? Why only until evening?
213. Supposing a farmer found the dead body of an unclean animal upon his property. What is he to do?
214. If the animal was touched while yet alive was the person yet unclean?
215. What animal would be included among those that "go on their paws"?
216. Why classify the weasel, the mouse and the great lizard, etc., in a separate category?
217. If a person dropped his coat on one of the unclean animals what is he to do with his coat?
218. Why break the earthen vessels? Supposing such a vessel was not broken?
219. It would be sad to bring any part of the dead carcass into your kitchen. Why?
220. A cistern or a spring is not unclean if a part of the unclean animal fell into it. Why?
221. Seed for sowing can be made unclean only under certain conditions. What were they?
222. Even a clean animal can be counted as unclean if it does not die in the right way. Discuss.
223. What did God say about snakes?

PARAPHRASE 11:24-43

Anyone touching their dead bodies shall be defiled until the evening, and must wash his clothes immediately. He must also quarantine himself until nightfall, as being ceremonially defiled.

You are also defiled by touching any animal with only semi-parted hoofs, or any animal that does not chew the cud. Any animal that walks on paws is forbidden to you as food. Anyone touching the dead body of such an animal shall be defiled until evening. Anyone carrying away the carcass shall wash his clothes and be ceremonially defiled until evening; for it is forbidden to you. These are the forbidden small animals which scurry about your feet or crawl upon the ground: the mole, the rat, the great lizard, the gecko, the mouse, the lizard, the snail, the chameleon. Anyone touching their dead bodies shall be defiled until evening, and anything upon which the carcass falls shall be defiled—any article of wood, or of clothing, a rug, or a sack; anything it touches must be put into water, and is defiled until evening. After that it may be used again. If it falls into a pottery bowl, anything in the bowl is defiled, and you shall smash the bowl. If the water used to cleanse the defiled article touches any food, all of it is defiled. Any drink which is in the defiled bowl is also contaminated. If the dead body of such an animal touches any clay oven, it is defiled and must be smashed. If the body falls into a spring or cistern where there is water, that water is not defiled; yet anyone who pulls out the carcass is defiled. And if the carcass touches grain to be sown in the field, it is not contaminated; but if the seeds are wet and the carcass falls upon it, the seed is defiled. If an animal which you are permitted to eat dies of disease, anyone touching the carcass shall be defiled until evening. Also, anyone eating its meat or carrying away its carcass shall wash his clothes and be defiled until evening. Animals that crawl shall not be eaten. This includes all reptiles that slither along upon their bellies as well as those that have legs. No crawling thing with many feet may be eaten, for it is defiled. Do not defile yourselves by touching it.

COMMENT 11:24-43

vs. 24-28 It is not only important to avoid the unclean animals while they are alive, it is just as important to not touch them

when they are dead. This uncleanness would prevent anyone from attending ceremonies at the tabernacle or from bringing an offering to the tabernacle. It also separated them from others who wished to attend the tabernacle service. Notice the very careful specifics in these prohibitions: (1) touching the dead body, (2) carrying any portion of the carcass, (3) touching a live unclean animal, (4) carrying the total carcass. Notice the very specific cleansing regulations: (1) carrying any portion—wash your clothes, (2) carrying the whole carcass—wash your clothes, (3) in all other circumstances reckon yourself as unclean until sundown. Disease was easily passed to those who handled dead bodies. God was teaching not only an aversion to the unclean—but an abhorrence of it! When will we learn to hate sin? It will happen when we begin to see moral distinctions in the “this and the that” of daily living.

vs. 29-31 Among the considerable number of reference works consulted, only Andrew Bonar comments on these verses in any extended form with any practical application. He says:

A man of Israel, within the limits of his own field and farm, has on every hand memorials of sin; the *mole*, working up the earth in search of its prey below, attracts his eye in the heaving ground; or the *mouse* (jerboa)—of the same race that afterward devoured the Philistines' cornfields (I Sam. 6:4)—is seen burrowing in the sandy soil as he approaches. Or near some stream, the slow-moving *tortoise* drops down into the water at the sound of man's footsteps; and then the doleful cry of the *gecko*-lizard (not *ferret*), that by its very touch injures the victuals over which it passes its cold body; and the *strong lizard* forcing its way into the sand to escape its pursuer; and the poisonous, *filthy lizard*, that wallows in dirt and rubbish,—all these keep before him the great truth that he is in a fallen world, where not only the birds of the sky above, and the animals that roam at liberty around, and the insects of the air, but even the reptiles which his foot might crush, are polluted. Look up, or look around, or look down, memorials of sin abound.

Then, the *snail* and the *chameleon* (Bochart has been followed by most writers in the opinion that this name describes the

chameleon, which has *lungs* of such vast dimensions, that, when filled, the body is made to appear transparent. It alters the colour of the skin by thus exposing more or less of the blood to the air. Travellers mention it.) on the trees or shrubs; the one filthily spreading its slime over every leaf, the other hanging from a twig, greedily intent on drawing into its mouth the gnats and almost invisible insects that play "in the web of the sunbeams," and changing colour according to the green or yellow hue of the leaf;—these are memorials of uncleanness to the Israelite, held up before him by the sides of his house, or among the tender branches which he is examining. At every point he is startled with some object that speaks of the difference between the clean and the unclean—the holiness of God and the sin of man.

vs. 32-35 These verses discuss uncleanness as it relates to the ordinary tasks of the household. We can catch just a glimpse of the spotless kitchen, living room and bedroom area in the tents of Israel. To follow these regulations would produce germ-free living quarters. Any unclean dead body—animal, fish, fowl or insect falling upon a wooden bowl, article of furniture, or or upon any garment, a skin or a sack, any vessel used for any purpose, must be put into the water for a washing and left until sundown. Any dead body of the above falling into a vessel of wood or earth is to be broken and thrown out—if a dead insect falls on your food—throw out your food! Throw out your drink and smash the cup. Any unclean body on your stove or oven and you need a new stove and oven. The regulations of hygiene here given were only discovered for our use in "modern" times. The population of Israel must have been strong and healthy and could have lived to a ripe old age.

v. 36 There is an exception here—or what seems to be an exception: if an unclean body falls or is thrown into a spring or cistern, the water is not unclean, *i.e.* the flow of the water in the spring and the quantity of the water in the cistern will purify itself. However, anyone reaching into the spring or cistern to pull out the dead body is counted unclean by his contact with the body.

vs. 37-38 The very practical application of these regulations should be obvious. When seed is being sown and no water has

reached it the shell or husk of the seed would protect it from pollution, but not so if it has begun to sprout after water has been used. "Israel was taught the danger of coming in contact with sin. You must be shielded from its touch; the husk taught that. You must shrink back from all appearances of it—the soaking water taught this." (*Ibid.*) We suppose such moral applications were used by many a rabbi in later years.

vs. 39-40 Even clean beasts were unclean if they died by disease or in some other manner. It is easy to see the potential danger in such cases. A provision is made for those animals which were obviously edible: they can be eaten but precautions must be taken none-the-less. The clothes must be washed and the Israelite is unclean until evening. The burial of the animal produces a sundown uncleanness, *i.e.* if the body of the animal is handled. The remembrance of sin was constantly before Israel. Or perhaps the emphasis was upon the interest and concern of God in all the affairs of daily life.

vs. 41-43 Besides the eight reptiles which defile by touching their carcass, and which are enumerated in vs. 29, 30 all other creeping things upon the earth with the exceptions of those specified in vs. 21, 22, are to be treated as an abomination, and must not be eaten, though their carcasses do not defile by coming in contact with them. From the fact that the creeping things here described are called "those creeping upon the earth," it has been thought that this refers to something larger than the small worms found in fruit and vegetables and refers to only those who actually make contact with the earth.

This is the last of the list of those created beings which defile. It seems interesting to conclude the list with "whatsoever goeth on its belly" since this is where all defilement began. We hope many were taught of the promised "seed of the woman" who would make us all clean and cleanse away all defilement of flesh and spirit.

FACT QUESTIONS 11:24-43

266. What exclusions were involved as a result of touching an unclean body?
267. Show the specific sins and the specific cleansing related to touching a dead body.
268. Discuss the practical application made by Andrew Bonar on vs. 29-31.
269. The homes of Israel must have been *very* clean. How do we know?
270. Discuss the minute care used in the household for preventing disease.
271. Show how verse 36 is an exception—and yet is not. Does this relate to the shortage of water in Palestine?
272. What possible moral lesson is taught in the regulations concerning the seed?
273. Discuss the very practical application of the use of dead animals who had not been killed in the usual manner.
274. What was included and what was excluded in the phrase those creeping upon the earth”?
275. What is the significance of the last item in the list of those things that defile?

c. HOLINESS DEMANDED OF
THE PEOPLE OF GOD 11:44-47

TEXT 11:44-47

- 44 For I am Jehovah your God: sanctify yourselves therefore, and be ye holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that moveth upon the earth.
- 45 For I am Jehovah that 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 the beast, and of the bird, and of every

- living creature that moveth in the waters, and of every creature that creepeth upon the earth;
- 47 to make a distinction between the unclean and the clean, and between the living thing that may be eaten and the living thing that may not be eaten.

THOUGHT QUESTIONS 11:44-47

224. How is the word "sanctify" used here? How does it relate to holiness?
225. How does the character of God relate to our character?
226. How does the deliverance from Egypt relate to holiness?
227. God is interested in what we eat. Is this the message we should get from these verses? Discuss.

PARAPHRASE 11:44-47

I am the Lord your God. Keep yourselves pure concerning these things, and be holy, for I am holy; therefore do not defile yourselves by touching any of these things that crawl upon the earth. For I am the Lord who brought you out of the land of Egypt to be your God. You must therefore be holy, for I am holy. These are the laws concerning animals, birds, and whatever swims in the water or crawls upon the ground. These are the distinctions between what is ceremonially clean and may be eaten, and what is ceremonially defiled and may not be eaten, among all animal life upon the earth.

COMMENT 11:44-47

vs. 44-47 These verses contain a reason and a summary. Israel had reasons for being different: (1) Be different because you accept God as Lord. "I am the *Lord* your God," if I make distinctions, you will accept them. They are for your benefit,

but whether you can see the benefit or not you accept the distinctions because you have accepted my Lordship. (2) Be different because your consecration demands it. You were set apart from other men who do not know Me. The ceremonies just concluded on the eighth day were to dramatically and publicly declare your distinctiveness. Commit yourself to your consecration or ordination. (3) Be different or holy for I am holy. There is nothing more desirable in life than to be like God; to share the nature of God in the ordinary affairs of life. If you carefully follow God's choices of clean and unclean—this will indeed separate you from those who do not make such distinctions—but who is more important? Do you want to be like men or like God? Follow men or God? (4) Be different and follow Me, because I delivered you from slavery in Egypt. Do you appreciate my freedom? Then be different *as* I am different. To be different like God is different is to be beautiful, peaceful, joyful, for God is all of this and more! Our blessed Lord is the best example of holiness and its beauty. Cf. I Peter 1:15, 16 for the same kind of direction.

FACT QUESTIONS 11:44-47

276. Why does our acceptance of the Lordship of Jesus necessarily make us different from other people?
277. Show how our baptism makes us distinctive.
278. To be like God is to be different—show how.
279. Our deliverance makes us different. How so?

C. 2. LAWS OF PURIFICATION AFTER CHILDBIRTH 12:1-8

a. THE PERIOD OF CEREMONIAL UNCLEANNESS AFTER CHILDBIRTH 12:1-5

TEXT 12:1-5

- 1 And Jehovah spake unto Moses, saying,
- 2 Speak unto the children of Israel, saying, If a woman conceive seed, and bear a man-child, then she shall be unclean seven days; as in the days of the impurity of her sickness shall she be unclean.
- 3 And in the eighth day the flesh of his foreskin shall be circumcised.
- 4 And she shall continue in the blood of *her* purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.
- 5 But if she bear a maid-child, then she shall be unclean two weeks, as in her impurity; and she shall continue in the blood of *her* purifying threescore and six days.

THOUGHT QUESTIONS 12:1-5

228. Is there any reason for God addressing this instruction to Moses alone?
229. Is there some physical as well as ceremonial cleansing in the first seven days after childbirth?
230. On what day after birth are babies circumcised today? Why?
231. Just what is meant in verse 4 by the phrase "the blood of her purifying"?
232. From what specific privileges was the mother separated during the thirty-three days?
233. Why the increase of days in the birth of a girl?

PARAPHRASE 12:1-5

The Lord told Moses to give these instructions to the people of Israel: When a baby boy is born, the mother shall be ceremonially defiled for seven days, and under the same restrictions as during her monthly periods. On the eighth day, her son must be circumcised. Then, for the next thirty-three days, while she is recovering from her ceremonial impurity, she must not touch anything sacred, nor enter the Tabernacle. When a baby girl is born, the mother's ceremonial impurity shall last two weeks, during which time she will be under the same restrictions as during menstruation. Then for a further sixty-six days she shall continue her recovery.

COMMENT 12:1-5

vs. 1-5 It was to Moses God spoke the order of creation, *i.e.* fish, fowl and animals and then man. It is here God addresses Moses concerning the purification of fish, fowl and animals, and finally man. Laws of defilement from without and then laws of defilement from within.

Hygienic-medicinal reasons for the strict laws of separation at childbirth immediately come to mind. Very high mortality rate at birth is almost always associated with contamination through contact. If the mother and child are isolated for 40 days the chances for survival are greatly increased. We do not associate moral uncleanness with *any* of the fish, fowl or animals designated by God as "unclean." Neither do we have reason to moralize on the uncleanness of the mother at childbirth. Not *one word* is said about purifying the child. Circumcision was a mark of identification in the covenant God made with Abraham. Any cleanness was 100% ceremonial. What possible intrinsic moral value could be found in the purification process of the mother or the foreskin of the male child? We won't even mention the discussion that could be offered for the plain fact that girls must remain "unclean" forever if circumcision clears the record with

God! The *only* moral association is in the development of the habit of obedience to the laws of God. The issue of blood following childbirth usually lasts only three or four days, but for exceptional cases seven days are allotted. During this time whoever or whatever the mother touches is ceremonially unclean, so she is insured a practical isolation. This same period of time is prescribed for all women at the time of their monthly menstruation period. Cf. Lev. 15:19. It would seem such regulations had been observed by the Jews before Moses wrote them into the Levitical code.

Read Gen. 17:10, 13 for the origin of the covenant of circumcision.

The thirty-three day period was given for the complete clearing up of the discharge consequent upon childbirth. Although this happens usually not later than three weeks, more time is given for the exceptional cases. Having a bath at the end of seven days she could return to normal intercourse with her husband and was permitted to partake of the second tithe if she was the wife of a priest. The blood that appeared from the eighth day to the thirty-third would be "pure" as contrasted with the blood of the after-birth.

We offer no more reason for the double purification period for the birth of the female child other than an emphasis upon the historical fact that by woman came the transgression. Cf. I Tim. 2:14. It could be that it was because of such restrictions of female children that Paul said "There is neither Jew nor Greek, there is neither bond nor free, *there is neither male nor female*; for ye are all one in Christ Jesus." Gal. 3:28.

FACT QUESTIONS 12:1-5

280. How does the order of creation relate to this section?
281. What hygienic or medicinal reasons could be given for this purification?
282. Show how it is impossible to associate personal moral blame to the uncleanness of this chapter and of chapter eleven.

283. What moral lesson could have been learned in all this?
284. Show the practical value of the two periods of purification for mother and child.
285. Why 80 days for a girl child?

**b. THE OFFERINGS PRESCRIBED FOR
CEREMONIAL CLEANSING 12:6-8**

TEXT 12:6-8

- 6 And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb a year old for a burnt-offering, and a young pigeon, or a turtle-dove, for a sin-offering, unto the door of the tent of meeting, unto the priest:
7 and he shall offer it before Jehovah, and make atonement for her; and she shall be cleansed from the fountain of her blood. This is the law for her that beareth, whether a male or a female.
8 And if her means suffice not for a lamb, then she shall take two turtle-doves, or two young pigeons; the 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.

THOUGHT QUESTIONS 12:6-8

234. Why prescribe a burnt offering and a sin offering?
235. Is there any appropriateness in a lamb and dove for a baby? Discuss.
236. "Atonement" is a strong word. What sin had been committed?
237. The poverty of our Lord can be seen in the provision of pigeons or doves for those without a lamb. Discuss Luke 2:22-24.

PARAPHRASE 12:6-8

When these days of purification are ended (the following instructions are applicable whether her baby is a boy or girl), she must bring a yearling lamb as a burnt offering, and a young pigeon or a turtledove for a sin offering. She must take them to the door of the Tabernacle to the priest; and the priest will offer them before the Lord and make atonement for her; then she will be ceremonially clean again after her bleeding at childbirth. These then, are the procedures after childbirth. But if she is too poor to bring a lamb, then she must bring two turtledoves or two young pigeons. One will be for a burnt offering and the other for a sin offering. The priest will make atonement for her with these, so that she will be ceremonially pure again.

COMMENT 12:6-8

vs. 6-8 "Two things are noticeable here: first, that the burnt offering, symbolizing self-devotion, is far more costly and important than the sin offering, which had not to be offered for any personal sin, but only for human sin, which had been indirectly manifested in her bodily condition. (*Keil*) and secondly, that in this one case the sin offering appears to succeed the burnt offering instead of preceding it. No doubt the changed order is owing to the cause just mentioned; the idea of sin, though it may not be altogether put aside (Gen. 3:15, 16) is not to be prominent, as though it were peculiar to the special woman who was purified." (F. Meyrick)

FACT QUESTIONS 12:6-8

285. What does the burnt offering symbolize?
286. What "sin" was involved in the "sin offering"?
287. Why reverse the order of these offerings?

LAWS CONCERNING LEPROSY 13:1—14:57

EXAMINATION AND ITS RESULT 13:1-46

- a. THE SYMPTOMS OF LEPROSY, WHETHER PROCEEDING
DIRECTLY FROM ERUPTIONS IN THE SKIN,
OR CAUSED BY A BOIL OR BURN 13:1-8

TEXT 13:1-8

- 1 And Jehovah spake unto Moses and unto Aaron, saying,
- 2 When a man shall have in the skin of his flesh a rising, or a scab, or a bright spot, and it become in the skin of his flesh the plague of leprosy, then he shall be brought unto Aaron the priest, or unto one of his sons the priests:
- 3 and the priest shall look on the plague in the skin of the flesh: and if the hair in the plague be turned white, and the appearance of the plague be deeper than the skin of his flesh, it is the plague of leprosy; and the priest shall look on him, and pronounce him unclean.
- 4 And if the bright spot be white in the skin of his flesh, and the appearance thereof be not deeper than the skin, and the hair thereof be not turned white, then the priest shall shut up *him that hath* the plague seven days:
- 5 and the priest shall look on him the seventh day: and, behold, if in his eyes the plague be at a stay, and the plague be not spread in the skin, then the priest shall shut him up seven days more:
- 6 and the priest shall look on him again the seventh day; and, behold, if the plague be dim, and the plague be not spread in the skin, then the priest shall pronounce him clean: it is a scab: and he shall wash his clothes, and be clean.
- 7 But if the scab spread abroad in the skin, after that he hath showed himself to the priest for his cleansing, he shall show himself to the priest again:
- 8 and the priest shall look; and, behold, if the scab be spread in the skin, then the priest shall pronounce him unclean: it is leprosy.

THOUGHT QUESTIONS 13:1-8

238. Why are both Moses and Aaron addressed?
239. List the three kinds of appearances related to leprosy.
240. Two symptoms must be present for leprosy to be present. What were they? *Cf.* verse 3.
241. What condition must prevail in the case of "the bright spot"?
242. There are two seven-day quarantine periods. What are they?
243. The priest has a heavy responsibility—the suspected person can be released as cured—what must he do to be pronounced clean?
244. What seems to be the one deciding factor in identifying leprosy? *Cf.* verses 7,8.

PARAPHRASE 13:1-8

The Lord said to Moses and Aaron, If anyone notices a swelling in his skin, or a scab or boil or pimple with transparent skin, leprosy is to be suspected. He must be brought to Aaron the priest or to one of his sons for the spot to be examined. If the hair in this spot turns white, and if the spot looks to be more than skin-deep, it is leprosy, and the priest must declare him a leper. But if the white spot in the skin does not seem to be deeper than the skin and the hair in the spot has not turned white, the priest shall quarantine him for seven days. At the end of that time, on the seventh day, the priest will examine him again, and if the spot has not changed and has not spread in the skin, then the priest must quarantine him seven days more. Again on the seventh day the priest will examine him, and if the marks of the disease have become fainter and have not spread, then the priest shall pronounce him cured; it was only a scab, and the man need only wash his clothes and everything will be normal again. But if the spot spreads in the skin after he has come to the priest to be examined, he must come back to the

priest again, and the priest shall look again, and if the spot has spread, then the priest must pronounce him a leper.

COMMENT 13:1-8

a. FIRST CASE 13:1-8

vs. 1,2 Since the laws of leprosy chiefly concerned the priests, who had to examine the symptoms and decide if leprosy was present or not, the Lord addressed Aaron as well as Moses. There are three places where leprosy can develop: (1) man—13:2-46; (2) clothes—13:47-59; (3) houses—14:33-57. In the next two chapters we will discuss all of these. In the case of man, there are seven different circumstances under which it might develop. The first one in verses 2-6 refers to development without any apparent cause. If one of the following three symptoms occur, a visit to the priest was in order: (1) A swelling or a swollen spot; (2) a scab or small tumor; (3) a bright or glossy pimple. The color of the swelling (according to tradition) should be like an eggshell or white wool; the bright spot should be as white as snow or the plaster on the wall.

Harold Fowler has given us some very helpful information on the general subject of leprosy:

Leprosy is an infectious condition produced by microbe discovered and described by A. G. Hansen in 1874. Hansen's disease is contagious, its infection being thought to arise from direct contact with infected skin and mucous membranes, although not very readily communicated by casual contact. Seemingly it is not hereditary. Nerve involvement is attended with anaesthesia, tingling and pain of the parts affected. In those forms of leprosy where nodular growths are the most prominent features the small bones of the hands and feet are destroyed and often drop off. Modern medicine has discovered treatments for leprosy of the various types (lepramatous, tuberculoid and non-specific) and control through early diagnosis, isolation and some drugs that show encouraging results, although complete cure is

not yet promised. Spontaneous arresting of the disease and temporary cures have occurred. However, treatment is often necessary for years. (See UWRE, 2954; ISBE, 1867)

Some affirm, however, that Hansen's disease is not the biblical leprosy. There are several complications to our problem of identifying precisely the leprosy of the Bible:

1. The Biblical terminology identifying leprosy describes only the initial symptoms and discuss none of the later manifestations as a fully developed disease or attempt a medical description of its characteristics. The purpose of the Biblical terminology was originally for identifying and isolating the victims of this disease. It is worthy of note that there is no mention of treatment or remedy for the disease.
2. The Biblical term "leprosy" in the critical passage (Lev. 13) is obviously used in several senses, meaning, generally, "skin disease" and, precisely, "leprosy" (the real thing). It would seem that Moses in that passage is describing leprosy and then listing eight other skin diseases which might be confused for leprosy, but which, regarding ceremonial defilement, were "clean."
3. Any remarks derived from the Mosaic legislation would have to be tempered by the actual practice of the Jews in Jesus' time, which may well have been quite different from that intended by Moses. For instance, while Moses required lepers to stay out of inhabited centers (Lev. 13:46), this regulation may have been relaxed in later times so that lepers even entered a segregated portion of the synagogues, although not into the Temple. (Edersheim, *Life*, I, 493)

The chief emphasis of the Levitical legislation in the first place was the defilement which the disease brought to the sufferer, thus rendering him incapable of entering either the camp of Israel or of participating in the formal worship of Jehovah while in the grip of that disease. And it was by a sin offering that the ceremonial uncleanness was atoned for, upon one's cleansing from leprosy. (Lev. 14:13, 14, 18b-22) But the homiletic use of leprosy as a TYPE of sin is not biblical, although the similarities are striking. Were we to judge leprosy from the ancient Jewish standpoint of defilement, there could possibly be

no lower state, nor worse defilement than this; however, estimating the disease from Christ's standpoint, there are certainly worse defilements than mere leprosy. (Study Mt. 15; Mk. 7) Let it be remarked that though leprosy was atoned for by a sin, that is, a guilt offering, yet Jesus never declared the sins forgiven of a leper in connection with his disease, in the same way in which He apparently did not hold the demon-possessed as particularly guilty or sinful, or as He did in the case of others (Lk. 7:47-50; Mt. 9:1-8). Yet, from the silence of the Scripture record, no real argument can be made, inasmuch as the Apostles recorded only what we have. But it must be made absolutely clear that leprosy today carries no spiritual contamination to any man as it did only to Jews under Moses' law."

v. 3 In this verse we have the principle used in all three of the above cases. Two indications of leprosy: (1) the ordinarily jet-black hair of the Hebrew has turned white in the area being examined; (2) the infection is deeper than the skin, *i.e.* it indicates by the soreness and a swollen condition that the flesh itself is affected. When these two symptoms are obvious, the priest must pronounce the sufferer "unclean." By his pronouncement he actually "makes him unclean," for such is the Hebrew meaning of the phrase. Whereas this is not primarily a homiletical commentary and whereas we recognize nowhere does the scripture link leprosy with sin, the comparison is at the same time very striking. Consider: (1) Both have a small beginning; (2) both are painless in early stages; (3) both are slow in growth; (4) both are insidious in progress; (5) both are resistless if not eradicated; (6) both have a hideous end.

vs. 4-8 These verses discuss the treatment of "the bright (or white) spot." *Keil* says: "But if the bright spot was white upon the skin, and its appearance was not deeper than the skin, and the place therefore was not sunken, nor the hair turned white, the priest was to shut up the leper, *i.e.* preclude him from intercourse with other men, for seven days, and on the seventh day examine him again. If he then found that the mole still stood, *i.e.* remained unaltered, 'in his eyes,' or in his view, that is it had not spread any further, he was to shut him up for seven more

days. And if, on further examination upon the seventh day (fourteenth), he found that the mole had become paler, had lost its brilliant whiteness, and had not spread, he was to declare him clean, for it was a scurf, *i.e.* a mere skin eruption, and not true leprosy. The person who had been pronounced clean, however, was to wash his clothes, to change himself from even the appearance of leprosy, and then to be clean. But if the scurf had spread upon the skin; 'after his (first) appearance before the priest with reference to his cleansing,' *i.e.* to be examined concerning his purification, and if the priest noticed this on his second appearance, he was to declare him unclean, for in that case it was leprosy."

FACT QUESTIONS 13:1-8

288. Why did God address Aaron as well as Moses?
289. Name the three places where leprosy can develop.
290. There are six different circumstances for the development of leprosy in man. Name the first one.
291. Three symptoms call for a visit to the priest. What are they?
292. How does A. G. Hansen and 1874 relate to leprosy?
293. What are the problems in identifying the particular type of leprosy mentioned in the Bible?
294. What are the two sure indications of the presence of leprosy?
295. What is the subject of verses 4-8?
296. Describe the treatment for "the bright spot."

b. SECOND CASE 13:9-17

TEXT 13:9-17

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

- 10 and the priest shall look; and, behold, if there be a white rising in the skin, and it have turned the hair white, and there be quick raw flesh in the rising.
- 11 it is an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean: he shall not shut him up; for he is unclean.
- 12 And if the leprosy break out abroad in the skin, and the leprosy cover all the skin of *him that hath* the plague from his head even to his feet, as far as appeareth to the priest;
- 13 then the priest shall look; and, behold, if the leprosy have covered all his flesh, he shall pronounce *him* clean *that hath* the plague: it is all turned white: he is clean.
- 14 But whensoever raw flesh appeareth in him, he shall be unclean.
- 15 And the priest shall look on the raw flesh, and pronounce him unclean: the raw flesh is unclean: it is leprosy.
- 16 Or if the raw flesh turn again, and be changed unto white, then he shall come unto the priest;
- 17 and the priest shall look on him; and, behold, if the plague be turned into white, then the priest shall pronounce *him* clean *that hath* the plague: he is clean.

THOUGHT QUESTIONS 13:9-17

245. Some persons had a case of "chronic" leprosy. What were its symptoms?
246. Who was not shut up or quarantined when he was brought to the priest? Why?
247. A breaking out of leprosy can be good, When? Why?
248. Any practical lessons in this for us?

PARAPHRASE 13:9-17

When anyone suspected of having leprosy is brought to the priest, the priest is to look to see if there is a white swelling in the

skin with white hairs in the spot, and an ulcer developing. If he finds these symptoms, it is an established case of leprosy, and the priest must pronounce him defiled. The man is not to be quarantined for further observation, for he is definitely diseased. But if the priest sees that the leprosy has erupted and spread all over his body from head to foot wherever he looks, then the priest shall pronounce him cured of leprosy, for it has all turned white; he is cured. But if there is raw flesh anywhere, the man shall be declared a leper. It is proved by the raw flesh. But if the raw flesh later changes to white, the leper will return to the priest to be examined again. If the spot indeed turned completely white, then the priest will pronounce him cured.

COMMENT 13:9-17

vs. 9-17 This is the second case to be considered (the first was in verses 4-8). Supposing the leprosy returns after the man is pronounced clean? Such is here to be considered.

Upon discovery of a white eruption the first step is always a visit to the priest. There are two indications to be noticed of a real reappearance of leprosy: (1) a white swelling in the skin; (2) the hair in the skin of the swelling will be turned to white. There *must* be both a white rising *and* white hair. An additional indication is the appearance of raw flesh in the swelling, *i.e.* if the swelling breaks open and exposes the raw flesh. Either this symptom or the white swelling and white hair will indicate the sure return of the disease. Some commentators interpret the phrase "quick raw flesh" as an "insulated spot of sound flesh in the midst of a tubercle." In either case there was no need for quarantine. Leprosy was present and should be at once pronounced.

Verse 13 gives a curious exception: ". . . if the leprosy has covered all his body, he shall pronounce him clean of the disease; it has all turned white, and he is clean." This is a clear indication of the crisis of this form of leprosy—the white scaling will fall off and he will be well. "The breaking out of the leprous

matter in this complete and rapid way upon the surface of the whole body was the crisis of the disease; the diseased matter turned into a scurf, which died away and fell off." (*Keil*)

Leprosy was very unpredictable and needed constant and careful surveillance. Any breaking out of "proud flesh" or raw flesh sores was an indication that what seemed to be a cure was only temporary—the disease has not run its course and the patient must again be counted as unclean. It could be that the leprosy will fluctuate back and forth between an apparent crisis and ulcers of proud flesh several times. Each time is an occasion for an examination and a pronouncement of clean or unclean.

FACT QUESTIONS 13:9-17

297. How would you describe the circumstances of the second case?
298. Describe the two sure symptoms of returned leprosy.
299. What was said of "raw flesh"?
300. Verse 13 gives a curious exception. What was it?
301. Why do we say leprosy is unpredictable?

c. THE THIRD CASE 13:18-23

TEXT 13:18-23

- 18 And when the flesh hath in the skin thereof a boil, and it is healed,
- 19 and in the place of the boil there is a white rising, or a bright spot, reddish-white, then it shall be showed to the priest;
- 20 and the priest shall look; and, behold, if the appearance thereof be lower than the skin, and the hair thereof be turned white, then the priest shall pronounce him unclean: it is the plague of leprosy, it hath broken out in the boil.
- 21 But if the priest look on it, and, behold, there be no white hairs therein, and it be not lower than the skin, but be dim;

- then the priest shall shut him up seven days:
22 and if it spread abroad in the skin, then the priest shall pronounce him unclean: it is a plague.
23 But if the bright spot stay in its place, and be not spread, it is the scar of the boil; and the priest shall pronounce him clean.

THOUGHT QUESTIONS 13:18-23

249. Why be concerned if a boil or an abscess has been healed?
250. How does the priest decide there is a serious problem in the circumstance here described?
251. Some persons were released and pronounced clean. Describe the circumstances.

PARAPHRASE 13:18-23

In the case of a man who has a boil in his skin which heals, but which leaves a white swelling or a bright spot, sort of reddish white, the man must go to the priest for examination. If the priest sees that the trouble seems to be down under the skin, and if the hair at the spot has turned white, then the priest shall declare him defiled, for leprosy has broken out from the boil. But if the priest sees that there are no white hairs in this spot, and the spot does not appear to be deeper than the skin, and if the color is gray, then the priest shall quarantine him for seven days. If during that time the spot spreads, the priest must declare him a leper. But if the bright spot grows no larger and does not spread, it is merely the scar from the boil, and the priest shall declare that all is well.

COMMENT 13:18-23

vs. 18-23 "According to those who administered the law in the time of Christ, the boil and inflammation here meant are

such as arise from a stroke by a piece of wood or a stone, from having come in contact with pitch or hot water, thus distinguishing it from the burn by fire mentioned in verse 13." (C. D. Ginsburg)

"If the priest found the appearance of the diseased spot lower than the surrounding skin, and the hair upon it turned white, he was to pronounce the person unclean. It is a mole of leprosy: it has broken out upon the abscess. But if the hair has not turned white upon the spot, and there was no depression on the skin, and it (the spot) was pale, the priest was to shut him up for seven days. If the mole spread upon the skin during this period, it was leprosy; but if the spot stood in its place, it had not spread, it was the closing of the abscess." (Keil)

FACT QUESTIONS 13:18-23

302. What was the cause of this boil or inflammation?
303. What two conditions must prevail before the priest pronounces it leprosy?
304. What happens during the seven days to determine the decision of the priest?

d. THE FOURTH CASE 13:24-28

TEXT 13:24-28

- 24 Or when the flesh hath in the skin thereof a burning by fire, and the quick *flesh* of the burning become a bright spot, reddish-white, or white;
- 25 then the priest shall look upon it; and, behold, if the hair in the bright spot be turned white, and the appearance thereof be deeper than the skin; it is leprosy, it hath broken out in the burning: and the priest shall pronounce him unclean: it is the plague of leprosy.
- 26 But if the priest look on it, and, behold, there be no white

hair in the bright spot, and it be no lower than the skin, but be dim; then the priest shall shut him up seven days:

27 and the priest shall look upon him the seventh day: if it spread abroad in the skin, then the priest shall pronounce him unclean: it is the plague of leprosy.

28 And if the bright spot stay in its place, and be not spread in the skin, but be dim; it is the rising of the burning, and the priest shall pronounce him clean: for it is the scar of the burning.

THOUGHT QUESTIONS 13:24-28

252. How does the description here differ from the third case?

253. Why no mention of medicine or of any type of treatment?

PARAPHRASE 13:24-28

If a man is burned in some way, and the burned place becomes bright reddish-white or white, then the priest must examine the spot. If the hair in the bright spot turns white, and the problem seems to be more than skin-deep, it is leprosy that has broken out from the burn, and the priest must pronounce him a leper. But if the priest sees that there are no white hairs in the bright spot, and the brightness appears to be no deeper than the skin and is fading, the priest shall quarantine him for seven days, and examine him again the seventh day. If the spot spreads in the skin, the priest must pronounce him a leper. But if the bright spot does not move or spread in the skin, and is fading, it is simply a scar from the burn, and the priest shall declare that he does not have leprosy.

COMMENT 13:24-28

vs. 24-28 There are two considerations to add here that were not already given in the third case: (1) this is a scar from fire and not hot water or pitch; (2) in neither one of these cases do we

have a two-week quarantine. Perhaps this is due to the fact that in these cases the cause of the infection is known and in the previous ones it was not.

FACT QUESTIONS 13:24-28

305. Give the two additional thoughts related to case four.

e. THE FIFTH CASE 13:29-37

TEXT 13:29-37

- 29 And when a man or woman hath a plague upon the head or upon the beard,
30 then the priest shall look on the plague; and, behold, if the appearance thereof be deeper than the skin, and there be in it yellow thin hair, then the priest shall pronounce him unclean: it is a scall, it is leprosy of the head or of the beard.
31 And if the priest look on the plague of the scall, and, behold, the appearance thereof be not deeper than the skin, and there be no black hair in it, then the priest shall shut up *him that hath* the plague of the scall seven days:
32 and in the seventh day the priest shall look on the plague; and behold, if the scall be not spread, and there be in it no yellow hair, and the appearance of the scall be not deeper than the skin,
33 then he shall be shaven, but the scall he shall not shave; and the priest shall shut up *him that hath* the scall seven days more:
34 and in the seventh day the priest shall look on the scall; and, behold, if the scall be not spread in the skin, and the appearance thereof be not deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean.
35 But if the scall spread abroad in the skin after his cleansing,
36 then the priest shall look on him; and, behold, if the scall be

spread in the skin, the priest shall not seek for the yellow hair; he is unclean.

- 37 But if in his eyes the scall be at a stay, and black hair be grown up therein; the scall is healed, he is clean: and the priest shall pronounce him clean.

THOUGHT QUESTIONS 13:29-37

254. What is meant by the word "scall" in verses 30ff?
 255. What does "thin yellow hair" have to do with leprosy?
 256. Who do you suppose paid the expenses of the man or woman who was shut away from home and job for a possible 14 days? Discuss.
 257. When and why was a person to be shaved?
 258. The return or reactivating of the sore called for special treatment—what was it?

PARAPHRASE 13:29-37

If a man or woman has a sore on the head or chin, the priest must examine him; if the infection seems to be below the skin and yellow hair is found in the sore, the priest must pronounce him a leper. But if the priest's examination reveals that the spot seems to be only in the skin and that there is black hair in it, then he shall be quarantined for seven days, and examined again on the seventh day. If the spot has not spread and no yellow hair has appeared, and if the infection does not seem to be deeper than the skin, he shall shave off all the hair around the spot (but not on the spot itself) and the priest shall quarantine him for another seven days. He shall be examined again on the seventh day, and if the spot has not spread, and it appears to be no deeper than the skin, the priest shall pronounce him well, and after washing his clothes, he is free. Then the priest must examine him again and, without waiting to see if any yellow hair develops, declare him a leper. But if it appears that the spreading

has stopped and black hairs are found in the spot, then he is healed and is not a leper, and the priest shall declare him healed.

COMMENT 13:29-37

vs. 29-37 The depression of the affected spot is a sure symptom of concern. This indicates that the flesh is affected and not just the skin. In other areas of the body white hair was an indication of leprosy, but on the head or beard, yellow or golden hair was a cause for concern. The word "thin" could also be translated "short." The normally heavy black hair has been replaced by short yellow hair. There is much traditional material of those who exercised these laws during the time of "the second Temple" or the one Herod built for the Jews. C. D. Ginsburg says concerning this: "By the 'thin hair' those authorities who came in contact with the disorder understood *small* or *short* hair. Hence they laid down the following rule: The condition of the hair constituting one of the signs of leprosy is its becoming short. But if it be long, though it is yellow as gold, it is no sign of uncleanness. Two yellow and short hairs, whether close to one another or far from each other, whether in the center of the affected spot or on the edge thereof, no matter whether the affection on the spot precedes the yellow hair, or the yellow hair precedes the affection on the spot, are symptoms of uncleanness."

The word "scall" means dryness, it describes the condition after the hair has fallen out and leaves the affected area somewhat bare.

Yellow hair by itself could be but a sign of an ordinary ulcer, hence a seven-day quarantine is necessary to allow the leprosy to develop or the ulcer to heal.

Shaving the area will make it much easier to examine and will give a clear indication of the color of the hair growing back. The spread of the afflicted area after a 14-day examination is a positive indication of leprosy—no yellow hair need be considered—he is a leper!

Probably even after such careful precautions some were

pronounced unclean who did not have leprosy and some were freed who did have it, but the mistakes must have been at a minimum.

FACT QUESTIONS 13:29-37

- 306. What is indicated by the depression of the flesh around a sore spot?
- 307. Indicate where white and yellow hair were dangerous symptoms.
- 308. Describe the careful regulations of those who administered this law in the time of our Lord.
- 309. Why shave some people?

f. THE SIXTH CASE 13:38, 39

TEXT 13:38, 39

- 38 And when a man or a woman hath in the skin of the flesh bright spots, even white bright spots;
39 then the priest shall look; and, behold, if the bright spot in the skin of their flesh be of a dull white, it is a tetter, it hath broken out in the skin; he is clean.

THOUGHT QUESTIONS 13:38, 39

- 259. There is a difference in each of these cases or they would not be mentioned separately. What is the distinction here?
- 260. The color of the spots is very important. Which color is dangerous?

PARAPHRASE 13:38, 39

If a man or a woman has white, transparent areas in the skin, but these spots are growing dimmer, this is not leprosy, but an

ordinary infection that has broken out in the skin.

COMMENT 13:38,39

vs. 38,39 A bothersome but harmless type of ringworm infection is here described. Such a problem lasted from two months to two years but it was not leprosy and would heal with treatment. If anyone had a choice of the seven cases, this would be the one.

FACT QUESTIONS 13:38, 39

310. This could be a serious case. What decided it?

311. Why no period of quarantine?

g. THE SEVENTH CASE 13:40-44

TEXT 13:40-44

- 40 And if a man's hair be fallen off his head, he is bald; *yet* he is clean.
- 41 And if his hair be fallen off from the front part of his head, he is forehead bald; *yet* he is clean.
- 42 But if there be in the bald head, or the bald forehead, a reddish-white plague; it is leprosy breaking out in his bald head, or his bald forehead.
- 43 Then the priest shall look upon him; and, behold, if the rising of the plague be reddish-white in his bald head, or in his bald forehead, as the appearance of leprosy in the skin of the flesh;
- 44 he is a leprous man, he is unclean: the priest shall surely pronounce him unclean; his plague is in his head.

THOUGHT QUESTIONS 13:40-44

261. Is the lack of hair a punishment from God?

262. Two types of baldness are here described. What are they?

263. This would seem to be the simplest type of examination and diagnosis. Why?

PARAPHRASE 13:40-44

If a man's hair is gone, this does not make him a leper even though he is bald! If the hair is gone from the front part of his head, he simply has a bald forehead, but this is not leprosy. However, if in the baldness there is a reddish white spot, it may be leprosy breaking out. In that case the priest shall examine him, and if there is a reddish white lump that looks like leprosy, then he is a leper, and the priest must pronounce him such.

COMMENT 13:40-44

vs. 40-44 Read II Kings 2:23; Isa. 3:17; Jer. 48:37 and discuss the whole subject of baldness as a sign of punishment. The case before us is one of simple falling out of the hair, either from the crown of the head backwards or from the crown of the head forwards, and in either case the fact of baldness is no sign of uncleanness.

Some commentators feel the usual seven-day examination is inferred in this case and should so be read into the text. However the only clear symptom is a reddish-white eruption on either the fore or back portion of the head. The priest was evidently able to make a diagnosis from this simple but careful examination.

FACT QUESTIONS 13:40-44

312. What conclusions can be drawn from a study of baldness?
313. Are we to understand this form of leprosy would affect the brain? Discuss.

THE TREATMENT OF LEPERS 13:45,46

TEXT 13:45,46

- 45 And the leper in whom the plague is, his clothes shall be rent, and the hair of his head shall go loose, and he shall cover his upper lip, and shall cry, Unclean, unclean.
- 46 All the days wherein the plague is in him he shall be unclean; he is unclean: he shall dwell alone; without the camp shall his dwelling be.

THOUGHT QUESTIONS 13:45,46

264. Are we to understand there are moral implications in all leprosy, *i.e.* that all lepers have leprosy because of their sin? Discuss.
265. What was the meaning of tearing one's clothes and not combing his hair?
266. "Unclean" in what regard?
267. Why live alone? With other lepers? Was this observed in the days of our Lord?

PARAPHRASE 13:45,46

Anyone who is discovered to have leprosy must tear his clothes and let his hair grow in wild disarray, and cover his upper lip and call out as he goes, I am a leper, I am a leper. As long as the disease lasts, he is defiled and must live outside the camp.

COMMENT 13:45,46

vs. 45,46 Of the several comments on these verses we feel *Keil* has done such an admirable job of condensing into a paragraph all pertinent information: "With regard to the treatment

of lepers, the lawgiver prescribed that they should wear mourning costume, rend their clothes, leave their hair in disorder (Cf. 10:6), keep the beard covered (Cf. Ezk. 24:17,22) and cry 'unclean, unclean,' that everyone might avoid them for fear of being defiled (Lam. 4:15); and as long as the disease lasted they were to dwell apart outside the camp (Num. 5:2; 12:10; Cf. II Kings 15:5; 7:3), a rule which implies that the leper rendered others unclean by contact."

In the case of priests, which is the subject considered in Leviticus, we would almost conclude that leprosy was a form of punishment—although the inferences are not conclusive.

FACT QUESTIONS 13:45, 46

314. Was the mourning for sin or suffering?
315. Tearing clothes was a sign of grief and repentance. Which is involved here?
316. Why not groom the hair? Why cover the beard?
317. To cry, "unclean, unclean" was an admission of need. What was it?
318. Leprosy is called "a living death." Why?

LEPROSY IN LINEN, WOOLEN, AND LEATHER FABRICS AND CLOTHES 13:47-59

TEXT 13:47-59

- 47 The garment also that the plague of leprosy is in, whether it be a woollen garment, or a linen garment;
- 48 whether it be in warp, or woof; or linen, or of woollen; whether in a skin, or in anything made of skin;
- 49 if the plague be 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 plague of leprosy, and shall be showed unto the priest.
- 50 And the priest shall look upon the plague, and shut up *that*

which hath the plague seven days:

- 51 and he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in the skin, whatever service skin is used for; the plague is a fretting leprosy; it is unclean.
- 52 And he shall burn the garment, whether the warp or the woof, in woollen or in linen, or anything of skin, wherein the plague is: for it is a fretting leprosy; it shall be burnt in the fire.
- 53 And if the priest shall look and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in anything of skin;
- 54 then the priest shall command that they wash the thing wherein the plague is, and he shall shut it up seven days more:
- 55 and the priest shall look, after that the plague is washed; and behold, if the plague have not changed its color, and the plague be not spread, it is unclean; thou shalt burn it in the fire: it is a fret, whether the bareness be within or without.
- 56 And if the priest look, and, behold, the plague be dim after the washing thereof, then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof:
- 57 and if it appear still in the garment, either in the warp, or in the woof, or in anything of skin, it is breaking out: thou shalt burn that wherein the plague is with fire.
- 58 And the garment, either the warp, or the woof, or whatsoever thing of skin it be, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean.
- 59 This is the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or the woof, or anything of skin, to pronounce it clean, or to pronounce it unclean.

THOUGHT QUESTIONS 13:47-59

268. What is meant by "leprous disease in a garment"?
269. How could decay touch the warp of a garment without

also touching the woof?

270. What was the danger in having leprosy in garments?

271. When was a garment to be burned?

272. If the disease has not spread what is to be done with the garment?

273. The change of color is very important. Why?

274. When would it be proper to tear out the area affected?

275. If it appears somewhere in the garment after the area has been torn out—then what?

276. Isn't all of this effort one to get rid of mildew? Discuss.

PARAPHRASE 13:47-59

If leprosy is suspected in a woolen or linen garment or fabric, or in a piece of leather or leather-work, and there is a greenish or a reddish spot in it, it is probably leprosy, and must be taken to the priest to be examined. The priest will put it away for seven days and look at it again on the seventh day. If the spot has spread, it is a contagious leprosy, and he must burn the clothing, fabric, linen or woolen covering, or leather article, for it is contagious and must be destroyed by fire. But if when he examines it again on the seventh day the spot has not spread, the priest shall order the suspected article to be washed, then isolated for seven more days. If after that time the spot has not changed its color, even though it has not spread, it is leprosy and shall be burned, for the article is infected through and through. But if the priest sees that the spot has faded after the washing, then he shall cut it out from the garment or leather goods or whatever it is in. However, if it then reappears, it is leprosy and he must burn it. But if after washing it there is no further trouble, it can be put back into service after another washing. These are the regulations concerning leprosy in a garment or anything made of skin or leather, indicating whether to pronounce it leprous or not.

COMMENT 13:47-59

vs. 47-59 An effort is made by some authorities to prove that the leprous condition of the garments and fabrics was caused by the same germ that infected man. If such were the case, *i.e.* the decay of clothes was exactly the same, *i.e.* identical to the infectious decay of human flesh it would indeed be a miracle. We are not denying this possibility, but it does seem just as reasonable to conclude that the effects of a damp climate are here being described and mildew is the problem.

Wool, linen and leather was the only substance used by the Israelites for clothes. (Cf. Deut. 22:11; Hosea 2:7,11; Prov. 31, 13) Reference to the "warp, or woof" (verses 48,49) has posed a problem as to just how decay could touch one set of threads without the other. The thought that mildew could infect the heap of yarn used for either warp or woof *before* it was used for weaving seems to answer the question.

The green or red color is again introduced as a sign of the possible presence of leprosy. The seven days of quarantine is also used. If the decay has not spread after seven days a washing could provide all the cleansing needed; however another seven days are necessary before a decision can be given. If the color had not changed after the first washing, the garment must be burned. After the second seven days if the rotting has not spread or changed color, the portion affected can be torn out of the garment. The diseased portion must be burned—the remaining portion is to be washed and considered clean.

It is difficult to avoid the impression that God is at work in the clothes—the houses—and in every other part of the daily life of the Israelite. God could and did use these very ordinary items to teach many lessons to those who wanted to learn. The largest and most constant lesson was of His interest and control of the mundane matters of every day. A corollary lesson was: every man's need to obey God—the habit of doing what He commands develops the essential character quality for maturing in His way of life. How very much this lesson is needed today as it was in the day when God spoke to Moses and Aaron!

FACT QUESTIONS 13:47-59

319. In what way do some define leprosy of the house? How do others consider it?
320. Name the three substances used by the Israelites for clothes. Show how leprosy could touch the woof and not the warp.
321. Define the use of the two sets of seven days.
322. What are two good lessons to learn from this section?

REGULATIONS FOR THE PURIFICATION
OF A LEPER 14:1-32

TEXT 14:1-32

- 1 And Jehovah spake unto 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 forth out of the camp; and the priest shall look; and, behold, if the plague of leprosy be healed in the leper,
- 4 then shall the priest command to take for him that is to be cleansed two living clean birds, and cedar-wood, and scarlet, and hyssop:
- 5 and the priest shall command to kill one of the birds in an earthen vessel over running water.
- 6 As for the living bird, he shall take it, and the cedar-wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water:
- 7 and he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let go the living bird into the open field.
- 8 And he that is to be cleansed shall wash his clothes, and shave off all his hair, and bathe himself in water; and he shall be clean: and after that he shall come into the camp, but shall

dwell outside his tent seven days.

- 9 And it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, and he shall bathe his flesh in water, and he shall be clean.
- 10 And on the eighth day he shall take two he-lambs without blemish, and one ewe-lamb a year old without blemish, and three tenth parts of *an ephah* of fine flour for a meal-offering, mingled with oil, and one log of oil.
- 11 And the priest that cleanseth him shall set the man that is to be cleansed, and those things, before Jehovah, at the door of the tent of meeting.
- 12 And the priest shall take one of the he-lambs, and offer him for a trespass-offering, and the log of oil, and wave them for a wave-offering before Jehovah:
- 13 and he shall kill the he-lamb in the place where they kill the sin-offering and the burnt-offering, in the place of the sanctuary: for as the sin-offering is the priest's, so is the trespass-offering: it is most holy.
- 14 And the priest shall take of the blood of the trespass-offering, and the priest shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.
- 15 And the priest shall take of the log of oil, and pour it into the palm of his own left hand;
- 16 and the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before Jehovah.
- 17 And of the rest of the oil that is in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass-offering:
- 18 and the rest 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 because of his uncleanness:

- and afterward he shall kill the burnt-offering;
- 20 and the priest shall offer the burnt-offering and the meal-offering upon the altar: and the priest shall make atonement for him, and he shall be clean.
- 21 And if he be poor, and cannot get so much, then he shall take one he-lamb for a trespass-offering to be waved, to make atonement for him, and one tenth part of *an ephah* of fine flour mingled with oil for a meal-offering, and a log of oil;
- 22 and two turtle-doves, or two young pigeons, such as he is able to get; and the one shall be a sin-offering, and the other a burnt-offering.
- 23 And on the eighth day he shall bring them for his cleansing unto the priest, unto the door of the tent of meeting, before Jehovah:
- 24 and the priest shall take the lamb of the trespass-offering, and the log of oil, and the priest shall wave them for a wave-offering before Jehovah.
- 25 And he shall kill the 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 upon the great toe of his right foot.
- 26 And the priest shall pour of the oil into the palm of his own left hand;
- 27 and the priest shall sprinkle with his right finger some of the oil that is in his left hand seven times before 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 upon the great toe of his right foot, upon the place of the blood of the trespass-offering:
- 29 and the rest of the oil that is in the priest's hand he shall put upon the head of him that is to be cleansed, to make atonement for him before Jehovah.
- 30 And he shall offer one of the turtle-doves, or of the young pigeons, such as he is able to get,
- 31 even such as he is able to get, the one for a sin-offering, and the other for a burnt-offering, with the meal-offering: and

the priest shall make atonement for him that is to be cleansed before Jehovah.

- 32 This is the law of him in whom is the plague of leprosy, who is not able to get *that which pertaineth* to his cleansing.

THOUGHT QUESTIONS 14:1-32

277. Why not include Aaron as God gave these instructions?
278. Doesn't the previous chapter provide for the cleanness of the leper? Why all the regulations of this chapter?
279. At what place does the leper meet the priest?
280. Please get a clear picture of just what was to be used by the priest in the purification ceremony. Define each item.
281. Read Hebrews 9:19-22 for some present-day meaning to this text.
282. Is the water "running" at the time of the ceremony? What is meant by the use of the term "running water"?
283. Name three possible clean birds for this service.
284. How was the bird killed? Where?
285. Picture just how all four items could be dipped in the blood and water. What size bowl?
286. What was used to sprinkle the blood on the leper? Where upon the leper was the blood sprinkled? How many times?
287. What is symbolized by the freeing of the living bird? (Cf. Heb. 9:13-15)
288. A bath and a shave are in order—but not an ordinary bath or shave—describe the purpose.
289. Why stay outside his tent seven days?
290. Is there something different in the bath and shave seven days later?
291. List the items for the sacrifice. How much is "a log" of oil?
292. In the trespass and sin offering is the leper saying (or God saying to the leper) he is sinful *therefore* he is a leper? Discuss.
293. It would almost seem the leper is being ordained to the priesthood. Why? Discuss the possible significance.

294. What does leprosy have to do with the hand, the head and the foot?
295. At what particular juncture does God declare atonement has been made?
296. What is represented by the blood and oil?
297. What is the substitution for a poor man?
298. What is meant by "waving" the offering before God?
299. Is the ceremony for the poor man just as elaborate as for the rich man? What does this say?

PARAPHRASE 14:1-32

And the Lord gave Moses these regulations concerning a person whose leprosy disappears: The priest shall go out of the camp to examine him. If the priest sees that the leprosy is gone, he shall require two living birds of a kind permitted for food, and shall take some cedar wood, a scarlet string, and some hyssop branches, to be used for the purification ceremony of the one who is healed. The priest shall then order one of the birds killed in an earthenware pot held above running water. The other bird, still living, shall be dipped in the blood, along with the cedar wood, the scarlet thread, and the hyssop branch. Then the priest shall sprinkle the blood seven times upon the man cured of his leprosy, and the priest shall pronounce him cured, and shall let the living bird fly into the open field. Then the man who is cured shall wash his clothes, shave off all his hair, and bathe himself, and return to live inside the camp; however, he must stay outside his tent for seven days. The seventh day he shall again shave all the hair from his head, beard, and eyebrows, and wash his clothes and bathe, and shall then be declared fully cured of his leprosy. The next day, the eighth day, he shall take two male lambs without physical defect, one yearling ewe-lamb without physical defect, ten quarts of finely ground flour mixed with olive oil, and a pint of olive oil; then the priest who examines him shall place the man and his offerings before the Lord at the entrance of the Tabernacle. The priest shall take one of the

lambs and the pint of olive oil and offer them to the Lord as a guilt offering by the gesture of waving them before the altar. Then he shall kill the lamb at the place where sin offerings and burnt offerings are killed, there at the Tabernacle; this guilt offering shall then be given to the priest for food, as in the case of a sin offering. It is a most holy offering. The priest shall take the blood from this guilt offering and smear some of it upon the tip of the right ear of the man being cleansed, and upon the thumb of his right hand, and upon the big toe of his right foot. Then the priest shall take the olive oil and pour it into the palm of his left hand, and dip his right finger into it, and sprinkle it with his finger seven times before the Lord. Some of the oil remaining in his left hand shall then be placed by the priest upon the tip of the man's right ear and the thumb of his right hand and the big toe of his right foot—just as he did with the blood of the guilt offering. The remainder of the oil in his hand shall be used to anoint the man's head. Thus the priest shall make atonement for him before the Lord. Then the priest must offer the sin offering and again perform the rite of atonement for the person being cleansed from his leprosy; and afterwards the priest shall kill the burnt offering, and offer it along with the grain offering upon the altar, making atonement for the man, who shall then be pronounced finally cleansed. If he is so poor that he cannot afford two lambs, then he shall bring only one, a male lamb for the guilt offering, to be presented to the Lord in the rite of atonement by waving it before the altar; and only three quarts of fine white flour, mixed with olive oil, for a grain offering, and a pint of olive oil. He shall also bring two turtledoves or two young pigeons—whichever he is able to afford—and use one of the pair for a sin offering and the other for a burnt offering. He shall bring them to the priest at the entrance of the Tabernacle on the eighth day, for his ceremony of cleansing before the Lord. The priest shall take the lamb for the guilt offering, and the pint of oil, and wave them before the altar as a gesture of offering to the Lord. Then he shall kill the lamb for the guilt offering and smear some of its blood upon the tip of the man's right ear—the man on whose behalf the ceremony is being

performed—and upon the thumb of his right hand and on the big toe of his right foot. The priest shall then pour the olive oil into the palm of his own left hand, and with his right finger he is to sprinkle some of it seven times before the Lord. Then he must put some of the olive oil from his hand upon the tip of the man's right ear, and upon the thumb of his right hand, and upon the big toe of his right foot, just as he did with the blood of the guilt offering. The remaining oil in his hand shall be placed upon the head of the man being cleansed, to make atonement for him before the Lord. Then he must offer the two turtledoves or two young pigeons (whichever pair he is able to afford). One of the pair is for a sin offering and the other for a burnt offering, to be sacrificed along with the grain offering; and the priest shall make atonement for the man before the Lord. These, then, are the laws concerning those who are cleansed of leprosy but are not able to bring the sacrifices normally required for the ceremony of cleansing.

COMMENT 14:1-32

THE FIRST STAGE OF REINSTATEMENT 14:1-9

vs. 1-9 We are to understand this chapter as a sequel to the one just previous. In chapter 13, descriptions are given of those who were declared "clean," such persons are not to be restored to their home, family and sanctuary. Such a person asks for an audience with the priest. Since he had been to the priest to obtain his declaration of cleanness, the priest would know of his purpose. How compassionate were the priests in the days of Moses? Were they too busy to hear the plea of one who called from without the gate? It would seem from a careful consideration of all the sacrifices brought for his reinstatement that his leprosy was indeed some form of punishment, *i.e.* why offer a "guilt" or trespass offering if there was no guilt? This being true, a comparison of leprosy to sin and its consequences does not seem forced (as do so many other comparisons we have read).

This being true, let's produce what we hope will be helpful outlines from the seven types of leprosy. (Please read the whole thirteenth chapter again.)

- I. The "bright spot" leper (or sinner)
 1. Life becomes prematurely "old," *i.e.* white hair in youth.
 2. Depression sets in.
 3. If he is "shut up to God" in deep repentance he could be washed and made clean.
- II. The "second time" leper
 1. His sin is much more painful—"raw flesh."
 2. If he is willing to give himself up as unable at all to help himself—"sin will completely overcome me" is his honest confession. In this is the power and principle of healing. "He that loses his life for my sake shall find it."
 3. Even "raw flesh" can "turn again" and be clean. And what a joy and testimony it can be!
- III. The "old wound, or scar" leper, *i.e.* "I forgive but I will not forget." Such an attitude will bring us into bondage.
 1. Deeper than mere surface words and actions.
 2. Consider it for "seven days," *i.e.* a short time and repent lest we must remember it forever outside the Gate.
 3. An old wound *can* be healed.
- IV. The "quick burn" leper
 1. First—fresh sin can turn to leprosy.
 2. If we let it get beneath the skin, it can soon become tragic and old.
 3. God can recreate us in seven days of repentance and prayer, plus obedience.
- V. Leprosy of the head
 1. Acquiring "gold" is a loss, not a gain.
 2. The loss of hair and beard could be a great gain (intellectual arrogance and sensual vanity).
 3. Such leprosy (form of sin) is very deceptive. It can return if we do not stay shorn.

VI. Bald leprosy

1. All can see it—do we care? Will we go to the priest?
2. He is unclean regardless of what he says.
3. Bald sin is no worse than hidden sin. It can be forgiven—he *can* be clean.

VII. Garment leprosy

1. People judge us by our attitudes. They cover us like a garment. What if they are leprous?
2. Diseased attitudes affect all walks of life—linen, wool, leather.
3. It's either "wash it" or "burn it"!

The three constant attitudes to be taken by all us lepers?

1. "Blessed are they who mourn" (keep on mourning—a continuing action verb). (Rend your clothes and forget your hair.)
2. Hide your pride—"cover your beard" (under the robe of *His* righteousness).
3. Keep on admitting you have been—are now and always will be "unworthy" to be called "clean" (we are saved by *grace*, or *unearned* favor!).

There are two stages or steps in the reinstatement of the leper: (1) The use of the birds, cedar, scarlet wool and hyssop by the priest—wash and shave. Shave off *all* hair and bath by the leper. 14:1-9; (2) the eighth day sacrifices: two he-lambs, one ewe-lamb, meal offerings, log of oil, blood of trespass offering on ear, thumb, toe; oil on same three members as well as sprinkled seven times before the Lord; the rest of the oil in the left hand of the priest on the head of the leper—atonement is thus made. Sin offering and burnt offering and the meal offering made for the leper 14:10-20.

We need to get a very clear look at the four items and their use as given in verses 1-9: (1) the two clean birds. The word "birds" in the Hebrew text is said to mean "sparrows." How infinitely kind of God to choose sparrows as a part of man's restoration to His fellowship. Anyone can afford two sparrows. We remember our Saviour's reference to these birds (Cf. Matt. 10:29). We do want to understand every word as given by God to Moses in Leviticus, but we want also to find some application of the

text to our own lives.

It is helpful to see both the leper and the priest must make an effort in the acceptance of the leper. The leper must be taken from his place of seclusion (*Cf.* 13:46) and be brought to some place near the outer court of the tabernacle. The priest must leave the tabernacle and go without the camp to find the leper. We could see some similarity in this action to that of the prodigal son in Luke 15:11ff. We are touched by others who tell us of our great High Priest and Saviour. We respond and move toward Him, but He has already seen us "afar off" and is running to meet us. We are not at all sure the priests of the Old Testament all responded in this way, but we are sure that Jesus left the comfort and security of the camp of heaven to meet us outside the camp on a wooden cross. (*Cf.* Heb. 13:12,13)

The humble, temporary, trusting nature of the sparrow is very like our Lord. We believe a viable comparison can be made in the action taken with the two birds and the transaction God made on Calvary and at the open tomb. It might be helpful to say that the provision God made in the death of His son potentially provides for the healing of all moral lepers of all time in all the world. All that is now needed is the acceptance of our healing. Hence the fourteenth chapter can be very analogous to us. Notice closely the death of one of the birds: (1) To be put to death in a new earthenware vessel. In the clay bowl was a quantity of "living water", *i.e.* water taken from a spring or river while the water was in motion. The blood of the bird must be shed in such a manner that it will fall into the water in the bowl. Thus blood and water are found in the earthen vessel at the death of the sparrow. The comparisons are almost too beautiful and obvious to be delineated. He came "in the likeness of sinful flesh." He lived or "tabernacled among us" in a clay vessel just like ours. In that "body prepared" was "living water": salvation and "the Spirit without measure" John 3:34; 7:38,39. When He was slain for our return to fellowship "blood and water" were discovered in the earthen vessel (John 19:34,35). It was even after He died that blood and water mingled together. Oh, how poignant is the flight of the living bird "let loose in

the open field" to soar free in the open expanse of God's sky! How like our Lord who was taken up and a cloud received Him out of their sight. Acts 1:10,11.

The leper must be represented in the three other items: (1) "The cedar wood." It is most interesting to notice the difference in the meaning of this term as related to the circumstances in which it was written and the application of it in the time of Christ. *Jamieson*, *Fausset* and *Brown* give the first meaning and *Ginsburg* supplies the second. "The cedar here meant was certainly not the famous tree of Lebanon, and it is generally supposed to have been the juniper, as several varieties of that shrub are found growing abundantly in the clefts and crevices of the Sinaitic mountains. A stick of this shrub was bound to a bunch of hyssop by a scarlet ribbon, and the living bird was to be so attached to it, that when they dipped the branches in the water, the tail of the bird might also be moistened, but not the head or the wings, that it might not be impeded in its flight when let loose." Now from the traditions of the Second Temple, "This had to be a foot and a half long, and a quarter of a foot of the bed in thickness. Though this wood was primarily chosen for its antiseptic properties, which made it peculiarly suitable for the occasion, still, belonging to the loftiest of trees (Psa. 2:13, 27:24; Amos 2:9), it also was designated to symbolize the haughtiness of mind which called down the affliction of leprosy."

We readily see the primary meaning of this whole ceremony as it refers to the restoration of the healed leper, but we at the same time see some remarkable comparisons for us: the leper was a dead man restored (resurrected?) and set free as symbolized in the two birds. Perhaps his pride or haughtiness are represented in the cedar, his consequent or subsequent humility by the hyssop (a very ordinary sweet-smelling, low growing bush). (Cf. I Kings 4:33). The scarlet cord or ribbon of wool that bound the hyssop and bird to the cedar wood represented the blood to the leper by which he was healed and restored. Once again it is easy to take the place of the leper. It was our haughtiness, our selfish independence along with our repentance and deep humility held together with a scarlet cord, that led us to be

buried *with Him* in baptism for the remission of our sins and our restoration of fellowship. Could we find a comparison in "the anointing" all Christians receive in the person of the Holy Spirit (Cf. I John 2:21,27) and the sprinkling of the healed leper?

If the reader of these lines can only see an arbitrary parallel by the writer he is under no obligation to find more than this. We can rejoice in the wonders of our salvation whether we can find it in Leviticus or not.

vs. 10-20 Here is the eighth day ceremony. It is very important because in it we have for the leper the completion of his full fellowship into the camp of Israel. The actual preparation for this service began on the seventh day when "he shall shave all his hair off his head, his beard, his eyebrows, and his (body); and shall wash his clothes, also bathe his body in water, and be clean" (verse 9). Reading from verse 10 through verse 20 in *The Amplified Old Testament* we find: "The eighth day he shall take two he-lambs without blemish, and one ewe-lamb a year old without blemish, and three-tenths of an ephah of fine flour for a cereal offering, mixed with oil, and one log of oil. And the priest who cleanses him shall set the man who is to be cleansed and these things before the Lord, at the door of the tent of meeting; the priest shall take one of the male lambs and offer it for a guilt or trespass offering and the log of oil, and wave them for a wave offering before the Lord; he shall kill the lamb in the place where they kill the sin offering and the burnt offering, in the sacred place (the court of the tabernacle); for as the sin offering is the priest's, so is the guilt or trespass offering; it is most holy; and the priest shall take some of the blood of the guilt or trespass offering, and put it on the tip of the right ear of him who is to be cleansed, and on the thumb of his right hand, and on the great toe of his right foot. And the priest shall take some of the log of oil, and pour it into the palm of his own left hand, and the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before the Lord, and of the rest of the oil that is in his hand shall the priest put some on the tip of the right ear of him who is to be cleansed, and on the thumb of his right hand, and on the

great toe of his right foot, on the blood of the guilt or trespass offering (which he has previously placed in each of these places). And the rest of the oil that is in the priest's hand he shall pour upon the head of him (place upon the head) who is to be cleansed, and make atonement for him before the Lord. And the priest shall offer the sin offering, and make atonement for him who is to be cleansed from his uncleanness, and afterward kill the burnt offering (victim). And the priest shall offer the burnt-offering and the cereal offering on the altar; and he shall make atonement for him, and he shall be clean."

We truly appreciate the words of Andrew Bonar upon this section:

To shew that now he is entirely free, the man is to bring all manner of sacrifices; and each is accepted for him. He brings one *he-lamb* for a trespass-offering, another for a sin-offering—both without blemish, according to the usual manner. Also, a ewe-lamb, yet tender, "of the first year," to be for a burnt-offering. The strength of the two previous victims, and the tenderness of this one, are happily blended; and these *three* sacrifices sum up all the general offerings of a man of Israel. Then, the *three* tenth deals of flour are the meat-offering for each sacrifice, one tenth deal for each (compare v. 21), of the finest flour of the land, and mingled with oil, to shew that it is set apart. Besides, there is a log of oil (a pint) set by itself in a vessel, to be poured on the head of the once leprous man, that he may be publicly received as an acknowledged Israelite, set apart for God. Once the man was set apart from his fellows as polluted; but now every proof of acceptance is heaped upon him. And all is done by the priest, that so it may be authoritatively done. To all this Christ refers in Matt. 8:4, Mark 1:44, and Luke 5:14. "Go, shew thyself to the priest, and offer for thy cleansing according as Moses commanded (In Matt 8:4, "offer thy *gift*," the sacrifices of the eighth day may be specially meant. And Jesus delighted in the exhibition of those types that shewed forth His death and resurrection.), for a testimony unto them."

These rites on the eighth day were meant to testify, in the most complete way, that the leprous man was acknowledged to be

fully clean. Just as the whole Church, and each member of it, on the day when Christ appears to those who wait for Him, shall be declared to be altogether clean, receiving the result of every gift and offering, and presented as set apart for ever to Jehovah.

The priest slays the he-lamb "*in the holy place*"; that is, in the consecrated courts, and on the very spot where the sin-offering is slain. A place is called "holy," if holy acts are done there; even as heaven is holy because every act done there is by holy worshippers, and done in a holy manner.

The priest's waving the trespass-offering and the log of oil, intimated that this offering for the leper was presented to the Lord. It declared his dedication to the Lord anew (the oil shewed *dedication*), and seemed to say, first, "*Against Thee, Thee only have I sinned*"; and then, "*Lord, truly I am Thy servant; I am Thy servant, and the son of Thy handmaid.*"

Some of the blood of this offering is put on the man's *right ear*; as if to say, "Thou art cleansed; go and hear in the camp the joyful sound." Some is put on the thumb *of his right hand*, as if to say, "thou art cleansed; use thy clean hands for God's work." Some is put upon the *great toe of his right foot*, as if to say, "Thou art cleansed; walk in the Lord's ways; go up to His courts, and ever walk before Him in the land of the living."

Some of the oil is then taken from the log (a log contained a pint of our measure). And first it is sprinkled before the veil seven times. Now, as in the case of *blood* so sprinkled, the meaning was that by this *blood-sprinkled* way the sinner had boldness to enter the Holiest; so, by *this oil* thus spread on the same spot, there is a declaration to the effect that *the man*, the leper now cleansed, offers himself as a consecrated one to serve the Lord who dwells within that veil.

The oil is put on the man's ear, as if to say, "Lord, I will hear for Thee,"—and on his right hand, as if to say, "Lord, I will act for Thee,"—and on his right foot, as if to say, "Lord, I will go up and down, to and fro, for Thee." He then pours on his head all that remains (v. 18), that, as it ran down in copious streams over all his person, he might hear every drop cry, "Thou art His that saves thee."

But farther; there is a double type here, as in the case of the two birds. Inasmuch as *the oil* was to be put upon *the blood* of the trespass-offering, there was implied the glorious truth that the blood which *cleanses* also *sanctifies*. If you are forgiven, you are not your own. If the price is paid for you, you are now the Lord's; He bought you. If pardoned by Jesus, then you are inhabited by the Holy Spirit. Jesus cleansed away the guilt that there might be a fair tablet on which the Spirit might re-write His holy law. If freed from guilt and Satan, you are handed over to the Lord, to serve Him in holiness and righteousness.

This being done, and atonement made by the trespass-offering (v. 19), the priest shall offer the sin-offering, and then the burnt-offering also. Some think this the "*the gift*," meant in Matt. 8:4, "The gift that Moses commanded." Thus he is assured of acceptance by every kind of offering; and is sent home rejoicing. "*He shall be clean.*"

vs. 21-32 "In the cases of poverty on the part of the person to be consecrated, the burnt offering and sin offering were reduced to a pair of turtle-doves or young pigeons, and the meat-offering to a tenth of an ephah of meal and oil; but *no* diminution was allowed in the trespass offering as the consecration offering, since this was the essential condition of reinstatement in full covenant rights. On account of the importance of all the details of this law, every point is repeated a second time in verses 21-32." (*Keil*)

FACT QUESTIONS 14:1-32

323. How do chapters thirteen and fourteen relate?
324. What leads us to conclude that leprosy was a form of punishment?
325. Which form of leprosy seems to have the most application to your life? Discuss.
326. What are the three constant attitudes to be taken by all us lepers? Discuss.
327. Name the two steps necessary for reinstatement.

- 328. Show how the two clean birds compare with our Lord.
- 329. In what way are we reminded of the prodigal son?
- 330. How was the leper represented in the other three items?
- 331. There are two different identifications given for "the cedar." What were they?
- 332. How does the leper compare to us?
- 333. Describe the services of the eighth day and how they related to us.

THE LAWS CONCERNING THE LEPROSY OF HOUSES 14:33-57

TEXT 14:33-57

- 33 And Jehovah spake unto Moses and unto Aaron, saying,
- 34 When ye are come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession;
- 35 then he that owneth the house shall come and tell the priest, saying, There seemeth to me to be as it were a plague in the house.
- 36 And the priest shall command that they empty the house, before the priest goeth in to see the plague, that all that is in the house be not made unclean: and afterward the priest shall go in to see the house:
- 37 and he shall look on the plague; and, behold, if the plague be in the walls of the house with hollow streaks, greenish or reddish, and the appearance thereof be lower than the wall;
- 38 then the priest shall go out of the house to the door of the house, and shut up the house seven days.
- 39 And the priest shall come again the seventh day, and shall look; and, behold, if the plague be spread in the walls of the house;
- 40 then the priest shall command that they take out the stones in which the plague is, and cast them into an unclean place without the city:

- 41 and he shall cause the house to be scraped within round about, and they shall pour out the mortar, that they scrape off, without the city into an unclean place:
- 42 and they shall take other stones, and put them in the place of those stones; and he shall take other mortar, and shall plaster the house.
- 43 And if the plague come again, and break out in the house, after that he hath taken out the stones, and after he hath scraped the house, and after it is plastered;
- 44 then the priest shall come in and look; and, behold, if the plague be spread in the house, it is a fretting leprosy in the house: it is unclean.
- 45 And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry them forth out of the city into an unclean place.
- 46 Moreover he that goeth into the house all the while that it is shut up shall be unclean until the even.
- 47 And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes.
- 48 And if the priest shall come in, and look, and, behold, the plague hath not spread in the house, after the house was plastered; then the priest shall pronounce the house clean, because the plague is healed.
- 49 And he shall take to cleanse the house two birds, and cedar-wood, and scarlet, and hyssop:
- 50 and he shall kill one of the birds 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 slain bird, and in the running water, and sprinkle the house seven times:
- 52 and he shall cleanse the house 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 but he shall let go the living bird out of the city into the open field: so shall he make atonement for the house; and it shall be clean.

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

THOUGHT QUESTIONS 14:33-57

300. Now Aaron is again included in the address of God. Why?
301. Are we to conclude from verse 34 that God expected them to soon be in Canaan?
302. We must necessarily accept the fact that God visited some houses with leprosy as a punishment. Discuss.
303. Why the hesitancy on the part of the owner of the house to identify leprosy?
304. From the fact that items of furniture could be removed from a home with leprosy and yet be considered clean would seem to indicate leprosy was not contagious. Is this true?
305. What are the symptoms of the disease in the house?
306. What will happen during the seven days to decide the case of leprosy?
307. Who is the "they" of verse 40? Why take the stones out? Why not scrape them?
308. Why did God send this plague upon these people?
309. In fourteen days the whole house could be torn down and removed. Under what conditions?
310. During the quarantine of the house certain penalties are attached to those who are in it. What are they?
311. It does seem strange to make a sacrifice to cleanse the house—it is inanimate and has no choice. Discuss.

PARAPHRASE 14:33-57

Then the Lord said to Moses and Aaron, When you arrive in the land of Canaan which I have given you, and I place leprosy in some house there, then the owner of the house shall come and report to the priest, It seems to me that there may be leprosy in my house! The priest shall order the house to be emptied before he examines it, so that everything in the house will not be declared contaminated if he decides that there is leprosy there. If he finds greenish or reddish streaks in the walls of the house which seem to be beneath the surface of the wall, he shall close up the house for seven days, and return the seventh day to look at it again. If the spots have spread in the wall, then the priest shall order the removal of the spotted section of wall, and the material must be thrown into a defiled place outside the city. Then he shall order the inside walls of the house scraped thoroughly, and the scrapings dumped in a defiled place outside the city. Other stones shall be brought to replace those that have been removed, new mortar used, and the house replastered. But if the spots appear again, the priest shall come again and look, and if he sees that the spots have spread, it is leprosy, and the house is defiled. Then he shall order the destruction of the house—all its stones, timbers, and mortar shall be carried out of the city to a defiled place. Anyone entering the house while it is closed shall be defiled until evening. Anyone who lies down or eats in the house shall wash his clothing. But if, when the priest comes again to look, the spots have not reappeared after the fresh plastering, then he will pronounce the house cleansed, and declare the leprosy gone. He shall also perform the ceremony of cleansing, using two birds, cedar wood, scarlet thread, and hyssop branches. He shall kill one of the birds over fresh water in an earthenware bowl, and dip the cedar wood, hyssop branch, and scarlet thread, as well as the living bird, into the blood of the bird that was killed over the fresh water, and shall sprinkle the house seven times. In this way the house shall be cleansed. Then he shall let the live bird fly away into an open field outside the city. This is the method for making atonement for the house

and cleansing it. These, then, are the laws concerning the various places where leprosy may appear: In a garment or in a house, or in any swelling in one's skin, or a scab from a burn, or a bright spot. In this way you will know whether or not it is actually leprosy. That is why these laws are given.

COMMENT 14:33-57

vs. 33-57 We trust by this juncture the reader of this text will conclude that we are much more interested in his knowledgeable understanding of the divine word than we are in producing another commentary among the many that are already available. For this reason it is important that all questions be answered fully; it is also important that the reader acquaint himself with the several other works on Leviticus (we hope to introduce not less than twenty-five of them). We quote here from *Jamieson, Fausset and Brown* (p. 96):

Leprosy in a house—This law was prospective, not to come into operation till the settlement of the Israelites in Canaan. The words, "I put the leprosy," has led many to think that this plague was a judicial infliction from heaven for the sins of the owner; while others do not regard it in this light, it being common in Scripture to represent God as doing that which He only permits in His providence to be done. Assuming it to have been a natural disease, a new difficulty arises as to whether we are to consider that the house had become infected by the contagion of leprous occupiers; or that the leprosy was in the house itself. It is evident that the latter was the true state of the case, from the furniture being removed out of it on the first suspicion of the disease on the walls. Some have supposed that the name of leprosy was analogically applied to it by the Hebrews, as we speak of cancer in trees when they exhibit corrosive effects similar to what the diseased so named produces on the human body; while others have pronounced it a mural efflorescence or species of mildew on the wall apt to be produced in very damp situations, and which was followed by effects so injurious to

health as well as to the stability of a house, particularly in warm countries, as to demand the attention of a legislator. Moses enjoined the priests to follow the same course and during the same period of time for ascertaining the true character of this disease as in human leprosy. If found leprous, the infected parts were to be removed. If afterwards there appeared a risk of the contagion spreading, the house was to be destroyed altogether and the materials removed to a distance. The stones were probably rough, unhewn stones, built up without cement in the manner now frequently used in fences and plastered over, or else laid in mortar. The oldest examples of architecture are of this character. The very same thing has to be done still with houses infected with mural salt. The stones covered with the nitrous incrustation must be removed, and if the infected wall is suffered to remain, it must be plastered all over anew. (48-57) The priest shall pronounce the house clean, because the plague is healed—The precautions here described show that there is great danger in warm countries from the house leprosy, which was likely to be increased by the smallness and rude architecture of the houses in the early ages of the Israelitish history. As a house could not contract any impurity in the sight of God, the “atonement” which the priest was to make for it must either have a reference to the sins of its occupants or to the ceremonial process appointed for its purification, the very same as that observed for a leprous person. This solemn declaration that it was “clean,” as well as the offering made on the occasion, was admirably calculated to make known the fact, to remove apprehension from the public mind, as well as relieve the owner from the aching suspicion of dwelling in an infected house.

FACT QUESTIONS 14:33-57

334. In what way was this law “prospective”?
335. Was this or was this not “a judicial infliction from heaven”? Discuss.
336. Did leprous occupants infect the house?
337. What were the symptoms of this leprosy?

338. How cleansed?

339. For what benefit were offerings made?

SEXUAL UNCLEANNESS 15:1-33

LAWS RELATING TO TWO CASES OF DISEASE AND TWO OF NATURAL CAUSE

THE FIRST CASE 15:1-15

TEXT 15:1-15

- 1 And Jehovah spake unto Moses and to Aaron, saying,
- 2 Speak unto the children of Israel, and say unto them , When any man hath an issue out of his flesh, because of his issue he is unclean.
- 3 And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it is his uncleanness.
- 4 Every bed whereon he that hath the issue lieth shall be unclean; and everything whereon he sitteth shall be unclean.
- 5 And whosoever toucheth his bed shall wash his clothes, and bathe himself in water, and be unclean until the even.
- 6 And he that sitteth on anything whereon he that hath the issue sat shall wash his clothes, and bathe himself in water, and be unclean until the even.
- 7 And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe himself in water, and be unclean until the even.
- 8 And if he that hath the issue spit upon him that is clean, then he shall wash his clothes, and bathe himself in water, and be unclean until the even.
- 9 And what saddle soever he that hath the issue rideth upon shall be unclean.
- 10 And whosoever toucheth anything that was under him shall be unclean until the even: and he that beareth those things shall wash his clothes, and bathe himself in water, and be

unclean until the even.

- 11 And whomsoever he that hath the issue toucheth, without having rinsed his hands in water, he shall wash his clothes, and bathe himself in water, and be unclean until the even.
- 12 And the earthen vessel, which he that hath the issue toucheth, shall be broken; and every vessel of wood shall be rinsed in water.
- 13 And when he that hath an issue is cleansed of his issue, then he shall number to himself seven days for his cleansing, and wash his clothes; and he shall bathe his flesh in running water, and shall be clean.
- 14 And on the eighth day he shall take to him two turtle-doves, or two young pigeons, and come before Jehovah unto the door of the tent of meeting, and give them unto the priest:
- 15 and the priest shall offer them, the one for a sin-offering, and the other for a burnt-offering; and the priest shall make atonement for him before Jehovah for his issue.

THOUGHT QUESTIONS 15:1-15

312. "Moses and Aaron are both addressed, as in the case of the disease of leprosy (13:1). Wherever there is only a *law* laid down, Moses alone hears the voice. God speaks only to the *lawgiver*. But, in cases where *disease* is prescribed for by special rules, Aaron is joined with Moses. Is this because a priest—a high priest—ought to have much compassion, and might be more likely to learn compassion while hearing the tone of pity in which the Lord spoke of man's misery?"
313. Just what is being discussed in this text?
314. Is this an example of venereal disease in the time of Moses? Discuss.
315. Why consider the man yet unclean if his emission stops?
316. Is there some moral defilement transferred to his bed by his condition? Discuss.
317. Was there any hygienic value in the instructions given here?
318. List all the areas of activity in which the diseased man must

- count himself as unclean. Why was such a regulation given?
319. List all the areas of contact where such spells uncleanness to the one who makes contact. Why mention this?
320. How is this uncleanness removed from utensils? persons? the diseased?

PARAPHRASE 15:1-15

The Lord told Moses and Aaron to give the people of Israel these further instructions: Any man who has a genital discharge is ceremonially defiled. This applies not only while the discharge is active, but also for a time after it heals. Any bed he lies on and anything he sits on is contaminated; so anyone touching the man's bed is ceremonially defiled until evening, and must wash his clothes and bathe himself. Anyone sitting on a seat the man has sat upon while defiled is himself ceremonially unclean until evening, and must wash his clothes and bathe himself. The same instructions apply to anyone touching him. Anyone he spits on is ceremonially unclean until evening, and must wash his clothes and bathe himself. Any saddle he rides on is defiled. Anyone touching or carrying anything else that was beneath him shall be defiled until evening, and must wash his clothes and bathe himself. If the defiled man touches anyone without first rinsing his hands, that person must wash his clothes and bathe himself and be defiled until evening. Any earthen pot touched by the defiled man must be broken, and every wooden utensil must be rinsed in water. When the discharge stops, he shall begin a seven-day cleansing ceremony by washing his clothes and bathing in running water. On the eighth day he shall take two turtle-doves or two young pigeons and come before the Lord at the entrance of the Tabernacle, and give them to the priest. The priest shall sacrifice them there, one for a sin offering and the other for a burnt offering; thus the priest shall make atonement before the Lord for the man because of his discharge.

COMMENT 15:1-15

We are delighted to be able to offer the reader these splendid comments by Keil and Delitzsch. We could fain originality and the end product would be far less than what is here. We do believe we have some observations that approach originality in other areas of Leviticus, but in the fifteenth chapter we concede a deep indebtedness to these men:

Chapter 15. The Uncleaness of Secretions.—These include (1) a running issue from a man (vs. 2-15); (2) involuntary emission of seed (vs. 16,17), and the emission of seed in sexual intercourse (v. 18); (3) the monthly period of a woman (vs. 19-24); (4) a diseased issue of blood from a woman (vs. 25-30). They consist, therefore, of two diseased and two natural secretions from the organs of generation.

vs. 2-15 The *running issue from a man* is not described with sufficient clearness for us to be able to determine with certainty what disease is referred to: "If a man becomes flowing out of his flesh, he is unclean in his flux." That even here the term flesh is not a euphemism for the organ of generation, as is frequently assumed, is evident from verse 13, "he shall wash his clothes and bathe his *flesh* in water," when compared with chapter 16:23,24, 28, etc., where flesh cannot possibly have any such meaning. The "flesh" is the body as in verse 7, "whoever touches the flesh of him that hath the issue," as compared with verse 19, "whosoever toucheth her." At the same time, the agreement between the law relating to the man with an issue and that concerning the woman with an issue (v. 19, "her issue in her flesh") points unmistakably to a secretion from the sexual organs. Only the seat of the disease is not more closely defined. The issue of the man is not a hemorrhoidal disease, for nothing is said about a flow of blood; still less is it a syphilitic suppuration (*gonorrhoea virulenta*), for the occurrence of this at all in antiquity is very questionable; but it is either a diseased flow of *semen* (*gonorrhoea*), i.e. an involuntary flow drop by drop arising from weakness of the organ, as *Jerome* and the Rabbins assume, or more probably, simply *blenorhoea urethroe*, a discharge of

mucus arising from a catarrhal affection of the mucous membrane of the urethra (*urethritis*). The participle is expressive of continued duration. In verse 3 the uncleanness is still more closely defined: "whether his flesh run with his issue, or his flesh closes before his issue," *i.e.* whether the member lets the matter flow out or by closing retains it, "it is his uncleanness," *i.e.* in the latter case as well as the former it is uncleanness to him, he is unclean. For the "closing" is only a temporary obstruction, brought about by some particular circumstance.—Verse 4. Every bed upon which he lay, and everything upon which he sat, was defiled in consequence; also every one who touched his bed (v. 5), or sat upon it (v. 6), or touched his flesh, *i.e.* his body (v. 7), was unclean, and had to bathe himself and wash his clothes in consequence.—Vs. 9, 10. The conveyance in which such a man rode was also unclean, as well as everything under him; and whoever touched them was defiled till the evening, and the person who carried them was to wash his clothes and bathe himself.—Verse 11. This also applied to every one whom the man with an issue might touch, without first rinsing his hands in water.—Vs. 12, 13. Vessels that he had touched were to be broken to pieces if they were of earthenware, and rinsed with water if they were of wood, for the reasons explained in chapter 11:33 and 6:21.—Vs. 13-15. When he was cleansed, *i.e.* recovered from his issue, he was to wait seven days with regard to his purification, and then wash his clothes and bathe his body in fresh water, and be clean. On the eighth day he was to bring two turtle-doves or young pigeons, in order that the priest might prepare one as a sin-offering and the other as a burnt-offering, and make an atonement for him before the Lord for his issue.

FACT QUESTIONS 15:1-15

340. Can we be sure just what disease is described in the "flowing out his flesh"? Discuss.
341. What is meant by "his flesh"?

342. "The issue of the man is not a 'hemorrhoidal disease.' "
How do we know?
343. Is moral uncleanness involved here? Please show any indication of it in the text.
344. How was the uncleanness to be cleansed from one who had touched the unclean?
345. Show at least three ways this uncleanness could be spread.
346. The sacrifices of two turtledoves or pigeons indicate no severity in the uncleanness. Discuss.

INVOLUNTARY EMISSION OF SEED 15:16-18

TEXT 15:16-18

- 16 And if any man's seed of copulation go out from him, then he shall bathe all his flesh in water, and be unclean until the even.
- 17 And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even.
- 18 The woman also with whom a man shall lie with seed of copulation, they shall both bathe themselves in water, and be unclean until the even.

THOUGHT QUESTIONS 15:16-18

321. What caused this loss of seed?
322. In what sense unclean? How to be cleansed?
323. What else could be made unclean? How cleansed?
324. Are we to understand from this text that the sex-act is here condemned? Discuss.

PARAPHRASE 15:16-18

Whenever a man's semen goes out from him, he shall take a complete bath and be unclean until the evening. Any clothing or bedding the semen spills on must be washed and remain ceremonially defiled until evening. After sexual intercourse, the woman as well as the man must bathe, and they are ceremonially defiled until the next evening.

COMMENT 15:16-18

vs. 16-18 *Involuntary emission of seed.*—This defiled for the whole of the day, not only the man himself, but any garment or skin upon which any of it had come, and required for purification that the whole body should be bathed, and the polluted things washed.—Verse 18. *Sexual connection.* "If a man lie with a woman with the emission of seed, both shall be unclean till the evening, and bathe themselves in water." Consequently it was not the *concubitus* as such which defiled, as many erroneously suppose, but the emission of seed in the *coitus*. This explains the law and custom, of abstaining from conjugal intercourse during the preparation for acts of divine worship, or the performance of the same (Ex. 19:5; I Sam. 21:5,6; II Sam. 11:4), in which many other nations resembled the Israelites. (For proofs see Leyrer's article in *Herzog's Cyclopaedia*, and *Knobel in loco*, though the latter is wrong in supposing that conjugal intercourse itself defiled.)

FACT QUESTIONS 15:16-18

347. No word of condemnation is here given, only a free admission of the physical impotence or weakness of man. Nonetheless cleansing must be made. Why?
348. There is nothing wrong in the sex-act "per se" or "as such"; the prohibition here helps explain Exodus 19:5; I Sam 21:5, 6; II Sam. 11:4. How so?

THE MENSTRUAL PERIOD OF WOMEN 15:19-24

TEXT 15:19-24

- 19 And if a woman have an issue, *and* her issue in her flesh be blood, she shall be in her impurity seven days: and whosoever toucheth her shall be unclean until the even.
- 20 And everything that she lieth upon in her impurity shall be unclean: everything also that she sitteth upon shall be unclean.
- 21 And whosoever toucheth her bed shall wash his clothes, and bathe himself in water, and be unclean until the even.
- 22 And whosoever toucheth anything that she sitteth upon shall wash his clothes, and bathe himself 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 any man lie with her, and her impurity be upon him, he shall be unclean seven days; and every bed whereon he lieth shall be unclean.

THOUGHT QUESTIONS 15:19-24

325. Was there some physical hygienic reason in the regulation of verse 19?
326. Name three conditions of uncleanness and how they are cleansed.
327. Is sexual intercourse forbidden during this time? Discuss.

PARAPHRASE 15:19-24

Whenever a woman menstruates, she shall be in a state of ceremonial defilement for seven days afterwards, and during that time anyone touching her shall be defiled until evening. Anything she lies on or sits on during that time shall be defiled. Anyone touching her bed or anything she sits upon shall wash

his clothes and bathe himself and be ceremonially defiled until evening. A man having sexual intercourse with her during this time is ceremonially defiled for seven days, and every bed he lies upon shall be defiled.

COMMENT 15:19-24

vs. 19-24 *The menses of a woman.*—"If a woman have an issue, (if) blood is her issue in her flesh, she shall be seven days in her uncleanness." As the discharge does not last as a rule more than four or five days, the period of seven days was fixed on account of the significance of the number seven. In this condition she rendered every one who touched her unclean (v. 19), everything upon which she lay or sat (v. 20), every one who touched her bed or whatever she sat upon (vs. 21, 22), also any one who touched the blood upon her bed or seat; and they remained unclean till the evening, when they had to wash their clothes and bathe themselves.—Verse 24. If a man lay with her and her uncleanness came upon him, he became unclean for seven days, and the bed upon which he lay became unclean as well. The meaning cannot be merely if he lie upon the same bed with her, but if he have conjugal intercourse, as is evident from chapter 20:18 and Num. 5:13 (Cf. Gen. 26:10, 34:2, 35:22; I Sam. 2:22). It cannot be adduced as an objection to this explanation, which is the only admissible one, that according to chapter 18:19 and 20:18 intercourse with a woman during her menses was an accursed crime, to be punished by extermination. For the law in chapter 20:18 refers partly to conjugal intercourse during the hemorrhage of a woman after child-birth, as the similarity of the words in chapter 20:18 and 12:7 clearly proves, and the case of a man attempting cohabitation with a woman during her menstruation. The verse before us, on the contrary, refers simply to the possibility of menstruation commencing during the act of conjugal intercourse, when the man would be involuntarily defiled through the unexpected uncleanness of the woman.

FACT QUESTIONS 15:19-24

349. Why seven days involved in this purifying?
350. Do you suppose there was any embarrassment involved in the uncleanness and the purifying?
351. Some felt that intercourse with a woman during her period "was an accursed crime, to be punished by extermination." This is not right. Why not? Discuss.

DISEASED ISSUE FROM A WOMAN 15:25-33

TEXT 15:25-33

- 25 And if a woman have an issue of her blood many days not in the time of her impurity, or if she have an issue beyond the time of her impurity; all the days of the issue of her uncleanness she shall be as in the days of her impurity: she is unclean.
26 Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her impurity: and everything whereon she sitteth shall be unclean, as the uncleanness of her impurity.
27 And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bath himself in water, and be unclean until the even.
28 But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.
29 And on the eighth day she shall take unto her two turtle-doves, or two young pigeons, and bring them unto the priest, to the door of the tent of meeting.
30 And the priest shall offer the one for a sin-offering, and the other for a burnt-offering; and the priest shall make atonement for her before Jehovah for the issue of her uncleanness.
31 Thus shall ye separate the children of Israel from their uncleanness, that they die not in their uncleanness, when they defile my tabernacle that is in the midst of them.
32 This is the law of him that hath an issue, and of him whose

seed of copulation goeth from him, so that he is unclean thereby;

- 33 and of her that is sick with her impurity, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is unclean.

THOUGHT QUESTIONS 15:25-33

328. Read Matthew 9:20 for a woman who had the problem here described.
329. How was healing to be effected in the days of Moses—or is there any thought of such here? Discuss.

PARAPHRASE 15:25-33

If the menstrual flow continues after the normal time, or at some irregular time during the month, the same rules apply as indicated above, so that anything she lies upon during that time is defiled, just as it would be during her normal menstrual period, and everything she sits on is in a similar state of defilement. Anyone touching her bed or anything she sits on shall be defiled, and shall wash his clothes and bathe and be defiled until evening. Seven days after the menstruating stops, she is no longer ceremonially defiled. On the eighth day, she shall take two turtledoves or two young pigeons and bring them to the priest at the entrance of the Tabernacle, and the priest shall offer one for a sin offering and the other for a burnt offering, and make atonement for her before the Lord, for her menstrual defilement. In this way you shall cleanse the people of Israel from their defilement, lest they die because of defiling My Tabernacle that is among them. This, then, is the law for the man who is defiled by a genital disease or by a seminal emission; and for a woman's menstrual period; and for anyone who has sexual intercourse with her while she is in her period of defilement afterwards.

COMMENT 15:25-33

vs. 25-33 *Diseased issue from a woman.*—If an issue of blood in a woman flowed many days away from (not in) the time of her monthly uncleanness, or if it flowed beyond her monthly uncleanness, she was to be unclean as long as her unclean issue continued, just as in the days of her monthly uncleanness, and she defiled her couch as well as everything upon which she sat, as in the other case, also every one who touched either her or these things.—Vs. 28-30. After the issue had ceased, she was to purify herself like the man with an issue, as described in verses 13-15.—Obedience to these commands is urged in verse 31: “Cause that the children of Israel free themselves from their uncleanness, that they die not through their uncleanness, by defiling My dwelling in the midst of them.” *Hiphil*, to cause that a person keeps aloof from anything, or loosens himself from it, from *Niphal* to separate one’s self, signifies here deliverance from the state of uncleanness, purification from it. Continuance in it was followed by death, not merely in the particular instance in which an unclean man ventured to enter the sanctuary, but as a general fact, because uncleanness was irreconcilable with the calling of Israel to be a holy nation, in the midst of which Jehovah the Holy One had His dwelling-place (chapter 11:44), and continuance in uncleanness without the prescribed purification was a disregard of the holiness of Jehovah, and involved rebellion against Him and His ordinances of grace.—Vs. 32,33. *Concluding formula.* The words, “*him that lieth with her that is unclean,*” are more general than the expression, “lie with her,” in v. 24, and involve not only intercourse with an unclean woman, but lying by her side upon one and the same bed.

FACT QUESTIONS 15:25-33

352. Why mention this possible contingency as related to an issue of blood?
353. Was it really very important that these regulations be

observed? Discuss.

354. What one permanent moral lesson could we learn from this chapter?

THE DAY OF ATONEMENT 16:1-34

1. AARON'S PREPARATION 16:1-10

TEXT 16:1-10

- 1 And Jehovah spake unto Moses, after the death of the two sons of Aaron, when they drew near before Jehovah, and died:
- 2 and Jehovah said unto Moses. Speak unto Aaron thy brother, that he come not at all times into the holy place within 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 Herewith shall Aaron come into the holy place: with a young bullock for a sin-offering, and a ram for a burnt-offering.
- 4 He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with the linen girdle, and with the line mitre shall he be attired: they are the holy garments; and he shall bathe his flesh in water, and put them on.
- 5 And he shall take of the congregation of the children of Israel two he-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 at the door 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 him for a sin-offering.
- 10 But the goat, on which the lot fell for Azazel, shall be set alive

before Jehovah, to make atonement for him, to send him away for Azazel into the wilderness.

THOUGHT QUESTIONS 16:1-10

330. Why is reference made to the death of Aaron's sons?
331. Had Aaron been into the holy of holies prior to the instructions of the Lord?
332. What was "the mercy seat"?
333. Why demand such a severe penalty for going into the holy of holies?
334. From whence came "the cloud" above the mercy seat?
335. The bull and the ram were not to be brought into the most holy place. What is meant in verse 3?
336. Why the change of clothes? What were the three or four pieces of clothes?
337. Did Aaron take a bath or just wash himself?
338. What is meant by "take from the congregation of the people of Israel"? (Verse 5)
339. Aaron must make atonement for himself and his house. How did he do it? (Verse 6)
340. Where were the two goats when they were "before the Lord"? Why cast lots for them?
341. Who was Azazel?
342. The Lord's goat was used for what purpose?
343. What happened to the goat for Azazel?
344. Was this goat sent away into the wilderness *to* Azazel or *for* Azazel?

PARAPHRASE 16:1-10

After Aaron's two sons died before the Lord, the Lord said to Moses, Warn your brother Aaron not to enter into the Holy Place behind the veil, where the Ark and the place of mercy are, just whenever he chooses. The penalty for intrusion is death.

For I Myself am present in the cloud above the place of mercy. Here are the conditions for his entering there: he must bring a young bull for a sin offering, and a ram for a burnt offering. He must bathe himself and put on the sacred linen coat, shorts, belt, and turban. The people of Israel shall then bring him two male goats for their sin offering, and a ram for their burnt offering. First he shall present to the Lord the young bull as a sin offering for himself, making atonement for himself and his family. Then he shall bring the two goats before the Lord at the entrance of the Tabernacle, and cast lots to determine which is the Lord's and which is to be sent away. The goat allotted to the Lord shall then be sacrificed by Aaron as a sin offering. The other goat shall be kept alive and placed before the Lord. The rite of atonement shall be performed over it, and it shall then be sent out into the desert as a scapegoat.

COMMENT 16:1-10

vs. 1,2 Nadab and Abihu disqualified themselves and were slain. The laws for the clean and the unclean are given in chapters eleven through fifteen to better prepare Aaron and his other two sons to enter into the presence of the Lord with true reverence. The day of atonement is a fitting conclusion and completion of all the sacrifices of the year. Amid all the best efforts of man are imperfections and shortcomings; even in the midst of the ceremonies of the tabernacle unworthy attitudes and actions could be found. This day "is an annual supplement and completion of all the ordinances which were daily practiced, the design of which was to obtain atonement and reconciliation."

Perhaps the irregular time used by his sons was the reason for reference to time in verse 2. Most of all: Aaron is warned about acting without God's direction, presumption must not be any part of his motive.

The source or composition of the cloud above the mercy seat has been a point of considerable discussion. Was the cloud from the incense or from another source? Are we to understand that

the incense filled the room and also covered the mercy seat, but that in addition there was a special cloud of supernatural brightness or glory which hovered between the wings of the cherubim over the mercy seat? We believe the latter explanation to be the true one. Some feel "the cloud of glory" as versus "the cloud of incense" was not there at all times, but only on the occasions when God wished to speak to His people. Perhaps this is true. At whatever juncture it must have been an awesome thought to step through the veil into the presence of the Almighty God!

vs. 3,4 "Here is Aaron's personal preparation: after the usual morning sacrifice (Cf. Numbers 29:11), and a sacrifice of seven lambs at the same time so as to indicate the complete offering up to God that was that day to be made, and the complete dependence on atoning blood that day to be shown in all that was done—Aaron approached the holy place. In so doing, he led along a bullock for his sin-offering (of 2 years old, Ex. 29:1) and a ram for his burnt-offering—both of these for himself, as an individual, and for his household (perhaps for all the priests and Levites. Cf. Psa. 115:12). (*Bonar*) Before Aaron made any of the sacrifices on the day of atonement he must dress himself in the plain white robes which were very much like those of the ordinary priests. A change was made from the vestments of the high priest between the morning sacrifices and those for this great day of atonement. The bull and the ram were both purchased by Aaron from his own money. Tradition says the high priest had two changes of the white linen—one of Egyptian linen and the other of Indian and less costly. There were four pieces to this dress. Aaron must bathe himself every time he changes his garments.

v. 5 After Aaron had put on his linen robes the people—at their own expense—brought to him two goats. Whereas a ram is specified here and also earlier, for a burnt offering we read nothing of the slaying of these rams for a burnt offering. Evidently the focus of interest and attention is to be upon the sin offerings as the most important part of the day of expiation.

vs. 6-10 By the action of dedicating for himself and his house the sin offering Aaron was freely and publicly admitting his guilt.

and need. Tradition says that successors of Aaron in the time of Christ used the following words as he laid his hands upon the head of the ram: "O Lord, I have sinned, I have committed iniquity, I have transgressed before Thee, I and my house. O Lord, I beseech Thee cover my sins, iniquities and transgressions which I have committed before Thee, I and my house, even as it is written in the Law of Moses Thy servant." The congregation responded by saying "Blessed be the name of His glorious kingdom forever and forever."

"Having presented his own sin-offering, the high priest, accompanied by the two chief priests, now came to the north side of the altar. Here one of his companions who was next in rank to the high priest placed himself at his right side, while the other, who held the office of chief of the principal household (Cf. I Chron. 24:6) stood at his left. It was here that the two goats were presented with their faces to the west, where the Holy of Holies was, and where the Divine Majesty was especially revealed." (C. D. Ginsburg)

The description of the lots used in the selection of the goats is well described in the following words:

The lots consisted of two small tablets which at an earlier time were of box or ebony wood, but which during the later part of the second Temple were made of gold, and were kept in a wooden chest. On the one was engraved the words "For Jehovah," and on the other "For Azazel," the expression in the original, which is translated *scapegoat* in the Authorized Version. The high priest, after shaking the chest, put both his hands into the urn and simultaneously took out the two tablets, one in each hand. Hereupon he put the tablet which he had in his right hand upon the goat that was standing on his right side, whilst the tablet in his left hand he put on the goat on his left side. If the tablet with the inscription "For Jehovah" was in his right hand the chief priest who stood at the right of the pontiff exclaimed "Hold up thy right hand on high!" and if it happened to be in the left hand, the chief of the principal household, who stood on his left, called out to him "Hold up thy left hand." Hereupon the high priest laid the two lots on the two goats, the one in the

right hand on the goat at his right, and the one in the left hand on the animal at his left, exclaiming at the same time, "To the Lord a sin offering!"

The identity of "Azazel" is important. The term itself means "removal." As in all verses of this study we want to be as thorough and helpful as possible, hence we refer you to two positions on this subject and what we consider a convincing argument by Andrew Bonar:

The objections urged to the common rendering "*scape-goat*," however, are, after all, of no great weight. It is evidently the most natural meaning. The word for a *goat*, had just been used, ver. 5, and "to depart, go away," was likely enough, even on account of its similar sound, to be the term employed to express the fact of the goat's being dismissed. Then, as to the two plausible objections alleged by some against this view, when examined, they have no force. For the first is, that if the clause, "the one lot for the Lord," intimate that the goat is *appropriated to a person*, so should the next clause, "the other lot for Azazel," also signify *appropriation to a person*. But the answer to this is, that the proper sense is not *appropriation to*, or *designation for persons*. The proper sense is *designation for use*, viz., the one for the purpose of being killed at the Lord's altar; the other for the purpose of being sent away to the wilderness. The second objection is more serious. It is said that the words in ver. 10 never can mean, "make atonement *with him*," but must mean "*for him*," as the object. And it is on this ground mainly that Bush defends his strange idea of this goat being a type of apostate Israel. But, in reply we assert that the words may have the meaning which our version gives them; and that would probably have been used if "*for him*" had been meant, seeing this is the phrase used all throughout this chapter to express that idea. In Exodus 30:10, the phrase occurs twice in the sense of "*atone over*, or *upon*"—"Aaron shall make atonement *upon* the horns of it once in a year"; and "once in the year shall he make atonement *upon it*." So here, the priest is to make atonement *over* the scape-goat, by putting Israel's guilt upon it ere he sends it away. And if one say, that surely it is strange that this

the mercy-seat shall he sprinkle of the blood with his finger seven times.

THOUGHT QUESTIONS 16:11-14

345. Is presenting the bull and sacrificing the bull two distinct actions? Discuss.
346. Why not have someone else kill the bull *i.e.* other than Aaron?
347. How many visits does the high priest make into the Holy of Holies? What does he take on his first visit?
348. Why cover the mercy seat with the smoke of the incense?
349. Try to visualize the action with the blood. Just where was it placed?

PARAPHRASE 16:11-14

After Aaron has sacrificed the young bull as a sin offering for himself and his family, he shall take a censer full of live coals from the altar of the Lord, and fill his hands with sweet incense beaten into fine powder, and bring it inside the veil. There before the Lord he shall put the incense upon the coals, so that a cloud of incense will cover the mercy place above the Ark (containing the stone tablets of the Ten Commandments); thus he will not die. And he shall bring some of the blood of the young bull and sprinkle it with his finger upon the east side of the mercy place, and then seven times in front of it.

COMMENT 16:11-14

vs. 11-14 "Having formally dedicated the bullock for his own sin offering (see v. 6), and after the two goats which constitute the people's sin offering had been presented and their lots decided (vs. 7-10), Aaron comes back to his own sin offering a

mode of expression should occur so rarely, the answer is, the *act described by it occurred rarely*, and no other words could better express the act intended.

FACT QUESTIONS 16:1-10

355. How does the content of chapters eleven through fifteen prepare Aaron and his sons to properly enter into the presence of the Lord?
356. What was the real purpose of the day of atonement—in what way was it “a fitting climax”?
357. Of what form and from what source was the cloud in the Holy of Holies?
358. What did Aaron use for a sin offering and a burnt offering?
359. Describe Aaron’s attire and the reason for it.
360. In what action did Aaron admit his sin and need?
361. Describe the action of lots for the goats.
362. Who or what was “Azazel”?

THE SIN OFFERING FOR THE PRIESTS 16:11-14

TEXT 16:11-14

- 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 kill the bullock of the sin-offering which is for himself.
- 12 And he shall take a censer full of coals of fire from off the altar before Jehovah, and his hands full of sweet incense beaten small, and bring it within 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 that is upon the testimony, that he die not:
- 14 and he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy-seat on the east; and before

second time. He again laid both his hands on the victim and repeated the confession for himself, for his house, and for the whole priesthood as in verse 6." (*Ibid.*)

The animal must be killed by the high priest himself, since it is for his own sins. Aaron received the blood in a sprinkling bowl and according to tradition he handed it to an attendant who was to stir it while Aaron was in the Holy of Holies to prevent the blood from coagulating.

Before the blood of the bull can be sprinkled Aaron provides himself with two handfulls of the finest incense. This is probably carried in a bowl or cup in his left hand. The censer was carried in his right hand—this was full of brightly-glowing coals which he had taken from the west side of the altar of burnt offering, *i.e.* the side nearest the Holy of Holies. With these two bowls in his hands he approaches the veil and walks through it into the Holy of Holies. He moves to a spot in front of the ark and deposits the censer on the right side of the ark between the stoves. He now throws the incense upon the coals in the censer and waits until the room is filled with the smoke of the incense. He then backs out of the Holy of Holies while he bows before the presence of God. Upon arriving in the holy place he prays a prayer before going out to the outer court where his attendant still waits with the bowl of blood. With blood not his own but taken to atone for his own sins Aaron returns through the veil to the place where he was upon his first entrance. The blood was sprinkled by the finger of the high priest once "upon the mercy seat eastward" or "on the front"—in front (not *on* the front) he shall sprinkle the blood seven times (*Cf.* Heb. 2:17).

FACT QUESTIONS 16:11-14

363. Aaron's sin-offering bull was dedicated (v. 6) but here it is slain. What happens to its blood?
364. Describe in your own words Aaron's first entrance into the Holy of Holies.
365. What is the procedure for returning from the Holy of Holies? Why does he come out?

THE SIN OFFERING FOR THE PEOPLE 16:15-19

TEXT 16:15-19

- 15 Then shall he kill the goat of the sin-offering, that is for the people, and bring his blood within the veil, and do with his 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 holy place, because of the uncleannesses of the children of Israel, and because of their transgressions, even all their sins: and so shall he do for the tent of meeting, that dwelleth with them in the midst of their uncleannesses.
- 17 And there shall be no man in the tent of meeting when he goeth in to make atonement in the holy place, until he come out, and have made atonement for himself, and for his household, and for all the assembly of Israel.
- 18 And he shall go out unto the altar that is before Jehovah, and make atonement for it, and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about.
- 19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleannesses of the children of Israel.

THOUGHT QUESTIONS 16:15-19

350. Read Heb. 2:17 and discuss its application here.
351. Read Heb. 9:22-24 and relate to this text.
352. Why not allow anyone even in the holy place while the high priest goes into the Holy of Holies?
353. Is "the altar" in verse 18 the altar of incense or of "burnt offering"?

PARAPHRASE 16:15-19

Then he must go out and sacrifice the people's sin offering goat, and bring its blood within the veil, and sprinkle it upon the place of mercy and in front of it, just as he did with the blood of the young bull. Thus he shall make atonement for the holy place because it is defiled by the sins of the people of Israel, and for the Tabernacle, located right among them and surrounded by their defilement. Not another soul shall be inside the Tabernacle when Aaron enters to make atonement in the Holy Place—not until after he comes out again and has made atonement for himself and his household and for all the people of Israel. Then he shall go out to the altar before the Lord and make atonement for it. He must smear the blood of the young bull and the goat on the horns of the altar, and sprinkle blood upon the altar seven times with his finger, thus cleansing it from the sinfulness of Israel, and making it holy.

COMMENT 16:15-19

vs. 15-19 He returns to the outer court and kills the goat as a sin offering for all the people of Israel. The blood of the goat is taken in a bowl and is used in exactly the same manner and for the same purpose as the blood of the bull (Cf. Heb. 9:22-24)

Not only were all the sins of Israel which had not been forgiven or cleansed during the year thus atoned for, but the very tabernacle itself was annually sanctified anew by the sin offerings of this day. Commentators tell us that the blood of the bull and the goat was mixed and sprinkled the seven times before and on the ark to effect this cleansing.

We urge the reader not to overlook the **SPECIAL STUDY** on The Day of Atonement by J.A. Seiss which immediately follows this chapter. This study can be the basis for a marvelous sermon or lesson on this subject. A beautiful analogy is made between our great high priest and Aaron: when Aaron was occupied with the task of atonement once a year on the great day

of atonement, no one could share the task with him. He must do it alone. Not a priest or Levite was to be found in the holy place of the tabernacle.

The altar of incense was to be cleansed by the sprinkling of the blood of both the ram and the goat on all four horns. It is thought by some commentators that the blood was sprinkled upon the middle of the golden altar, the ashes and coals having been previously removed so the gold shone brightly. No mention is made as to the method or action of sprinkling. Some other commentators refer this to the altar of burnt offering.

FACT QUESTIONS 16:15-19

- 366. Why a need for an annual cleansing of the sanctuary?
- 367. Seven times the blood was sprinkled—when and where?
- 368. Why do some prefer the altar of incense instead of the brazen altar for the cleansing?

THE SCAPEGOAT 16:20-22

TEXT 16:20-22

- 20 And when he hath made an end of atoning for the holy place, and the tent of meeting, and the altar, he shall present the live goat:
- 21 and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions, even all their sins; and he shall put them upon the head of the goat, and shall send him away by the hand of a man that is in readiness into the wilderness:
- 22 and the goat shall bear upon him all their iniquities unto a solitary land: and he shall let go the goat in the wilderness.

THOUGHT QUESTIONS 16:20-22

354. The sin is forgiven. What need is there for the scapegoat?
355. This goat becomes "a sin bearer." How?
356. Who takes the goat into the wilderness? Why?
357. Read John 1:29; Isa. 53:11,12; Ps. 103:12 and show the application here.

PARAPHRASE 16:20-22

When he has completed the rite of atonement for the Holy Place, the entire Tabernacle, and the altar, he shall bring the live goat and, laying both hands upon its head, confess over it all the sins of the people of Israel. He shall lay all their sins upon the head of the goat and send it into the desert, led by a man appointed for the task. So the goat shall carry all the sins of the people into a land where no one lives, and the man shall let it loose in the wilderness.

COMMENT 16:20-22

vs. 20-22 The cleansing is now complete. The priests, the people and the sanctuary along with all its utensils are clean. It is now time to turn attention to the "scapegoat who has been standing patiently in the court." The goat is brought forward and all Israel hears the high priest's voice confessing their sins and iniquities and transgressions. Most solemnly, and no doubt even weeping, did Aaron confess his people's sins over the head of the scapegoat. He felt on his heart the load which was lying on the victim. These confessed sins having been thus laid on its head, the goat stood laden with the curse. Against it alone will the lightning be directed now—on this one point will vengeance fall. Israel is now clear—the stroke must slope over their heads to their substitute. And a "fit man," one appointed for the purpose, leads it away down the courts, in the presence of all

the people, slowly and carefully, till he has gone out of sight and reached the wilds of some rugged spot, some uninhabited waste. The "fit person" returns and attests that he left it there, and Israel feels the joy of pardon. Wrath against these confessed sins now alights in the desert, not upon them. "The Lord hath laid on him the iniquity of us all," is their song. (*Bonar*)

FACT QUESTIONS 16:20-22

- 369. Show how perfectly this goat represents our Lord.
- 370. Who does the man represent who led the goat into the wilderness?
- 371. What present-day hymn seems appropriate as an expression of the meaning of this text to us?

THE OFFERING COMPLETED 16:23-28

TEXT 16:23-28

- 23 And Aaron shall come into the tent of meeting, and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there:
- 24 and he shall bathe his flesh in water in a holy place, and put on his garments, and come 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 afterward he shall 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 holy place, shall be carried forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.
- 28 And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

THOUGHT QUESTIONS 16:23-28

358. Why put off the linen garments? Were they ever used again? Discuss.
359. What kind of bathing? Where? Why? Why offer the burnt offering now?
360. The fat represented what?
361. Why was there a need for cleansing on the part of the man who led the scapegoat?
362. Show how Heb. 13:11-13 relates to verse 27.
363. God wanted man to feel clean or unclean? Which?

PARAPHRASE 16:23-28

Then Aaron shall go into the Tabernacle again and take off the linen garments he wore when he went behind the veil, and leave them there in the Tabernacle. Then he shall bathe in a sacred place, put on his clothes again, and go out and sacrifice his own burnt offering and the burnt offering for the people, making atonement for himself and for them. He shall also burn upon the altar the fat for the sin offering. (The man who took the goat out into the desert shall afterwards wash his clothes and bathe himself and then come back into the camp.) And the young bull and the goat used for the sin offering (their blood was taken into the Holy Place by Aaron, to make atonement) shall be carried outside the camp and burned, including the hides and internal organs. Afterwards, the person doing the burning shall wash his clothes and bathe himself and then return to camp.

COMMENT 16:23-28

vs. 23-28 "After the living goat had been sent away, Aaron was to go into the tabernacle, *i.e.* the holy place of the dwelling, and there take off his white clothes and lay them down, *i.e.* put them away, because they were only to be worn in the

performance of the expiatory ritual of this day, and then bathe his body in the holy place, *i.e.* in the court, in the laver between the altar and the door of the dwelling, probably because the act of laying the sins upon the goat rendered him unclean. He was to put on his clothes, *i.e.* the coloured state-dress of the high priest, and offer in this the burnt-offerings, for an atonement for himself and the nation (*Cf.* 1:4), and to burn the fat portions of the sin-offerings upon the altar. (v. 26) The man who took the goat into the wilderness, and those who burned the two sin-offerings outside the camp (*Cf.* 4:11,21) had also to wash their clothes and bathe their bodies before they returned to the camp, because they had been defiled by the animals laden with sin." (*Keil and Delitzsch*)

We found the words of Andrew Bonar so beautifully descriptive and instructive we reproduce them for your edification:*

It has been a wondrous day from the very first dawn to the last streak of setting sun. At the third hour of the morning (nine o'clock) every street or way of the camp had been trodden by a people going up to peculiar service—each moving along serious and awe-struck. As many as the courts could contain enter—specially aged men and fathers of Israel; the rest stand near in thousands, or sit in groups under green bushes and on little eminences that overlook the enclosing curtains. Some are in the attitude of prayer; some are pondering the book of the law; some, like Hannah, move their lips, though no word is heard; all are ever and again glancing at the altar, and the array of the courts. Even children sit in wonder, and whisper their inquiries to their parents. The morning sacrifice is offered; the priest's bullock and ram standing by, and other victims besides. They wait in expectation of what is to follow when the smoke of the morning lamb has melted into the clouds. They see the lots cast on the two goats, the priest enter the sanctuary with his own offering, and return amid the tremblings of Israel, who all feel that *they* are concerned in *his* acceptance. They see one goat slain and its blood carried in by Aaron. The scape-goat is then led down through their trembling ranks, out of the

*Bonar evidently excerpted them from J. A. Seiss

camp; and soon Aaron reappears to their joy. The murmur of delight now spreads along, like the pleasant ruffling of the water's surface in the breeze of a summer's evening. The silver trumpets sound—the evening lamb is offered; Israel feels the favour of their God, and returns home to rest under His shadow. "O Lord, Thou wast angry with me, but Thine anger is turned away, and Thou comfortest me."

How intensely interesting, to have seen this day kept in Jerusalem! The night before, you would have noticed the city become silent and still, as the sun set. No lingerers in the market; no traders; no voice of business. The watchmen that go about the city sing the penitential Psalms, reminding themselves of their own and the city's secret sins, seen through the darkness by an all-seeing God; and the Levites from the temple sing responsively as they walk round the courts. When next morning the sun has risen over the Mount of Olives, none go forth to the streets; no smoke rises from any dwelling; no hum of busy noise; for no work is done on a holy convocation day. The melody of joy and health ascends from the tabernacles of the righteous. But at the hour of morning sacrifice, the city pours out its thousands, who move solemnly toward the temple, or repair to the heights of Zion's towers, of the grassy slopes of Olivet, that they may witness as well as join in all the day's devotion. They see the service proceed—they see the scape-goat led away—they see the priest come out of the Holy Place; and at this comforting sight every head in the vast, vast multitude is bowed in solemn thankfulness, and every heart moves the lips to a burst of joy. The trumpet for the evening sacrifice sounds; Olivet re-echoes; the people on its bosom see the city and the altar, and weep for very gladness; all know it is the hour for the evening blessing. When the sun set, an angel might have said to his fellow, "Look upon Zion, the city of solemnities! behold Jerusalem, a quiet habitation!"

FACT QUESTIONS 16:23-28

- 372. In what place was Aaron to remove his linen clothes?
- 373. What was he to do with them? Why do this?
- 374. Where did Aaron bathe himself? Why?
- 375. What was his first act after putting his high priestly robes back on?
- 376. The man who led the goat into the desert and the men who burned the bodies of the sin offerings could not get back into camp until they did what?
- 377. Discuss Bonar's pictorial descriptions of the Day of Atonement.

THE SOLEMNITY OF THE DAY 16:29-34

TEXT 16:29-34

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

THOUGHT QUESTIONS 16:29-34

364. We learn here the day and month on which this day fell. To what month does it correspond on our calendar? What is meant by the expression "afflict your souls"?
365. Does this text say the stranger or foreigner is to also observe the day of atonement?
366. Why fast?
367. It would seem so many ceremonies or acts were for the purpose of cleansing from sin. Why so many? (Cf. Heb. 10:1,2; I John 1:7-9)
368. Would the tenth day of the seventh month always be on Saturday? How then could it be "a sabbath"?
369. What is included in the word "forever" or "everlasting"?
370. Give in your own words the meaning of the 32nd verse.
371. Specify just what was included in the "atonement" as in verse 33.
372. Do Jews still observe this day now? Discuss.

PARAPHRASE 16:29-34

This is a permanent law: You must do no work on the twenty-fifth day of September, but must spend the day in self-examination and humility. This applies whether you are born in the land or are a foreigner living among the people of Israel; for this is the day commemorating the atonement, cleansing you in the Lord's eyes from all of your sins. It is a Sabbath of solemn rest for you, and you shall spend the day in quiet humility; this is a permanent law. This ceremony in later generations, shall be performed by the anointed High Priest, consecrated in place of his ancestor Aaron; he shall be the one to put on the holy linen garments. And make atonement for the holy sanctuary, the Tabernacle, the altar, the priests, and the people. This shall be an everlasting law for you, to make atonement for the people of Israel once each year, because of their sins.

COMMENT 16:29-34

vs. 29-34 The law or the "statute of eternity" for the nation of Israel is that every tenth of October all of the meaning of this day is to be repeated again. Some feel Tishri corresponds to our September and not October. This seventh month is the month for important days: on the first day is the Feast of Trumpets (Cf. 23:24); on the 10th, the Day of Atonement; on the 14th begins the Feast of Tabernacles which lasted two weeks.

The "affliction of the soul" or "you shall afflict yourselves" refers to fasting. This is very clear by comparing 23:32 and Isaiah 58:3,5,10 and Psalms 35:13. This is the only public fast given in the Mosaic law although fasting for other reasons is discussed. From sundown on the 9th till sundown on the 10th no work was to be done and no food or drink was to be taken. This was done to cause the nation to enter into the spirit of the occasion and not to look upon the events as mere form. This day was to be considered as a "sabbath" regardless of which day of the week involved. This was a "high sabbath" *i.e.* an exceptional day of rest and worship. (Cf. Ex. 20:10; 12:49; 31:15) The presence of natives or foreigners was not to distract—"our friends must join us in God's service, but no politeness must lead us to leave God for them." "To afflict (bow-humble) the soul, by restraining the earthly appetites, which have their seat in the soul, is the early Mosaic expression for fasting." (Cf. Judges 20:26; I Sam. 7:6; Psalms 35:13) "By bowing his soul the Israelite was to place himself in an inward relation to the sacrifice, whose soul was given for his soul; and by this state of mind, answering to the outward proceedings of the day, he was to appropriate the fruit of it to himself, namely, the reconciliation of his soul, which passed through the animal's death." (*Baumgarten*)

This day would be perpetuated only when the son was consecrated in the place of the aging father. Successorship was made upon not only physical descent but also upon moral qualifications which were judged by the elders (*i.e.* according to tradition).

"The return of every fresh year brought to Israel a fresh

remembrance of their sins, for it was not possible that the blood of bulls and goats should take away sins (a direct reference to the Day of Atonement) (Heb. 10:3,4). The high priesthood could not be continuous by reason of death, but the High Priest of our profession when He had offered *one* sacrifice for sins forever, sat down on the right hand of God, having obtained eternal redemption for all who believe in Him, whether Jew or Gentile; and because He continueth ever hath an unchangeable priesthood, a high priest forever after the order of Melchizedek. Christ was once offered to bear the sins of many; and unto them that look for Him shall he appear the second time without sin unto salvation." (Heb. 10:28) (*Newberry*)

FACT QUESTIONS 16:29-34

- 378. Upon what day of what month was the Day of Atonement to be observed?
- 379. Name two other feasts in the seventh month.
- 380. Why is fasting called "afflicting the soul"? Why was fasting commanded?
- 381. In what sense was this day a "sabbath"?
- 382. Show how Heb. 10:3,4 relates to the Day of Atonement and to us.

SPECIAL STUDY

THE DAY OF ATONEMENT

By J. A. Seiss

Some have thought, that the proper place for this chapter is immediately after the tenth, instead of after the fifteenth. It has been supposed, that the delivery of it was thus delayed, by accident—in consequence of the sin and fall of Nadab and Abihu.

To me, its proper place seems to be exactly where God has put it. It is a sort of synopsis and condensed recapitulation of all that has preceded it. It sums up in one grand and solemn national service all that had previously been given in minute detail. And just so far as it would be incongruous and illogical to recapitulate before going through with the principal discourse, it would have been improper to introduce this chapter at an earlier stage in the delivery of these laws. Thus far, three principal subjects have been considered: *Offerings*, *Priests*, and *Sin*, for which they were intended to be the remedy. We now come to survey them all under one single view.

There is often much gained by frequent repetition. It is by going over his lessons again and again, that the school-boy masters his tasks, and becomes so much wiser than he was before. It is by the oft hearing of a thought, that it becomes rooted in our hearts, and welds itself to our souls as a part of our mental life. The success of the pulpit, and the benefit of our weekly attentions upon the sanctuary, depend much more upon the continuous reiteration of the same great truths of the Gospel, than upon any power of invention in the preacher. It is not so much the presentation of new thoughts and brilliant originalities that converts men and builds them up in holiness, as the clear and constant exhibition of the plain doctrines of grace. When Dr. Chalmers was asked to what he attributed his success in the ministry, he answered, "Under God, to one thing: repetition, repetition, repetition." And so God, in his law, reiterates and repeats in details and in summaries, line upon line, and precept upon precept, to ground his people well in all the great facts of his will and purposes.

The chapter before us prescribes the most solemn and interesting round of ceremonies contained in the Hebrew ritual. It presents God's law for the great Day of Atonement—the most impressive day in the Jewish calender—a day to which all classes looked with peculiar anxiety—a day when they were to lay aside every secular employment and afflict their souls—the day when the high-priest was to go into the Holy of holies, and to make an atonement for all the sins, irreverencies, and pollutions of Israel,

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from himself down to the lowest of the people, for the entire year—a day of solemnities connecting directly with Calvary and the whole redemption work of Christ Jesus. In this light, then, let us consider it, and endeavor to have our minds filled, and our hearts warmed by the glorious truths which it was meant to foreshadow.

By referring to the 29th verse, you will find that this day of atonement was appointed for "*the seventh month.*" Seven, as you remember, is a symbol of completeness. This location of these solemnities in the seventh month, would therefore seem to refer to the fact noted by the apostle, that it was only "when the fulness of the time was come, God sent forth his Son to redeem them that were under the law." There is wisdom and order in all God's arrangements. Had Christ come earlier than he did, though the intrinsic virtue of his mediatorial work would have been the same, yet, the absence of due preparation to appreciate, receive and spread it, would have rendered it much less influential upon mankind. His coming was accordingly delayed until that Augustan age, when his cross would necessarily stand in the centre of history and in sight of all the nations of the earth. He lived when the world was sufficiently at peace to give him a hearing—when the human mind was maturely developed, and competent to investigate his claims—when the ways were sufficiently open for the immediate universal promulgation of his Gospel—and when the experience of four thousand years was before men to prove to them how much they needed such a teacher and priest as he. His appearance, therefore, to take away our sins, was in "the fulness of time"—in the Tishri or September of the world—when everything was mature and ripe. He put the day of atonement in "*the seventh month.*"

You will also notice that this great expiation service occurred but one in a complete revolution of time—"once a year." A year is a full and complete period. There is no time which does not fall within the year. And the occurrence of the day of atonement but once in the entire year plainly pointed to another great fact noted by the apostle, that "*Christ was once offered to bear the sins of many.*" There is no repetition in his sacrificial work.

In the whole year of time there is but one atonement day. The common sacrifices were repeated every morning and evening, to show that men are constantly in need of atoning services; but the great transaction in which that atonement was really effected was performed but once in a complete period. When our High-priest made his great expiation in the seventh month, it referred back to all the past months of the world's age, and forward to all months to come. There is a mighty sublimity in this thought. It throws a grandeur around the cross of Calvary which renders it awful to contemplate, even apart from any other considerations. It was there the ages met. There are no days for man which were not represented in that one atonement day. It is the key-stone of the arch which spans from eternity to eternity. The events of that day have no parallel in history. They constitute the one, great, and only transaction of the sort in all the revolutions of time. To gaze upon the scenes of that occasion is to behold what the world for four thousand years was waiting for—what has absorbed the profound attention of the good in all ages—and what shall be the chief theme of the songs and celebrations of everlasting life. "Christ was once offered"; and in that one offering of himself, all the eras of human existence were condensed and included. It was *the event* of the world's year.

It is also to be observed, that the atoning services of this remarkable day had respect to the whole, the burning of the sacrifices and incense, *everything* had to be done by himself alone. Thus, when Jesus undertook the expiation of the world's guilt, "of the people, there was none with him," no one shared in the labor. Isaiah says, "I looked, and there was none to help." His "own are brought salvation." He "his own self bore our sins in his own body on the tree." When his soul was made an offering for sin, it was he alone that officiated. On that solemn day, all helpers were withdrawn. Lover and friend were put far from him. All alone he wrestled in the garden. All alone he hung upon the cross. Even his heavenly Father seemed to retire from him. All the hopes of the world trembled in that one breaking heart, isolated and unhelped. If he faltered, or his strength failed, salvation was lost for ever. The cup was given him to drink, and

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there was silence in heaven whilst he shuddered over it. The immortality of millions hung upon his drinking of it. And amid "sweat, as it were great drops of blood falling down to the ground," he said, "*O my Father, if this cup may not pass away from me, except I drink it, THY WILL BE DONE*"; and he drained it with all its bitter dregs, *alone*. Ask him now, "Wherefore art thou red in thine apparel; and thy garments like him that treadeth the wine-fat?" and the response is, "*I have trodden the wine-press ALONE; and of the people there was none with me.*"

3. The day of atonement was to the high priest also a very oppressive and exhausting day. His duties, in his complete isolation, were really crushing. The mere responsibility that was upon him that day was a weight that not every man could bear. In addition to that, he had all the duties concerning the holy ordinances and the sanctuary to perform, including the slaying and offering of some fifteen or seventeen animals. So laborious and trying was his work, that, after it was over, the people gathered round him with sympathy and congratulation that he was brought through it in safety. But it was only a picture of that still more crushing load which was laid upon our great High-priest when making atonement for the sins of the world. None among all the sons of the mighty could ever have performed the work which he performed, and lived. All his life through, there was a weight upon him so heavy, and ever pressing so mightily upon his soul, that there is no account that he ever smiled. Groans and tears and deep oppression accompanied him at almost every step. And when we come to view him in his agonizing watchings and prayers in the garden, and under the burdens of insult and wrong which were heaped upon him in the halls of judgment, and struggling with his load along that *dolorous way* until the muscles of his frame yielded, and he fell faint upon the ground, and oppressed upon the cross until his inmost soul uttered itself in cries which startled the heavens and shook the world, we have an exhibition of labor, exhaustion, and distress, at which we may well sit down and gaze, and wonder, and weep, in mere sympathy with a sorrow and bitterness beyond all other sorrow.

LEVITICUS

Tell me, ye who hear him groaning,
Was there ever grief like his?

II. We come now to look at the atonement itself. Here we find that several kinds of offerings were to be made. The object was to make the picture complete by bringing out in different offerings what could not all be expressed by one. They were only different phases of the same unity, pointing to the one offering of Jesus, "Christ, who through the Eternal Spirit offered himself without spot to God." There was a ram for a burnt-offering, and a kid for a sin-offering, not to signify that Christ was offered more than once, or that there was another offering beside his; but to set forth the fact, that Christ's one offering was for all kinds of sin; as it is written, "The blood of Jesus Christ cleanseth from all sin." There is a multiplication of victims, that we may see the amplitude and varied applications of the one great atonement effected by Christ Jesus.

The most vital, essential, and remarkable of these atoning services was that relating to the two goats, as provided for in the seventh, eighth, ninth, tenth, fifteenth, sixteenth, seventeenth, twenty-first and twenty-second verses. One of these goats was to be slain as a sin-offering, and the other was to have the sins of Israel laid upon its head, and then to be taken away alive and left in the wilderness. The one typified the atonement of Christ *in its means and essence*; the other, the same atonement *in its effects*.

It may at first seem a little repulsive to us, to have the blessed Savior typified by a goat. The animal familiar to us by this name, and our tastes respecting it, are by no means favorable to such an association of ideas. But the Syrian goat is a graceful, dignified and clean animal. It was often used as the symbol of leadership and royalty. It was very highly appreciated by the Jews, and was one of the most valuable of their domestic animals. It had none of those bad associations which attach to our goats. The laws of Moses contemplate it with great favor. To an ancient Israelite, it was a pure, elevated, vigorous, useful and noble creature. Contemplating Christ through it, they would have conceived of him as a great leader, strong, virtuous and exalted.

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The goats to be used on the day of atonement were these Syrian goats—kids of the first year, without blemish—pictures of our Propitiation, spotless, perfect, and elected to bleed on God's altar in the freshness, prime and vigor of his manhood. They were to be furnished by the congregation of Israel, procured at the expense of the public treasury, and brought forward by the people. So there was a price paid by the Jewish officials for the apprehension of Jesus. At thirty pieces of silver they procured him. And the people brought him forward to the altar, saying, "*Crucify him, crucify him!*" The sacred lot was to decide which one should die. So, after all, it was God who made the selection. It was the Eternal Father who set apart Christ to bleed for man. The Jews acted out their own malicious counsel when they brought him to the slaughter; but he was, at the same time, "delivered by the determinate counsel and foreknowledge of God." (Acts 2:23)

The lot having designated the victim, it was to be slain. "Without the shedding of blood is no remission." Israel's sins demanded an offering, and the sacrificial blade soon left that spotless lamb quivering in the agonies of death. The law said to Aaron, "Kill the goat of the sin-offering"; "and he did as the Lord commanded." And thus was the blessed Savior brought as a lamb to the slaughter. The guilt of ages was crying out for blood; and the holy law pointed to him, and said, "*Awake, O sword, against the man!*" Heaven looked on in breathless wonder. Bound hand and foot to the stake with rugged irons, the clammy sweat gathered on his brow, the languor of receding life settled in his eyes, the exclamations of an unmeasured inward anguish quivered on his parched and sorrowful lips, a convulsive struggle thrilled through his mangled frame, at which a tremor ran down all nature's nerves, and the Lamb of God hung dead in the face of heavens, which shut their day-beams up and staggered at the awful spectacle! He was taken, and with wicked hands was crucified and slain—*slain as the sacrifice for the sins of the world!*

I know that there are great and perplexing mysteries surrounding this doctrine, at which the faith of some is staggered. Nor

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would I expect to find it otherwise with reference to a subject which is at once the centre of all revelation—the treaty ground on which the sublime attributes of Deity embraced each other and united in the wondrous offer of amnesty and reconciliation to a race of rebels under sentence of eternal death—the very foundation of a plan of grace which lay before the great mind of God for unmeasured ages, as the chosen and appointed outlet of glorious immortality to fallen man. The mere signs and manifestations of nature, which attended the death of Jesus, are beyond the grasp of human comprehension; and how much less, then, is it for man to reason out all

—the sweet wonders of that cross,

Where God the Savior loved and died!

But of this I am assured, that “Christ, our passover, was slain for us”; that “for the transgression of my people was he smitten”; that “his soul was made an offering for sin”; that “we were not redeemed with corruptible things . . . but by the precious blood of Christ, as of a lamb without blemish and without spot”; and hence, that in the crucifixion of Jesus of Nazareth, the great foundation was laid which is the stepping stone to glory and eternal life.

But, the mere slaying of the victim was not all. Its blood had to be carried and sprinkled before the Lord in the Holy of holies.

The mere death of Christ was not the atonement. It was the preparation, material, groundwork, for the atonement; but not the atonement itself. He needed to rise from the dead, and ascend into heaven, and “appear in the presence of God for us,” before all the requirements of the case were met. Hence, Jesus, made an High-priest for ever, has “for us entered within the veil”—“passed into the heavens”—“not into the holy places made with hands, which are figures of the true, but into heaven itself, now to appear in the presence of God for us”;—“not with the blood of goats and calves, but with his own blood, he entered in once into the holy place,” and is “even at the right hand of God making intercession for us.” And by these holy services, which are now going on in heaven, it is, that he “obtains eternal redemption for us.”

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The Father hears him pray,
His dear anointed One;
He cannot turn away,
Cannot refuse his Son;
The Spirit answers to the blood,
And tells us we are born of God.

The offering is accepted. The cry of wrath is hushed. The account of sin is cancelled. Believing Israel is cleansed and free!

Now, the more effectually to portray and signify this forgiveness, was the second goat introduced into these services. The law said, Then "Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away into the wilderness; and the goat shall bear upon him all their iniquities unto a land not inhabited; and he shall let go the goat in the wilderness." Interpreters have been at a great loss in disposing of this scape-goat, and have great fertility of imagination in explaining what it signifies. Some think it was a prophecy of the subsequent fate of the Jews; some, that it was a type of Christ's temptation in the wilderness; and some, that it represents something devoted to the devil. If any of my hearers can receive opinions so wild and incongruous, they are at liberty to adopt them. The true interpretation seems to me so plain, that I am surprised to find that any one should have missed it. That the scape-goat was meant to represent Christ, in some aspect of his atoning services, I have not a shadow of doubt. Everything on the great day of expiation referred to Christ. It was a condensed pictorial summary of redemption through the Son of God. And I cannot see how this goat can be made to insinuate any other subject. Only give this goat its proper place in the service, and every difficulty vanishes.

You will notice, that the scape-goat is not introduced until after the first goat had been slaughtered, and its blood accepted as an atonement in the Holy of holies. It does not therefore refer to anything in the Savior's history by which atonement was made, but to something subsequent—something going out from

the atonement—to some *effects or results*. It does not represent Christ in his temptation, dying, rising, ascending, or intercession, but *in the blessed consequences flowing out from these to such as believe*. Christ is the scape-goat, in so far as he bears away our sins where they are seen and heard of no more. Nor can I conceive of a more beautiful or impressive figure. There stood the gentle creature, meekly receiving upon its head “all the iniquities of the children of Israel.” In that I see a picture of the patient Savior as “the Lord laid on him the iniquity of us all.” The victim is led forth, and passes out of sight. In that I behold the bearing away of the load of sin from all them that believe. The animal is set loose in the wilderness and is seen no more. It is the significant symbol of the penitent sinner’s forgiveness. His guilt is borne quite away out of view. It is remembered against him no more. It is clean gone for ever. Christ his scape-goat has borne it to the unknown land from which it shall return no more. With this the atonement of the great day was complete.

III. A word now with regard to the people to be benefited by the services of this remarkable day.

That the services and offerings of this day were meant for the entire Jewish nation, is very clear and distinct. But, not all were therefore reconciled and forgiven. The efficacy of these services, in any given case, depended upon the individual himself. There was a way prescribed for the people to keep the day; and to fail in that, was, of course, to fail in the benefits of the day of atonement. It was a day on which God’s requirement was, “*Ye shall afflict your souls, and do no work at all. It shall be a Sabbath of rest unto you, and ye shall afflict your souls.*” There was a practical and spiritual experience to go along with the priestly services. The blood, and sacrifice, and incense, and solemn entrance into the Holy of holies could do no one any good, and the scape-goat bore no one’s sins away to forgetfulness, who did not come to these services with humbled and penitent hearts, and afflicted souls. The atonement day was to be a day of contrition—of weeping—of soul-sorrow for sin—of confession, reformation, and return to God—a day of heart-

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melting and charity. Without these accompaniments, its oblations were vain, its incense useless, its solemnities but idle ceremonies. And, as it was with the type, so is it with the anti-type. Christ's atonement is not for them who know not how to appreciate it, whose hearts are not softened to contrition by his dying love, who feel no compunction for their sins which murdered him, and no fond affection for those whom he has redeemed. In vain do we dream of heaven, if we have not repented of our wickednesses, or think of condemnation gone, if we have not broken with all our evil ways. Useless is it to talk of penances and fasts, of good deeds and charities, if the spirit aches not at the remembrance of Calvary. Naught to our souls is all the pardon-speaking blood of Jesus, if there be no breaking and contrition in our own hearts to accompany the offering of it. Nay, without repentance on our part, his glorious mediation fails to become ours, and is the same, yea worse, to us than if it had not been. "Wash you; make you clean; put away the evil of your doings; cease to do evil; learn to do well; judge the fatherless; plead for the widow; cover the naked; and out of cheerful gratitude to Him who bled for thee, go do his holy bidding";—such are the commands that are upon us to render as acceptable worshippers. *"It is such a fast that I have chosen, a day for a man to afflict his soul,"* saith the Lord.

Would you then have Christ's atoning day to be a blessing to thy soul, come to it with a moved and melting heart. Come to it with thy spirit bowed for thy many, many sins. Come to it as the humbled prodigal come back to the kind Father he had wronged. Come to it as the poor heart-broken publican came, smiting thy guilty breast and crying, "God be merciful to me a sinner!" Think of Gethsemane, and weep. Think of Calvary, and weep. Think of the Savior's great agonies, and weep. Weep in sympathetic sorrow for his mighty griefs. Weep at the sad wrongs which there came upon celestial innocence for thy good. Weep at the prayers of love and intercession which thy dying Redeemer poured out even for his murders, among whom thou art, in a sense, to be numbered. Weep at being an inhabitant of a world and a member of a race that could thus abuse and kill the very

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Son of God. Weep at the nails and spear that pierced him, and the crown of thorns pressed on his bleeding brow, and at the anguish uttered in his expiring cries so meekly borne for thee. Press to his cross and plead to be forgiven. Fall on thy face at his grace, and abhor thyself for the vileness that could be expiated only at such a price. Yea, enter that rocky cavern damp and dark, and lay thy hand upon his cold and bloody forehead, and mourn there at that guilt of thine which murdered him. Afflict thy soul, and weep; weep bitterly; but weep in hope that there is pardon yet through that precious Savior's death; so shall thy light break forth as the morning, and thy peace flow as a river.

It was a beautiful arrangement in this connection, that when the year of jubilee came, it always began with the evening of this day of atonement. The law says: "Then shalt thou cause the trumpet of the jubilee to sound: in the day of atonement shall ye make the trumpet sound throughout all your land." The day was interesting and beautiful from its earliest commencement. If you would have been in Jerusalem as the atonement day drew on, the night before, you would have seen the city become silent and still, as the sun set. No lingerers in the market; no traders; no voice of business. The watchmen that go about the city, you would have heard humming the penitential psalms, reminding themselves of their own and their city's secret sins, seen through the darkness by an all-seeing God; and the Levites from the temple singing responsively as they walked around the courts. As the sun rose again on the Mount of Olives and brought the hour of morning sacrifice, you would have seen the city pour out its thousands, moving solemnly to the temple—to the heights of Zion's towers or the grassy slopes of Olivet—to witness with contrite hearts the solemn services which were to take away their sins. The priestly duties having been performed—the atonement made—the scape-goat led away and gone—and the hearts of the people bowed in humble thankfulness for the favors God had shown them—it remained only for Aaron to put off his linen garments, put on his attirements of gold, purple, and jewels, and make his appearance once more; and instantly, the

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silver trumpet sounded, and the shouts of Israel echoed over Olivet, and thrilled through all the land: "*The year of jubilee is come!*" In the morning there was bitterness and tears. In the evening there was triumphant peace. The day of the sinner's soul-sorrow begins the year of his rest.

Such, then, is the great day of atonement, in its type and in its antitype—a wondrous day—a day on which all man's days of peace depend—the birth-day of spiritual joy, hope, and immortality—the day from which salvation springs—the day in which the Christian's heaven has its roots—the day that ushers in the everlasting year of jubilee. And that day to us *is now*. This hour that you have listened to me is one of its hours. Even now the Savior stands before God in the Holy of holies with incense of supplications for us. What then? Shall we shout, or shall we weep? Shall we rejoice or shall we tremble? Some of you, perhaps, have entered upon this solemn day with hearts sportive and gay. While the Lamb of God was being exhibited dying and dead before you, you, perhaps, were laughing. While Jehovah has been saying, "*Afflict your souls,*" some have been reviling or carousing. While the Son of God lay lifeless and murdered for the sinner's sins, those meant to be brought to penitence have been dancing and making merry. While hell's fires were licking up his blood as the only atonement for human guilt, heaven has seen the scowl and heard the words of mockery on the lips of those for whom he died. Meanwhile the day is passing. The shadows of the evening are at hand. And what, oh sinner, if it should close, and leave thee with thy guilt unpardoned, and thy soul uncleansed!

II. CONTINUANCE IN COMMUNION WITH GOD 17:1-26:46

A. HOLINESS ON THE PART OF THE PEOPLE 17:1—20:27

1. HOLINESS IN REGARD TO FOOD 17:1-16

a. EVERY MEAL A SACRIFICE 17:1-9

TEXT 17:1-9

- 1 And Jehovah spake unto Moses, saying,
- 2 Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them: This is the thing which Jehovah hath commanded, saying,
- 3 What man soever there be of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth it without the camp,
- 4 and hath not brought it unto the door of the tent of meeting, to offer it as an oblation unto Jehovah before the tabernacle of Jehovah: blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people:
- 5 to the end that the children of Israel may bring their sacrifices, which they sacrifice in the open field, even that they may bring them unto Jehovah, unto the door of the tent of meeting, unto the priest, and sacrifice them for sacrifices of peace-offerings unto Jehovah.
- 6 And the priest shall sprinkle the blood upon the altar of Jehovah at the door of the tent of meeting, and burn the fat for a sweet savor unto Jehovah.
- 7 And they shall no more sacrifice their sacrifices unto the he-goats, after which they play the harlot. This shall be a statute for ever unto them throughout their generations.
- 8 And thou shalt say unto them, Whatsoever man there be of the house of Israel, or of the strangers that sojourn among them, that offereth a burnt-offering or sacrifice,
- 9 and bringeth it not unto the door of the tent of meeting, to

sacrifice it unto Jehovah; that man shall be cut off from his people.

THOUGHT QUESTIONS 17:1-9

373. Moses is instructed to include many more in his instructions from God than usual. Why?
374. What a very severe penalty for only killing an animal in the wrong place! Is this all that is involved?
375. God solved the problem of idolatry and harlotry in one action. Explain that action.
376. Why specify "a peace offering"? Why not "a burnt offering" or "a sin offering"? Surely "a trespass offering" would have been appropriate.
377. Are we to understand from verse 7 that every meal of beef, lamb or goat was first slain at the temple throughout the history of Israel? Discuss.
378. Was it reasonable to ask strangers and sojourners to also observe this law?
379. This chapter begins the second section of the book. It is not the same as the first. What is the difference?

PARAPHRASE 17:1-9

The Lord gave to Moses these additional instructions for Aaron and the priests and for all the people of Israel: Any Israelite who sacrifices an ox, lamb, or goat anywhere except at the Tabernacle is guilty of murder and shall be excommunicated from his nation. The purpose of this law is to stop the people of Israel from sacrificing in the open fields, and to cause them to bring their sacrifices to the priest at the entrance of the Tabernacle, and to burn the fat as a savor the Lord will appreciate and enjoy. For in this way the priest will be able to sprinkle the blood upon the altar of the Lord at the entrance of the Tabernacle, and to burn the fat as a savor the Lord will

appreciate and enjoy—instead of the people's sacrificing to evil spirits out in the fields. This shall be a permanent law for you, from generation to generation. I repeat: Anyone, whether an Israelite or a foreigner living among you who offers a burnt offering or a sacrifice anywhere other than at the entrance of the Tabernacle, where it will be sacrificed to the Lord, shall be excommunicated.

COMMENT 17:1-9

vs. 1-5 We begin in these verses the second major section of the Book of Leviticus. All the previous chapters discussed the public or national sacrifices made by the priests on behalf of the people—or attendant matters. In chapters 17 to 26 we will consider the daily life of these children of Jacob. Perhaps it is because of the personal content of what follows that as God spoke to Moses He included not only Aaron but "all the children of Israel." The problem of these verses does not appear until verse 5. Sad and strange as it may seem the worship of idols and immorality was so widespread that God had to claim possession of the meat used for daily food. The reason being that if He didn't claim it, it would be offered to the demon gods in the open fields. The three potential sacrificial animals, *i.e.*: ox, lamb or goat, must not be killed in the open field or even in the outer court of the tabernacle, but only at the door of the tent of meeting on the north side of the altar of burnt offering. Even if such animals were going to be used for the common meal they must first be offered as a sacrifice to God. Under penalty of death this commandment must be kept. When God can control our diet under penalty of death He is going to have a large claim on our lives.

vs. 6-9 The use of the little phrase "no more offer their sacrifices to goat-like gods or demons" in verse 7 indicates the already serious nature of their sin. How difficult it is for us to understand the faithlessness of these people. These animal deities were obvious carry-overs from Egypt. Had they not yet

learned the emptiness and meaninglessness of these gods? When sex orgies are associated with the worship of such deities such strong desires would not be easy to ignore. Even if many did not associate the miraculous with their worship they would be drawn to the shrine to meet the prostitute or to become one. We do wonder about the "demons" or supposed demons involved. What or who were they? Ginsburg supplies quite a study on this subject. He says:

The word (*seirim*) here translated "devils," literally denotes *hairy* or *shaggy goats*, and then *goat-like deities*, or *demons*. The Egyptians, and other nations of antiquity, worshipped goats as gods. Not only was there a celebrated temple in Thmuis, the capitol of the Mendesian Nomos in Lower Egypt, dedicated to the goat-image Pan, whom they called Mendes, and worshipped as the oracle, and as the fertilizing principle in nature, but they erected statues of him everywhere. Hence the Pan, Silenus, satyrs, fauns, and the woodland gods among the Greeks and Romans; and hence, too, the goat-like form of the devil, with a tail, horns, and cloven feet, which obtain in medieval Christianity, and which may still be seen in some European cities. The terror which the devil, appearing in this Pan-like form, created among those who were thought to have seen him, has given rise to our expression *panic*. This is the form of idolatrous worship which the Jews brought with them from Egypt, and to which reference is continually made. (See Josh. 24:14; Ezek. 20:7, 23:3, etc.; and especially II Chron. 11:15.) The expression "and they shall *no more* offer" shows that the Israelites were hitherto in the habit of first dedicating their ordinary food to these deities; whilst the words "gone a whoring" indicate the orgies connected with this form of idol worship. It has been urged that the demand to offer up, in so confined a space as the entrance of the sanctuary, the domestic animals intended for the daily consumption of more than 600,000 people, imposed a task upon the people which it was impossible for them to carry out. Hence it has been urged that the injunction here (verses 2-7) must refer to sacrifices. But this difficulty arises from importing our modern notions into the ancient mode of living. The ancient

Israelites, like the modern Orientals, especially the nomadic tribes, ate very little flesh meat apart from the seasons of sacrifice, which were the occasions of feasting. Besides, those who urge this difficulty ignore the fact that the injunction before us is restricted to the three kinds of animals; that none of the wild clean quadrupeds, as stags, roes, etc., nor any of the feathered tribes, as pigeons, turtle-doves, etc., which formed an essential part of the daily diet, is here included; and that even the three kinds of sacrificial quadrupeds only come within this restriction when they are qualified by age, which was within two years, and by physical condition, which demanded that it should have no external defect."

FACT QUESTIONS 17:1-9

383. What is the one distinctive difference in the two major divisions of Leviticus?
384. Why was it necessary to make every meal an act of worship?
385. Why hadn't Israel yet learned that an idol is nothing?
386. There was a strong attraction to idol worship. What was it?
387. Pan was worshipped as a god. Discuss how and why.
388. How answer the objection that 600,000 people could not bring their sacrifices to the door of the tent of meeting?

PROHIBITION OF BLOOD IN THE PEOPLE'S DIET

17:10-14

TEXT 17:10-14

- 10 And whatsoever man there be of the house of Israel, or of the strangers that sojourn among them, that eateth any manner of blood, I will set my face against that soul that eateth blood, and will cut him off from among his people.
- 11 For the life of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls: for it is the blood that maketh atonement by reason of the life.

- 12 Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.
- 13 And whatsoever man there be of the children of Israel, or of the strangers that sojourn among them, who taketh in hunting any beast or bird that may be eaten; he shall pour out the blood thereof, and cover it with dust.
- 14 For as to the life of all flesh, the blood thereof is *all one* with the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh; for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off.

THOUGHT QUESTIONS 17:10-14

380. Compare Ezekiel 33:25 and show how it relates to this section.
381. Just what is involved in the atonement for our souls found in the blood? Cf. Rom. 3:24-26.
382. Does this regulation still stand for today? *i.e.* eating blood?
383. What else would a hunter do but pour out the blood of a deer or antelope? Why cover it with dust?
384. God really must have meant this regulation, *i.e.* judging from the times it is repeated. Is this a fair conclusion?

PARAPHRASE 17:10-14

And I will turn My face against anyone, whether an Israelite or a foreigner living among you, who eats blood in any form. I will excommunicate him from his people. For the life of the flesh is in the blood, and I have given you the blood to sprinkle upon the altar as an atonement for your souls; it is the blood that makes atonement, because it is the life. That is the reasoning behind My decree to the people of Israel, that neither they, nor any foreigner living among them, may eat blood. Anyone, whether an Israelite or a foreigner living among you, who goes

hunting and kills an animal or bird of a kind permitted for food, must pour out the blood and cover it with dust, for the blood is the life. That is why I told the people of Israel never to eat it, for the life of every bird and animal is its blood. Therefore, anyone who eats blood must be excommunicated.

COMMENT 17:10-14

vs. 10-14 This is the third time we have read of the prohibition of the eating of blood. In the other two references it is associated with the fat which belongs to God (*Cf.* 3:17; 7:26). Since Israel was held responsible for those under their roofs (at least temporarily) even strangers, visitors or sojourners are involved in this regulation. It is a serious matter to have the face of God set against us. What is the cause? Why such a stringent punishment? It is because what is represented and contained in the blood—both of man and of animals. The “life” or “soul” is in the blood—both of man and of beast. God is making a substitute—the life or soul of the animal for the life or soul of the man. To disregard or treat lightly this important entity is to call common what God has called sacred. Perhaps a study of the triune nature of man will help in our understanding of the biblical fact that the blood is the carrier of the self-conscious portion of man’s nature:

(1) **BODY:**

Made of dust, corruptible and subject to decay. Man’s body is “mortal” or “deathable.” It is to return to the dust. It is the outer man. The tabernacle in which we live for this brief sojourn called life. This is the outward house of the spirit and the soul.

(2) **SOUL:**

Man’s self-consciousness. It is formed in or by the unity of the spirit and the body. This is man’s individuality, *i.e.*, what makes him different from every other person. Our parents provide our body. God provides the spirit. When the two (body and spirit) unite, the result is *you*. “A

living life" unique and wonderously made. You are one of a kind.

(3) SPIRIT:

Our parents produced our bodies but "God is the Father of the spirits of all flesh." As our bodies partake of the physical likeness and image of our parents, so our spirits partake of the likeness or image of God. "We are His offspring" (Acts 17:28). All the capacities of man are capacities of His spirit since God is alive in the same sense we are, and has given us of Himself.

The crucial decision is "whom will ye serve," your spirit or your soul? *i.e.* will you decide to worship God or mammon? You are God related thru your spirit and this-world related thru your soul. Will you be soulish or spiritual?

"The strangers are also prohibited eating blood because they have submitted to the law of the land, and because their eating it would not only infringe the law which they have voluntarily adopted, but would lessen the horror with which such indulgence was regarded by the Jews." (*Cf.* Acts 15:20, 29; 21:25)

FACT QUESTIONS 17:10-14

389. Blood is usually associated with what other portion of the animal? Why?
390. Was it reasonable to ask strangers to submit to the laws of Israel? Discuss.
391. Define the triune nature of man and show how "the soul" or "the blood" is involved.

PROHIBITION OF EATING ANIMALS
NOT KILLED BY MAN 17:15-16

TEXT 17:15-16

- 15 And every soul that eateth that which dieth of itself, or that which is torn of beasts, whether he be home-born or a sojourner, he shall wash his clothes, and bathe himself in water, and be unclean until the even: then shall he be clean.
- 16 But if he wash them not, nor bathe his flesh, then he shall bear his iniquity.

THOUGHT QUESTIONS 17:15-16

385. It is just as important to wash and bathe as it is to not eat. Why?
386. What is meant by "bearing his own iniquity"?

PARAPHRASE 17:15-16

And anyone—native born or foreigner—who eats the dead body of an animal that dies of itself, or is torn by wild animals, must wash his clothes and bathe himself and be defiled until evening; after that he shall be declared cleansed. But if he does not wash his clothes and bathe, he shall suffer the consequence.

COMMENT 17:15-16

vs. 15, 16 Every possible circumstance in which man would be tempted to eat blood is covered. Supposing we find an animal in the forest who has just been killed by another animal? or has strangled itself? Since the blood has coagulated in its veins and arteries it is unclean and must not be eaten. Such a carcass could be and should be given to the dogs (*Cf. Exodus 22:31*).

God is very serious about this regulation as can be observed in the following examples: I Sam. 14:32-35; Ezekiel 4:14.

We would imagine that the "stranger" here mentioned could have been in reference to "the mixed multitude" that came out of Egypt and joined the Jewish community.

The comment of Ginsburg is instructive inasmuch as much of his comments are based upon an extensive use of the documents used in the Temple service at the time of our Lord. He says: "If he (*i.e.* the stranger) ate any of it unwittingly, he had not only to wash his garments, but immerse his whole body in water, and be excluded from the sanctuary till sundown . . . If he neglects those acts of purification, and enters the sanctuary in a defiled state, or partakes of the sacrificial meal, he is to incur the penalty of excision for the former act, and to be beaten with stripes for the latter, according to the interpretation of this law given in the time of Christ."

FACT QUESTIONS 17:15-16

392. Eating of blood was a very serious offense. Cite examples to prove this point.
393. Who was "the stranger" in the camp of Israel?
394. Was immersion practiced in the time of Leviticus? Discuss.

HOLINESS IN THE MARRIAGE RELATIONSHIP 18:1-30

IMPRESSIVE INTRODUCTION TO THE SUBJECT 18:1-5

TEXT 18:1-5

- 1 And Jehovah spake unto 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 statutes.

4 Mine ordinances shall ye do, and my statutes shall ye keep, to walk therein: I am Jehovah your God.

5 Ye shall therefore keep my statutes, and mine ordinances; which if a man do, he shall live in them: I am Jehovah.

THOUGHT QUESTIONS 18:1-5

387. Why remind the children of Israel of the existence of God? Or is this the meaning of verse 2? Discuss.
388. The total life style of Egypt and Canaan were to be rejected. Is this the thought of verse 3?
389. If these people learned carefully all the laws and statutes we have discussed thus far in Leviticus (to say nothing of previous books) their whole life would be under the direction of God. Is this what is meant in verse 4? What reason is given for such obedience?
390. Explain the phrase "... if a man do, he shall live in (or by) them" Cf. Rom. 10:5; Gal. 3:12.

PARAPHRASE 18:1-5

The Lord then told Moses to tell the people of Israel, I am Jehovah your God, so don't act like heathen—like the people of Egypt where you lived so long, or the people of Canaan where I am going to take you. You must obey only My laws, and you must carry them out in detail, for I am the Lord your God. If you obey them you shall live. I am the Lord.

COMMENT 18:1-5

vs. 1-5 Moses doesn't need Aaron or his sons to help him in the instructions of this chapter. The lawgiver is to speak directly

to the children of Israel or their representatives for what he has to say relates to their moral conduct and personal happiness. It is of real interest to note that the emphatic phrase "*I am the Lord your God*" is used three times in this one chapter (vs. 1, 4, 30) and only one other time in the whole book (11:44). This speaks to a very deep need. We can have no communion with God in whose image we are created if we indulge or serve the lusts of the flesh. We cannot and will not know Him personally until we are willing to submit to His way of life. The Egyptians walked in the way of sexual promiscuity—the "freedom-bondage" which has always been the fruit of such a choice. What a galling yoke of bondage this "freedom" has always provided! Strange to say man has but one choice: *which master will you have?* God also offers a "bondage-freedom" relationship but His yoke is easy and His burden is light, *i.e.* as compared with that of the Egyptians or Canaanites. The "spirit-slave" is always happier than the "body-slave" because we are created in the image of a Spirit not an animal. Our essential nature is spirit, not flesh. Walk in my statutes and you will have life, not death—peace, not frustration" is the message of verse 5.

FACT QUESTIONS 18:1-5

395. Why not include Aaron or his sons in the address by God?
396. What is the deep significance of the phrase "I am the Lord your God"?
397. Man has but one choice. Discuss what it is and the consequences of it.

PROHIBITED MARRIAGE RELATIONSHIPS 18:6-18

TEXT 18:6-18

- 6 None of you shall approach to any that are near of kin to him, to uncover *their* nakedness: I am Jehovah.

- 7 The nakedness of thy father, even 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 the daughter of thy mother, whether born at home, or born abroad, even their nakedness thou shalt not uncover.
- 10 The nakedness of thy son's daughter, or thy daughter's daughter, even their nakedness thou shalt not uncover: for theirs is thine own nakedness.
- 11 The nakedness of thy father's wife's daughter, begotten of thy father, she is thy sister, thou shalt not uncover her nakedness.
- 12 Thou shalt not uncover the nakedness of thy father's sister: she is thy father's near kinswoman.
- 13 Thou shalt not uncover the nakedness of thy mother's sister: for she is thy mother's near kinswoman.
- 14 Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she is thine aunt.
- 15 Thou shalt not uncover the nakedness of thy daughter-in-law: she is thy son's wife; thou shalt not uncover her nakedness.
- 16 Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness.
- 17 Thou shalt not uncover the nakedness of a woman and her daughter; thou shalt not take her son's daughter, or her daughter's daughter, to uncover her nakedness; they are near kinswomen: it is wickedness.
- 18 And thou shalt not take a wife to her sister, to be a rival to *her*, to uncover her nakedness, besides the other in her lifetime.

THOUGHT QUESTIONS 18:6-18

391. What is the meaning of the phrase, "to uncover their nakedness"?

392. Why not have sexual relations with near of kin?
393. The nakedness of the mother is also the nakedness of the father. How so?
394. Who is involved in "the nakedness of thy father's wife"?
395. There can be no marriage of sister and brother even if they are only half-sisters or brothers, even if they were born far from you and you never saw them until you were both grown. Is this the thought of verse 9? Discuss the reason behind this.
396. A man may sin against his own body if he has intercourse with whom? Is marriage or simply sex relations being discussed here?
397. Wasn't half-sister relationship covered in verse 9?
398. Why mention her again in verse 11?
399. No one should marry his aunt, on either his father's or his mother's side. Why?
400. What about Cain and Abel who married their sisters? Compare 20:17 as to the penalty for sexual intercourse with a half-sister. What is the penalty?
401. How many relationships are covered in these verses (there are eleven. Can you find them all?)
402. There is no prohibition for "a daughter, a full sister, or a mother-in-law." Cf. Deut. 27:23, Ex. 21:15.
403. What was the penalty for the violation of these laws? Notice a difference between numbers 1, 2, 3, 8, 10 and 6, 7, 9. Cf. 20:11, 12, 14, 17; Deut. 23:1; 22:20, 22, 23)

PARAPHRASE 18:6-18

None of you shall marry a near relative, for I am the Lord. A girl may not marry her father; nor a son his mother, nor any other of his father's wives, nor his sister or half-sister, whether the daughter of his father or his mother, whether born in the same house or elsewhere. You shall not marry your grand-

daughter—the daughter of either your son or your daughter—for she is a close relative. You may not marry a half-sister—your father's wife's daughter; nor your aunt—your father's sister—because she is so closely related to your father; nor your aunt—your mother's sister—because she is a close relative of your mother; nor your aunt—the wife of your father's brother. You may not marry your daughter-in-law—your son's wife; nor your brother's wife, for she is your brother's. You may not marry both a woman and her daughter or granddaughter, for they are near relatives, and to do so is horrible wickedness. You shall not marry two sisters, for they will be rivals. However, if your wife dies, then it is all right to marry her sister.

COMMENT 18:6-18

vs. 16-18 These laws can hardly be considered national when the Egyptians and Canaanites have been condemned for their violation. Evidently God gave them in the beginning and therefore they have Patriarchal and not only Mosaic significance. These verses discuss but one law of the ten commandments, *i. e.* the seventh. It would seem God is to “stop all channels in which lust might flow.” Verse 6 gives the general prohibition and verses 7 through 18 describe the specific applications. There are eleven in number. We shall consider each in order. Before we do we must point out the principles behind such laws. There are at least three obvious reasons we should not marry our near of kin: (1) How could society and the home exist if man was at the same time brother and husband, or a son and a husband; he could never fulfill the duties of such relationships at the same time; (2) By intermarrying with other families than our own the bonds of society are established between neighbors. In an intermarried family feuds and divisions of all kinds would be unavoidable; (3) The strength of the blood line is weakened by family intermarriage and deformity and weaknesses are found in the children and grandchildren.

(1) *With mother.* *v. 7* The meaning of the phrase “uncover

nakedness" is found only by referring to its context. There are a total of 21 references to this act in the Old Testament. (Ex. 20:26; Isa. 42:3; Ezekiel 17:36, 37; 22:10; 23:10, 18, 29; Lev. 20:11, 17, 20, 21 and the nine references in 18:6-19.) In all the references in Ezekiel illicit sex relations are described, but in all other references the God-ordained physical relationship in marriage is involved. We believe the phrase was used both ways. In the verses under consideration we are discussing the wrong use of the sex act. Some commentators refer "the nakedness of the father" to relations of the daughter with the father and "the nakedness of the mother" to relations of the son with the mother. The paraphrase of this text so renders it; however it is probably more accurate to consider this from the son's viewpoint and see the nakedness of the mother to include that of the father, since the two are one.

Paul is repulsed at the thought of such a relationship—"it is not even named among the pagans"—and yet it was practiced in the Corinthian church. Cf. I Cor. 5:1, 2.

The tragic consequences of such action can be seen in Lot and his daughters. The Moabites and the Ammonites were the unhappy children of such a union. Reuben was marked and punished because he had sexual relations with the handmaid of his father. Cf. Gen. 35:22.

(2) *With a step-mother.* v. 8 Are we to conclude she is widowed and this is a marriage and not adultery? We believe so. Marriage and family relationship must not be violated even if there is no blood relationship. (Cf. 20:11; Deut. 27:20) Perhaps the father had died in the example cited in Corinth, but no such information was given and in the absence of it, we would conclude that he was still alive.

(3) *With sister or half-sister.* v. 9 Such description would infer the possibility of a former marriage by either the father or the mother. The father or mother could have children in another town or country. When such children come to visit, the present children must not imagine they are eligible for marriage. They are not. We have a sad example of this relationship in the son and daughter of David. When Amnon was about to commit

adultery with his half-sister, Tamar, she cried out, "I pray you, speak to the king; for he will not withhold me from you." Cf. II Sam. 13:10-19. Evidently this law was not as effective as the example of Jacob reflected in the life of David and his children.

(4) *With a granddaughter, the daughter of either son or daughter.* v. 10 Whereas marriage to a daughter is not plainly stated in any of these relationships we could say it is included in this law, i.e. if a man was not to marry his own granddaughter, how much more should he be shut out from his own daughter? It could be that the word "granddaughter" should be "daughter," i.e. the text could read, "the nakedness of thy daughter and of thy son's daughter." (Ginsburg)

(5) *With the daughter of a step-mother.* v. 11 This refers to a half-sister by a second marriage, and the prohibition refers to the son by the first marriage, whereas verse 9 treats of the son by a second marriage. The notion that the man's own mother is also included, and that the prohibition includes marriage with a full sister, is at variance, with the usage of the expression, "thy father's wife." (Keil)

(6) *With an aunt, the sister of either father or mother.* vs. 12, 13 Cf. 20:19; 21:2; Num. 27:11. Moses might have thought more than twice when he heard this prohibition, since he himself was the offspring of such an alliance. The father of Moses was Amram, who married his own aunt, Jochebed, the sister of Amram's father. Cf. Exodus 6:20. Home can be a happy place. God tells us how. The fact that His grace and mercy covers our mistakes does not argue against His beautiful ideal pattern.

(7) *The wife of an uncle on the father's side.* v. 14 A nephew was to have no marriage involvements with his aunt during the lifetime of his uncle, and he could not marry his aunt even when his uncle was dead. Lev. 20:20 indicates the death penalty for the violation of this law.

We do have examples of the marriage of the niece to her uncle: Nahor married Milcah, the daughter of his brother Haran (Gen. 11:29); Othniel, the son of Kenaz, married his grand-niece, Achsah, the daughter of Caleb, his father's brother. (Joshua 15:17; Judges 1:13)

(8) *The daughter-in-law.* v. 15 "The legislators in the time of Christ defined this prohibition as applicable not only to cases where marriage between them had actually been consummated, but to cases where the maiden had only been espoused, or when the daughter-in-law had been divorced by the son, or had become a widow. For an offense of this kind, both parties were punished by death. (Cf. 20:12) Other nations regarded such alliances with the same abhorrence." (*Ginsburg*)

(9) *The sister-in-law, or brother's wife.* v. 16 Deut. 25:5 gives the exception to this regulation. Matt. 22:23-26 cites an example of the exception. If a brother dies and his wife has had no male children, the living brother is obligated to marry the widow. If the brother dies and leaves a male child, it would be wrong for the brother to marry the widow. It is of passing interest to note object of interest in the minds of the Sadducees. Our Saviour spoke to them as He does to us—in the world to come there will be no sex (nor food, nor money).

(10) *The woman and her daughter, or a woman and her granddaughter.* v. 17 "Marriage with a woman and her daughter, whether both together or in succession, is described in Deut. 27:20 as an accursed lying with the mother-in-law; whereas here it is the relation to the step-daughter which is primarily referred to, as we may see from the parallel prohibition, which is added, against taking the daughter of her son or daughter, i.e. the granddaughter-in-law. Both of these were crimes against blood relationship which were to be punished with death in the case of both parties (chapter 20:14), because they were 'wickedness,' literally 'invention,' design, here applied to the crime of licentiousness and whoredom (Cf. 19:29; Judges 20:6; Job 31:11)." (*Keil*)

(11) *Two sisters at the same time.* v. 18 We have read a good deal of discussion as to the possible permission of polygamy from this verse. We are unconvinced that any such possibility could exist. We are not discussing polygamy as cited in Exodus 21:7-11 or Deuteronomy 21:15-17; 17:17 (please read our BIBLE STUDY TEXTBOOKS on these passages). We are satisfied with the American Standard translation of this verse, "and thou shalt not take

a wife to her sister, to be a rival to her, to uncover her nakedness, beside the other in her lifetime." As if this were not clear enough the Amplified translation says, "You must not marry a woman in addition to her sister to be a rival to her, having sexual relations with the second sister when the first one is alive," or in the New English Bible—"You shall not take a woman who is your wife's sister to make her a rival-wife, and to have intercourse with her during her sister's lifetime." This seems to be a law against the very circumstance in which Jacob found himself with Leah and Rachel.

FACT QUESTIONS 18:6-18

398. Why should we consider the laws given here to be larger than the nation of Israel?
399. Give the three reasons God gave these limitations on the marriage of near kin.
400. What is meant by the phrase "uncover nakedness"?
401. Sex relations with one's mother has tragic consequences. What biblical examples teach this?
402. There is a New Testament example of illicit relations with a stepmother. Where? Discuss.
403. Amnon and Tamar illustrate one of these prohibitions. Discuss.
404. Why no law against marriage to a daughter?
405. Show how the case in verse 9 is different in the violation of verse 11.
406. Moses was involved personally in the violation of verses 12, 13. Discuss.
407. What was the penalty for marriage to one's aunt?
408. What about marriage to an uncle by a niece?
409. The law was very strict on marriage between father-in-law and daughter-in-law. Discuss.
410. There is an exception in the marriage of a brother's wife. Discuss.
411. What does God call "an accursed lying with the mother-in-

law"? Discuss the reason.

412. Just what is involved in the marriage of two sisters? *i.e.* why the prohibition?

PROHIBITION OF SEXUAL CRIMES 18:19-23

TEXT 18:19-23

- 19 And thou shalt not approach unto a woman to uncover her nakedness, as long as she is impure by her uncleanness.
 20 And thou shalt not lie carnally with thy neighbor's wife, to defile thyself with her.
 21 And thou shalt not give any of thy seed to make them pass through *the fire* to Molech; neither shalt thou profane the name of thy God: I am Jehovah.
 22 Thou shalt not lie with mankind, as with womankind: it is abomination.
 23 And thou shalt not lie with any beast to defile thyself therewith; neither shall any woman stand before a beast, to lie down thereto: it is confusion.

THOUGHT QUESTIONS 18:19-23

404. Is verse 19 a discussion of prohibited marriage relationship?
 405. What is meant by "lying carnally"? as in verse 20?
 406. Who was Molech? Just what was involved here?
 407. Does verse 22 condemn homosexuality? Discuss.
 408. Why would anyone stoop so low as to desire sex relations with beasts?

PARAPHRASE 18:19-23

There must be no sexual relationship with a woman who is menstruating; nor with anyone else's wife, to defile yourself with

her. You shall not give any of your children to Molech, burning them upon his altar; never profane the name of your God, for I am Jehovah. Homosexuality is absolutely forbidden, for it is an enormous sin. A man shall have no sexual intercourse with any female animal, thus defiling himself; and a woman must never give herself to a male animal, to mate with it; this is a terrible perversion.

COMMENT 18:19-23

vs. 19-23 It will be helpful to consider this outline of these verses: (1) adultery—19,20; (2) infant sacrifice—21; (3) sodomy—22; (4) bestiality—23. We shall discuss these verses under these headings.

(1) *Adultery. vs. 19,20* Verse 19 speaks against intercourse with “a woman” during her period of menstruation and also in the time immediately after childbirth. In 15:19-24 we discussed this act by a man who did not know of the condition of the woman; for such an act he was unclean seven days. In both cases fornication or adultery is involved. When the act is presumptuous, both he and the woman are to be put to death. Cf. 20:18; Ezekiel 18:16; 22:10.

Verse 20 is a straight-forward description and condemnation of adultery. Both persons involved were to be put to death. Cf. Deut. 22:22; Ezek. 16:38,40; John 8:5—Cf. 20:10 of Lev.) The use of the expression, “lie carnally” well describes the motive—“the lust of the flesh” for such God has the death penalty. So called “modern man” might legalize it between consenting adults—God condemns them both under the penalty of death.

(2) *Infant sacrifice. v. 21* This is related to the worship of the god of Molech. Those involved in the uncleanness described earlier would be easy prey to the god Molech. C. D. Ginsburg has supplied us with a very graphic description of this form of idolatry:

Pass through the fire to Molech.—Literally, *to let it pass to*

Molech, that is, to put the child into the hands of the figure of Molech, when it fell into the fire which was kindled in the hollow statue of this idol. Molech, also called Milcom, which denotes king, is described as the hideous idol, or "the abomination of the Ammonites" (I Kings 11:5,11). The following graphic description has been handed down traditionally of this idol and its worship:—"Our sages of blessed memory say that whilst all other idols had temples in Jerusalem, Molech had his temple outside Jerusalem, in a place by itself. It was a brass and hollow image, bull-headed, with arms stretched out like a human being who opens his hands to receive something from his neighbour. Its temple had seven compartments, into which the offerers went according to their respective gifts. If one offered a fowl, he went into the first compartment; if a sheep, into the second; if a lamb, into the third; if a ram, into the fourth; if a bullock, into the fifth; if an ox, into the sixth; and if he offered his son, he was conducted into the seventh compartment. He first kissed the image, as it is written, 'let the sacrificers of men kiss the calf' (Hosea 13:2), whereupon a fire was kindled in Molech till its arms became red hot; the child was then put into its hands, and drums were beaten to produce tremendous noises so as to prevent the shrieks of the child reaching the father's ears, lest he should be moved with pity towards his offspring." It was to this idol that Solomon erected a temple on the southern side of Mount Olivet (II Kings 23:13). This idolatrous worship was punished with death by stoning. (See chap. 20:2)

(3) *Sodomy*. v. 22 We know of this sin under the name "homosexuality." Is the Bible very clear on God's estimate of this act? Indeed it is! This was the sin of Sodom (Gen. 19:5) for which God burned them up. The death penalty was given for it in Lev. 20:13. Israel was involved in this sin and suffered for it. (Judges 19:22; I Kings 14:24) The apostle Paul described it as being a sin upon which the wrath of God was revealed from heaven. (Rom. 1:27) He condemned it in no uncertain terms. (I Cor. 6:9; Gal. 5:19; I Tim. 1:10) Men have been—and are now delivered from such a bondage. We have nothing but concern and compassion for such persons on a human level—but

there *must* be motivation from God, not man to deliver such persons.

(4) *Bestiality*. v. 23 We are shocked (or should be) at the thought of such an act. At the same time we are not unaware of such practices for every generation since Moses. *Keil* is exceedingly clear on this practice. He says: "Into no beast shalt thou give thine emission of seed, . . . and a woman shall not place herself before a beast to lie down thereto. 'To lie,' is the term used particularly to denote a crime of this description (Cf. 20:13, 15,16; Exodus 22:18). Lying with animals was connected in Egypt with the worship of the goat; at Mendes especially, where the women lay down before he-goats (*Herodotus*, 2, 46; *Strabo*, 17, p. 802) *Aelian* relates an account of the crime being also committed with a dog in Rome; and according to *Sonnini* in modern Egypt men are said to lie even with female crocodiles."

FACT QUESTIONS 18:19-23

413. Does verse 19 forbid sexual relations for all during the menstruation of a woman? Discuss.
414. How does God consider adultery?
415. Why would anyone degrade themselves to the extent of burning their children?
416. Discuss the Bible teaching on homosexuality and how to help such persons.
417. What possible reason could there be for bestiality? Discuss.

SOLEMN WARNING 18:24-30

TEXT 18:24-30

- 24 Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out from before you;
25 and the land is defiled: therefore I do visit the iniquity thereof

upon it, and the land vomiteth out her inhabitants.

- 26 Ye therefore shall keep my statutes and mine ordinances, and shall not do any of these abominations; neither the home-born, nor the stranger that sojourneth among you
- 27 (for all these abominations have the men of the land done, that were before you, and the land is defiled);
- 28 that the land vomit not you out also, when ye defile it, as it vomited out the nation that was before you.
- 29 For whosoever shall do any of these abominations, even the souls that do them shall be cut off from among their people.
- 30 Therefore shall ye keep my charge, that ye practise not any of these abominable customs, which were practised before you, and that ye defile not yourselves therein: I am Jehovah your God.

THOUGHT QUESTIONS 18:24-30

409. The defilement of Israel by the "ways," "customs," or "life style" of Egypt and Canaan was deeper than ceremonial uncleanness. Discuss.
410. The land of Canaan was sick and ready to vomit. What a graphic figure of speech! Discuss the cause and effect.
411. Evidently obedience was *the one* quality God wanted most. Is this a fair appraisal?
412. What is meant by the word "abomination"?
413. Why refer to the land as sick and not of God as such?
414. Excommunication was a real danger. Was it ever practiced? Discuss.
415. Why repeat so often the phrase, "I am the Lord your God"?

PARAPHRASE 18:24-30

Do not defile yourselves in any of these ways, for these are the things the heathen do; and because they do them I am going to cast them out from the land into which you are going. That

entire country is defiled with this kind of activity; that is why I am punishing the people living there, and will throw them out of the land. You must strictly obey all of My laws and ordinances, and you must not do any of these abominable things; these laws apply both to you who are born in the nation of Israel and to foreigners living among you. Yes, all these abominations have been done continually by the people of the land where I am taking you, and the land is defiled. Do not do these things or I will throw you out of the land, just as I will throw out the nations that live there now. Whoever does any of these terrible deeds shall be excommunicated from this nation. So be very sure to obey My laws, and do not practice any of these horrible customs. Do not defile yourselves with the evil deeds of those living in the land where you are going. For I am Jehovah your God.

COMMENT 18:24-30

vs. 24-30 This chapter begins and ends with a reference to the sovereignty of God. The whole cause of sin is a failure to recognize and obey the will of God in interpersonal relationships.

The word "defile" or "defile yourselves" is a most provocative one. There is a deeper meaning than mere ceremonial uncleanness. Disobedience to our conscience produces a stain on the soul which only repentance and sacrifice can remove. When such response does not take place and the sin is repeated the defilement or stain becomes darker and deeper. The *one* large lesson we get from the rejection of the Canaanites is that *they were responsible for their actions!* One man for one woman was a law given by God in Eden. "In the beginning it was not so" are the words of our Saviour (Matt. 19:8). Whereas Jesus' words refer to the words of Moses such a law was known and either kept or rejected long before Moses recorded it.

Personal failure produces national disaster! God *does* consider man in both ways. "The land" refers in its context to geography that will one day be a national possession. Does God yet hold the country as well as the individual responsible for his life style?

We have no reason to believe otherwise.

The kind of immoral conduct here described and practiced by the Canaanites produced an indigestible ingredient in the national body. The whole body was full of nausea. The body swallowed such conduct, but it offered no life or energy to the bloodstream. It lay as lead in the stomach. It decomposed and could not be assimilated. It must be removed! The laws of self-preservation will take over. On a national scale, such conduct is self-destructive.

God is saying through Moses: the present inhabitants of Canaan offer a graphic object lesson. Either learn from their mistakes and prosper, or repeat their sins and suffer as they are.

FACT QUESTIONS 18:24-30

418. Show the similarity in the beginning and ending of this chapter.
419. Discuss the deeper meaning of the word "defile."
420. How can we be sure the Canaanites were responsible for their actions?
421. Show how personal failure produces national disaster.
422. Is this generation about to be "vomited" out of the national body of America? Discuss.
423. Perhaps God does not recognize nations as such today. Discuss.

HOLINESS IN CONDUCT TOWARD GOD AND MAN

19:1-37

THE FIRST TABLE OF THE LAW 19:1-8

TEXT 19:1-8

- 1 And Jehovah spake unto Moses, saying,
- 2 Speak unto all the congregation of the children of Israel, and

- say unto them, Ye shall be holy; for I Jehovah your God am holy.
- 3 Ye shall fear every man his mother, and his father; and ye shall keep my sabbaths: I am Jehovah your God.
- 4 Turn ye not unto idols, nor make to yourselves molten gods: I am Jehovah your God.
- 5 And when ye offer a sacrifice of peace-offerings unto Jehovah, ye shall offer it that ye may be accepted.
- 6 It shall be eaten the same day ye offer it, and on the morrow: and if aught remain until the third day, it shall be burnt with fire.
- 7 And if it be eaten at all on the third day, it is an abomination; it shall not be accepted:
- 8 but every one that eateth it shall bear his iniquity, because he hath profaned the holy thing of Jehovah: and that soul shall be cut off from his people.

THOUGHT QUESTIONS 19:1-8

416. Just what did the expression "You shall be holy, for I the Lord your God am holy" mean to the assembly of Israel when first they heard it? Were they discouraged? encouraged? afraid? resentful? or what? Discuss. (Count in this one chapter the number of times this expression appears.)
417. How does respect for parents relate to sabbath observance?
418. How are idols described? Which two commandments of the ten are here involved?
419. How do "peace offerings" relate to idol worship?
420. Why the strict regulations of verses 6 and 7?
421. Isn't verse 8 a very severe penalty for eating the peace offering on the wrong day? or is this all that is involved?

PARAPHRASE 19:1-8

The Lord also told Moses to tell the people of Israel, You must be holy because I, the Lord your God, am holy. You must respect your mothers and fathers, and obey My Sabbath law, for I am the Lord your God. Do not make or worship idols, for I am Jehovah your God. When you sacrifice a peace offering to the Lord, offer it correctly so that it will be accepted: eat it the same day you offer it, or the next day at the latest; any remaining until the third day must be burned. For any of it eaten on the third day is repulsive to Me, and will not be accepted. If you eat it on the third day you are guilty, for you profane the holiness of Jehovah, and you shall be excommunicated from Jehovah's people.

COMMENT 19:1-8

vs. 1-8 We can organize these verses under the general heading: *The First Table of the Law*, and divide it as: (1) Honor to parents—v. 3; (2) Sabbath observance—v. 3; (3) Avoiding idolatry—v. 4; (4) The peace offering—vs. 5-8.

The interrelationship of these laws is not easy to observe. Honor to mother and father relates to sabbath observance possibly because it was on the sabbath parents would instruct their children. The respect given to the parents would be easily transferred to God and His day. The mention of "mother" before "father" in verse 3 is unique. It would seem God is saying that honor for mother is just as important as honor for the father.

The word for "idols" means "non-entities" or "nothings." It is what Paul means when he says in I Cor. 8:4, "We know that an idol is *nothing* in the world." The content of idol worship adds up to zero. Therefore give them no time or thought. Do not turn toward them, either mentally or physically. The second commandment in the Decalogue is covered by the prohibition against "molten gods" Cf. Exodus 20:4-6 and Exodus 34:17.

We learned in 17:3-7 that Israel was in a habit of sacrificing

their cattle and herds to the idols before they prepared them for use at their meals. The transference in thought from idol worship to peace offering is an easy one when such a practice is known. We seem to catch a hint of attitude in the little phrase "so that ye may be accepted" in verse 5. Put your heart into the effort. Do not go through the form of killing your animals before Jehovah God in the same meaningless manner you do in your field-sacrifices to your idols. God will not accept your peace offering when given in that manner.

Authorities point out that there were two classes of peace offerings: (1) Those to be eaten on the same day they were slain, Cf. 7:15 and (2) the second class peace offerings which could be eaten the day following, Cf. 8:16. In 7:17-20 we have a thorough discussion as to why the meat should not be held till the third day. Perhaps the third day was somehow associated with idol worship, otherwise it would seem the penalty attached to eating the meat on the third day to be very severe.

FACT QUESTIONS 19:1-8

- 424. How does the honor of mother and father relate to the observance of the sabbath day?
- 425. This text contains a strong rejection of idols. For what reason?
- 426. How do peace offerings and idol worship relate?

THE SECOND TABLE OF THE LAW 19:9-18

TEXT 19:9-18

- 9 And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.
- 10 And thou shalt not glean thy vineyard, neither shalt thou gather the fallen fruit of thy vineyard; thou shalt leave them

- for the poor and for the sojourner: I am Jehovah your God.
- 11 Ye shall not steal; neither shall ye deal falsely, nor 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 neighbor, nor rob him: the wages of a hired servant shall not abide with thee all night until the morning.
 - 14 Thou shalt not curse the deaf, nor put a stumbling block before the blind; 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 poor, nor honor the person of the mighty; but in righteousness shalt thou judge thy neighbor.
 - 16 Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbor: I am Jehovah.
 - 17 Thou shalt not hate thy brother in thy heart: thou shalt surely rebuke thy neighbor, and not bear sin because of him.
 - 18 Thou shalt not take vengeance, nor bear any grudge against the children of thy people; but thou shalt love thy neighbor as thyself: I am Jehovah.

THOUGHT QUESTIONS 19:9-18

422. Name the ten commandments and designate which ones were on the first table and directed toward God, and which ones were on the second table and directed toward man.
423. The poor and the stranger will receive more than grain and grapes from this regulation. What was it?
424. Why did God feel it necessary to repeat these commandments in this place?
425. Verse 12 contains two misuses of the name of God. Discuss what they are.
426. Why not wait until the next day to pay a hired servant?
427. What perversity in man would tempt him to curse the deaf (who couldn't hear his cursing) or trip a blind man

(who would not know who did it)?

428. How easily we are influenced by appearance, either with the poor or the mighty. Discuss verse 15.
429. Gossip can be deadly. Discuss the danger in verse 16.
430. To hold your tongue and hate your neighbor is wrong. You should rebuke him. Discuss verse 17.
431. Isn't it surprising to read here the words "you shall love your neighbor as yourself"? Cf. Rom. 12:17,19; Matt. 5:43-46. Discuss.

PARAPHRASE 19:9-18

When you harvest your crops, don't reap the corners of your fields, and don't pick up stray grains of wheat from the ground. It is the same with your grape crop—don't strip every last piece of fruit from the vines, and don't pick up the grapes that fall to the ground. Leave them for the poor and for those traveling through, for I am Jehovah your God. You must not steal nor lie nor defraud. You must not swear to a falsehood, thus bringing reproach upon the name of your God, for I am Jehovah. You shall not rob nor oppress anyone, and you shall pay your hired workers promptly. If something is due them, don't even keep it overnight. You must not curse the deaf nor trip up a blind man as he walks. Fear your God; I am Jehovah! Judges must always be just in their sentences, not noticing whether a person is poor or rich; they must always be perfectly fair. Don't gossip. Don't falsely accuse your neighbor of some crime, for I am Jehovah. Don't hate your brother. Rebuke anyone who sins; don't let him get away with it, or you will be equally guilty. Don't seek vengeance. Don't bear a grudge; but love your neighbor as yourself, for I am Jehovah.

COMMENT 19:9-18

vs. 9-18 Acceptableness with God is the total point of the

three chapters of 18, 19, 20. Personal conduct as related to marriage and attitudes and actions as concerns the family are discussed. Now we hear of the treatment of the poor and strangers. Our worship of God is reflected in all our daily conduct or we cannot say he is Lord of all. The mercy shown to the poor is so like that we all receive from Him. Dignity and respect even for the poorest is provided by God. A certain amount of the harvest *belongs* to the poor; they are not begging, they are only taking that which is lawfully theirs.

The extent of the corners and the gleanings were very carefully defined at different periods in Hebrew history. The word "glean" as related to the grapes meant "infants" *i.e.* those branches or twigs of grapes upon which there were only one or two grapes. These were to be left for the needy. The scattered grapes which fell from the clusters when the large ones were cut were to be left and not gathered except by the poor.

The use of the eighth commandment against stealing used as it is in its context could refer to the seriousness of taking that which belongs to the poor—it is nothing short of theft!

The hasty, thoughtless use of the name of Almighty God is something religious people need to consider very often. How easy it is to treat the Holy as common. In the midst of all the rights and ceremonies the name of God was often used lightly.

Deceit and deception was the way of life for many in the days of the prophets—and earlier. Oppression and violence was often used in defrauding. It was in such environment these regulations were given.

The day laborer, or as he is often called, "the hireling" needs his money as soon as he earns it. His wife and family expect him to bring home sufficient money for their food. The law asks that his wages be given to him on the same day of his work. There are numerous references to this same kind treatment. *Cf.* Deut. 24:14,15; Jer. 37:13; Mal. 3:5; Jas. 5:4. The scribes of Jesus' day said, "He who treats a hireling with harshness sins as grievously as if he hath taken away life, and transgresses five precepts."

To curse or revile one who cannot defend himself was mean

and selfish. Deaf people can be exasperating, but it is not their fault. Were we unable to hear, we perhaps would react in even a less communicative manner. Kindness, tenderness is the only form of communication understood by everyone. Perhaps reviling those who are absent and thus unable to reply is another form of this wrong (Cf. *Psa.* 38:14,15).

Thoughtfulness and help to those physically less fortunate than ourselves is expected by God who deals kindly with such blind people as ourselves. *Deuteronomy* 27:18 places a curse upon those who lead the blind astray. The figurative use of this law, would also obtain, *i.e.* deceiving the naive and the ignorant. Cf. *Rom.* 14:13. The concluding phrase, "but you shall fear (or reverence) your God: I am the Lord" means that we might take advantage of the deaf and blind here but we have no advantage with God. He hears what we say and He sees what we do. To ignore His omnipresence and omniscience is to be deaf and blind ourselves.

Verse 15 takes us into a law court. Perhaps it is only a minor, personal case, but in whatever circumstance the judge is not to exercise his authority in an arbitrary manner. To be very plain about the subject: he is not to allow his sympathy for the poor or his admiration of the mighty to cloud his judgment. The poor must be penalized and the rich rewarded if this is what fairness and impartiality demands. Cf. *Exodus* 23:3; *Jas.* 2:2-9.

Giving evidence about our neighbor in court is one thing; it is entirely something else to recite such information to any and all who want to hear it. When such happens it is always distorted, and rapidly becomes slander. How devastating is slander! Cf. *Jer.* 6:28; *Ezek.* 22:9; *I Sam.* 22:9,18. *Ginsburg* says: "This dangerous habit, which has ruined the character and destroyed the life of many an innocent person was denounced by the spiritual authorities in the time of Christ as the greatest sin. Three things they declared remove a man from this world, and deprive him of happiness in the world to come—idolatry, incest, and murder. But slander surpasses them all! It kills three persons with one act—the person who slanders, the person who is slandered, and the person who listens to the slander."

The phrase "neither shalt thou stand against the blood of thy neighbor" (v. 16) is not clear in meaning upon the first reading. The paraphrase renders it, "Don't falsely accuse your neighbor of some crime." The Amplified Bible follows this same line of thought by saying, "nor shall you (secure yourself by false testimony or by silence and) endanger the life of your neighbor." It speaks against false testimony whether such is given by refusing to get involved and thus allowing falsehood to prevail or by giving false testimony. In either case it was serious enough to endanger the life of our neighbor. An unwillingness to help our neighbor when he is in need is in itself standing by while the blood of our neighbor is being shed.

From external acts we turn to internal motivations. Verse 17 discusses the cause of injury: "You shall not hate your brother in your heart." Even if we are the recipients of punishment in a case in which we feel we were unjustly judged, we cannot harbor hatred toward those who gave us the decision. Whereas we might not be able to overthrow the decision, we can at least get it out of our heart into words directed to our brother. We need to express ourselves. Let's not be like Absalom who "spoke unto Amnon neither good nor bad, for Absalom hated Amnon." II Sam. 13:22. Speak to your brother—say to him, "Why hast thou thus dealt with me?" Our Lord said, "If thy brother sin against thee rebuke him, and if he repent forgive him." Luke 17:3. At whatever juncture, do not hate him. We must be very careful in rebuking our brother that we do not in this very act, sin ourselves. It is not revenge that we seek, but understanding and reconciliations. Even if our brother does not repent, we have expressed all of our heart to him and it thus becomes much easier to forget and forgive freely from the heart.

"Thou shalt love thy neighbor as thyself." We need to be reminded again and again that if we hate ourselves, if we are living in a constant state of self-loathing or self-depreciation we will indeed hate, loathe and depreciate our neighbors. We do project our own self-estimation upon neighbors—they are the unhappy recipients. The love of ourselves originates in our acceptance of God's acceptance of us. When I believe He loves

me, it becomes much easier to love myself and thus love my neighbor. Cf. Rom. 12:17, 19; Matt. 5:43-46.

FACT QUESTIONS 19:9-18

427. What is the one concept developed in chapters 18, 19, 20?
428. How was dignity and respect shown to the poor?
429. What grapes were left for the poor?
430. How is the eighth commandment related to treatment of the poor?
431. Profaning of the name of God is often done among religious people. Why? How?
432. The day laborer must be paid on the same day he does the work. Why?
433. How serious was it to treat a laborer harshly?
434. Why would some be tempted to curse a deaf person? Is there a double application of this law?
435. Why does God expect us to deal kindly with those who are physically handicapped?
436. Explain in your own words verse 15.
437. How do verses 15 and 16 relate?
438. What is slander? How does it start?
439. Show how slander kills three people.
440. What is involved in "standing against the blood" of our neighbor?
441. What is the real cause of injury to our neighbor?
442. Show how II Sam. 13:22 and Luke 17:3 relate to verse 17.
443. What is meant by loving ourselves?

In review: we discussed THE SECOND TABLE OF THE LAW in verses 9-18 under the following headings: (1) Consideration for the poor—vs. 9, 10; (2) Prohibition against robbery and deceit—v. 11; (3) Prohibition against false swearing—v. 12; (4) Prohibition against oppression—v. 13; (5) Care for the helpless—v. 14; (6) Righteous judgments—v. 15; (7) Warning against "tale bearing"—v. 16; (8) Summary of the Second Table—vs. 17, 18.

VARIOUS ORDINANCES 19:19-29

TEXT 19:19-29

- 19 Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with two kinds of seed: neither shall there come upon thee a garment of two kinds of stuff mingled together.
- 20 And whosoever lieth carnally with a woman, that is a bond-maid, betrothed to a husband, and not at all redeemed, nor freedom given her; they shall be punished; they shall not be put to death, because she was not free.
- 21 And he shall bring his trespass-offering unto Jehovah, unto the door of the tent of meeting, even 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 sinned: and the sin which he hath sinned shall be forgiven him.
- 23 And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as their uncircumcision: three years shall they be as uncircumcised unto you; it shall not be eaten.
- 24 But in the fourth year all the fruit thereof shall be holy, for giving praise unto Jehovah.
- 25 And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I am Jehovah your God.
- 26 Ye shall not eat anything with blood: neither shall ye use enchantments, nor practise augury.
- 27 Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.
- 28 Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am Jehovah.
- 29 Profane not thy daughter, to make her a harlot; lest the land fall to whoredom, and the land become full of wickedness.

THOUGHT QUESTIONS 19:19-29

432. Is there some difference between "statutes" and commandments?
433. Is there some practical or moral reason for not mixing seed, cattle or cloth?
434. To commit adultery with a female slave was a sad offense. What was to be done?
435. What happened to the slave? to the child, *i.e.* if one were born?
436. God had some very practical laws concerning horticulture. What were they?
437. Does verse 26 speak against present-day horoscopes? Discuss.
438. Verse 27 seems to have little present-day meaning. Discuss.
439. Is it a sin to be tattooed?

PARAPHRASE 19:19-29

Obey My laws: do not mate your cattle with a different kind; don't sow your field with two kinds of seed; don't wear clothes made of half wool and half linen. If a man seduces a slave girl who is engaged to be married, they shall be tried in a court but not put to death, because she is not free. The man involved shall bring his guilt offering to the Lord at the entrance of the Tabernacle; the offering shall be a ram. The priest shall make atonement with the ram for the sin the man has committed, and it shall be forgiven him. When you enter the land and have planted all kinds of fruit trees, do not eat the first three crops, for they are considered ceremonially defiled. And the fourth year the entire crop shall be devoted to the Lord, and shall be given to the Lord in praise to Him. Finally, in the fifth year, the crop is yours. I am Jehovah your God! You must not eat meat with undrained blood; nor use fortune telling or witchcraft. You must not trim off your hair on your temples or clip the edges of your beard, as the heathen do. You shall not cut yourselves nor put tattoo marks

upon yourselves in connection with funeral rites; I am the Lord. Do not violate your daughter's sanctity by making her a prostitute, lest the land become full of enormous wickedness.

COMMENT 19:19-29

vs. 19-29 (1) Prohibition against "hybrids"—v. 19; (2) Sin of a betrothed bondmaid—vs. 20-22; (3) The first-fruit of the trees in Canaan—vs. 23-25; (4) Abstention from heathen rites—vs. 26-29.

We appreciate Bruce Oberst's comment on the companion reference of Deuteronomy 22:9-11: "Note the basic concept of *separation* which runs throughout these verses. The fact that two kinds of seed might grow quite well together, or that one could plow together quite well with an ox and an ass, or that linen (originating from flax) and wool might make a durable, warm, and nice-looking garment when combined, was *nothing to the point!* God had said they were not to be mixed! His word was to be respected and honored.

"As a separated people, they were to live separated lives (Cf. I Kings 8:53, etc.). Such laws as this would also distinguish and identify them as God's own people, different from all others.

Separation is as much a New Testament doctrine as Old—not the separation here spoken of, but the separation from the world and its ways that has *always* characterized God's true children. It is still very necessary that the child of God *distinguish* and *differentiate* in this world—an ability he develops more and more as he matures and grows into the likeness of his Master. Mature Christians should see the difference between light and darkness, sham and sincerity, truth and falsehood.

"The 'unequal yoke' of the ox and ass (v. 10) perhaps were in the very mind's eye of the apostle when he exhorted the Corinthian Christians, 'Be not unequally yoked with unbelievers, for what fellowship have righteousness and iniquity . . .' etc. (see II Cor. 6:14—7:1)."

What a pathetic use of position to use it in seducing a slave—

most especially one who is betrothed! "This bond woman might be of either one of the intermediate kind, that is, one whose redemption money had been partially paid, or belong to that class who had no prospects of a free discharge." It could be such a female slave was espoused to a Hebrew slave—both of whom were owned by the master who was guilty of this seduction. When this happens, the woman is also held responsible; she was therefore given 40 stripes.

Punishment by death was the penalty ordinarily inflicted. Cf. 20:10; Deut. 22:23. However because she was "degraded to the condition of private property" to only be used to satisfy the lusts of her master, a lesser punishment was permitted. She was exempted from offering the sacrifice. The man must bring a ram for a trespass offering. A slave had no property, therefore no sacrifice was required. The sacrifice being made according to the prescribed ritual (Cf. 4:20, 26), he was forgiven of his sin.

There are four references in Leviticus where regulations are given in anticipation of entering Canaan: (1) 14:34—the promise of leprosy in their houses; (2) 19:23—the planting of fruit trees in the land; (3) 23:10—the law of the first fruits of the land; (4) 25:2—keeping a sabbath day in the land. In the mind of God, Canaan was already a possession. In the mind of God we are already in our eternal promised land enjoying all the bounties of that place.

The trees of Canaan were: (1) all manner of citrus trees: oranges, lemons, etc.; (2) olive trees; (3) fig trees. In the first three years the trees were to be regarded as "uncircumcised" i.e. unclean for use as food. Some see a metaphorical use of this word in the cutting or plucking off the buds or early fruit during the first three years. On the fourth year the whole harvest was to be given to the Lord and eaten in joyful worship before Him. The fifth year could be the first year of use for Israel. Such treatment of the trees would yield the highest possible harvest by the fifth year.

Verses 26-29 discuss abstinence from certain heathen rites. Evidently the eating of blood in this instance was associated in some manner with idolatry. There are various possible

explanations, but since all of them are conjectural, we will forego reference to them.

The practice of magic or enchantments as used here refers to certain kinds of incantations, according to some "to prophecy obtained from observing snakes." The practice of "augury" is called the observing of days or of "times" by other translations. Some authorities refer this to "taking notice of the seasons and days, and saying this is a good day to begin a journey, tomorrow will be a lucky day to make a purchase."

The reference to haircuts and the care of beards sounds strangely familiar in our day. Of course present day hair trimming and beard care does not have such a direct relation to the deity involved—human pride seems to be the god in view today. In the day of Moses the hair was shaved off around the temples and behind the ears, so as to leave the head bald except for a dish-like tuft upon the crown of the head. This, according to those who did it, imparted to the head the form and shape of a hemisphere. This was done by the Arabs, and other worshippers of the god Orotal. The Arabs are ironically called "those with the corner of their hair polled"—as is rightly rendered in the margin. Cf. Jer. 9:26; 25:23; 49:32.

The beard was regarded by the Hebrews and other eastern nations as the greatest ornament of a man, and was as dear to them as life itself. It was the object of salutation, Cf. II Sam. 20:9, and the mutilation of it was looked upon as the greatest disgrace and most degrading punishment. Cf. II Sam. 10:4; Isa. 7:20; Ezra 5:1-5. It was only in seasons of sorrow that the Hebrews neglected their beards; and sometimes, to show how deeply they were afflicted, they covered them up, or even cut them off, or tore them out. Cf. II Sam. 19:24; Isa. 15:2, Jer. 51:5. Because it was so precious a treasure it was customary among some of the ancients to present to their gods the firstlings of their beards. The prohibition in this verse refers to this practice." (*Ginsburg*)

The worshippers of Baal in the contest of Elijah on Mount Carmel "cut themselves with knives and lances until the blood gushed out upon them." Cf. I Kings 18:28. This was a custom of

many idol worshippers when mourning for the dead as well as when calling upon their god for fire from heaven. The Israelite was to respect his body as the creation of God not to disfigure it. Cf. 21:6; Deut. 14:1.

The practice of tattooing is as old as the history of nations. Incisions or punctures were made in the skin in the form of words or pictures and some type of ink was impressed upon the incisions. Slaves bore the tattooed name of their masters, soldiers of their captain, and worshippers of their gods. Were the phylacteries which the Hebrews were to bind on the head and hands "as a memorial" a reaction or accommodation to tattooing? Cf. Exodus 13:9, 16; Deut. 6:8; 9:18.

Daughters were given to Astarte to serve in her temple as prostitutes. Astarte was the goddess of fertility and prostitution was a part of her worship. The Jews became so degraded that fathers thought it was an honor to thus give their daughters. Here is a plain word from God against such a practice.

FACT QUESTIONS 19:19-29

444. Why not inter-breed cattle as in verse 19? Aren't present day cattle evidence that such is a good practice? Discuss.
445. Why not stone the adulterers described in verse 20?
446. God anticipates the activities in Canaan in four references. What regulations are given?
447. In the first three years the trees were "uncircumcised." In what regard?
448. Wasn't it selfish of God to refuse the fruit for four years?
449. Eating of blood here is different than earlier references, *i.e.* the purpose was different. What was it?
450. How were magic or incantations used?
451. The care of hair and beards became very important in the days of Moses. How so? Discuss.
452. Cutting and tattooing was used for what purpose?
453. Why would any father consider giving his daughter to prostitution?

CONCLUDING INJUNCTIONS 19:30-37

TEXT 19:30-37

- 30 Ye shall keep my sabbaths, and reverence my sanctuary: I am Jehovah.
- 31 Turn ye not unto them that have familiar spirits, nor unto the wizards; seek them not out, to be defiled by them: I am Jehovah your God.
- 32 Thou shalt rise up before the hoary head, and honor the face of the 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 do him wrong.
- 34 The stranger that sojourneth with you shall be unto you as the home-born among you, and thou shalt love him as thyself; for ye were sojourners in the land of Egypt: I am Jehovah your God.
- 35 Ye shall do no unrighteousness in judgment, in measures of length, of weight, or of quantity.
- 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.

THOUGHT QUESTIONS 19:30-37

440. Just how does reverence for the sabbath and the sanctuary relate to the context?
441. What is "a familiar spirit"?
442. What was the work of a wizard?
443. In what way were people defiled by spirits and wizards?
444. What is meant by "hoary head"? What request is here made?
445. The Israelites would know just how strangers felt and just how to treat them. Why?

446. How does fair measurement relate to the nature or name of God?
447. What advantage was there in observing all the statutes and ordinances of God?

PARAPHRASE 19:30-37

Keep My Sabbath laws and reverence My Tabernacle, for I am the Lord. Do not defile yourselves by consulting mediums and wizards, for I am Jehovah your God. You shall give due honor and respect to the elderly, in the fear of God. I am Jehovah. Do not take advantage of foreigners in your land; do not wrong them. They must be treated like any other citizen; love them as yourself, for remember that you too were foreigners in the land of Egypt. I am Jehovah your God. You must be impartial in judgment. Use accurate measurements—lengths, weights, and volumes—and give full measure, for I am Jehovah your God who brought you from the land of Egypt. You must heed all of My commandments and ordinances, carefully obeying them, for I am Jehovah.

COMMENT 19:30-37

vs. 30-37 We have six concluding commands and a summary in these verses. They are: (1) honor the sabbath and the sanctuary—v. 30; (2) avoid familiar spirits and wizards—v. 31; (3) honor the aged—v. 32; (4) deal kindly with strangers—vs. 33, 34; (5) keep my standards of righteousness—vs. 35, 36 (6) summary—the reason for obedience—v. 37.

v. 30 The greatest safeguard for an Israelite against idolatry and all attendant sins was a sincere consistent observance of the sabbath days and a regular attendance at the tabernacle along with his various personal sacrifices, not to mention his interest in the national feasts and sacrifices. Considering the number and frequency of these personal and national sacrifices

the conscientious Israelite would have but little time for idolatry.

v. 31 We are indebted to Adam Clarke for a study on the meaning and application of the terms "familiar spirits," "wizards," and "witches." He says in commenting on Exodus 22:18:

Verse 18. *Thou shalt not suffer a witch to live.* If there had been no *witches*, such a law as this had never been made. The existence of the *law*, given under the direction of the Spirit of God, proves the existence of the *thing*. It has been doubted whether *mecashshephah*, which we translate *witch*, really means a person who practised divination or sorcery by spiritual or infernal agency. Whether the persons thus denominated only *pretended* to have an art which had no existence, or whether they *really* possessed the power commonly attributed to them, are questions which it would be improper to discuss at length in a work of this kind; but that *witches*, *wizards*, those *who dealt with familiar spirits*, etc., are represented in the sacred writings as actually possessing a power to evoke the dead, to perform supernatural operations, and to discover hidden or secret things by spells, charms, incantations, etc., is evident to every unprejudiced reader of the Bible. Of Manasseh it is said: *He caused his children to pass through the fire in the valley of the son of Hinnom: also he observed times (veonen, he used divination by clouds) and used enchantments, and used witchcraft (vechishsheph) and dealt with a familiar spirit*, performed a variety of operations by means of what was afterwards called the *spirit of Python*, and with *wizards*, (*yiddeoni*, the wise or knowing ones;) and he wrought much evil in the sight of the Lord; II Chron. 33:6. It is very likely that the Hebrew *cashaph*, and the Arabic *cashafa*, had originally the same meaning, to *uncover*, to *remove a veil*, to *manifest*, *reveal*, *make bare* or *naked*; and *mecashefat* is used to signify *commerce with God*, or the *invisible world*. From the severity of this law against witches, etc., we may see in what light these were viewed by Divine justice. They were seducers of the people from their allegiance to God, on whose judgment alone they should depend; and by impiously prying into futurity, assumed an attribute of God, *the foretelling of future events*, which implied in itself the grossest blasphemy,

and tended to corrupt the minds of the people, by leading them away from God and the revelation he had made of himself. Many of the Israelites had, no doubt, learned these curious arts from their long residence with the Egyptians; and so much were the Israelites attached to them, that we find such arts in repute among them, and various practices of this kind prevailed through the whole of the Jewish history, notwithstanding the offence was capital, and in all cases punished with *death*.

vs. 32 The due honor and respect we should give to the elderly are beautifully expressed in these words: "When you meet them in public places, or they come to where you are, show them reverence. Both the infirmity and the wisdom of the aged have a claim on us; and besides, *age*, apart from its qualities, has in it solemnity. By the sight of it, the Lord would solemnize us in the midst of our pursuits. 'Lo! the shadow of eternity! for one cometh who is almost already in eternity. His head and beard white as snow, indicate his speedy appearance before the Ancient of Days,' the hair of whose head is as pure wool."

Every object, too, that is feeble seems to be recommended to our care by God; for these are types of the condition wherein He finds us when His grace comes to save. It is, therefore, exhibiting His grace in a shadow, when the helpless are relieved, "the fatherless find mercy" (Hosea 14:3), "the orphans relieved, and the widow," (Psa. 146:9) and "the stranger preserved." (Bonar)

vs. 33, 34 "Deal kindly with strangers" should strike a responsive chord in the heart of the Israelite since for so long he was a stranger in a strange land. To become a Jew meant much more than just being circumcised. All of the laws and ceremonies must also be understood and observed. When a stranger acts in an awkward or unusual manner, do not laugh at him or criticize him. Put yourself in his sandals—you were once the stranger in Egypt. Treat him as you wish you were treated.

vs. 35, 36 It is a strange but true fact that men somehow become blind to the application of morality in certain areas. Put some people behind the steering wheel of an automobile and

their code of ethics has somehow disappeared. The same is true of weights and measures. If a larger share than we deserve is available we are sorely tempted to take it! This was true in the day of Moses. "The Bible frequently brands these dealings as wicked, and an abomination to the Lord, while it designates the right measures as coming from God Himself." Cf. Deut. 25:13, 15; Ezek. 45:10, 12; Hosea 12:8; Amos 8:5, Micah 6:10.

v. 37 The reason for obedience is cited in this verse. "You must heed all of my commandments and ordinances, carefully obeying them, *for I am Jehovah*," or as the New English Bible translates it: "You shall observe all my rules and laws and carry them out. *I am the Lord*." The Jerusalem Bible translates it: "Keep all my laws and customs, put them into practice. *I am Yahweh*." Without an acceptance of the majesty and power, to say nothing of the presence and wisdom of God we will have no desire to obey God. With a full awareness His commandments are not grievous.

FACT QUESTIONS 19:30-37

454. List the six commands in these verses.
455. What was the greatest safeguard against idolatry?
456. Define: "familiar spirits," "wizards," "witches."
457. Aged people have a double claim on us. What is it?
458. How can we "exhibit His grace in a shadow"?
459. The loving care of strangers should have been easy for the Israelites. Why?
460. When are men blind to the applications of morality? Discuss.
461. What is the strongest motive for obedience to the laws of God?

PUNISHMENT FOR UNHOLINESS 20:1-27

MOLECH WORSHIP 20:1-5

TEXT 20:1-5

- 1 And Jehovah spake unto Moses, saying,
- 2 Moreover, thou shalt say to the children of Israel, Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones.
- 3 I also will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name.
- 4 And if the people of the land do at all hide their eyes from that man, when he giveth of his seed unto Molech, and put him not to death;
- 5 then I will set my face against that man, and against his family, and will cut him off, and all that play the harlot after him to play the harlot with Molech, from among their people.

THOUGHT QUESTIONS 20:1-5

448. How could "the strangers" be held responsible in the same way as the children of Israel?
449. Who are "the people of the land" in verse 2?
450. Just what is involved in being "cut off" from among the people?
451. In what way does the worship of Molech defile the sanctuary and profane the holy name of God?
452. Why would the people of the land be tempted to hide their eyes and not put such a one to death?
453. Why include the family of the violator in his punishment?
454. Was sex a part of the worship of Molech? Discuss.

PARAPHRASE 20:1-5

The Lord gave Moses these further instructions for the people of Israel: Anyone—whether an Israelite or a foreigner living among you—who sacrifices his child as a burnt offering to Molech shall without fail be stoned by his peers. And I Myself will turn against that man and cut him off from all his people, because he has given his child to Molech, thus making My Tabernacle unfit for Me to live in, and insulting My holy name. And if the people of the land pretend they do not know what the man has done, and refuse to put him to death, then I Myself will set My face against that man and his family and cut him off, along with all others who turn to other gods than Me.

COMMENT 20:1-5

vs. 1-5 God is indeed interested in the reformation of those who sin. However in the cases before us all attempts at reformation have failed and the instruction of others by the death penalty is the only alternative. We must add that the reputation of God is at stake; the honor of His name must be upheld. He can have no competitors!

We have considered in detail the worship of Molech in 18:21. The entire community of Israel as well as those who sojourned among them are here called to share in the punishment of this idolator. Ginsburg gives a most instructive description of the action of stoning:

Stoning was the first and the severest mode of capital punishment among the Hebrews, the three others being burning, beheading, and strangling. The Jewish canonists have tabulated the following eighteen cases in which death by stoning was inflicted: (1) of a man who has commerce with his own mother (chap. 20:11); (2) or with his father's wife (chap. 20:12); (3) or with his daughter-in-law (chap. 20:12); (4) or with a betrothed maiden (Deut. 22:23,24); (5) or with a male (chap. 20:13); (6) or with a beast (chap. 20:15); (7) of a woman who was guilty of lying with a beast (chap. 20:16); (8) the blasphemer (chap.

24:10-16); (9) the worshipper of idols (Deut. 17:2-5); (10) the one who gives his seed to Molech (chap. 20:2); (11) the necromancer; (12) the wizard (chap. 20:27); (13) the false prophet (Deut. 13:6); (14) the enticer to idolatry (Deut. 13:11); (15) the witch (chap. 20:17); (16) the profaner of the Sabbath (Num. 15:32-36); (17) he that curses his parent (chap. 20:9); and (18) the rebellious son (Deut. 21:18-21). As the Mosaic legislation only directs that the lapidation is to take place without the precincts of the city (chap. 24:14; Num. 15:36), and that the witnesses upon whose evidence the criminal has been sentenced to death are to throw the first stone (Deut. 17:7), the administrators of the law during the second Temple decreed the following mode of carrying out the sentence. On his way from the court of justice to the place of execution a herald preceded the criminal, exclaiming, "So-and-so is being led out to be stoned for this and this crime, and so-and-so are the witnesses; if any one has to say anything that might save him, let him come forward and say it." Within ten yards of the place of execution he was publicly admonished to confess his sins, within four yards he was stripped naked except a slight covering about his loins. After his hands had been bound, he was led upon a scaffolding about twice the height of a man. Here wine mingled with myrrh was mercifully given to him to dull the pain of execution, and from here one of the witnesses pushed him down with great violence so that he fell upon his back. If the fall did not kill him, the other witnesses dashed a great stone on his breast, and if this did not kill him, all the people that stood by covered him with stones. The corpse was then nailed to the cross, and afterwards burnt. Hereupon the relatives visited both the judges and the witnesses to show that they bore no hatred towards them, and that the sentence was just. Not unfrequently, however, the excited multitude resorted to lapidation when they wished to inflict summary justice. This description will explain why the Jews said to Christ that the woman had to be stoned, and why He replied to her accusers that he who is without sin should cast the first stone (John 8:5,7); why the Jews wanted to stone Christ when they thought He was blaspheming (John 10:31), and why they offered

Him wine mingled with myrrh before his crucifixion (Matt. 27:34,38; Mark 15:23).

How is it that God speaks of cutting off the idolator when sentence has already been passed upon him and he is to be (or has been) stoned? We believe verse 3 is discussing an undetected offender, whereas the evidence was not sufficient to convict him. God knows he is guilty and will not allow him to appear in the tabernacle and defile His sanctuary or treat lightly the holy name of God.

It is tragically true that some who are blood guilty of lasciviousness or licentiousness often appear before God in His assembly. The very people who offered their children to Molech afterward came to the sanctuary to worship God. Cf. Jer. 7:9,10; Ezek. 23:37-39. Then and now God will not ignore this affront to Him.

Since it would be impossible to participate in this type of idolatry without involving the whole family, the whole family will share the punishment.

FACT QUESTIONS 20:1-5

462. In what way was the death penalty reformatory?
463. In what sense is God's reputation in the balance?
464. List nine of the eighteen offenses that carried the death penalty.
465. Describe in your own words the death march and the act of stoning.
466. Explain verse 3.
467. We have some today who are like these idolators. In what way?

CONSORTING WITH WIZARDS AND
NECROMANCERS 20:6-8

TEXT 20:6-8

- 6 And the soul that turneth unto them that have familiar spirits, and unto the wizards, to play the harlot after them, I will even set my face against that soul, and will cut him off from among his people.
- 7 Sanctify yourselves therefore, and be ye holy; for I am Jehovah your God.
- 8 And ye shall keep my statutes, and do them: I am Jehovah who sanctifieth you.

THOUGHT QUESTIONS 20:6-8

455. What is it in man that turns him to "familiar spirits" and wizards?
456. Are we to understand sex or immoral conduct was a part of the practice of these persons?
457. Just what is involved in the act of sanctifying ourselves?
458. We should be holy for God is holy. What is the motivation?
459. God has a part in sanctifying us. What is it?

PARAPHRASE 20:6-8

I will set my face against anyone who consults mediums and wizards instead of Me and I will cut that person off from his people. So sanctify yourselves and be holy, for I am the Lord your God. You must obey all of My commandments, for I am the Lord who sanctifies you.

COMMENT 20:6-8

vs. 6-8 Man is an incurably curious creature and will inquire concerning the future or the unknown in one way or another.

Those with supposed contact with the spirit world offer one avenue of inquiry. When a son of Israel sought out a soothsayer he was in effect denying his confidence in God's ability and interest in him. Such action was a direct reflection on the character of God and therefore became a most serious sin. Ventriloquism and sleight of hand, coupled with singing and incantations all served to impress the devotee with the thought he was talking with the spirits of the dead. Necromancy was the act of speaking to the dead. The actual practice was aligned with Satan and demons all liberally supported by the tricks of the trade of magic. Sexual immorality was a large part of the attraction of such worship. "I will set my face against anyone who consults mediums and wizards instead of Me and I will cut that person off from his people"—thus says God.

The injunction of verses 7 and 8 can be understood only in light of the fact that men are "sanctified" or "set apart" when they heed and obey the commandments of God. Obedience to God's law is the sanctifying act.

FACT QUESTIONS 20:6-8

- 468. What is it in man that leads him to a wizard? What is wrong with it?
- 469. Besides talking with spirits there were other attractions. What were they?
- 470. How are we sanctified?

CURSING PARENTS-20:9

SEXUAL CRIMES-20:10-21

TEXT 20:9-21

- 9 For every one that curseth his father or his mother shall surely be put to death; he hath cursed his father or his mother; his blood shall be upon him.
- 10 And the man that committeth adultery with another man's

wife, even he that committeth adultery with his neighbor's wife, the adulterer and the adulteress shall surely be put to death.

- 11 And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood shall be upon them.
- 12 And if a man lie with his daughter-in-law, both of them shall surely be put to death: they have wrought confusion; their blood shall be upon them.
- 13 And if a man lie with mankind, as with womankind, both of them have committed abomination: they shall surely be put to death; their blood shall be upon them.
- 14 And if a man take a wife and her mother, it is wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.
- 15 And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast.
- 16 And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood shall be upon them.
- 17 And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; it is a shameful thing; and they shall be cut off in the sight 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 having her sickness, and shall uncover her nakedness; he hath made naked her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people.
- 19 And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister; for he hath made naked his near kin: they shall bear their iniquity.
- 20 And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless.
- 21 And if a man shall take his brother's wife, it is impurity: he hath uncovered his brother's nakedness; they shall be childless.

THOUGHT QUESTIONS 20:9-21

460. Why so severe a punishment for the cursing of parents?
461. Burning with fire is singled out for three people. Who are they?
462. Do you believe Israel was deterred from sexual sins because of the severe penalty? Discuss.

PARAPHRASE 20:9-21

Anyone who curses his father or mother shall surely be put to death—for he has cursed his own flesh and blood. If a man commits adultery with another man's wife, both the man and woman shall be put to death. If a man sleeps with his father's wife, he has defiled what is his father's; both the man and the woman must die, for it is their own fault. And if a man has sexual intercourse with his daughter-in-law, both shall be executed: they have brought it upon themselves by defiling each other. The penalty for homosexual acts is death to both parties. They have brought it upon themselves. If a man has sexual intercourse with a woman and with her mother, it is a great evil. All three shall be burned alive to wipe out wickedness from among you. If a man has sexual intercourse with an animal, he shall be executed and the animal killed. If a woman has sexual intercourse with an animal, kill the woman and the animal, for they deserve their punishment. If a man has sexual intercourse with his sister, whether the daughter of his father or of his mother, it is a shameful thing, and they shall publicly be cut off from the people of Israel. He shall bear his guilt. If a man has sexual intercourse with a woman during her period of menstruation, both shall be excommunicated, for he has uncovered her uncleanness. Sexual intercourse is outlawed between a man and his maiden aunt—whether the sister of his mother or of his father—for they are near of kin; they shall bear their guilt. If a man has intercourse with his uncle's widow, he has taken what belongs to his uncle; their punishment is that they shall

bear their sin and die childless. If a man marries his brother's widow, this is impurity; for he has taken what belongs to his brother, and they shall be childless.

COMMENT 20:9-21

v. 9 It has been thought that the cursing of father or mother was with the name of God and for this reason we have such a severe penalty for this act. Such a sin strikes at the foundation of society. Where there is no respect of parents there can be no respect for God. Such a one shall be stoned to death. Cf. Exodus 21:17; Prov. 20:20; Matt. 15:14; Mark 7:10. The reference to "his blood shall be upon him" suggests that the son knew the penalty before he sinned. Cf. Joshua 2:19. This phrase occurs six times in this chapter (vs. 9, 11, 12, 13, 16, 27).

vs. 10-21 Traditionally the words "shall surely be put to death" when not modified by a reference to stoning or burning meant that such a one should be strangled. Such a phrase occurs six times for the following crimes: (1) Adultery with another man's wife; (2) striking father or mother; (3) kidnapping another Israelite; (4) an elder who rebelled against the decision of the senate (Deut. 17:12); (5) the false prophet; (6) prophecy in the name of another god. (*Ginsburg*) Most of these crimes have been discussed in chapter 19. The third form of capital punishment, *i.e.* "burning with fire" is mentioned in verse 14. We are indebted again to C. D. Ginsburg for a most graphic description of this:

This, as we have seen, is the third of the four modes of capital punishment. (See verse 2.) In the following ten cases those guilty of the sins specified suffered this punishment: (1) the unchaste high priest's daughter (chap. 21:9); (2) he who had commerce with his daughter; (3) or with his daughter's daughter; (4) or with his son's daughter; (5) or with his wife's daughter; (6) or with her daughter's daughter; (7) or with her son's daughter; (8) or with his mother-in-law; (9) or with the mother of his mother-in-law; and (10), or with the mother of his father-in-law.

PUNISHMENT FOR UNHOLINESS 20:22-26

It will thus be seen that with the exception of the high priest's daughter this death was only inflicted for incest. As the Bible nowhere states the precise mode in which this kind of death is to be carried out, the authorities during the second Temple maintained that it must be executed in such a manner as to leave the body externally unchanged by the flames, because when God himself inflicted this punishment, the dead bodies of Nadab and Abihu were in a perfect state of preservation. (See chap. 10:2.) To effect this the criminal was put into dung up to his knees, a soft cloth containing a hard one was then tied around his throat, while the two witnesses who had secured his sentence drew tighter by the two cords till the criminal opened his mouth, when molten lead was poured down his throat, thus burning him to death. Hence the ancient Chaldee Version renders it here, "they shall be burnt with fire, with melted lead in their mouth."

Please refer to 19:9-30 for a careful description of the sins for which the penalty is here given.

FACT QUESTIONS 20:9-21

471. Children could curse parents and not be put to death if they cursed in a particular way. How?
472. This is a very serious sin. Explain.
473. What is meant or suggested by the words "his blood shall be upon him"?
474. How was it decided that the death penalty should be by strangling?
475. Why use such a strange manner of burning with fire?

EXHORTATION TO FAITHFULNESS 20:22-26

TEXT 20:22-26

22 Ye shall therefore keep 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 cast out before you: for they did all these things, and therefore I abhorred them.
- 24 But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land flowing with milk and honey: I am Jehovah your God, who hath separated you from the peoples.
- 25 Ye shall therefore make a distinction between the clean beast and the unclean, and between the unclean fowl and the clean: and ye shall not make your souls abominable by beast, or by bird, or by anything wherewith the ground teemeth, which I have separated from you as unclean.
- 26 And ye shall be holy unto me: for I, Jehovah, am holy, and have set you apart from the peoples, that ye should be mine.

THOUGHT QUESTIONS 20:22-26

463. This seems to be a very appropriate time to call for faithfulness to God and His laws. Why?
464. These laws were a preparation for living. Where? When?
465. If God described the land as "flowing with milk and honey" it would indeed be so. Was this adequate reason for obedience to His laws? Discuss.
466. How could Israel "make themselves detestable" or "make your souls abominable" by bird or by "anything wherewith the ground teemeth"?
467. God really wants a "set apart" people. Is this true today? Discuss.

PARAPHRASE 20:22-26

You must obey all of My laws and ordinances so that I will not throw you out of your new land. You must not follow the customs of the nations I cast out before you, for they do all these things I have warned you against; that is the reason I abhor them. I have promised you their land; I will give it to you to

possess it. It is a land "flowing with milk and honey." I am the Lord your God who has made a distinction between you and the peoples of other nations. You shall therefore make a distinction between the birds and animals I have given you permission to eat and those you may not eat. You shall not contaminate yourselves and make yourselves hateful to Me by eating any animal or bird which I have forbidden, though the land teem with them. You shall be holy to Me, for I the Lord am holy, and I have set you apart from all other peoples, to be Mine.

vs. 22-26 There is a temporal advantage in keeping the statutes and ordinances of God. The land of Canaan will be yours if you do and it will vomit you out if you do not. Cf. 18:28. This is an oft repeated word in Leviticus and the rest of the Pentateuch because Israel was so dull of hearing, or perhaps the allurements of sin were so near. Again and again the several distinctive differences are emphasized: (1) you have one God; they have many; your God is alive and responsive, theirs are dead and dumb; (2) you have one wife with whom you have sexual relations—in this relationship is the highest happiness—they live to satisfy their own lusts—but such lust creates its own appetite and is never full. Self-destruction and misery are in their way; (3) you have a different diet; it will keep you strong and healthy; you will live a long and happy life. They eat to their own self-destruction. I created you and the food you eat, won't you please follow my menu?

In these ways—and others—you are separated from other nations, *i.e.* "sanctified" or "holy," not that you are by nature any better than other people, but you could be an example of what I want for all mankind. You belong to Me. I love you deeply and dearly; if I didn't I wouldn't take such an interest in all of your life.

FACT QUESTIONS 20:22-26

476. What was the temporal advantage in obeying Jehovah?
477. Name and discuss the three distinctive differences of Israel to other nations.
478. In what ways was Israel "sanctified" or "holy"?

WARNING AGAINST UNFAITHFULNESS 20:27

TEXT 20:27

27 A man also or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones; their blood shall be upon them.

THOUGHT QUESTIONS 20:27

468. Isn't this verse out of place? Should it follow verse 6?
469. Show a possible connection to verse 26.

PARAPHRASE 20:27

A medium or a wizard—whether man or woman—shall surely be stoned to death. They have caused their own doom.

COMMENT 20:27

It is suggested that the first word of verse 27 could be “but” a man, etc. In this way we could see the connection of the verses. Because Israel is God’s holy nation such a sin could not be permitted. The wizard usurps the position of God. To Him alone is the future known. In 19:31 the consulting of such persons is forbidden. In 20:6 God sets His face against them; in this verse the physical punishment is made known. Women are included in this verse because they were so frequently involved. Cf. Exodus 22:28; I Sam. 28:7; Acts 16:16.

FACT QUESTIONS 20:27

479. How relate this verse to the previous section?
480. Why was this such a serious sin?
481. Why mention women?

HOLINESS ON THE PART OF PRIESTS, AND
HOLINESS OF THE OFFERINGS 21:1—22:33

AVOIDANCE OF CONTACT WITH A DEAD BODY 21:1-4

TEXT 21:1-4

- 1 And Jehovah said unto Moses, Speak unto the priests, the sons of Aaron, and say unto them, There shall none defile himself for the dead among his people;
- 2 except for his kin, that 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, that hath had no husband; for her may he defile himself.
- 4 He shall not defile himself, *being* a chief man among his people, to profane himself.

THOUGHT QUESTIONS 21:1-4

470. What purpose is served by giving regulations concerning the preparation of the dead for burial?
471. What particular distraction would interfere with the priest's duties?
472. Is there anything more than ceremonial defilement in touching a dead body?
473. Does verse 4 suggest he must not even attend his own wife's funeral? Discuss.
474. What is meant by the expression in verse 4: "a chief man among his people"?

PARAPHRASE 21:1-4

The Lord said to Moses: Tell the priests never to defile themselves by touching a dead person, unless it is a near relative—a

mother, father, son, daughter, brother or unmarried sister for whom he has special responsibility since she has no husband. For the priest is a leader among his people and he may not ceremonially defile himself as an ordinary person can.

COMMENT 21:1-4

vs. 1-4 We like the thought that if the priests were to share in mourning for all those with whom he associated he would be in mourning all the time and would be ceremonially unclean and unfit to officiate at the duties especially assigned to him. At the same time it should be that a priest does yearn affectionately over all the sorrows of those among whom he serves. "A priest must have feelings of deep emotion; he must resemble Jesus, the antitype, weeping over His own kindred most of all, and only restrained from weeping over all by express enactment of Jehovah."

There are seven exceptions to this general rule: (1) His wife, for the phrase "near kin" could be translated, "his flesh that is near him *Cf.* Lev. 18:6; Gen. 2:24; also notice Ezekiel 24:16-18 where we see that express prohibition is needed to prevent the prophet's mourning over his wife; (2) His mother; (3) His father; (4) His son; (5) His daughter; (6) His brother; (7) His virgin sister.

Numbers 19:11-16 describes the law of defilement as related to a dead body and includes being present in the tent or house with the corpse.

In verse 2 we have the term "mother" before that of "father." This is the second of the three instances in the Bible where this occurs. It has been observed that such is true here because "the son's qualifications for the priesthood depend more upon his having a good mother." (*Cf.* v. 7 in this chapter.)

Ginsburg interprets the phrase in verse 4: "A husband (the priest) shall not defile himself among his people when he had profaned himself" and meaning that: the priest was permitted to defile himself by attending his own wife's funeral only if he had not married a woman not qualified legally to be his wife. If she

was not legally qualified to be his wife he could not attend her funeral. This seems an unusual interpretation. We prefer Keil's thought that: "The correct interpretation of the words can only be arrived at by considering the relation of the fourth verse to what precedes and follows. As verses 1b-3 stand in a very close relation to verses 5 and 6, the defilement on account of a dead person being more particularly explained in the latter . . . the priest was not to defile himself as a husband and head of a household, either by marrying a wife of immoral or ambiguous reputation, or by training his children carelessly, so as to desecrate himself, *i.e.* profaning the holiness of his rank and office by either one or the other. *Cf.* vs. 9-15."

FACT QUESTIONS 21:1-4

482. What practical reason can we assign to the prohibition against sharing in the mourning of more than those of the priest's near kin?
483. What a grand example is the compassion of our Saviour. Explain.
484. Name the seven exceptions to the rule. How include his wife, when she is not mentioned?
485. Why use the term "mother" before "father"?
486. Explain verse 4 in your own words.

ABSTENTION FROM HEATHEN PRACTICES 21:5,6

TEXT 21:5,6

- 5 They shall not make baldness upon their head, neither shall they shave off the corner 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 the offerings of Jehovah made by fire, the bread of their God, they do offer: therefore they shall be holy.

THOUGHT QUESTIONS 21:5,6

475. Cutting the hair and the beard surely became an important practice. Why? What is involved in verse 5? Discuss.
476. Once again define holiness as here given. Does this relate to our holiness? Consider our "*positional*" holiness as versus our "*character development*"-type holiness.

PARAPHRASE 21:5,6

The priests shall not clip bald spots in their hair or beards, nor cut their flesh. They shall be holy unto their God, and shall not dishonor and profane His name; otherwise they will be unfit to make food offerings by fire to the Lord their God.

COMMENT 21:5,6

vs. 5,6 Is this cutting of the hair and beard a natural expression of grief or a practice of the heathen taken up by the Israelites? Since we have studied such a prohibition in 19:27,28 (Cf. Deut. 14:1), we know such actions are associated with idolatry. This manner of mourning became very common among all Israel (Cf. Jer. 16:6; Ezek. 7:18; Amos 8:10) and was condemned by God's prophets (Cf. Ezra 9:6). How easy it is to decorate or desecrate the body and imagine we have influenced the soul. On the other hand, such priests were known by the lack of such haircuts and beard trims! If we are going to mourn—and all men must—do it before God and not to be seen of men.

FACT QUESTIONS 21:5,6

487. A bald head was a sign of mourning, but it was wrong. Why?
488. We are known by our appearance. In what way? And to what intent?

THE MARRIAGE OF PRIESTS 21:7, 8
THE FAMILY OF PRIESTS 21:9

TEXT 21:7-9

- 7 They shall not take a woman that is a harlot, or profane; neither shall they take a woman put away from her husband: for he is holy unto his God.
- 8 Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee, for I Jehovah, who sanctify you, am holy.
- 9 And the daughter of any priest, if she profanes herself by playing the harlot, she profaneth her father: she shall be burnt with fire.

THOUGHT QUESTIONS 21:7-9

477. How absurd it seems to us to read that a priest of the Holy God should not marry a harlot, or a profane or divorced woman. Why was it necessary to say this?
478. The sacrifices are here called "the bread of God" *i.e.* "the food of God." How are we to understand this?
479. The daughter of the priest really carries a heavy responsibility. Why? Cf. Joshua 7:15,25.

PARAPHRASE 21:7-9

A priest shall not marry a prostitute, nor a woman of another tribe, and he shall not marry a divorced woman, for he is a holy man of God. The priest is set apart to offer the sacrifices of your God; he is holy, for I, the Lord who sanctifies you, am holy. The daughter of any priest who becomes a prostitute, thus violating her father's holiness as well as her own, shall be burned alive.

COMMENT 21:7-9

vs. 7,8 We need to remember that these regulations were to stand as long as the priesthood served. There would be times in the history of Israel when no such prohibitions were needed; their moral standards were higher than the thought of a priest marrying a prostitute. But there would be other times when "every man did that which was right in his own eyes," and such a prohibition was very much needed. "The defiled or profaned" woman would be one who had become such by some unnamed violation of the law of God.

The altar was the table of God and the sacrifices were the food served to Him as bread. The priests had the priceless privilege of serving God's bread at His table. For this reason they must be holy.

v. 9 The daughter of any Israelite who was guilty of whoredom was punished by strangling. Cf. 20:10, Deut, 22:23,24. But the daughter of the priest has been given more, and more is required. Once again we need to be reminded that the limits of the moral code are here emphasized. We trust that not many daughters were stoned and then burned with fire for such a practice.

FACT QUESTIONS 21:7-9

489. There would be times when such regulations were needed, and times when they were not. Discuss.
490. Could a priest marry a widow?
491. In what sense were the sacrifices "the bread of God"?
492. Why so severe with the punishment of the daughter of the priest?

THE HIGH PRIESTS 21:10-15

TEXT 21:10-15

- 10 And he that is the high priest among his brethren, upon whose head the anointing oil is poured, and that is consecrated

to put on the garments, shall not let the hair of his head go loose, nor rend his clothes;

11 neither shall he go in to any dead body, nor defile himself for his father, or for his mother;

12 neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the crown 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 one divorced, or a profane woman, a harlot, these shall he not take: but a virgin of his own people shall he take to wife.

15 And he shall not profane his seed among his people: for I am Jehovah who sanctifieth him.

THOUGHT QUESTIONS 21:10-15

480. Is verse 10 a general prohibition against all mourning on the part of the high priest?

481. The high priest was prevented from attending his own father's funeral. Is this the meaning of verse 11?

482. Are we to understand that the high priest lived in the precincts of the tabernacle?

483. There are four types of women qualified as the wife of the high priest. Who were they?

484. Explain verse 15 in your own words.

PARAPHRASE 21:10-15

The High Priest—anointed with the special anointing oil and wearing the special garments—must not let his hair hang loose in mourning, nor tear his clothing, nor be in the presence of any dead person—not even his father or mother. He shall not leave the sanctuary (when on duty), nor treat My Tabernacle like an ordinary house, for the consecration of the anointing oil of his God is upon him; I am Jehovah. He must marry a virgin. He

may not marry a widow, nor a woman who is divorced, nor a prostitute. She must be a virgin from his own tribe, for he must not be the father of children of mixed blood—half priestly and half ordinary.

COMMENT 21:10-15

vs. 10-12 The ordination or consecration of the high priest is fully described in 8:7-11. "The profusion of oil used in his anointing is there described.

The title 'high priest' (literally 'great priest') occurs here for the first time. It is given in order to show that the rank of the man is the reason for this law being laid down. Now, Jesus exhibited no sign of mourning for Himself—never 'uncovered His head nor rent his garments' because of personal bereavements; nor did He touch the dead, except to convey life back again; and even at the cross when His mother felt the sword of sorrow in her heart He still acted as High Priest; and while He exhibited exceeding tenderness, He at the same time did so as one fulfilling public responsibilities; for, in the midst of His anguish as the smitten Shepherd, He took time to recommend her to John, and then, so to speak, resumed His work of suffering. He truly was the Priest who never went 'out of the sanctuary,' and who 'never profaned it' by the introduction of personal concerns. He ever felt the streams of the anointing oil on His head; He 'saved' not, but 'hated and lost,' His own life for us; He stood as entirely a Substitute and Surety." (after *Bonar*)

We would assume that the reference to leaving the sanctuary would refer to the time of service, *i.e.* if news of the death of a loved one reached the high priest while he was officiating, even if it were the death of his own father, he was not to stop lest personal concerns might appear to be of greater importance than the service to God.

vs. 13-15 Too much argument from silence and supposition only produces confusion. Verse 13 affirms one clear fact: the bride of the high priest should be a virgin. How old, or her status

before she became his wife, *i.e.* other than her virginity is not discussed, it seems presumptuous for us to do it.

The ordinary priest was permitted to marry a widow (*i.e.* traditionally) but the high priest is specifically denied such a relationship. The other three unqualified women have been discussed under the qualified wife of the ordinary priest.

We inevitably think of the qualifications for the present day elders as being quite similar to those of the priests and high priest. *Cf.* I Tim. 3:2-7; Titus 1:7-9.

The high priest must be circumspect in his conduct for he has children who will be affected for good or evil. He could disqualify his son for service as high priest. If your own conduct is not important to you, consider your influence on your children. Do not profane or dishonor them. A simple willingness to comply with God's directions will prevent all such problems.

FACT QUESTIONS 21:10-15

493. Why is this man called "high priest"?
494. Show how our Lord perfectly met the characteristics of the high priest.
495. What is meant by the statement that the high priest was not to leave the sanctuary?
496. What one thing do we know about the bride of the high priest?
497. What was said about marrying a widow?
498. Two generations could be dishonored. How?

PRIESTS WITH BLEMISHES 21:16-24

TEXT 21:16-24

- 16 And Jehovah spake unto Moses, saying,
- 17 Speak unto Aaron, saying, Whosoever he be of thy seed throughout their generations that hath a blemish, let him not

approach to offer the bread of his God.

- 18 For whatsoever man he be that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or anything superfluous,
19 or a man that is broken-footed, or broken-handed,
20 or crook-backed, or a dwarf, or that hath a blemish in his eye, or is scurvy, or scabbed, or hath his stones broken;
21 no man of the seed of Aaron the priest, that hath a blemish, shall come nigh to offer the offerings of Jehovah made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God.
22 He shall eat the bread of his God, both of the most holy, and of the holy:
23 only he shall not go in unto the veil, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries: for I am Jehovah who sanctifieth them.
24 So Moses spake unto Aaron, and to his sons, and unto all the children of Israel.

THOUGHT QUESTIONS 21:16-24

485. Why were those who were unfortunate in birth to be shut out from service? (Birth-defects are not moral.)
486. Name the eleven disfigurements that shut a son of Aaron out of service at the altar. Is there any related moral reason or principle behind this?
487. Such a Levite could serve in a limited sense. What was it?

PARAPHRASE 21:16-24

And the Lord said to Moses, Tell Aaron that any of his descendants from generation to generation who have any bodily defect may not offer the sacrifices to God. For instance, if a man is blind or lame, or has a broken nose or any extra fingers or toes, or has a broken foot or hand, or has a humped back, or is a

dwarf, or has a defect in his eye, or has pimples or scabby skin, or has imperfect testicles—although he is a descendant of Aaron—he is not permitted to offer the fire sacrifices to the Lord because of his physical defect. However, he shall be fed with the food of the priests from the offerings sacrificed to God, both from the holy and most holy offerings. But he shall not go in behind the veil, nor come near the altar, because of the physical defect; this would defile My sanctuary, for it is Jehovah who sanctifies it. So Moses gave these instructions to Aaron and his sons and to all the people of Israel.

COMMENT 21:16-24

vs. 16-21 During our research in preparation for the writing of this BIBLE STUDY TEXTBOOK we have found some splendid material in both the PULPIT COMMENTARY under the HOMILIES by Various Authors and in THE BIBLICAL ILLUSTRATOR. We recommend these books to our readers who want to teach and preach from LEVITICUS. Here is an example from THE PULPIT COMMENTARY:

Vers. 16-24—*Unblemished service.* We gain three truths from these verses.

I. THE PRIMARY TRUTH, INTENDED FOR THE HEBREW NATION. The special instruction contained in this passage is that the altar of God was to be honoured in every possible way; therefore to be preserved from everything that would bring it into disregard; and therefore to be unapproached by any priest who had a bodily blemish. It was impossible for the people to dissociate the altar itself from those who ministered thereat; if, therefore, any physical disfigurement had been allowed, and those who were uncomely or misshapen had been permitted to officiate, the sacred ordinances of God would have suffered, in some degree, from the association in thought of the man with the thing. The priest with a blemish might not “come nigh unto the altar, . . . that he profane not my sanctuaries” (ver. 23). We may learn, in passing, that it is almost impossible to overestimate the

influence for good or ill which is unconsciously exerted by those who minister, in any function, in the Church or Christ on the popular estimate of their office.

II. THE SECONDARY TRUTH, APPLICABLE TO US ALL. In a typical system it is necessary that the body should frequently represent the soul, the organs of the one picturing the faculties of the other. The requirement of a perfect bodily frame on the part of those who "approached to offer the bread of their God" (ver. 17), intimated to them, and now indicates to us, the essential and eternal truth that *the best is to be brought to the service of God*: not that with which we can most easily part, but the very best that we can bring. 1. Not the unattractive service ("flat nose," "scabbed," etc.), but that which is as beautiful and inviting in its form as we can make it. 2. Not unacquaintance with our subject ("a blind man"), but the fullest possible acquisition and understanding. 3. Not an example which is defective, a walking which is irregular (a "lame man," "crookbacked"), but an upright, honourable demeanour, "walking in the commandments of the Lord blameless." 4. Not a feeble and faltering delivery ("brokenhanded"), but a facile, skilful "handling of the Word of God." We may note, before we pass, that the God whom we serve is *expectant, but is not inconsiderate*. He who refuses to allow a priest with any blemish "to approach to offer the bread of his God," expressly desired that such priest should "eat the bread of his God, both of the most holy, and of the holy" (ver. 22); he might not serve, but he should not suffer, on account of a bodily misfortune. God requires of us that, in approaching him, we should bring not our exhaustion but our freshness, not our hurried but our patient preparation, not our remnants but our substance, not our worthless belongings but our worthiest self; at the same time, he makes every allowance for our weakness, our infirmity, our human feebleness and frailty: "he knoweth our frame; he remembereth that we are dust."

III. A FURTHER TRUTH, RELATING TO THE FUTURE LIFE. We dare not hope to render to God any absolutely unblemished service here. "If we say that we have no sin, we deceive ourselves"

(I John 1:8). Here our holiest services are marred by spiritual imperfection. It should be our aim, our prayer, our endeavour, to make our worship, our work, and our life as little blemished as may be; to make all our service as elevated in spirit and motive as may be; and doing this, we may look confidently and joyously onward to the time when "his servants shall serve him" in the very fulness of their strength and joy, and when their service shall be not only undimmed by any gathering tear, but unstained with any rising thought of sin.

FACT QUESTIONS 21:16-24

499. In what way was the altar of God honored by a priest without a bodily blemish?
500. How is the altar and the priest inseparably associated?
501. Show four analogous comparisons of the thought that the best must be brought to the service of God.
502. "After having done all we are yet unprofitable servants." We cannot after all offer to God any truly unblemished service. What application was made in this point?

PRIESTLY SEPARATION FROM CEREMONIAL UNCLEANNES 22:1-10

TEXT 22:1-10

- 1 And Jehovah spake unto Moses, saying,
- 2 Speak unto Aaron and to his sons, that they separate themselves from the holy things of the children of Israel, which hallow unto me, and that they profane not my holy name: I am Jehovah.
- 3 Say unto them, Whosoever he be of all your seed throughout your generations, that approacheth unto 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 What man soever of the seed of Aaron is a leper, or hath an issue; he shall not eat of the holy things, until he be clean. And whoso toucheth anything that is unclean by the dead, or a man whose seed goeth from him;
- 5 or whosoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he hath;
- 6 the soul that toucheth any such shall not eat of the holy things, unless he bathe his flesh in water.
- 7 And when the sun is down, he shall be clean; and afterward he shall eat of the holy things, because it is his bread.
- 8 That which dieth of itself, or is torn of beasts, he shall not eat; to defile himself therewith: I am Jehovah.
- 9 They shall therefore keep my charge, lest they hear sin for it, and die therein, if they profane it: I am Jehovah who sanctifieth them.
- 10 There shall no stranger eat of the holy thing: a sojourner of the priest's, or a hired servant, shall not eat of the holy thing.

THOUGHT QUESTIONS 22:1-10

488. How is it that the priests are here commanded to stay away from the very things dedicated for their use?
489. Did the nation of Israel dedicate the sacrifices or the priests? Discuss.
490. Verse 2 explains verse 1. God has a purpose in this regulation. What is it?
491. If leprosy wasn't contagious from where did it come?
492. What is "a discharge"?
493. Begin reading in verse 4b and read through verse 6. Mention the three causes of uncleanness.
494. If a priest touched the unclean in the morning he might become very hungry before sundown. Why?
495. The manner and purpose of killing animals became very important. Why?

496. What was the penalty of disobedience?

497. Three persons were refused a place at the table. Who were they?

PARAPHRASE 22:1-10

The Lord said to Moses, Instruct Aaron and his sons to be very careful not to defile My holy name by desecrating the peoples' sacred gifts; for I am Jehovah. From now on and forever, if a priest who is ceremonially defiled sacrifices the animals brought by the people or handles the gifts dedicated to Jehovah, he shall be discharged from the priesthood. For I am Jehovah! No priest who is a leper or who has a running sore may eat the holy sacrifices until healed. And any priest who touches a dead person, or who is defiled by a seminal emission, or who touches any reptile or other forbidden thing, or who touches anyone who is ceremonially defiled for any reason—that priest shall be defiled until evening, and shall not eat of the holy sacrifices until after he has bathed that evening. When the sun is down, then he shall be purified again and may eat the holy food, for it is his source of life. He may not eat any animal that dies of itself or is torn by wild animals, for this will defile him. I am Jehovah. Warn the priests to follow these instructions carefully, lest they be declared guilty and die for violating these rules. I am the Lord who sanctifies them. No one may eat of the holy sacrifices unless he is a priest; no one visiting the priest, for instance, nor a hired servant, may eat this food.

COMMENT 22:1-10

vs. 1,2 The last chapter discussed the persons who were not qualified to be priests; this chapter discusses the limitations of those who are qualified. A certain portion of the sacrifice belonged to the priest. Cf. 7:20,21. But the priest must remember that he cannot eat of this unless he is clean. Under penalty of

death he must remember he must be clean before he eats of the holy things of God. Eating of the showbread in the holy place or handling the vessels of the sanctuary carried the same regulation: "Be ye clean, that bear the vessels of the Lord." Isa. 52:11. The purpose behind this was to teach the priests to sustain a holy respect for the services of God. The priest is to act as a priest at all times and not treat the holy as if it were common. We like the words of Bonar on these verses: "Ministers may learn from this law to act for God at all times and in every place. Ministers of God must beware of letting their spirituality be injured by domestic occurrences. They must not let domestic comforts unhinge their soul, so as to lead them to speak of holy things too familiarly. Ministers are specially under God's eye. He sees whether they walk in the steps of Jesus in their chambers and at their studies. They must be *ever* separated to the Lord."

vs. 3-7 Verse 3 contains a very strong word: "shall be cut off from my presence." This seems to suggest that disobedience or neglect of this law would result in the same punishment suffered by Nadab and Abihu. At the least such a one would be excluded from the services of the tabernacle. This would surely prevent a priest from going into the holy place in a careless or thoughtless frame of mind. There is no greater need today than that of a tender sensitiveness or awareness of the presence of God as we minister for Him; whether it is in public, in private, or in our closet. What we say of the preacher we say of the people, "for this very cause many are weak and sick and some have died." I Cor. 11:30. We refer to the casual attitude too often present in eating the Lord's supper.

vs. 4-7 Since the priest began his day with the morning sacrifices, he would be unclean—and also hungry—all day, if he was unfit to offer the morning oblation. There were various forms of leprosy, so the priest needs to be constantly conscious of indications of this disease in his person. Cf. 13:3. The "running issue" has been described in 15:2. We have also commented on contact with the dead (Cf. Num. 19:11-14). Unclean creatures, however small, such as "creeping things" must be avoided. It is one thing to serve others on behalf of God;

It is quite another to serve God on our own behalf. "Thou therefore that teachest another, teachest thou not thyself?" Cf. Rom. 2:21. These words of Paul carry the principle of constant self-evaluation in the light of what we share with others. Such is the same principle of this section of Leviticus.

vs. 8-10 The ordinary Israelite would be unclean if he ate of a clean animal which had died in the wrong manner, *i.e.* was killed by accident. Cf. 17:15. However, the priest was not only unclean but unable to serve in the tabernacle.

The above laws were to be kept under penalty of death. The manner in which such a sentence is stated, *i.e.*: "lest they bear sin for it, and die therein, if they profane it," seems to say that God would strike them dead as He did the two sons of Aaron.

The three persons unqualified to eat of the priest's portion should be clearly identified: (1) "no stranger"—one who was not a descendant of Aaron, even if he were from Levi—he was yet "a stranger" to the promise of communing with God in this particular sense. Cf. 7:30; (2) "a sojourner"—this could have been a Hebrew servant who chose to have his ear pierced and belong to the priest until the year of jubilee. Cf. Exodus 21:6. The priest would need to supply other food for him; (3) "a hired servant"—this was the Hebrew who was hired for six years and left free. Cf. Exodus 21:2. "Neither of them was the property of the priest, though his labor belonged to him. As these Hebrew servants could not be bought with money like a heathen slave, they were treated like strangers, or non-Aaronites, and hence could not partake of the holy food." (*ibid*)

FACT QUESTIONS 22:1-10

503. How does chapter 22 relate to chapter 21?
504. What is the basic lesson of 22:1-10?
505. There is a grand principle in this section for the minister of the gospel. What is it?
506. What is meant by the phrase "cut off from my presence"?
507. What is the great need today of those who minister? (—and

for the people to whom we minister?)

508. To be unclean was also to be hungry. Explain. The priest was taught to serve God on his own behalf. How?

509. Identify the three unqualified persons.

THE RIGHTS OF THE PRIEST'S FAMILY TO THE "HOLY THINGS" 22:11-16

TEXT 22:11-16

- 11 But if a priest buy any soul, the purchase of his money, he shall eat of it; and such as are born in his house, they shall eat of his bread.
- 12 And if a priest's daughter be married unto a stranger, she shall not eat of the heave-offering of the holy things.
- 13 But if a priest's daughter be a widow, or divorced, and have no child, and be returned unto her father's house, as in her youth, she shall eat of her father's bread: but there shall no stranger eat thereof.
- 14 And if a man eat of the holy thing unwittingly, then he shall put the fifth part thereof unto it, and shall give unto the priest the holy thing.
- 15 And they shall not profane the holy things of the children of Israel, which they offer unto Jehovah,
- 16 and so cause them to bear the iniquity that bringeth guilt, when they eat their holy things: for I am Jehovah who sanctifieth them.

THOUGHT QUESTIONS 22:11-16

498. What difference is there in the slave of verse 11 and the "servant" of verse 10? Why give to one and refuse the other?
499. Could his wife and children and slaves eat even when the priest couldn't?

500. The priest's daughter could marry out of the Aaronic family, but she lost some rights. What were they?
501. The daughter could return to the table of her father. How?
502. Suppose her husband had a brother. Wasn't he obligated to marry the widow: Cf. 18:16. Discuss.
503. A kind provision is made for those who act in sincere ignorance. (Cf. 4:2,22,27; 5:15,18) What was it?
504. However, ignorance was not overlooked. What penalty was paid: (Cf. 5:16)
505. How is the word "profane" used here?
506. The priest has a responsibility in developing the proper attitude among the worshippers. Is this the meaning of verse 16?

PARAPHRASE 22:11-16

However, there is one exception—if the priest buys a slave with his own money, that slave may eat it, and any slave children born in his household may eat it. If a priest's daughter is married outside the tribe, she may not eat the sacred offerings. But if she is a widow or divorced and has no son to support her, and has returned home to her father's household, she may eat of her father's food again. But otherwise, no one who is not in the priestly families may eat this food. If someone should eat of the holy sacrifices without realizing it, he shall return to the priest the amount he has used, with twenty per cent added; for the holy sacrifices brought by the people of Israel must not be defiled by being eaten by unauthorized persons, for these sacrifices have been offered to the Lord. Anyone who violates this law is guilty and is in great danger because he has eaten the sacred offerings; for I am Jehovah who sanctifies the offerings.

COMMENT 22:11-16

v. 11 Slaves were treated as part of the family who owned them. They were admitted to the Jewish family by circumcision

and were given all the privileges of the Israelites. The children of such slaves were treated in the same manner as the slaves (Cf. Gen. 17:12,13). Thus slaves and their children ate the same food as the rest of the family of the priest.

vs. 12,13 We have discussed the daughter of the priest earlier. We now note she can disqualify herself from eating of the holy food by marrying a Hebrew of non-Aaronic descent. She has chosen to eat at the table of her husband. However, if her husband were to die, or she was divorced, and there were no children, she could return and share in the priest's home as before her marriage. Traditionally such a woman could not eat of the first class of the offerings, *i.e.* the wave-breast and heave-shoulder. She could eat the heave-offering.

v. 14 Supposing someone ate of the holy portion and didn't know it was sanctified? Provision was made for such a mistake. He would not be put to death. Judgment is made by motive as well as action. He is to obtain a similar piece of meat and what amounts to twenty per cent of its total value and return both the principal and interest to the priest.

vs. 15,16 *Keil* believes these verses form a conclusion to the immediately preceding verses, *i.e.* 10 through 14. We believe he presents a convincing argument. He says: "In the concluding exhortation in verses 15 and 16, the subject 'to profane' and 'bear' is indefinite, and the passage to be rendered thus: 'They are not to profane the sanctified gifts of the children of Israel, what they heave for the Lord. (Namely, by letting laymen eat of them), and are to cause them (the laymen) who do this unawares to bear a trespass sin (by imposing the compensation mentioned in verse 14), if they eat their (the priests') sanctified gifts. Understood in this way, both verses furnish a fitting conclusion to the section of verses 10-14. On the other hand, according to traditional interpretation of these verses, the priesthood is regarded as the subject of the first verb, and a negative supplied before the second. Both of these are arbitrary and quite indefensible, because verses 10-14 do not refer to the priests, but to laymen . . ."

FACT QUESTIONS 22:11-16

510. The whole subject of slavery as described in the Bible should be studied by those who are serious about God's word as related to life. The INTERNATIONAL STANDARD BIBLE ENCYCLOPEDIA, p. 2815 would be a good place to begin.
511. Provision and protection are made for the daughter whose marriage did not succeed. Discuss.
512. Someone ate of the holy meat and did not know it. Who is at fault? What is to be done?
513. Do you agree with Keil's use of verses 15 and 16?

VOWS AND FREEWILL OFFERINGS 22:17-33

TEXT 22:17-33

- 17 And Jehovah spake unto Moses, saying,
- 18 Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them. Whosoever he be of the house of Israel, or of the sojourners in Israel, that offereth his oblation, whether it be any of their vows, or any of their free-will-offerings, which they offer unto Jehovah for a burnt-offering;
- 19 that ye may be accepted, *ye shall offer* a male without blemish, of the bullocks, of the sheep, or of the goats.
- 20 But whatsoever hath a blemish, that shall ye not offer: for it shall not be acceptable for you.
- 21 And whosoever offereth a sacrifice of peace-offerings unto Jehovah to accomplish a vow, or for a freewill-offering, of the herd or of the flock, it shall be perfect to be accepted; there shall be no blemish therein.
- 22 Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto Jehovah, nor make an offering by fire of them upon the altar unto Jehovah.
- 23 Either a bullock or a lamb that hath anything superfluous or

lacking in his parts, that mayest thou offer for a freewill-offering; but for a vow it shall not be accepted.

24 That which hath its stones bruised, or crushed, or broken, or cut, ye shall not offer unto Jehovah; neither shall ye do *thus* in your land.

25 Neither from the hand of a foreigner shall ye offer the bread of your God of any of these; because their corruption is in them, there is a blemish in them: they shall not be accepted for you.

26 And Jehovah spake unto Moses, saying,

27 When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for the oblation of an offering made by fire unto Jehovah.

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

29 And when ye sacrifice a sacrifice of thanksgiving unto Jehovah, ye shall sacrifice it that ye may be accepted.

30 On the same day it shall be eaten; ye shall leave none of it until the morning: I am Jehovah.

31 Therefore shall ye keep 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 halloweth you,

33 who brought you out of the land of Egypt, to be your God: I am Jehovah.

THOUGHT QUESTIONS 22:17-33

507. Why address these instructions to "whosoever"?

508. These are directions for a burnt offering given in fulfillment of a vow or given as a freewill offering. Define the difference.

509. What is the one point of verses 17 through 19?

510. What would happen if a blemished animal was brought

to be offered?

511. The animals for the peace-offering are also to be without blemish, but there is an exception. What is it? Or is this the meaning of the text?
512. There was one imperfection in the animal for which it should be removed from the land. What was it?
513. Explain in your own words verse 25.
514. Why the regulation that an animal under eight days old was not acceptable? Suppose the mother died?
515. Since both the mother and the offspring are to be used as offerings, why not kill them both on one day?
516. What offering is in view in verse 29? Cf. 7:15,16.
517. What is the whole purpose of these regulations and the offerings?

PARAPHRASE 22:17-33

And the Lord said to Moses, Tell Aaron and his sons and all the people of Israel that if an Israelite or other person living among you offers a burnt offering sacrifice to the Lord—whether it is to fulfill a promise or is a spontaneous free will offering—it will only be acceptable to the Lord if it is a male animal without defect; it must be a young bull or a sheep or a goat. Anything that has a defect must not be offered, for it will not be accepted. Anyone sacrificing a peace offering to the Lord from the herd or flock, whether to fulfill a vow or as a voluntary offering, must sacrifice an animal that has no defect, or it will not be accepted: an animal that is blind or disabled or mutilated, or which has sores or itch or any other skin disease, must not be offered to the Lord; it is not a fit burnt offering for the altar of the Lord. If the young bull or lamb presented to the Lord has anything superfluous or lacking in its body parts, it may be offered as a free will offering, but not for a vow. An animal that has injured genitals—crushed or castrated—shall not be offered to the Lord at any time. This restriction applies to the sacrifices made by foreigners among you as well as those made by yourselves, for no defective

animal is acceptable for this sacrifice. And the Lord said to Moses, When a bullock, sheep, or goat is born, it shall be left with its mother for seven days, but from the eighth day onward it is acceptable as a sacrifice by fire to the Lord. You shall not slaughter a mother animal and her offspring the same day, whether she is a cow or ewe. When you offer the Lord a sacrifice of thanksgiving, you must do it in the right way, eating the sacrificial animal the same day it is slain. Leave none of it for the following day. I am the Lord. You must keep all of My commandments, for I am the Lord. You must not treat Me as common and ordinary. Revere Me and hallow Me, for I, the Lord, made you holy to Myself and rescued you from Egypt to be My own people! I am the Lord!

COMMENT 22:17-33

vs. 17-19 The sacrifice must be as pure as the priest. Indeed, without the proper sacrifice the priest cannot serve. Since every offerer is responsible for the selection of the animal these words are not only given by God to Moses, and through Moses to Aaron, but "to all the Israelites," and even to the foreigners in Israel. A burnt offering is the subject under discussion, but such an offering could conceivably have several expressions; such as a vow or a freewill offering. Under these two we can include all others, for the worshipper was either fulfilling a personal need, such as a vow or he was expressing his thanks or praise to God. In either case the animal, be it a bull, sheep or goat, must be a male without blemish. We have already commented on our burnt offering who was "without blemish." Cf. I Peter 1:18,19.

vs. 20-22 What was said of the burnt offerings as related to a personal or public expression is here said of the peace offerings.

Man is always full of questions when he is given an assignment. "If we are not to offer an animal with a blemish, just what shall I call 'blemished'?" God has an answer: an animal which is

blind, disabled, mutilated, one that has a discharge, or an itch or scabs; all these have a blemish. You shall not use any of them as an offering.

v. 23 It would seem from the reading of this verse in the *American Standard* version that there is some exception to the above prohibitions. The *New English Bible* translates this verse: "If a bull or a sheep is overgrown or stunted, you may make of it a freewill offering, but it will not be acceptable in fulfillment of a vow." The *Jerusalem Bible* translates it: "As a voluntary offering, you may offer a bull or a lamb that is underdeveloped or deformed; but such will not be acceptable in payment of a vow." In each of these translations (and in others) the thought is that dislocations and deformed blemishes can be offered when the worshipper is making a peace offering as an expression of worship or praise, but not a peace offering in fulfillment of a vow.

vs. 24,25 The four terms: *bruised, crushed, broken, cut*, refer to the four ways used in the practice of gelding or castrating animals. Such was strictly forbidden of the Israelites. If a stranger gave or sold such an animal to be used as an offering it must be rejected. Evidently such a practice was aligned with some form of idolatry.

vs. 26-28 Are we to conclude that because verse 27 discusses the natural birth of a bull, sheep or goat that one born by any artificial means would not be acceptable as a sacrifice? Such an argument from silence was used by traditionalists in the days of our Lord. It would seem the only reason found for not killing the mother and the young for a sacrifice on the same day was to teach kindness or mercy to dumb animals. We are impressed over and over again at the tender thoughtfulness of the One who cared enough to tell man how to live. "Under seven days the animal is extremely weak, and unfit for human food, and hence must not be offered as the food of God, as sacrifices are called."

vs. 29-33 Four times in five verses God identifies Himself Why? Because an acceptance of the sovereignty of God is behind all obedience. This is the beginning of worship and service: "Hallowed be Thy name!" The peace offering is clearly indicated

in verses 29 and 30. (Cf. 7:15, 16). Once again we have found the comments of Andrew Bonar of particular poignancy:

When first the purpose was formed of offering a thanksgiving, it was the duty of each one to see that the purpose sprang from a thankful heart. Let none be induced to bring it because of the arguments of some of his friends, or because it might appear fitted to produce an impression in his favour among his neighbors. It must be "*at your own will.*" It must flow spontaneously from the heart. So, also, it must not be laid by, as if you were intending to use it for a feast. Leave none of it till tomorrow; use it at the time. As the *peace-offerings* represented communion with God, reconciled to the sinner, they must represent this as enjoyed by the sinner, as his feast, his joy, his chief delight. Now, *thanksgivings* were of this class; and the offerer must not seek any *selfish* gratification on such an occasion, but must, on the spot and at the time, offer all to his God, and in the presence of his God, satisfied with this full outpouring of his own soul to the God who pours out His fellowship in return. Five motives are strewn on their path to constrain them to close obedience. 1. "*I am the Lord.*" This is authority. 2. "*I will be hallowed among the children of Israel.*" This is His holiness, and His desire to diffuse awe of His holy name. 3. "*I am the Lord which hallow you.*" Here is an appeal to their privileges as Israelites. Do you not feel that you actually are set apart for me? 4. "*I am the Lord which brought you out of Egypt.*" Here is His claim as Redeemer, who paid the price and set free the captives. Is there gratitude in your souls? Is there sense of thankfulness for favour done? 5. "*Your God*"—as well as your Lord; His claim as Father, Shepherd, King, and whatever else there is that is tender in relationship, or beneficial in office, or sweet in character—all is summed up in "YOUR GOD!" Who is like "our God?" "Who would not fear Thee??" (Jer. 10:6)

FACT QUESTIONS 22:17-33

514. Which is the most important—the priest or the sacrifice?
515. Who was really responsible for obtaining an acceptable sacrifice?
516. How does a vow or a freewill offering relate to the burnt offering?
517. Why list all the blemishes of verse 22?
518. What is the one exception? Discuss.
519. Why was castrating so violently opposed?
520. Why not kill the mother and the young on the same day?
521. Why does God identify Himself four times in five verses?
522. Give the three characteristics of real thanksgiving.
523. List and discuss the five motives for obedience.

C. SANCTIFICATION OF FEASTS 23:1-25:55

1. SABBATHS AND ANNUAL FEASTS 23:1-44

a. THE SABBATH 23:1-3

TEXT 23:1-3

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

THOUGHT QUESTIONS 23:1-3

518. In what way can we call the sabbath a feast?
519. What is the meaning of the term "convocation"?
520. Notice the difference in the text and the paraphrase in verse 3. Do you agree with the implied thought?
521. Do we have any form of sabbath today?
522. Was the sabbath observed in the days of Abraham, Isaac or Jacob?

PARAPHRASE 23:1-3

The Lord said to Moses, "Announce to the people of Israel that they are to celebrate several annual festivals of the Lord—times when all Israel will assemble and worship Me. (These are in addition to your Sabbaths—the seventh day of every week—which are always days of solemn rest in every home, times for assembling to worship, and for resting from the normal business of the week.)

COMMENT 23:1-3

vs. 1-3 We like the words of C. H. MacKintosh: "One of the most profound and comprehensive chapters in the inspired volume now lies before us, and claims our prayerful study. It contains the record of the seven great feasts or periodical solemnities into which Israel's year was divided. In other words, it furnishes us with a perfect view of God's dealings with Israel during the entire period of their most eventful history.

Looking at the feasts separately, we have the Sabbath, the Passover, the feast of unleavened bread, the first-fruits, Pentecost, the feast of trumpets, the day of atonement, and the feast of tabernacles. This would make eight altogether; but it is very obvious that the Sabbath occupies quite a unique and independent place."

THE JEWISH SABBATH

Some years ago we prepared a short study on the subject of *The Sabbath*. We believe it would be appropriate to include it just here:

SPECIAL STUDY

THE JEWISH SABBATH

Question: When was the sabbath first made known to man?

Answer: At Mt. Sinai. Read this reference very carefully: "Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right ordinances and true laws, good statutes and commandments: And *madest known unto them thy holy sabbath*, and commandedst them commandments, and statutes, and a law by Moses, thy servant." Neh. 9:13, 14

Someone will immediately recall that the seventh day is mentioned in Genesis 2:1-3. Note carefully, please, that it is not referred to in "rest." At Sinai, Moses set aside the seventh day (under God's direction) for *man's rest* because in the creation of the earth the seventh day was God's day of rest. Consider carefully the total circumstances of Genesis 2:1-3. No command is given here to man. No example is found here of the seventh day observance by man. There is one other reference to examine in connection:

"But the seventh day is a sabbath unto Jehovah, thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed *the sabbath day*, and hallowed it." Exodus 20:10, 11.

It was not *the sabbath day* when God rested, but it was so called when Moses wrote this account in Exodus. The use of the word "sabbath" as found here is called a literary prolapse. To illustrate, we say that on February 22 we remember the birth of

the first president, George Washington. In reality, on February 22, 1732, a baby named George Washington was born, but not at that time, *President George Washington*. If a historian were to describe the actual event of his birth as of 1732 he would not call him president; if the same historian were to look back on his birth from our day, he could very well call him President George Washington when speaking of his birth. Washington became president years after his birth. The seventh day became the sabbath years after God rested on that day.

In Genesis 3:20 we have an example of a literary prolapse. Note: "And the man (Adam) called his wife's name Eve; because *she was the mother of all living*." At the time that Adam called his wife Eve, she had not so much as one child, but from the time that Moses wrote this he could see very well how the name Eve found its fulfillment.

Question: Is there any historical or archaeological evidence that the sabbath was kept prior to Exodus?

Answer: None. No evidence has been presented that shows sabbath observance prior to Exodus 16:23.

Question: If the sabbath was made known at Mount Sinai, how is it that instructions for the use of manna for the sabbath were given before the giving of the law? (*Cf.* Ex. 16:23.)

Answer: This must have been a preparatory measure. The nation of Israel was being prepared for the sabbath observance by this means. Without preparation there could have been a terrible destruction of sabbath breakers inasmuch as the penalty for not keeping the sabbath was death. (*Cf.* Ex. 31:14.)

John the Baptist came preaching and practicing a baptism of repentance. John's baptism was in preparation of the baptism of our Lord (Acts 19:1-6). The baptism of Christ was so very important that preparation of the minds and hearts of the people was very necessary. When Jesus commanded His apostles to "go into all the world and baptize," the apostles knew what baptism was and so did the people to whom the apostles spoke. John's baptism prepared them for the baptism of Jesus.

Just so in the wilderness, when the seventh day began to be observed by the nation of Israel in connection with the gathering

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of the manna, they were preparing for the giving of the law when it was going to be observed in a new fashion.

You will note some interesting features about the observance of the seventh day in Exodus 16 that are different than the later observance of the sabbath.

- (1) There was no punishment given for the violation of the day.
- (2) When it was violated there was no punishment of the violator.
- (3) No specific instructions for its observance other than the manna is given.

Can we say a *law* has been given when no punishment has been specified for violators? If not, then no *law* for sabbath observance was given before the Ten Commandments on Mt. Sinai.

Question: If we were to observe the sabbath today as it was observed in the days of Moses or Jesus, what would be required of us?

Answer:

- (1) No cooking to be done on the sabbath. Ex. 16:23.
- (2) No fires to be built. Ex. 35:3.
- (3) Two lambs to be offered. Num. 28:9-11.
- (4) Not to pick up sticks. Num. 15:32-36.
- (5) To be kept according to Jewish time—sunset Friday to sunset Saturday.
- (6) Violators put to death. Ex. 31:14.

Question: Why do you not observe the sabbath today?

Answer: There are seven very adequate reasons. Here they are:

(1) The sabbath was given to the Jews only. Read these references:

"Jehovah made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." Deut. 5:3.
"And thou shalt remember that thou wast a servant in the land of Egypt and Jehovah thy God brought thee out thence by a mighty hand and by an outstretched arm, therefore Jehovah thy God commanded thee to keep the sabbath day. Deut. 5:15. (Cf. Ex. 20:1, 2; 24:8.)"

There is no example of any Gentile observing the sabbath day at any time, anywhere. If the covenant which contained the

sabbath law was made with the Jews as a nation and we are not a part of that nation, what reason do we have for observing the sabbath day?

It might be well to explain just here the thought that "Sunday is the Christian sabbath." The word "sabbath" means "rest." Sunday, or the first day of the week, is *not* portrayed in the New Testament as a day of rest, but rather a day of worship. The sabbath has always been on the seventh day and could not therefore fall on the first day, even in the Christian dispensation.

(2) The sabbath has no commemorative value for any other than the Jew. Deut. 15:5. We were never in Egypt as slaves. We were never led out.

(3) Note, please, that the reference to the creation is for the purpose of showing why the seventh day was chosen as a day of rest; *i. e.* God rested, so you rest. The sabbath was a sign between God and Israel.

"And Jehovah spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily, ye shall keep my sabbaths: for it is a sign *between me and you* throughout your generations; for in six days Jehovah made heaven and earth and on the seventh day He rested, and was refreshed." Ex. 31:12, 13a, 17. (Cf. Ezek. 20:12-20.)

Let us understand again why a reference is made to the creation. The purpose is to point out *why* God chose the seventh day for rest. God rested on the seventh day and was refreshed, you rest and be refreshed on the seventh day.

The sabbath was a sign or seal of the covenant God had with Israel. We have no such covenant and no such sign.

(4) It is impossible to observe the sabbath universally. In the far north or south it could not be observed. How would you observe the sabbath from sunrise to sunset in the northern part of Alaska? The same question could be asked concerning some of the extreme southern countries. Geographical conditions are such in some countries that sheep could not be raised; hence, no lambs would be available for sacrifice. This reason presupposes that the sabbath is to be observed according to the only instructions we have for keeping of the sabbath, the Jewish law. If

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there are other directions for sabbath observance, we have failed to read them in the New Testament. Where are the directions for the observance of the sabbath *by Christians*?

(5) The sabbath was a part of the old covenant and was abolished with that covenant. There are many references to which we should refer in a careful consideration of this important point. Here are some of them:

1. The sabbath was one of the Ten Commandments. The Ten Commandments were a part of the old covenant. Ex. 24:1-8; 24:12; Deut. 4:13, 14; 9:9, 11, 15; II Chron. 6:11; Heb. 9:4; I Kings 8:9.

For sake of clarity we will reproduce two verses which speak very plainly on this point:

Speaking of the house of the Lord, Solomon says: "And there have I set the ark, *wherein is the covenant of Jehovah, which He made with the children of Israel.*" II Chron. 6:11. In I Kings we have these words: "*There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when Jehovah made a covenant with the children of Israel, when they came out of the land of Egypt.*" I Kings 8:9.

2. The old covenant was "abolished" and "done away" in Christ:

(1) "Abolished" Eph. 2:14, 15.

(2) "Done away" II Cor. 3:3-17.

3. We are not under this law. Gal. 3:16-25; 5:18.

4. The old covenant was cast out. Gal. 4:21; 5:1.

5. We have been discharged from the law. Rom. 7:1-7.

6. The old covenant was blotted out and taken out of the way. Col. 2:14.

7. The old covenant was "nigh unto vanishing away" almost 1900 years ago. Heb. 8:13.

The sabbath observance, as a part of the old covenant, was abolished with the old covenant. *All* of the old covenant was done away in Christ. There is no suggestion in the scriptures to the contrary. It might be pointed out here that the Ten Commandments are set aside from the rest of the law by those who wish to observe the sabbath, as the *moral law* of God in contrast

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to the *ceremonial laws* of the nation of Israel. This is purely an arbitrary distinction that has no warrant in fact or scripture. The following quotation explains this thought:

"The term 'Moral Law' when applied to them is a misnomer, untrue to revelation. They neither include all morality nor exclude all immorality. . . . Only the last six deal with morals. The first four are ceremonial in their precept.

"The 'Ceremonial Law' as denominated by the Seventh Day advocates has far more moral precepts than the Ten Commandments.

"Every penalty for breaking the Ten Commandments is to be found only in the so-called Ceremonial Laws, which they say are done away with. A law is null and void without a penalty."

—A. Word in The Church Revealed In The Scriptures

(6) The church as a "new" and "better" covenant.

1. Jesus became "the surety of a better covenant." Heb. 7:22

2. We have a "new" and "faultless" covenant. Heb. 8:7-13.

3. Jesus is the "mediator of a new covenant." Heb. 9:15; 12:18-24.

4. The new covenant "surpasseth" the old covenant in glory. II Cor. 3:3-17.

5. We, who are under the new covenant, are "free," whereas those that were under the old covenant were in "bondage." Gal. 4:21; 5:1.

(7) The sabbath was not incorporated in the new covenant.

Nine of the ten commandments are embodied in the new covenant.

The ten commandments of the old covenant. Ex. 20:3-17. All but the sabbath are found in the new covenant:

I—Other gods. v. 3 Acts 14:11-18; I Tim. 1:17

II—Images. vs. 4-5 Acts 15:20; I John 5:21

III—Name in vain. v. 7 James 5:12

IV—Sabbath. v. 8 Not in New Testament

V—Father and Mother. v. 12 Eph. 6:1, 2; Col. 3:20

VI—Kill. v. 13 Rom. 13:9; James 2:11

VII—Adultery. v. 14 Rom. 13:9; I Cor. 6:9, 10

VIII—Steal. v. 15

Rom. 13:9; Eph. 4:28

IX—False witness. v. 16

Col. 3:9; Rev. 22:18

X—Covet. v. 17

Rom. 13:9; Col. 3:5; Eph. 5:3

Question: Why did Jesus keep the sabbath?

Answer: Jesus kept the sabbath because He was living under the old covenant of which it was a part. The old covenant lasted until the death of Christ when He nailed it to the cross and took it out of the way. Col. 2:14. The new covenant was not brought into effect until the day of Pentecost, fifty days after Christ's death.

Someone will undoubtedly want to know under what covenant or "will" man was living during the forty days after the resurrection while He made His appearances on earth before He ascended. The simple answer is that *no will is in effect until it is read*. Until Peter made known the terms of the "New Testament" or "will" on the day of Pentecost, man was yet under the former or old covenant.

Question: Why did the Apostle Paul go into the synagogues on the sabbath?

Answer: Paul was preaching Christ to the ignorant and unbelieving Jews. Acts 9:20; 13:5. They needed to know the conditions of the new covenant whereby they could receive redemption for their transgressions under the old covenant. Heb. 9:15.

FACT QUESTIONS 21:1-3

524. Name eight feasts. Why not include the sabbath?
525. When was the sabbath first made known to man?
526. Doesn't Genesis 2:1-3 teach us the sabbath was known at creation? Discuss.
527. Is there any historical or archaeological evidence that the sabbath was kept prior to Exodus? Discuss.
528. What about the instructions in Exodus 16:23?
529. If we were to observe the sabbath today as in the days of Moses, how would we do it?
530. Why not observe the sabbath today? List all seven answers and discuss.

531. Discuss the "moral" and "ceremonial" laws.

532. Why did Jesus keep the sabbath?

**b. PASSOVER AND THE FEAST OF
UNLEAVENED BREAD 23:4-14**

TEXT 23:4-14

- 4 These are the set feasts of Jehovah, even holy convocations, which ye shall proclaim in their appointed season.
- 5 In the first month, on the fourteenth day of the month at even, is Jehovah's passover.
- 6 And on the fifteenth day of the same month is the feast of unleavened bread unto Jehovah: seven days ye shall eat unleavened bread.
- 7 In the first day ye shall have a holy convocation: ye shall do no servile work.
- 8 But ye shall offer an offering made by fire unto Jehovah seven days: in the seventh day is a holy convocation; ye shall do no servile work.
- 9 And Jehovah spake unto Moses, saying,
- 10 Speak unto the children of Israel, and say unto them, When ye are come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring the 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 morrow after the sabbath the priest shall wave it.
- 12 And in the day when ye wave the sheaf, ye shall offer a he-lamb without blemish a year old for a burnt-offering unto Jehovah.
- 13 And the meal-offering thereof shall be two tenth parts of *an ephah* of fine flour mingled with oil, an offering made by fire unto Jehovah for a sweet savor; and the drink-offering thereof shall be of wine, the fourth part of a hin.

PASSOVER AND FEAST OF UNLEAVENED BREAD 23:4-14

- 14 And ye shall eat neither bread, nor parched grain, nor fresh ears, until this selfsame day, until ye have brought the oblation of your God: it is a statute for ever throughout your generations in all your dwellings.

THOUGHT QUESTIONS 23:4-14

523. What is involved in the word "proclaim" in verse 4? (Cf. Num. 10:1-10.)
524. There seems to be a civil and religious calendar for the Jewish nation, or two methods of counting the months. Research this question in a good Bible Dictionary.
525. Does the feast of unleavened bread have a direct relationship to the Passover, or is it a separate feast? Cf. Ex. 13:4; 23:15; Deut. 16:1; Neh. 2:1; Esther 3:7; John 19:14.
526. Why eat unleavened bread? What did it symbolize?
527. Once again: what is "a holy convocation"?
528. Some work could be done. What was it?
529. What type of offering is suggested in the expression, "an offering made by fire"?
530. Why give regulations for activities that would only happen years later?
531. Is the feast of the first-fruits separate from the passover and the feast of unleavened bread? If not, what possible connection is there?
532. What was meant by the feast of the first-fruits?
533. Waving the sheaf carried what symbolism?
534. What is involved in "the drink offering"?
535. Why not eat until the feast day?

PARAPHRASE 23:4-14

These are the holy festivals which are to be observed each year: *The Passover of the Lord*: This is to be celebrated at the end of March. *The Festival of Unleavened Bread*: This is to be celebrated

beginning the day following the Passover. On the first day of this festival, you shall gather the people for worship, and all ordinary work shall cease. You shall do the same on the seventh day of the festival. On each of the intervening days you shall make an offering by fire to the Lord. *The Festival of First Fruits:* When you arrive in the land I will give you and reap your first harvest, bring the first sheaf of the harvest to the priest on the day after the Sabbath. He shall wave it before the Lord in a gesture of offering, and it will be accepted by the Lord as your gift. That same day you shall sacrifice to the Lord a male yearling lamb without defect as a burnt offering. A grain offering shall accompany it, consisting of a fifth of a bushel of finely ground flour mixed with olive oil, to be offered by fire to the Lord; this will be very pleasant to Him. Also offer a drink offering consisting of three pints of wine. Until this is done you must not eat any of the harvest for yourselves—neither fresh kernels nor bread nor parched grain. This is a permanent law throughout your nation.

COMMENT 23:4-14

v. 4 The heading is here repeated because the feasts or festivals which follow are separate from the sabbath. The gathering of the people was done by blowing the silver trumpets. Cf. Num. 10:10.

v. 5 A copy of the chart showing the Hebrew calendar is given here because it is important to our understanding just here. We need to add that the two names for the same months come from the two calendars—the civil and the religious. The second set of names were not given until after the exilic captivity. The civil calendar began numbering with the seventh month of the religious calendar.

PASSEVER AND FEAST OF UNLEAVENED BREAD 23:4-14

HEBREW CALENDAR

MONTH	OUR MONTH	FESTIVALS	SEASON
1. Abib or Nisan Ex. 23:15; Neh. 2:1	Mar./Apr.	14. Passover 15-21. Feast of Unleavened Bread	Later rains. Jordan in flood. Barley ripe in lowlands.
2. Ziv or Iyar 1 Ki. 6:1, 37	Apr./May	14. Passover for those who could not keep regular one. Num. 9:10-11	Early figs. Barley harvest in hill country.
3. Sivan Esth. 8, 9	May/June	6. Feast of Weeks	Wheat harvest.
4. Tammuz	June/July		Dry season from late April to early Oct. First ripe grapes.
6. Ab	July/Aug.		Olives in the lowlands
6. Elul Neh. 6:15	Aug./Sept.		Grape gathering. Summer figs.
7. Ethanim or Tishri 1 Ki. 6:2	Sept./Oct.	1. Feast of Trumpets 10. Day of Atonement 15-22 Feast of Ingathering or Tabernacles	Pomegranates ripe. Former or early rains begin.
8. Bul or Marcheshvan 1 Ki. 6:38	Oct./Nov.		Olives gathered in northern Galilee. Planting time for barley and wheat.
9. Chisleu Zech. 7:1	Nov./Dec.	25. Feast of Dedication	
10. Tebeth Esth. 2:16	Dec./Jan.		
11. Shebat Zech. 1:7	Jan./Feb.		
12. Adar Esth. 3:7	Feb./Mar.	14-15. Feast of Purim	Oranges and lemons ripe in lowlands. Almond trees blossom.

Each month (new moon) began with the blowing of trumpets and offering of sacrifices. Numbers 28:11; 10:10; Psalm 81:3.

We also reproduce our comments on *The Passover* as they appear in **OLD TESTAMENT HISTORY**, pages 153-54:

The primary purpose of this festival was to commemorate Jehovah's "passing over" the houses of the Israelites when he "passed through" the land of Egypt to slay the first-born in every house. (Ex. 12:11-12). But just as the history of Israel was typical of the whole pilgrimage of man, and as their rescue from Egypt answers to that crisis in the life of God's redeemed people, at which they are ransomed by the blood of the atonement from the penalty of sin, to which they also are subject, so we trace this wider and higher meaning in every feature of the institution.

The day, reckoned from sunset to sunset, in the night of which the first-born of Egypt were slain and the Israelites departed, was the fourteenth of the Jewish month *Nisan* or *Abib* (March to April), which began about the time of the vernal equinox, and which was now made the *first month* of the *ecclesiastical year*. (The civil year began, like that of the Egyptians, about the autumnal equinox, with the month *Tishri*.) This was the great day of the feast, when the paschal supper was eaten. But the preparations had already been made by the command of God.

(Ex. 12:1-27). On the tenth day of the month, each household had chosen a yearling lamb (or kid, for either might be used) (Ex. 12:5), without blemish. This "Paschal Lamb" was set apart till the evening which began the fourteenth day, and was killed as a sacrifice (Ex. 12:27) at that moment in every family of Israel. But before it was eaten, its blood was sprinkled with a bunch of hyssop on the lintel and door-posts of the house: the divinely-appointed sign, that Jehovah might *pass over* that house, when He passed through the land to destroy the Egyptians. (Ex. 12:7, 12, 13, 22-23). Thus guarded, and forbidden to go out of doors till the morning, the families of Israel ate the lamb, roasted and not boiled, with unleavened bread and bitter herbs. The bones were not suffered to be broken, but they must be consumed by fire in the morning, with any of the flesh that was left uneaten. The people were to eat in haste, and equipped for their coming journey. For seven days after the feast, from the fourteenth to the twenty-first, they were to eat only unleavened bread, and to have no leaven in their houses, under penalty of death. The fourteenth and twenty-first were to be kept with a holy convocation and Sabbatic rest. The Passover was to be kept to Jehovah throughout their generations, "a feast by an ordinance forever." (Ex. 12:14). No stranger might share the feast, unless he were first circumcised; but strangers were bound to observe the days of unleavened. (Ex. 12:18-20, 43-49). To mark more solemnly the perpetual nature and vast importance of the feast, fathers were especially enjoined to instruct their children in its meaning through all future time. (Ex. 12:25-27).

vs. 6-8 As we have observed, the feast of unleavened bread became a vital part of the passover; indeed it is even called "the feast of unleavened bread"—the terms are linked in verses 5 and 6. Cf. Ex. 12:15, 18-20. The time of the day for the observance of the passover became quite an issue between the Sadducees and the Pharisees. The controversy hinged on the meaning of the phrase, "at even" in verse 5. It literally means "between the two evenings." *Ginsburg* observes on this point: "According to the Sadducees it denotes the time between the setting of the sun and the moment when the stars become visible, or when darkness

sets in, *i.e.* between six and seven o'clock, a space of about one hour and twenty minutes. According to the Pharisees, however, 'between the two evenings' means from the afternoon to the disappearing of the sun. The first evening is from the time when the sun begins to decline towards the west, whilst the second is when it goes down and vanishes out of sight. This is the reason why the paschal lamb in the evening sacrifice began to be killed and the blood sprinkled at 12:30 P.M. This is more in harmony with the fact that the large number of sacrifices on this could be offered up in the longer period of time."

The seven days of unleavened bread were intended to be a week-long reminder of the conditions which prevailed in Egypt at the time of deliverance. No work of a gainful purpose was permitted on the first or the seventh days. "No building or pulling down edifices, weaving, threshing, winnowing, grinding, etc."—while needful work could be done such as killing beasts, kneading dough, baking bread, boiling, roasting, etc. The violators were not stoned but received forty stripes.

The offerings on each of these days in addition to the daily sacrifices were: two young bulls, a ram, seven lambs of the first year, along with a meat or meal offering to accompany these burnt offerings, and a goat for a sin offering. *Cf.* Num. 28:19-23. During this festive occasion each worshipper was also expected to bring offerings of his own. *Cf.* Ex. 23:15; Deut. 16:16; 27:7. These offerings were to be given as peace offerings. *Cf.* 3:1-5; 7:16-18, 29-34.

vs. 9-14 Some commentators wish to separate the offering of the sheaf of the first-fruits from the Passover and the Seven Days of Unleavened Bread. They wish to consider it as an independent action. Others like Charles F. Pfeiffer unite it with the feast of unleavened bread. He says: "During the Feast of Unleavened Bread 'on the morrow after the sabbath' a sheaf of first-fruits of barley was offered as a wave-offering before the Lord. Oil and frankincense were mixed with flour and the whole offered as a meal offering. In waving the sacrifice, *i.e.* holding it out toward the altar, and bringing it back again, God was recognized as the author of the entire harvest. The harvest was ceremonially

dedicated to Him. It was then received back, symbolizing the fact that the blessing of the harvest had come from Him. A portion was burned on the altar, and the rest was eaten by the worshipper." It was on this day the counting began to complete forty-nine days in establishing the day of Pentecost. Forty-nine days were counted (which included the day on which the first-fruit was offered). The day following the forty-ninth day (seven times seven days) was the Day of Pentecost. The Passover was always on the 14th of Nisan. The first day of the Seven Days of Unleavened Bread, which was called "a sabbath" (Cf. 23:24, 32, 34 for such a term) was the 15th of Nisan. On the day following, or on the 16th of Nisan, the sheaf of first-fruits was offered and the counting for Pentecost began. (*i.e.* according to one point of view.) By a simple reasoning process it becomes apparent that if this interpretation is right we cannot conclude that the day of Pentecost was always on the first day of the week, since the counting did not always begin on the same day of the week. The whole issue is decided on how the term "sabbath" is used in verses 11 and 15.

The provisions here required anticipate occupying the land of Canaan. The eating of the unleavened bread must not begin until after the sheaf of the first fruit has been offered. The grain for the unleavened bread of the first two days was from the harvest of the previous year. The meal used in the bread in the remaining five days came from the new or current harvest. At this time of the year only barley was ripe.

FACT QUESTIONS 23:4-14

533. Was the Passover held on the fourteenth day of the first month or the fourteenth day of the seventh month?
534. In what month according to our calendar?
535. How many days involved in the observance of the Passover?
536. There are two opinions as to the time for the observance of the Passover. Give them and discuss.
537. What was the purpose of the seven days of unleavened bread?

538. What work was unlawful? On what days?
539. List the offerings on the seven days. What was the grand total of the seven days?
540. When was the sheaf of the first fruit offered? Why?
541. Discuss one method of counting the 49 days between the day of the sheaf offering and Pentecost.
542. Did the counting begin on the seventeenth of Nisan or on the Saturday following the Passover? Discuss.
543. When did the Israelites begin eating the unleavened bread?

c. THE FEAST OF WEEKS, OR PENTECOST
23:15-22

TEXT 23:15-22

- 15 And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave-offering; seven sabbaths shall there be complete:
- 16 even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meal-offering unto Jehovah.
- 17 Ye shall bring out of your habitations two wave-loaves of two tenth parts *of an ephah*: they shall be of fine flour, they shall be baked with leaven, for first-fruits unto Jehovah.
- 18 And ye shall present with the bread seven lambs without blemish a year old, and one young bullock, and two rams: they shall be a burnt-offering unto Jehovah, with their meal-offering, and their drink-offerings, even an offering made by fire, of a sweet savor unto Jehovah.
- 19 And ye shall offer one he-goat for a sin-offering, and two he-lambs a year old for a sacrifice of peace-offerings.
- 20 And the priest shall wave them with the bread of the first-fruits for a wave-offering before Jehovah, with the two lambs: they shall be holy to Jehovah for the priest.
- 21 And ye shall make proclamation on the selfsame day; there shall be a holy convocation unto you; ye shall do no servile

work: it is a statute for ever in all your dwellings throughout your generations.

- 22 And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest: thou shalt leave them for the poor, and for the sojourner: I am Jehovah your God.

THOUGHT QUESTIONS 23:15-22

536. Is "the sabbath" in verse 15 the same as the day on which the sheaf offering was made?
537. Are we to count seven Saturdays or just 49 days? If the latter is true we would then count every seventh day from the first day as a "sabbath." This seems to be a strange use of the term "sabbath."
538. It would be a simple matter to say that "the sabbath" here involved was the nearest Saturday to the fifteenth of Nisan. On the day after that Saturday the sheaf offering was made and the counting of seven more Saturdays began. The day following the seventh Saturday was Pentecost (the 50th day). Which viewpoint appeals to you? Why?
539. Anything significant about the new grain to be presented on Pentecost?
540. The two loaves presented on Pentecost could be symbolic. Of what?
541. The seven lambs, the young bull, the two rams as a burnt offering were given on whose behalf?
542. A "he-goat" for a sin offering—any symbolism here?
543. Two he-lambs a year old for a peace offering—these were to be waved before the Lord along with the bread of the new harvest. Why?
544. Does verse 21 seem to say that the day of Pentecost is to be regarded as a sabbath?
545. Why mention the provision for the poor in this context? Cf. v. 22.

PARAPHRASE 23:15-22

The Festival of Pentecost: Fifty days later you shall bring to the Lord an offering of a sample of the new grain of your later crops. This shall consist of two loaves of bread from your homes to be waved before the Lord in a gesture of offering. Bake this bread from a fifth of a bushel of fine flour containing yeast. It is an offering to the Lord of the first sampling of your later crops. Along with the bread and the wine, you shall sacrifice as burnt offerings to the Lord seven yearling lambs without defects, one young bull, and two rams. All are fire offerings, very acceptable to Jehovah. And you shall offer one male goat for a sin offering, and two male yearling lambs for a peace offering. The priests shall wave these offerings before the Lord along with the loaves representing the first sampling of your later crops. They are holy to the Lord, and will be given to the priests as food. That day shall be announced as a time of sacred convocation of all the people; don't do any work that day. This is a law to be honored from generation to generation. (When you reap your harvests, you must not thoroughly reap all the corners of the fields, nor pick up the fallen grain; leave it for the poor and for foreigners living among you who have no land of their own; I am Jehovah your God!)

COMMENT 23:15-22

v. 15 Either the counting began from the sixteenth of Nisan or on the day after the weekly sabbath in the Passover week. Let us suppose an actual case in hand: the fourteenth of Nisan in a particular year occurred on Tuesday. On this day the Passover was observed. On Wednesday the seven days' feast of the unleavened bread began. On the first day of unleavened bread the sheaf of the first-fruit of barley was offered. Do we begin counting seven weeks from this day? If we do, Pentecost will be on Thursday, not Sunday. On the other hand, if the Passover was on Tuesday, the seven day feast of unleavened bread began

the day following (and that day was treated as "a sabbath"—23:7) but we wait until Saturday and after the sheaf of first-fruits on the day following, or Sunday, we then begin a count of the seven weeks, or seven Saturdays. Pentecost is by this count always on Sunday. We have presented both sides to this issue. We leave it up to our readers to choose for themselves.

vs. 16, 17 In whatever way we count the fifty days, we need to understand the events of Pentecost. We want to learn about the origin of the feast and its activities. The name "Pentecost" refers to the fiftieth day, and is so called in the New Testament. Acts 2:1; 20:16; I Cor. 16:8. It is called "the feast of weeks" in the Old Testament. *Cf.* Exodus 34:12; Deut. 16:10, 16; II Chron. 8:13. The particular cereal offering to be presented on this day was two loaves of bread. The preparation of these loaves were from a fifth of a bushel of fine flour, containing yeast. This was symbolic as it was waved before the Lord at the altar. This was but a sampling of the whole harvest that has now been completed. It all came from God and belongs to God.

vs. 18-22 "The additional sacrifices for the feast day consisted of two bullocks, one ram, and seven lambs, which were a burnt offering, and a goat for a sin offering (Num. 28:26, 27, 30). Besides these, however, the new meal offering of the two loaves mentioned in the text before us were brought, and with it are to be offered one bullock, two rams, and seven lambs, all for burnt offerings." (*Ginsburg*)

We should say a word about "the drink offering" in this chapter introduced for the first time in Leviticus. It was never made independently but always in accompaniment with the cereal offering. It consisted of wine which was poured out upon the ground before the altar. It symbolized thanksgiving and consecration. Sometimes oil was used in the drink offering.

There were also offered a goat for a sin offering and two lambs for a peace offering. Josephus sums up the sacrifices as: fourteen lambs, three young bulls, and three goats. It has been thought that the sacrifices described here and those in Numbers 28:27 were made at two separate times. The ones in Leviticus to accompany the offering of the two loaves—those in Numbers to be

offered during the feastial day. It is also thought that those mentioned in Numbers were offered during the wilderness and those in Leviticus offer entrance to the Promised Land.

The action described in the 20th verse happened in the following manner, according to the description of the Temple service at the time of our Lord. "The two lambs were brought into the Temple, and waved together or separately by the priest while yet alive. Whereupon they were slain, and the priest took the breast and shoulder of each one (*Cf.* 7:30-32), laid them down by the side of the two loaves, put both his hands under them, and waved them all together or separately towards the east side forwards and backwards, up and down. He then burned the fat of the two lambs, after which the remainder of the flesh, which became the prerequisite of the officiating priest, was eaten by him and his fellow priests. Of the two loaves the high priest took one, and the other was divided between the officiating priests, who had to eat them up within the same day and half the following night, just as the flesh of the most holy things. After these prescribed sacrifices had been offered, each individual brought his free-will offering, which formed the cheerful and hospitable meal of the family, and to which the Levite, the widow, the orphan, the poor, and the stranger were invited." (*Ibid*)

Traditionally the day of Pentecost was considered the day upon which Moses received the law at Mt. Sinai, *i.e.* it was 50 days from the Passover in Egypt until God called Moses up to the Mount to give him the law. This is only a tradition; but it became a time of remembrance during the time of Christ and after.

Amid all the rejoicing and thanksgiving for the harvest the poor should be remembered; they too have needs and God has made provision for them. Leave the corners of your fields for them. *Cf.* 19:9.

FACT QUESTIONS 23:15-22

544. Was Pentecost on Sunday or some other day? Discuss.
545. What is the meaning of the term "Pentecost"? Why called "the feast of weeks"?
546. What was the form of cereal offering presented on this day? What did it represent?
547. What was the purpose of "the drink offering"? Give the total number of sacrifices.
548. There seems to be two sets of animals for two separate offerings. What were they?
549. The sacrifice of the two lambs is very meaningful. Describe it in your own words.

d. THE FEAST OF TRUMPETS 23:23-25

TEXT 23:23-25

- 23 And Jehovah spake unto Moses, saying,
- 24 Speak unto the children of Israel, saying, In the seventh month, on the first day of the month, shall be a solemn rest unto you; a memorial of blowing of trumpets, a holy convocation:
- 25 Ye shall do no servile work; and ye shall offer an offering made by fire unto Jehovah.

THOUGHT QUESTIONS 23:23-25

546. What was the purpose of the feast of the trumpets?
547. Refer to the calendar and notice what day is to succeed this day. Is there any connection?
548. The ceasing of work sets this day aside as a sabbath, and yet it is not a sabbath. Discuss the difference.

PARAPHRASE 23:23-25

The Festival of Trumpets: Mid-September is a solemn time for all the people to meet together for worship; it is a time of remembrance, and is to be announced by loud blowing of trumpets. Don't do any work on the day of the celebration, but offer a sacrifice by fire to the Lord.

COMMENT 23:23-25

We cannot imagine a more beautifully descriptive comment than that of C. D. Ginsburg. We share it with our readers:

Literally, *remembrance blowing*, for which see Num. 29:1, the only place in the Old Testament where this festival is named as "the day of blessing," i. e., the trumpets. As the first of *Ethanium*, as the month is called in the Bible (I Kings 8:2), or *Tishri*, as the Jews call it, in which this festival occurs, is the commencement of the civil new year, this festival was called "the Festival of New Year" ever since the time of the second Temple, and has been regarded as preparatory to the great day of Atonement, which is ten days later. The blowing of trumpets, therefore, which was the distinguishing feature of this festival, was designed to summon the Israelites to enter upon the work of sanctification, which will be accounted to them as a merit in the sight of God, and for which they are promised to be especially remembered before the Lord (Num. 10:9, 10). Hence its name, *Remembrance blowing*—the blowing of trumpets, which will make them to be remembered before the Lord. The synagogue, however, takes the name more in the sense of "reminding" God of the merits of the patriarchs and his covenant with them, and for this reason has appointed Gen. 21:1-34; 22:1-24, recording the birth and sacrifice of Isaac, as the lesson for this festival. As the festival is also the new moon, a threefold sacrifice was offered on it, viz. (1) the ordinary daily sacrifice which was offered first; (2) the appointed new moon sacrifice (Num. 28:11-15); and (3) the sacrifice for this festival, which consisted of a young bullock,

a ram, and seven lambs of the first year, with the usual meat offerings, and a kid for a sin offering (Num. 29:1-6). With the exception, therefore, of there being one bullock instead of two, this sacrifice was simply a repetition of the monthly offering by which it was preceded in the service. During the offering of the drink offering and the burnt offering the Levites engaged in vocal and instrumental music, singing the eighty-first and other psalms, whilst the priests at stated intervals broke forth with awful blasts of the trumpets. After the offering up of the sacrifices, the service was concluded by the priests, who pronounced the benediction (Num. 6:23-27), which the people received in a prostrate position before the Lord. Having prostrated themselves a second time in the court, the congregation resorted to the adjoining synagogue, where the appointed lessons from the Law and the Prophets were read, consisting of Gen. 21:1-34; Num. 29:1-6; I Sam. 1:1-2:10; Gen. 22:1-24; Jer. 31:2-20. Psalms were recited and the festival prayers were offered, beseeching the Lord to pardon the sins of the past year, and to grant the people a happy new year. This concluded the morning service, after which the families resorted to their respective homes, partook of the social and joyous repast, and in the evening went again into the Temple to witness the offering of the evening sacrifices, and to see the candlestick lighted with which the festival concluded, all wishing each other, "May you be written down for a happy new year; may the Creator decree for you a happy new year." To which was responded, "And you likewise." With the exception of the sacrifices, the Jews keep this festival to the present day. The trumpet which they use on this occasion consists of the curved horn of a ram, in remembrance of the ram which Abraham sacrificed instead of Isaac. This event, as we have seen, is also commemorated in the lesson of the day.

FACT QUESTIONS 23:23-25

550. This day celebrates the beginning of a new year, but it is the beginning of a civil new year. Explain.

- 551. It is also preparatory. For what?
- 552. The Lord is to remember as well as the people. What is He to remember?
- 553. List the three-fold sacrifices for this day.
- 554. What happened during the drink offering and the burnt offering?
- 555. The people received the following benediction: Num. 6:23-27—in what posture? Why?
- 556. After the Temple service what happened?
- 557. What lessons were read from the Old Testament?
- 558. What happened at home? At the evening services?
- 559. It would seem we are indebted to the Jewish race for our celebration of the new year. Discuss.

e. THE DAY OF ATONEMENT 23:26-32

TEXT 23:26-32

- 26 And Jehovah spake unto Moses, saying,
- 27 Howbeit on the tenth day of this seventh month is the day of atonement; it shall be a holy convocation unto you, and ye shall afflict your souls; and ye shall offer an offering made by fire unto Jehovah.
- 28 And ye shall do no manner of work in that same day; for it is a day of atonement, to make atonement for you before Jehovah your God.
- 29 For whatsoever soul it be that shall not be afflicted in that same day; he shall be cut off from his people.
- 30 And whatsoever soul it be that doeth any manner of work in that same day, that soul will I destroy from among his people.
- 31 Ye shall do no manner of work: it is a statute for ever throughout your generations in all your dwellings.
- 32 It shall be unto you a sabbath of solemn rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye keep your sabbath.

THOUGHT QUESTIONS 23:26-32

549. This surely was a distinctive day. Mention the distinctions.
550. What was the purpose of fasting?
551. What was the penalty for not properly observing this day?
552. Is this the only day in the year just like the weekly sabbath?
553. Please read again our comments on 16:1-30. Cf. 19:8.
Just what is involved in being "cut off" as verse 30?
554. Just what is meant by "afflict your souls"?

PARAPHRASE 23:26-32

The Day of Atonement follows nine days later: all the people are to come together before the Lord, saddened by their sin; and they shall offer sacrifices by fire to the Lord. Don't do any work that day, for it is a special day for making atonement before the Lord your God. Anyone who does not spend the day in repentance and sorrow for sin shall be excommunicated from his people. And I will put to death anyone who does any kind of work that day. This is a law of Israel from generation to generation. For this is a Sabbath of solemn rest, and in it you shall humble your souls and be filled with remorse; this time for atonement begins on the previous evening and goes on until the next evening.

COMMENT 23:26-32

vs. 26-32 We covered the Day of Atonement in our comments on chapter sixteen. The emphasis in these verses seems to be upon the fasting of this day. This is the only day in the Hebrew calendar when fasting was required. Since the subject of fasting is almost unknown to the average church member, we feel it would be profitable to here include an outline of the subject:

THE DAY OF ATONEMENT

FASTING: RESOURCE FOR SPIRITUAL POWER

1. Our Lord's Teaching and Example:

a. Matthew 6:1-18

Please notice that our Lord did *not* say "If" you fast, but "when you fast." Jesus expected His followers to pray, so He said "when you pray" in verse 5. He expected His disciples to give, so He said "when thou doest alms," verse 2. In verse 16 He uses the same anticipation—*He expects us to fast*. The wrong motive does not cancel the act.

b. Mark 2:18-22

Jesus said there would come a day when His disciples would fast. When the bridegroom has left "then will they fast in that day." We are living in that day awaiting the cry, "Behold the bridegroom cometh, come ye forth to meet Him." Fasting is a grand catalyst for bringing the body into subjection. If we do not control the appetites of the body we will be controlled by them.

c. Matthew 4:1-11; Luke 4:1ff.

At the beginning of His ministry, our Lord entered a period of fasting and prayer. It could be significant that Jesus was tempted by Satan to eat, but not to drink. Jesus was voluntarily refusing food as a part of His control of the body.

2. The Example of Paul

a. Acts 9:9

Saul of Tarsus became Paul the Apostle, and fasting was a part of his change. This was a three-day absolute fast. The normal fast of only water and no food was superseded by the circumstances.

b. II Corinthians 6:3-10

The list of events here given demonstrate the character of Paul. The use of the term "fastings" would seem to suggest that Paul was often involved in this practice. In 11:23-27 fastings could be involuntary, *i.e.* because he had no food, but in 6:3-10 there is no reason to believe that it is used in

any but the ordinary sense of the term: *Paul chose to fast often.*

3. The Early Church

a. Acts 13:1-3

As the leaders in the Syrian church at Antioch "ministered to the Lord" they were fasting. This was a united effort. It was associated with their worship, and was yet apart from it. In this environment the Holy Spirit said, "separate unto me Barnabas and Saul." In the action taken by the leaders of the church to set Barnabas and Saul apart fasting was accompanied with prayer and the laying on of hands.

b. Acts 14:23

Prayer and fasting was practiced in the Gentile churches of Lystra, Derbe and Antioch of Pisidia. Fasting is here a part of the ordination of elders.

4. Examples of Fasting From the Old Testament

a. David - Psalms 35:13; 69:10

The control of ego's demands as well as the control of the lust of the flesh are here involved.

b. Jehoshaphat - II Chronicles 20:1-30

We face as formidable a foe today as did Jehoshaphat. We need to use the same weapons in our warfare. *Cf.* II Cor. 10:4.

c. Ezra 8:21-23

We sometimes presumptuously commit ourselves and only fasting and prayer can give us the answer.

d. Esther 4:1ff.

The whole nation was saved—fasting had a part.

e. Nineveh - Jonah 1:1ff; 3:5-9.

Both God's blessings and His judgments are conditional. Fasting has never been an end in itself (except when hypocrites made it such—*Cf.* Matt. 6:16ff). It is a grand aid to the goal of "buffeting the body and bringing it into subjection." *Cf.* I Cor. 9:27; *Cf.* Gal. 5:17.

If an act or an attitude is wrong fasting will not make it right. Only prayer and restitution will do that. Fasting is not some type

of holy gimmick or cure-all. Fasting is no substitute for any other part of God's provisions. On the other hand no other provisions of God are a substitute for fasting. The regularity of your prayer life is a pattern for your fasting. Fasting once a week would be a way to give practical value to this spiritual discipline.

FACT QUESTIONS 23:26-32

- 560. Discuss the two references to fasting in Matthew 6:1-18 and Mark 2:18-22. What application does this have for us?
- 561. Is the fasting and prayer of our Lord an example for us? Discuss.
- 562. What shall we say of the example of Paul: Cf. Acts 9:9; II Cor. 6:3-10.
- 563. Where did the early church get the thought that they should fast? Cf. Acts. 13:1-3.
- 564. How do we use fasting today? Discuss.
- 565. We have given five examples of fasting in the Old Testament. What lesson is in this for us?
- 566. What is the basic purpose of fasting?
- 567. How can we incorporate this discipline into our life? Discuss.

THE FEAST OF TABERNACLES 23:33-44

TEXT 23:33-44

- 33 And Jehovah spake unto Moses, saying,
- 34 Speak unto the children of Israel, saying, On the fifteenth day of this seventh month is the feast of tabernacles for seven days unto Jehovah.
- 35 On the first day shall be a holy convocation: ye shall do no servile work.
- 36 Seven days ye shall offer an offering made by fire unto Jehovah: on the eighth day shall be a holy convocation unto

- you; and ye shall offer an offering made by fire unto Jehovah: it is a solemn assembly; ye shall do no servile work.
- 37 These are the set feasts of Jehovah, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto Jehovah, a burnt-offering, and a meal-offering, a sacrifice, and drink-offerings, each on its own day;
- 38 besides the sabbaths of Jehovah, and besides your gifts, and besides all your vows, and besides all your freewill-offerings, which ye give unto Jehovah.
- 39 Howbeit on the fifteenth day of the seventh month, when ye have gathered in the fruits of the land, ye shall keep the feast of Jehovah seven days: on the first day shall be a solemn rest, and on the eighth day shall be a solemn rest.
- 40 And ye shall take you on the first day the fruit of goodly trees, branches of palm-trees, and boughs of thick trees, and willows of the brook; and ye shall rejoice before Jehovah your God seven days.
- 41 And ye shall keep it a feast unto Jehovah seven days in the year: it is a statute for ever throughout your generations; ye shall keep it in the seventh month.
- 42 Ye shall dwell in booths seven days; all that are home-born in Israel shall dwell in booths;
- 43 that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt; I am Jehovah your God.
- 44 And Moses declared unto the children of Israel the set feasts of Jehovah.

THOUGHT QUESTIONS 23:33-44

555. Review again on the chart the feasts in the seventh month. Name them in order. Where does the feast of Jubilee fit?
556. When we read of "an offering made by fire" of what do we think?
557. God is trying to teach us something in the absorption of so much of the time of Israel by the many sacrifices. What is it?

558. Does verse 39 begin a description of another feast or is this a continuation of the feast of tabernacles?
559. What is "the fruit" of the trees as mentioned in verse 40?
560. Just what form did these booths take? *i.e.* what did they look like?
561. What was the purpose of such strange dwellings?

PARAPHRASE 23:33-44

The Festival of Tabernacles: Five days later, on the last day of September, is the Festival of Shelters to be celebrated before the Lord for seven days. On the first day there will be a sacred assembly of all the people; don't do any hard work that day. On each of the seven days of the festival you are to sacrifice an offering by fire to the Lord. The eighth day requires another sacred convocation of all the people, at which time there will again be an offering by fire to the Lord. It is a joyous celebration, and no heavy work is permitted. (These, then, are the regular annual festivals—sacred convocations of all people—when offerings to the Lord are to be made by fire. These annual festivals are in addition to your regular giving and normal fulfillment of your vows.) This last day of September, at the end of your harvesting, is the time to celebrate this seven-day festival before the Lord. Remember that the first and last days of the festival are days of solemn rest. On the first day, take boughs of fruit trees laden with fruit, and palm fronds, and the boughs of leafy trees—such as willows that grow by the brooks—and (build shelters with them), rejoicing before the Lord your God for seven days. This seven-day annual feast is a law from generation to generation. During those seven days, all of you who are native Israelites are to live in these shelters. The purpose of this is to remind the people of Israel, generation after generation, that I rescued you from Egypt, and caused you to live in shelters. I am Jehovah your God. So Moses announced these annual festivals of the Lord to the people of Israel.

COMMENT 23:33-44

Among the several accounts we have read on this feast, we have found the following of superior worth. We gladly share it with our readers:

How and where these tabernacles are to be erected the law here gives no directions. The details, as in many other enactments, are left to the administrators of the Law. From the account of the first celebration of this festival after the return from Babylon, the Jews, according to the command of Ezra, made themselves booths upon the roofs of houses, in the courts of their dwellings, and of their sanctuary, in the streets of the Water-gate and the gate of Ephraim. These tabernacles they made of olive branches, pine branches, myrtle branches, palm branches, and branches of thick trees (Neh. 8:15-18). The construction of these temporary abodes, however, was more minutely defined by Ezra's successors. It was ordained during the second Temple that the interior of each tabernacle must not be higher than twenty cubits, and not lower than ten palms, it must at least have three walls, with a thatched roof partially open so as to admit a view of the sky and the stars. It must not be under a tree, nor must it be covered with a cloth, or with any material which contracts defilement. Only branches of shrubs which grow out of the ground are to be used for the covering. These booths the Israelites began to erect on the morrow after the Day of Atonement. On the fourteenth, which was the day of preparation, the pilgrims came up to Jerusalem, and on the even of this day the priests proclaimed the approach of the holy convocation by the blasts of trumpets. As on the feasts of Passover and Pentecost, the altar of burnt-offering was cleansed in the first night watch, and the gates of the Temple, as well as those of the inner court, were opened immediately after midnight, for the convenience of the priests who resided in the city, and for the people, who filled the court before the cock crew, to have their sacrifices duly examined by the priests.

On the first day shall be an holy convocation. At daybreak of this day one of the priests, accompanied by a jubilant procession

and a band of music, went with a golden pitcher to the pool of Siloam, and having filled it with water, returned with it to the Temple in time to join his brother-priests in the morning sacrifices. He entered from the south through the water-gate, when he was welcomed by three blasts of the trumpets. He then ascended the steps of the altar with another priest, who carried a pitcher of wine for the drink offering. The two priests turned to the left of the altar, where two silver basins were fixed with holes at the bottom, and simultaneously poured into their respective basins the water and the wine in such a manner that both were emptied at the same time upon the base of the altar. This ceremony of drawing the water was repeated every morning during the seven days of the festival. Another jubilant multitude, who went outside Jerusalem at the same time to gather willows, now returned. With great rejoicings and amidst blasts of trumpets they carried the willows into the Temple, and placed them at the altar in such a manner that their tops overhung and formed a kind of canopy.

Seven days ye shall offer. The special sacrifices for this day consisted of a burnt offering of thirteen bullocks, two rams, and fourteen lambs, with an appropriate meat and drink offering, and a goat for a sin offering (Num. 29:12-38). Whereupon were offered the peace offerings, the vows and the free-will offerings which constituted the repasts of the people. Whilst these sacrifices were being offered up the Levites chanted the festive Hallel, as on the feasts of Passover and Pentecost. This was repeated every day during the seven days of the festival, only that the number of animals offered as sacrifices diminished daily during the middle days of the festival, according to the prescription in Num. 29:12-38. On the eve of the second day, or what is called the lesser festival, and on each of the five succeeding nights, was celebrated the "Rejoicing of the water-drawing" in the court of the Temple. Four huge golden candelabra were lighted in the centre of the court, and the light emanating from them was visible to the whole city. Around these lights pious men danced before the people with lighted flambeaux in their hands, singing hymns and songs of praise, whilst the Levites, who were

stationed on the fifteen steps which led into the women's court, and which corresponded to the fifteen psalms of degrees, *i.e.*, steps (Ps. 120-134), accompanied the songs with instrumental music. It is supposed that on the last evening of the festival, when the splendid light of this grand illumination was to cease, Christ called attention to himself, "I am the light of the world" (John 8:12), which is to shine for ever, and illuminate not only the Temple and the holy city, but all the world.

On the eighth day shall be an holy convocation. That is, like the first day, since no servile work is to be done on it. As it is not only the finishing of the feast of Tabernacles, but the conclusion of the whole cycle of festivals, the dwelling in tabernacles is to cease on it.

Ye shall offer. For this reason the sacrifices offered on this day are to be distinct, and unlike the sacrifices of the preceding days. The burnt sacrifice is to consist of one bullock, one ram, and seven lambs, with the appropriate meat and drink offerings, and one goat for a sin offering. (Num. 29:36-38.) Being, however, attached to the feast of Tabernacles, the two festivals are often joined together, and spoken of as one festival of eight days.

These are the feasts of the Lord. That is, the above named six festivals, viz.—(1) the Passover (verses 4-14), (2) Pentecost (verses 15-22), (3) New Year (verses 23-25), (4) Day of Atonement (verses 26-32), (5) Tabernacles (33-36a), and (6) the concluding festival (verse 36b). Thus the list of these festivals concludes with the formula by which they were introduced in verse 4.

To offer an offering. On these festivals sacrifices are to be offered as prescribed in Num. 28 and 29.

Beside the sabbaths. By a figure of speech called metonymy, which is frequently used both in the Old and New Testaments, the expression sabbaths stands here for *the sacrifices of the sabbaths*, just as in chapter 25:6 "sabbath of the land" denotes the produce of the sabbath of the land, or of the sabbatic year, and as the phrase "it is written in the prophets" (Mark 1:2) is used for "it is written in *the writings* of the prophets." (Comp. also Matt. v. 17; 7:12; 22:40, etc.) The meaning, therefore, of

the passage before us is that the sacrifices ordered for each of these festivals are to be in addition to the sacrifices appointed to each weekly sabbath in the year; so that when one of these festivals falls on a sabbath, the sacrifices due to the latter are not set aside by the former. Both must be offered in their proper order.

Beside your gifts. Nor are they to interfere with the voluntary offerings which each individual brought privately (Deut. 16:10, 17; II Chron. 25:7, 8), or with the performance of vows (Deut. 12:6-12).

Also in the fifteenth day. After the list of festivals discussed in this chapter has been summed up in verses 37 and 38, the next five verses recur to the feast of Tabernacles. The regulations are supplementary to those given before, and embody a separate enactment.

When ye have gathered in the fruit of the land. That is, those productions which ripen in the autumnal season, as wheat, barley, oil, wine, etc.

Ye shall keep a feast unto the Lord. The Israelites are then to keep a festival in which they are to acknowledge the bounties of the Lord and express their gratitude to the Giver of all good things. For this reason this festival is also called "the Feast of Ingathering" (Exod. 23:16, 24:22).

On the first day shall be a sabbath. Both on the first and last days of this festival there is to be abstention from all servile work. (See verses 35, 36.)

And ye shall take you on the first day. The four species of vegetable production here ordered are a distinctive feature of this festival. They have been most minutely defined during the second Temple.

Boughs of goodly trees. Better, *the fruit of goodly trees*, as the margin rightly renders it. As this phrase is too indefinite, and may simply denote the fruit of any choice fruit-tree, there can hardly be any doubt that in this instance, as in many other cases, the lawgiver left it to the administrators of the Law to define its precise kind. Basing it therefore upon one of the significations of the term here translated "goodly," which is

to dwell, to rest, the authorities during the second Temple decreed that it means the fruit which permanently rests upon the tree, *i.e.* the citron, the paradise-apple. If it came from an uncircumcised tree (see chap. 19:23), from an unclean heave-offering (comp. Num. 18:11, 12), or exhibited the slightest defect, it was ritually illegal.

Branches of palm trees. During the second Temple this was defined as the shoot of the palm-tree when budding, before the leaves are spread abroad, and whilst it is yet like a rod. It is technically called *lulab*, which is the expression whereby it is rendered in the ancient Chaldee version. The *lulab* must at least be three hands tall, and must be tied together with its own kind.

The boughs of thick trees. This, according to the same authorities, denotes *the myrtle branch*, whose leaves thickly cover the wood. To make it ritually legal it must have three or more shoots round the stem, and on the same level with it. If it is in any way damaged it is illegal. This accounts for the ancient Chaldee version rendering it by "myrtle branch."

Willows of the brook. That species, the distinguishing marks of which are dark wood and long leaves with smooth margin. The palm, the myrtle, and the willow, when tied together into one bundle, constitute the *Lulab*. Whilst the psalms are chanted by the Levites during the sacrifices, the pilgrims, who held the *Lulabs* or palms, shook them thrice, *viz.*, at the singing of Psalm 118:1, then again at verse 25, and at verse 29. When the chant was finished, the priests in procession went round the altar once, exclaiming, "Hosanna, O Lord, give us help, O Lord! give prosperity!" (Psalm 118:25). Whereupon the solemn benediction was pronounced by the priests, and the people dispersed amidst the repeated exclamations, "How beautiful art thou, O altar!" It is this part of the ritual which explains the welcome that the multitude gave Christ when they went to meet Him with palm branches and shouts of hosanna (Matt 21:8, 9, 15; John 12:12, 13).

Seven days in the year. These seven days denote the feast of Tabernacles proper, whilst the eight days in verse 39 include the

concluding festival of the last day. (See verse 36.)

In your generations. Better, *throughout your generations*, as the Authorised version renders it in verses 14, 21, and 31 of this very chapter. (See chap. 3:17.)

Dwell in booths seven days. Because the eighth day was a separate festival, when the booths were no more used. (See verse 36.)

That your generations may know. When their posterity are securely occupying the land of Canaan, the temporary dwelling in booths once a year may remind them of the goodness of God vouchsafed to their fathers in delivering them from the land of bondage, and sheltering them in booths in the wilderness.

And Moses declared. In accordance with the command which Moses received (see verse 2), he explained to the children of Israel the number and motive of these festivals. This verse therefore forms an appropriate conclusion to the whole chapter.

FACT QUESTIONS 23:33-44

568. How and where were these tabernacles to be built?
569. When did the Israelites begin to erect these booths?
570. When were the gates of the Temple opened for the beginning of the day?
571. Tell in your own words of the ceremony of the golden pitcher.
572. There were four huge golden candelabra used. Where and when?
573. Show how this ceremony related to our Lord and the New Testament.
574. What was "the feast of the ingatherings"?
575. The fruit of some trees was acceptable and some was not. Which was which?
576. Mention three trees whose branches were used for the booths.

2. HOLY LAMPS AND SHOWBREAD 24:1-9

a. THE HOLY LAMP 24:1-4

TEXT 24:1-4

- 1 And Jehovah spake unto Moses, saying,
- 2 Command the children of Israel, that they bring unto thee pure olive oil beaten for the light, to cause a lamp to burn continually.
- 3 Without the veil of the testimony, in the tent of meeting, shall Aaron keep it in order from evening to morning before Jehovah continually: it shall be a statute for ever throughout your generations.
- 4 He shall keep in order the lamps upon the pure candlestick before Jehovah continually.

THOUGHT QUESTIONS 24:1-4

562. Who was to supply the oil for the lamp?
563. What is meant by "pure olive oil beaten"?
564. How often was the lamp to be trimmed?
565. The light in the holy place was there continuously. Is this true?
566. Was the candlestick to be kept clean? Is this the meaning of verse 4?

PARAPHRASE 24:1-4

The Lord said to Moses, Tell the people of Israel to bring you pure olive oil for an eternal flame in the lampstand of pure gold which stands outside the veil that secludes the Holy of Holies. Each morning and evening Aaron shall supply it with fresh oil and trim the wicks. It will be an eternal flame before the Lord from generation to generation.

COMMENT 24:1-4

S. H. Kellogg has given us some very splendid comments on these verses. We offer them here to our readers:

First (vv. 1-4) is given the direction for the ordering of the daily light, which was to burn from evening until morning in the holy place continually. The people themselves are to furnish the oil for the seven-branched candlestick out of the product of their olive yards. The oil is to be "pure," carefully cleansed from leaves and all impurities; and "beaten," that is, not extracted by heat and pressure, as are inferior grades, but simply by beating and macerating the olives with water, a process which gives the very best. The point in these specifications is evidently this, that for this, as always, they are to give to God's service the very best, an eternal principle which rules in all acceptable service to God. The oil is to come from the people in general, so that the illuminating of the Holy Place, although specially tended by the high priest, is yet constituted a service in which all the children of Israel have some part. The oil was to be used to supply the seven lamps upon the golden candlestick which was placed on the south side of the Holy Place, without the veil of the testimony, in the tent of meeting. This Aaron was to "order from evening to morning before the Lord continually." According to Exod. 25:31-40, this candlestick—or, more properly, lampstand—was made of a single shaft, with three branches on either side, each with a cup at the end like an almond blossom; so that, with that on the top of the central shaft, it was a stand of seven lamps, in a conventional imitation of an almond tree.

The significance of the symbol is brought clearly before us in Zech. 4:1-14, where the seven-branched candlestick symbolises Israel as the congregation of God, the giver of the light of life to the world. And yet a lamp can burn only as it is supplied with oil and trimmed and cared for. And so in the symbol of Zechariah the prophet sees the golden candlestick supplied with oil conveyed through two golden pipes into which flowed the golden oil, mysteriously self-distilled from two olive trees on either side of the candlestick. And the explanation given is this:

"Not by might, nor by power, but by My Spirit," saith the Lord. Thus we learn that the golden seven-branched lampstand denotes Israel, more precious than gold in God's sight, appointed of Him to be the giver of light to the world. And yet by this requisition of oil for the golden candlestick the nation was reminded that their power to give light was dependent upon the supply of the heavenly grace of God's Spirit, and the continual ministrations of the priest in the Holy Place. And how this ordering of the light might be a symbolic act of worship, we can at once see, when we recall the word of Jesus (Matt. 5:14, 16): "Ye are the light of the world . . . Let your light shine before men, that they may see your good works, and glorify your Father which is in heaven."

How pertinent for instruction still in all its deepest teaching is this ordinance of the lamp continually burning in the presence of the Lord, is vividly brought before us in the Apocalypse (1:12,13), where we read that seven candlesticks appeared in vision to the Apostle John; and Christ, in His glory, robed in high-priestly vesture, was seen walking up and down, after the manner of Aaron, in the midst of the seven candlesticks, in care and watch of the manner of their burning. And as to the significance of this vision, the Apostle was expressly told (v. 20) that the seven candlesticks were the seven Churches of Asia,—types of the collective Church in all the centuries. Thus, as in the language of this Levitical symbol, we are taught that in the highest sense it is the office of the Church to give light in darkness; but that she can only do this as the heavenly oil is supplied, and each lamp is cared for, by the high-priestly ministrations of her risen Lord.

FACT QUESTIONS 24:1-4

- 577. In what sense was the oil to be "pure" and "beaten"?
- 578. What principle is here given?
- 579. Why was the oil supplied by the people?
- 580. Zech. 4:1-14 explains the significance of the symbol. What was it?

581. Was Israel to be a light to the world? Explain.

582. Revelation 1:12, 13 gives us the application of the Golden Lampstand for our life. What is it?

b. THE SHOWBREAD 24:5-9

TEXT 24:5-9

5 And thou shalt take fine flour, and bake twelve cakes thereof: two tenth parts *of an ephah* shall be in one cake.

6 And thou shalt set them in two rows, six on a row, upon the pure table before Jehovah.

7 And thou shalt put pure frankincense upon each row, that it may be to the bread for a memorial, even an offering made by fire unto Jehovah.

8 Every sabbath day he shall set it in order before Jehovah continually; it is on the behalf of the children of Israel, an everlasting covenant.

9 And it shall be for Aaron and his sons; and they shall eat it in a holy place: for it is most holy unto him of the offerings of Jehovah made by fire by a perpetual statute.

THOUGHT QUESTIONS 24:5-9

567. How much flour was in each cake by our measurement? Were these cakes unleavened or leavened?

568. Were these cakes in piles or rows?

569. What is meant by calling the table "pure"?

570. Where was the frankincense? Why use it?

571. How often were the cakes to be changed?

572. In what sense was the observance "an everlasting covenant" on behalf of the children of Israel?

573. Who was to eat of this showbread? Where?

PARAPHRASE 24:5-9

Every Sabbath day the High Priest shall place twelve loaves of bread in two rows upon the golden table that stands before the Lord. These loaves shall be baked from finely ground flour, using a fifth of a bushel for each. Pure frankincense shall be sprinkled along each row. This will be a memorial offering made by fire to the Lord, in memory of His everlasting covenant with the people of Israel. The bread shall be eaten by Aaron and his sons, in a place set apart for the purpose. For these are offerings made by fire to the Lord under a permanent law of God, and most holy.

COMMENT 24:5-9

vs. 5,6 We must read Exodus 25:23-30; 37:10-16 for comparative descriptions. The amount of flour used to produce one loaf, *i.e.* about one-half peck (or six quarts) would present a very large loaf. The top of the table of showbread was 18 inches wide and 36 inches long. If these loaves were placed in rows they probably covered the top of the table, or if they were piled on top of each other, they made sizeable piles.

The term "showbread" means "presence bread" or "bread of faces." This refers either to the fact that the bread was baked in square or six-sided pans to provide several "faces" on the bread, or because the bread was placed in the presence of God (or before the face of God) in the Holy Place. We prefer the latter interpretation.

The number twelve indicates the priest would be eating this sacrifice on behalf of the united nation. It is probably true that these loaves were unleavened since no leaven was allowed on the altar. However no direct statement is made. The table is called "pure" because it was cleansed by the sprinkling of blood. The total concept of these twelve loaves that were kept continually before Jehovah in the Holy Place was of a perpetual cereal offering. The whole nation of Israel were saying by these loaves that

they were daily grateful before God for all His benefits. Here is a continual consecration sacrifice.

v. 7 The location of the frankincense has been a question. Was it sprinkled on the bread and burned there? Or was it placed in containers beside the bread: Josephus tells us that the incense was placed in golden saucers with each row of bread. He also indicates that the incense was burned upon the altar on the Sabbath at the time the bread was changed. Cf. Exodus 37:16; 25:30; 35:13; 39:36; Num. 4:7; I Chron. 9:32; 23:29; II Chron. 13:11; Neh. 10:33; II Chron. 29:18.

v. 8 Aaron was to carry out this instruction as indicated in verse 3. The priests were to attend to this duty every sabbath throughout the year. "Four priests according to Jewish tradition enter, two of them carrying the piles of bread, and two of them the cups of incense. Four priests had gone in before them, two to take off the two old piles of showbread, and two to take off the cups of incense. Those who brought in the new stood at the north side facing southward; those who took away the old, at the south side, facing northwards. One party lifted off and the other put on, the hands of one being over against the hands of the other, as it is written, 'Thou shalt set upon the table bread of the Passover always before Me.' The loaves that were removed were delivered to the priests for their consumption within the tabernacle, the whole quantity amounting to seventy-five pounds per week." (*Meyrick*)

v. 9 From what has been said it becomes apparent that this bread could have provided a substantial part of the food for several priests. *Ginsburg* observes: "Of the many things connected with the national service which became prerequisites of the priests, there were eight only that had to be consumed within the precincts of the sanctuary, and the showbread was one of them. The others were: (1) the remnant of the meal offering—2:3; (2) the flesh of the sin offering—6:26; (3) the flesh of the trespass offering—7:6; (4) the leper's log of oil—14:10; (5) the remainder of the omer—23:10,11; (6) the peace offering of the congregation; (7) the two loaves—23:19,20."

FACT QUESTIONS 24:5-9

- 583. How much flour for each loaf? Why such large loaves?
- 584. Was the table large enough to hold the bread?
- 585. What is the meaning of the term showbread?
- 586. Why twelve loaves? Were they leavened?
- 587. What is the basic teaching of this table?
- 588. Where was the frankincense? When burned?
- 589. In what manner was the bread changed? Why? How often?
- 590. Where was the bread to be eaten? Name five other items to be eaten in the Holy Place.

3. HISTORICAL: THE PUNISHMENT OF A BLASPHEMER 24:10-23

TEXT 24:10-23

- 10 And the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel; and the son of the Israelitish woman and a man of Israel strove together in the camp:
- 11 and the son of the Israelitish woman blasphemed the Name, and cursed; and they brought him unto Moses. And his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan.
- 12 And they put him in ward, that it might be declared unto them at the mouth of Jehovah.
- 13 And Jehovah spake unto Moses, saying,
- 14 Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the congregation stone him.
- 15 And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin.
- 16 And he that blasphemeth the name of Jehovah, he shall surely be put to death; all the congregation shall certainly stone him: as well the sojourner, as the home-born, when he

- blasphemeth the name of *Jehovah*, shall be put to death.
- 17 And he that smiteth any man mortally shall surely 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 neighbor; 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 rendered unto him.
- 21 And he that killeth a beast shall make it good: and he that killeth a man shall be put to death.
- 22 Ye shall have one manner of law, as well for the sojourner, as for the home-born: for I am *Jehovah* your God.
- 23 And Moses spake to the children of Israel; and they brought forth him that had cursed out of the camp, and stoned him with stones. And the children of Israel did as *Jehovah* commanded Moses.

THOUGHT QUESTIONS 24:10-23

574. Why mention that the father of this offender was an Egyptian?
575. About what do you imagine they were fighting, or arguing?
576. Just what was the sin?
577. Why not know immediately what to do with him?
578. How do you suppose this man found a place in the camp of Israel? Cf. Ex. 12:38.
579. Why the laying on of hands? Who did the stoning? Why?
580. Does verse 15 say that cursing is not the same as blasphemy?
581. What a severe penalty for a verbal sin! Discuss the reason for it.
582. Why repeat the laws of retribution here?
583. Are we to understand that mutilation of the body was punishment for sin? Discuss.
584. These laws seem to be repeated here for the benefit of the sojourners. Is this a fair estimate? Discuss.

PARAPHRASE 24:10-23

Out in the camp one day, a young man whose mother was an Israelite and whose father was an Egyptian, got into a fight with one of the men of Israel. During the fight the Egyptian man's son cursed God, and was brought to Moses for judgment. (His mother's name was Shelomith, daughter of Dibri of the tribe of Dan.) He was put in jail until the Lord would indicate what to do with him. And the Lord said to Moses, Take him outside the camp and tell all who heard him to lay their hands upon his head; then all the people are to execute him by stoning. And tell the people of Israel that anyone who curses his God must pay the penalty: he must die. All the congregation shall stone him; this law applies to the foreigner as well as to the Israelite who blasphemes the name of Jehovah. He must die. Also, all murderers must be executed. Anyone who kills an animal (that isn't his) shall replace it. The penalty for injuring anyone is to be injured in exactly the same way: fracture for fracture, eye for eye, tooth for tooth. Whatever anyone does to another shall be done to him. To repeat, whoever kills an animal must replace it, and whoever kills a man must die. You shall have the same law for the foreigner as for the home-born citizen, for I am Jehovah your God. So they took the youth out of the camp and stoned him until he died, as Jehovah had commanded Moses.

COMMENT 24:10-23

vs. 10,11 We could account for the presence of this incident in the midst of the many laws because it occurred while such laws were being given. There are similar records in Deut. 4:41-49 and Num. 15:32-36. It could be that this man "whose father was an Egyptian" was of that "mixed multitude" that came out of Egypt with Israel. Cf. Exodus 12:38.

The expression "went out among the children of Israel" might suggest that he was camped elsewhere. Much traditional

information can be read concerning this man. We do not know his name or who he was, other than his immediate family. Such is not important; the principle, not the person, is important here. We do not know of the cause of this argument but we do know of the sin involved. It was a flagrant violation of the third commandment. God had said He would not hold the transgressor guiltless but no penalty was given.

We need to appreciate the enormity of this sin. The strong and repeated emphasis upon the character of God found in this book and throughout the Old Testament should give us some insight. God is very concerned about maintaining a good name among men. To lose respect for the person of God is for Him to lose all influence in life. There is nothing more important than "hallowing" the name of God. Reverence and respect are the beginning of worship and service.

Kellogg gives us an interesting comment upon the use of "the name":

The incident which was the occasion of the promulgation of these laws was as follows. The son of an Israelitish woman by an Egyptian husband fell into a quarrel in the camp. As often happens in such cases, the one sin led on to another and yet graver sin; the half-caste man "blasphemed the Name, and cursed"; whereupon he was arrested and put into confinement until the will of the Lord might be ascertained in his case. "The Name" is of course the name of God; the meaning is that he used the holy name profanely in cursing. The passage, together with ver. 16, is of special and curious interest, as upon these two the Jews have based their well-known belief that it is unlawful to utter the Name which we commonly vocalise as Jehovah; whence it has followed that wherever in the Hebrew text the Name occurs it is written with the vowels of *Adonāy* "Lord," to indicate to the reader that this word was to be substituted for the proper name,—a usage which is represented in the Septuagint by the appearance of the Greek word *Kurios*, "Lord," in all places where the Hebrew has Jehovah (or Yahveh); and which, in both the authorised and revised versions, is still maintained in the retention of "Lord" in all such cases,—a relic of

Jewish superstition which one could greatly wish that the Revisers had banished from the English version, especially as in many passages it totally obscures to the English reader the exact sense of the text, wherever it turns upon the choice of this name. It is indeed true that the word rendered "blaspheme" has the meaning "to pronounce," as the Targumists and other Hebrew writers render it; but that it also means simply to "revile," and in many places cannot possibly be rendered "to pronounce," is perforce admitted even by Jewish scholars. To give it the other meaning here were so plainly foreign to the spirit of the Old Testament, debasing reverence to superstition, that no argument against it will be required with any but a Jew.

And this young man, in the heat of his passion "reviled the Name." The words "of the Lord" are not in the Hebrew; the name "Jehovah" is thus brought before us expressively as THE NAME, *par excellence*, of God as revealing Himself in covenant for man's redemption. (Cf. the expression used with reference to Jesus Christ, Phil. 2:9 [R.V.] "the name which is above every name.") Horrified at the man's wickedness, "they brought him unto Moses"; and "they put him in ward" (v. 12), "that it might be declared unto them at the mouth of the Lord" what should be done unto him. This was necessary because the case involved two points upon which no revelation had been made: first, as to what should be the punishment of blasphemy; and secondly, whether the law in such cases applied to a foreigner as well as to the native Israelite. The answer of God decided these points. As to the first (v. 15), "Whosoever curseth his God shall bear his sin," *i.e.* he shall be held subject to punishment; and (v. 16), "He that blasphemeth the name of the Lord, he shall surely be put to death; all the congregation shall certainly stone him." And as to the second point, it is added, "as well the stranger, as the homeborn, when he blasphemeth the Name, shall be put to death."

vs. 12-16 No prison sentence is found in the whole Mosaic legislation. Safe custody was practiced, but only until the judgment could be given and punishment meted out; which always consisted of stripes or death.

It is quite possible that Moses went into the sanctuary to receive the message of God from the mercy seat between the cherubim. Cf. Exodus 25:22. The sentence was not delayed: the offender must be taken outside the camp where all unclean persons were found. Cf. Num. 5:2,3. It was here that certain other malefactors were executed. Cf. Heb. 13:12,13.

Laying hands upon the head of the offender was in essence saying to all who observed that the persons contained by his sin were now transferring it to him. The total consequences of his act were upon him. The solemn circumstance of the act added much to its meaning.

Do verses 15 and 16 contemplate one or two sins? *i.e.* is cursing "his God" the same as blaspheming the name of God? We believe there is but one sin involved. Verse 16 is an enlargement upon verse 15. "The Scriptures recognize but one God, and he is the Lord Jehovah. Whoever curses him shall bear his sin, that is, shall be guilty in such a way that his sin must be purged either by punishment or by sacrifice, in this case the purging can only come by death." (*Meyrick*)

vs. 17-23 This is a reiteration of Laws discussed earlier. Cf. Exodus 21:12, 33, 34. They are given here again to show their application to the stranger and foreigner as well as the Israelite. O. T. Allis summarizes these verses in a fine way:

With regard to this *lex talionis*, three things are to be noted. First, it was intended to be a law of exact justice, not of revenge. Secondly, it was not private vengeance, but public justice. Thirdly, by excluding murder from the crimes for which ransom is permissible (Num. 35:31f.) it makes it probable that compensation for injuries was often or usually allowed to take the form of a fine. The claim that "there is in Jewish history no instance of the law of retaliation ever having been carried out literally—eye for an eye, tooth for a tooth" may or may not be justified, although such mutilating of the body was contrary to the spirit of the Mosaic law. Yet for centuries in Christian lands, torture and mutilation was the customary punishment for crime, and often, contrary to both the spirit and the letter of the Mosaic law, it was utterly out of proportion to the offense. This incident serves to

remind us of the grievousness of the sin of profanity, which is one of the great evils of today.

FACT QUESTIONS 24:10-23

591. How account for this historical incident in the midst of these laws?
592. How does Exodus 12:38 relate to this section?
593. What is the most important part of this account?
594. Explain the enormity of the sin of blasphemy.
595. "The name" was very important to Israel. Discuss this fact.
596. There were no jails in all the nation. Why?
597. What was said in the act of laying on of hands?
598. What are the three things to be noted in verses 17-23?

4. SABBATICAL AND JUBILEE YEARS 25:1-55

a. THE SABBATICAL YEAR 25:1-7

TEXT 25:1-7

- 1 And Jehovah spake unto Moses in mount Sinai, saying,
- 2 Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto Jehovah.
- 3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruits thereof;
- 4 but in the seventh year shall be a sabbath of solemn rest for the land, a sabbath unto Jehovah: thou shalt neither sow thy field, nor prune thy vineyard.
- 5 That which groweth of itself of thy harvest thou shalt not reap, and the grapes of thy undressed vine thou shalt not gather: it shall be a year of solemn rest for the land.
- 6 And the sabbath of the land shall be for food for you; for thee, and for thy servant and for thy maid, and for thy hired

servant and for thy stranger, who sojourn with thee.

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

THOUGHT QUESTIONS 25:1-7

585. Are we to understand from verse 1 that Moses is now called up on the mount to receive these instructions?
586. Besides the benefit to the land was there another purpose in the sabbath year?
587. There is a work principle here. Does it have any relation to present society? Discuss.
588. Vineyards and orchards would already be planted. What is to be done with them?
589. From what would the nation live if the increase was for the slaves and servants?
590. How would they feed their animals?

PARAPHRASE 25:1-7

While Moses was on Mount Sinai, the Lord gave him these instructions for the people of Israel: When you come into the land I am going to give you, you must let the land rest before the Lord every seventh year. For six years you may sow your field and prune your vineyards and harvest your crops, but during the seventh year the land is to lie fallow before the Lord, uncultivated. Don't sow your crops and don't prune your vineyards during that entire year. Don't even reap for yourself the volunteer crops that come up, and don't gather the grapes for yourself; for it is a year of rest for the land. Any crops that do grow that year shall be free to all—for you, your servants, your slaves, and any foreigners living among you. Cattle and wild animals alike shall be allowed to graze there.

COMMENT 25:1-7

vs. 1-4 The seventh year is a very important time in the book of Leviticus: (1) to teach equality; the slaves were set free, the land was free for indiscriminate use by all the inhabitants; (2) to teach kindness and thoughtfulness to slaves, servants and cattle; (3) to teach a dependence on God who must provide in the sixth year what they would not have in the seventh or the eighth; (4) break the routine of the pursuit after mammon—they did have time to teach and worship; (5) to let Israel know *they* did not own the land but were only using it. (*Calmet*) In verses 20 and 21 of this chapter, God plainly states He will provide three times as much in the sixth year than in any other year. This would be necessary for the sixth year, the sabbath year, and the eighth year. What a lesson such care would give to the stranger in the land! Just when this practice began would be hard to determine. Some believe it was in the twenty-first year after their entrance into Canaan. It is calculated by considering seven years for conquest (Joshua 14:10), seven years to dividing the land among the tribes (Joshua 18:1), and seven years of crops.

vs. 5-7 There is a most intriguing principle taught here: God wants man to enjoy the creation He has provided. God will actually enable the land to produce enough for three years for the express use of man in a year of rest, learning, worship and relaxation. Could this be but a foretaste of the "sabbath of rest" God has for all His children in that upper and better Canaan? Cf. Heb. 4:9.

FACT QUESTIONS 25:1-7

599. Show the importance of the seventh year.
600. The strangers in the land could learn a very important lesson. What was it?
601. When did the first sabbath year begin, *i.e.* after entrance into Canaan?

602. What intriguing principle is taught in verses 5 to 7?

b. THE YEAR OF JUBILEE 25:8-55

RULES FOR THE OBSERVANCE OF THE JUBILEE 25:8-22

TEXT 25:8-22

- 8 And thou shalt number seven sabbaths of years unto thee, seven times seven years, and there shall be unto thee the days of seven sabbaths of years, even forty and nine years.
- 9 Then shalt thou send abroad the loud trumpet on the tenth day of the seventh month; in the day of atonement shall ye send abroad the trumpet throughout all your land.
- 10 And ye shall hallow the fiftieth year, and proclaim liberty throughout the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.
- 11 A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather *the grapes* in it of the undressed vines.
- 12 For it is a jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field.
- 13 In this year of jubilee ye shall return every man unto his possession.
- 14 And if thou sell aught unto thy neighbor, or buy of thy neighbor's hand, ye shall not wrong one another.
- 15 According to the number of years after the jubilee thou shalt buy of thy neighbor, *and* according unto the number of years of the crops he shall sell unto thee.
- 16 According to the multitude of the years thou shalt increase the price thereof, and according to the fewness of the years thou shalt diminish the price of it; for the number of the crops doth he sell unto thee.
- 17 And ye shall not wrong one another; but thou shalt fear thy God: for I am Jehovah your God.

- 18 Wherefore ye shall do my statutes, and keep mine ordinances and do them; and ye shall dwell in the land in safety.
- 19 And the land shall yield its fruit, and ye shall eat your fill, and dwell therein in safety.
- 20 And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase;
- 21 then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for the three years.
- 22 And ye shall sow the eighth year, and eat of the fruits, the old store; until the ninth year, until its fruits come in, ye shall eat the old store.

THOUGHT QUESTIONS 25:8-22

591. Was the year of Jubilee in the 49th or the 50th year?
592. On what annual feast day was the trumpet sounded for the year of Jubilee?
593. This was surely a day of liberty. Mention two liberations.
594. There was also liberation from harvesting. Was this good news?
595. Who made the original division of the land to decide the ancestral property?
596. Please explain verse 14 in its context.
597. No property was actually sold. How would you define what happened?
598. The land was not being sold, only the number of crops until Jubilee. Was there any problem with this arrangement? Discuss.
599. Someone could take advantage of his neighbor. How? What was intended to prevent this?
600. God promised safety and enough food. Upon what conditions?
601. Why the increase for three years? Cf. v. 21.
602. There was a very significant purpose to the observance of the year of Jubilee. What was it? What lesson is in it for us? Cf. Heb. 11:13; I Pet. 2:11-17.

PARAPHRASE 25:8-22

Every fiftieth year, on the Day of Atonement, let the trumpets blow loud and long throughout the land. For the fiftieth year shall be holy, a time to proclaim liberty throughout the land to all enslaved debtors, and a time for the canceling of all public and private debts. It shall be a year when all the family estates sold to others shall be returned to the original owners or their heirs. What a happy year it will be! In it you shall not sow, nor gather crops nor grapes; for it is a holy Year of Jubilee for you. That year your food shall be the volunteer crops that grow wild in the fields. Yes, during the Year of Jubilee everyone shall return home to his original family possession; if he has sold it, it shall be his again! Because of this, if the land is sold or bought during the preceding forty-nine years, a fair price shall be arrived at by counting the number of years until the Jubilee. If the Jubilee is many years away, the price will be high; if few years, the price will be low; for what you are really doing is selling the number of crops the new owner will get from the land before it is returned to you. You must fear your God and not over-charge! For I am Jehovah. Obey My laws if you want to live safely in the land. When you obey, the land will yield bumper crops and you can eat your fill in safety. But you will ask, What shall we eat the seventh year, since we are not allowed to plant or harvest crops that year? The answer is, I will bless you with bumper crops the sixth year that will last you until the crops of the eighth year are harvested!

COMMENT 25:8-22

vs. 8-13 In the following verses we have the prelude to a most meaningful time in the life of the Hebrew man or woman. The seventh day reminded him of his deliverance from Egyptian bondage, *i.e.* that he belonged to God by right of deliverance from death and slavery. The seventh month spoke to him again and again of God's provisions for him in the several feasts of

the month. The seventh year told him of God's ownership of the land. Now the climactic, once-in-a-lifetime experience, "the year of Jubilee." Seven times seven years—the year of deliverance and restoration. It was announced with the sound of the silver trumpets. Perhaps these were ram's horns plated with silver and fitted with a mouth-piece of gold. How we would like to share with the sincere Israelite all the wonder, excitement and joy this glorious year brought. Perhaps we can share a little by a careful understanding of each verse.

It was on the close of the great day of atonement that the loud blasts from the trumpets was heard ". . . when the Hebrews realized that they had peace of mind, that their heavenly Father had annulled their sins, and that they had become reunited to Him through His forgiving mercy, every Israelite was called upon to proclaim throughout the land, by nine blasts of the trumpet, that he too had given the soil rest, that he had freed every encumbered family estate, and that he had given liberty to every slave, who was now to rejoin his kindred. Inasmuch as God had forgiven his debts, he also was to forgive his debtors." (Ginsburg)

Since the Day of Atonement was on the tenth day of the first month of the religious calendar of Israel, the year of Jubilee was counted as beginning from the first day of the month Tishri (*i.e.* according to Jewish tradition). The Feast of Trumpets occurred on the first day of Tishri, hence the blowing of the trumpets of the new year was an announcement for the slaves that liberty was at the door. In the interim of ten days, the slaves were said to have put on garlands of flowers (by provision and permission of their masters); they ate, drank and rejoiced in eager anticipation of the coming year of Jubilee. If Israel began the counting of the years only after they had taken possession of the land, this would have placed the first year of Jubilee on the sixty-fourth year after they came into the promised land. The observance of Jubilee was almost identical to the sabbath year. Indeed every fifty years then were what amounted to two successive sabbath years. In contemplating the return to their ancestral possessions we can say with Bonar, ". . . we see a picture of

human happiness in one of its most natural and intelligible forms. You see parents rejoicing for their children's sake, and children for their own, in being once more allowed to sit under their vine and fig tree, and pluck the flowers and fruit of a region so sweet, and balmy, and abundant. You see their happy countenances, and eyes bright with joy; and the holy look toward heaven of the man of faith and prayer, who thanks the Lord for all. They forget the past in the joy of the present. Past losses are made up. Nor is one solitary individual forgotten. Every man has his portion."

vs. 14-18 Satan has always been present, even in Eden, to distort to his own advantage all the good gifts of God. In what way could the law of Jubilee be abused? We can think of at least two ways, and we are sure there are others: (1) charging excessive lease money for the use of the land. All that could actually be sold was the number of crops to be produced by the land. Misrepresentation of what had been produced on the land, and therefore what could be expected in the future would be one way of defrauding your neighbor. According to tradition one-sixth was the maximum mark-up for any sale. Two years was the minimal time. Accurate records of what the land had produced plus one-sixth interest was allowed, but not more; (2) the sabbath years could be easily counted in the sale when in fact no crop would be forthcoming. The sale amounted to the total number of crops so the price was lower and lower as the year of Jubilee approached. We are sure there were ways to oppress and cheat and intimidate, even as there are today. Only reverence toward God can offset greed and lust. Remember, if you do not answer to your neighbor, you will most assuredly answer to God. God reminds Israel that His statutes are not only for reading, they are for doing!

vs. 19-22 The safety of the nation was contingent upon their obedience to His laws. "As God is Israel's strong tower and wall of defense, it is by keeping His commandments that the Israelites will enjoy the security which other nations endeavor to obtain by great labour and mighty armies." (*Ibid*) Why would anyone ask the question: "... what shall we eat the seventh year?" Someone

had not taught or someone had not listened. The promises were clear and sure. *Cf.* Deut. 28:8. Couldn't they remember God's provision of manna on the sixth day in excess to cover the seventh day? Hadn't He provided every sixth year for the sabbath years? What was wrong with their memory?—or their confidence in the character of a loving living heavenly Father? Perhaps the same thing that affects our memory and faith.

FACT QUESTIONS 25:8-22

603. Show the relation of the year of Jubilee to the sabbath day, the sabbath month, and the sabbath year.
604. How was the year announced? When?
605. How do the words of our Lord, "forgive us our debts as we forgive our debtors" relate to the year of Jubilee?
606. What supposedly happened in the first ten days of the month of Tishri?
607. When was the first year of Jubilee observed?
608. Describe in your own words the happiness that must have prevailed in the year of Jubilee.
609. In what two possible ways could the year of Jubilee be abused?
610. Israel would enjoy prosperity and safety upon what conditions?
611. Why would anyone ask the question "what shall we eat the seventh year?"

THE LAW OF REDEMPTION 25:23-34

TEXT 25:23-34

- 23 And the land shall not be sold in perpetuity; for the land is mine: for ye are strangers and sojourners with me.
- 24 And in all the land of your possession ye shall grant a redemption for the land.

- 25 If thy brother be waxed poor, and sell some of his possession, then shall his kinsman that is next unto him come, and shall redeem that which his brother hath sold.
- 26 And if a man have no one to redeem it, and he be waxed rich and find sufficient to redeem it;
- 27 then let him reckon the years of the sale thereof, and restore the over-plus unto the man to whom he sold it; and he shall return unto his possession.
- 28 But if he be not able to get it back for himself, then that which he hath sold shall remain in the hand of him that hath bought it until the year of jubilee: and in the jubilee it shall go out, and he shall return unto his possession.
- 29 And if a man sell a dwelling-house in a walled city, then he may redeem it within a whole year after it is sold; for a full year shall he have the right of redemption.
- 30 And if it be not redeemed within the space of a full year, then the house that is in the walled city shall be made sure in perpetuity to him that bought it, throughout his generations: it shall not go out in the jubilee.
- 31 But the houses of the villages which have no wall round about them shall be reckoned with the fields of the country: they may be redeemed, and they shall go out in the jubilee.
- 32 Nevertheless the cities of the Levites, the houses of the cities of their possession, may the Levites redeem at any time.
- 33 And if one of the Levites redeem, then the house that was sold, and the city of his possession, shall go out in the jubilee; for the house of the cities of the Levites are their possession among the children of Israel.
- 34 But the field of the suburbs of their cities may not be sold; for it is their perpetual possession.

THOUGHT QUESTIONS 25:23-34

603. What relationship did the Israelites sustain to the Lord?
Cf. verse 23.
604. What is the meaning of the word "redemption" as it is used here?

605. Why any need to redeem if the land was to revert back to the original owner?
606. Please explain in your own words verses 26 and 27.
607. Would the principle of the year of Jubilee work in our society? Discuss.
608. Why the distinction in the sale of a house in a fortified city? Cf. verses 29,30.
609. What interest rate do you suppose was charged on the redemption of "the old home place"? Discuss.
610. What provision did God make for the Levites as to a place to live? Why?
611. There was a field or a pasture land that could not be sold. What was it?

PARAPHRASE 25:23-34

And remember, the land is Mine, so you may not sell it permanently. You are merely My tenants and sharecroppers! In every contract of sale there must be a stipulation that the land can be redeemed at any time by the seller. If anyone becomes poor and sells some of his land, then his nearest relatives may redeem it. If there is no one else to redeem it, and he himself gets together enough money, then he may always buy it back at a price proportionate to the number of harvests until the Jubilee, and the owner must accept the money and return the land to him. But if the original owner is not able to redeem it, then it shall belong to the new owner until the Year of Jubilee; but at the Jubilee year it must be returned again. If a man sells a house in the city, he has up to one year to redeem it, with full right of redemption during that time. But if it is not redeemed within the year, then it will belong permanently to the new owner—it does not return to the original owner in the Year of Jubilee. But village houses—a village is a settlement without fortifying walls around it—are like farmland, redeemable at any time, and are always returned to the original owner in the

Year of Jubilee. There is one exception: the homes of the Levites, even though in walled cities, may be redeemed at any time, and must be returned to the original owners in the Year of Jubilee; for the Levites will not be given farmland like the other tribes, but will receive only houses in their cities, and the surrounding fields. The Levites are not permitted to sell the fields of common land surrounding their cities, for these are their permanent possession, and they must belong to no one else.

COMMENT 25:23-34

v. 23 It is a comforting as well as humbling realization that we are only temporary tenants upon this earth. Our deeds of ownership do not declare the real owner. The nation of Israel was to be even more aware of this fact. Although they must live in the same land area throughout their generations it was for the purpose of identifying the real owner of the land. Remaining where they were assigned by Joshua would preserve the genealogies unmixed until the Messiah came. Covetous ambition would be lowered as no one could add field to field. The most cherished of family associations would gather around the "old home place" and thus would family ties grow strong. The land could not be sold for more than 49 years.

vs. 24-28 But the land was sold, for men became hungry and they must eat. However, even when it was sold the owner did not hold a permanent deed. If the original owner could find relatives with money, they must be given permission to buy back the land, or if the first owner prospers himself he can buy back his land. When such a circumstance arises the land is to be sold under the following conditions: count the years since it was sold and deduct the price of the crops for those years from the original purchase price. The remainder must be paid to the one who purchased the land. The total purchase price was controlled by the year of Jubilee, i.e. if it were 20 years to Jubilee, the cost of twenty crops would be the purchase price. If the land was redeemed after ten years, one-half of the price would remain

to be paid.

If the land is not redeemed it remains the possession of the purchaser until the year of Jubilee.

We refer the reader to our *Introduction* by W. G. Moorehead in which a beautiful comparison is made between the redeemer of this chapter and our Lord. Notice: (1) The redeemer was to be one of near kin with the one to be redeemed—vs. 25, 48. So Jesus—Heb. 2:14-18; (2) He was to redeem the person—47-50, as illustrated by Ruth—4:4, 5. So Jesus brought His people—I. Cor. 6:19, 20; (3) He was to redeem the property that had been disposed away—vs. 25, 29. So, too, Christ hath redeemed for us our lost inheritance—I Pet. 1:3-5; (4) He was to avenge the brother on his enemies—Num. 35:12. The “avenger of blood” seems to have been a near kinsman of the one injured. And Christ will in due time take vengeance on the enemies of His people—Deut. 32:43; II Thess. 1:6-8.

vs. 29-34 The kindness expressed in these laws is very impressive. Even when a man has lost his house through poverty he has a whole year in which to redeem it. Houses are not like fields, they are made by man and are subject to decay. “It is the land, and God’s allotment of the land, that is to continue; not man’s work in it.” Yet man’s work is respected and can be restored to him. The city dweller can lose his house. A permanent deed can be written for the purchase of a house in a fortified city.

There are three cases of real estate to be considered: (1) the house in the fortified city; (2) the house in the country or in a village; (3) the houses of the Levites.

The home in the village was considered landed property and is subject to the law of Jubilee.

The tribe of Levi never had a land allotment. They were given forty-eight cities scattered throughout the tribes. Cf. Num. 35:1-8; Josh. 21:1-3.

The houses built in these cities by the Levites were to have the same value as the land. If sold, the houses could be redeemed at any time, and were subject to the law of Jubilee. Even if a fellow Levite purchased a house or land from his fellow Levite he

could not have permanent possession.

Such a regulation for the Levites was to protect the only possession they had—their home. The pasture lands outside the cities of the Levites were never to be sold. *Cf.* Num. 35:4, 5. "These outlying fields, which were beyond the suburbs, they are forbidden to sell. These estates belong to the whole tribe to all futurity, and the present occupiers have to transmit them intact to their successors. Hence no present owner, or all of them combined, have a right to dispose of any portion of the estates, or materially to alter it. They must hand these estates down to their successors as they received them from their predecessors." (*Ibid.*)

FACT QUESTIONS 25:23-34

612. What is the comforting as well as humbling realization?
613. Give three reasons for staying in the allotment given to them by God through Joshua.
614. For what reason was the land sold?
615. What were two of the ways of redeeming the land?
616. Under what circumstances was the land returned to the original owner?
617. In what way was the total purchase price controlled by the year of Jubilee?
618. Give the four beautiful comparisons between our Redeemer and the redeemer of the land.
619. Point out the kindness found in these laws.
620. Why could a house be sold permanently?
621. List three cases of real estate to be considered.
622. Why the special regulations for the Levites?

TREATMENT OF THE POOR 25:35-55

TEXT 25:35-55

35 And if thy brother be waxed poor, and his hand fail with thee; then thou shalt uphold him: as a stranger and a

sojourner shall he live with thee.

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

37 Thou shalt not give him thy money upon interest, nor give 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, *and* to be your God.

39 And if thy brother be waxed poor with thee, and sell himself unto thee; thou shalt not make him to serve as a bondservant.

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

41 then shall he go out 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 servants, whom I brought forth out of the land of Egypt: they shall not be sold as bondmen.

43 Thou shalt not rule over him with rigor, but shalt fear thy God.

44 And as for thy bondmen, and thy bondmaids, whom thou shalt have; of the nations that are round about you, of them shall ye buy bondmen and bondmaids.

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

46 And ye shall make them an inheritance for your children after you, to hold for a possession; of them shall ye take your bondmen for ever: but over your brethren the children of Israel ye shall not rule, one over another, with rigor.

47 And if a stranger or sojourner with thee be waxed rich, and thy brother be waxed poor beside him, and sell himself unto the stranger or sojourner with thee, or to the stock of the stranger's family;

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

49 or his uncle, or his uncle's son, may redeem him, or any that

is nigh of kin unto him of his family may redeem him; or if he be waxed rich, he may redeem himself.

- 50 And he shall reckon with him that bought him from the year that he sold himself to him unto the year of jubilee: and the price of his sale shall be according unto the number of years; according to the time of a hired servant shall he be with him.
- 51 If there be yet many years, according unto them he shall give back the price of his redemption 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 years shall he give back the price of his redemption.
- 53 As a servant hired year by year shall he be with him: he shall not rule with rigor over him in thy sight.
- 54 And if he be not redeemed by these *means*, then he shall go out in the year of jubilee, he, and his children with him.
- 55 For unto me the children of Israel are servants; they are my servants whom I brought forth out of the land of Egypt: I am Jehovah your God.

THOUGHT QUESTIONS 25:35-55

612. A special type of poverty seems to be described in verse 35. What is it? What is to be done?
613. What does the fear of God have to do with offering free board and room to our neighbor?
614. What is meant by the phrase, "... nor give him thy victuals for increase"?
615. God used His deliverance of Israel as a motivation for kindness and hospitality. How so?
616. Selling of one's self into slavery is one thing *not* discussed in verse 39. What is discussed?
617. What circumstances could cause such a condition as that described in verses 39, 40?
618. Why insist that the servants and family return at the

year of Jubilee? Cf. verse 42.

619. If a master did rule over his servants "with rigor" what would happen to him?
620. Does God approve of slavery in verses 44 through 46? Discuss. (Notice the careful regulations for the continuance of this practice.)
621. Could we infer from verse 46 that Israel was permitted to rule over their slaves "with rigor"?
622. What good would money be to a slave? *i.e.* if an Israelite sold himself to a stranger or sojourner, what would he do with the money?
623. Why identify the possible redeemers as in verse 49?
624. Once again the year of Jubilee controls the redemption. Explain.
625. Did the owner of the Hebrew slave have the right of life and death over him? Discuss. Cf. verse 53.
626. There was no perpetual slavery among the Hebrews, but they could perpetually own slaves. Is this right? Discuss.
627. How does deliverance from Egyptian bondage relate to this section?

PARAPHRASE 25:35-55

If your brother becomes poor, you are responsible to help him; invite him to live with you as a guest in your home. Fear your God and let your brother live with you; and don't charge him interest on the money you lend him. Remember—no interest; and give him what he needs, at your cost: don't try to make a profit! For I, the Lord your God, brought you out of the land of Egypt to *give* you the land of Canaan, and to be your God. If a fellow Israelite becomes poor and sells himself to you, you must not treat him as an ordinary slave, but rather as a hired servant or as a guest; and he shall serve you only until the Year of Jubilee. At that time he can leave with his children, and return to his own family and possessions. For I brought you from the land of Egypt, and you are My servants; so you

may not be sold as ordinary slaves, or treated harshly; fear your God. However, you may purchase slaves from the foreign nations living around you, and you may purchase the children of the foreigners living among you, even though they have been born in your land. They will be permanent slaves for you to pass on to your children after you; but your brothers, the people of Israel, shall not be treated so. If a foreigner living among you becomes rich, and an Israelite becomes poor and sells himself to the foreigner or to the foreigner's family, he may be redeemed by one of his brothers, his uncle, nephew, or anyone else who is a near relative. He may also redeem himself if he can find the money. The price of his freedom shall be in proportion to the number of years left before the Year of Jubilee—whatever it would cost to hire a servant for that number of years. If there are still many years until the Jubilee, he shall pay almost the amount he received when he sold himself; if the years have passed and only a few remain until the Jubilee, then he will repay only a small part of the amount he received when he sold himself. If he sells himself to a foreigner, the foreigner must treat him as a hired servant rather than as a slave or as property. If he has not been redeemed by the time the Year of Jubilee arrives, then he and his children shall be freed at that time. For the people of Israel are *My* servants; I brought them from the land of Egypt; I am the Lord your God.

COMMENT 25:35-55

vs. 35-55 Again we are indebted to S. H. Kellogg for a splendid exposition of these verses:

The relation of the jubilee law to personal rights in the land having been thus determined and expounded, in the next place (vv. 35-55) is considered the application of the law to slavery. Quite naturally, this section begins (vv. 35-37) with a general injunction to assist and deal mercifully with any brother who has become poor. "If thy brother be waxen poor, and his hand fail with thee; then thou shalt uphold him: as a stranger and a

sojourner shall he live with thee. Take thou no usury of him or increase; but fear thy God: that thy brother may live with thee. Thou shalt not give thy money upon usury, nor give him thy victuals for increase."

The evident object of this law is to prevent, as far as possible, that extreme of poverty which might compel a man to sell himself in order to live. Debt is a burden in any case, to a poor man especially; but debt is the heavier burden when to the original debt is added the constant payment of interest. Hence, not merely "usury" in the modern sense of *excessive* interest, but it is forbidden to claim or take any interest whatever from any Hebrew debtor. On the same principle, it is forbidden to take increase for food which may be lent to a poor brother; as when one lets a man have twenty bushels of wheat on condition that in due time he shall return for it twenty-two. This command is enforced (ver. 38) by reminding them from whom they have received what they have, and on what easy terms, as a gift; from their covenant God, who is Himself their security that by so doing they shall not lose: "I am the Lord your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, to be your God." They need not therefore have recourse to the exaction of interest and increase from their poor brethren in order to make a living, but are to be merciful, even as Jehovah their God is merciful.

Even with the burdensomeness of debt lightened as above, it was yet possible that a man might be reduced to poverty so extreme that he should feel compelled to sell himself as a slave. Hence arises the question of slavery, and its relation to the law of the jubilee. Under this head two cases were possible: the first, where a man has sold himself to a fellow-Hebrew (vv. 39-46): and second, where a man had sold himself to a foreigner resident in the land (vv. 47-55).

With the Hebrews and all the neighboring peoples, slavery was, and had been from of old, a settled institution. Regarded simply as an abstract question of morals, it might seem as if the Lord might once for all have abolished it by an absolute prohibition; after the manner in which many modern reformers

would deal with such evils as the liquor traffic, etc. But the Lord was wiser than many such. As had been remarked already, in connection with the question of concubinage, that law is not in every case the best which may be the best intrinsically and ideally. That law is the best which can be best enforced in the actual moral status of the people, and consequent condition of public opinion. So the Lord did not at once prohibit slavery; but He ordained laws which would restrict it, and modify and ameliorate the condition of the slave wherever slavery was permitted to exist; laws, moreover, which have had such an educational power as to have banished slavery from the Hebrew people.

In the first place, slavery, in the unqualified sense of the word, is allowed only in the case of non-Israelites. That it was permitted to hold these as bondmen is explicitly declared (vv. 44-46). It is, however, important, in order to form a correct idea of Hebrew slavery, to observe that, according to Exod. 21:16, man-stealing was made a capital offence; and the law also carefully guarded from violence and tyranny on the part of the master the non-Israelite slave lawfully gotten, even decreeing his emancipation from his master in extreme cases of this kind (Exod. 21:20, 21, 26, 27).

With regard to the Hebrew bondman, the law recognizes no property of the master in his person; that a servant of Jehovah should be a slave of another servant of Jehovah is denied; because they are His servants, no other can own them (vv. 42, 55). Thus, while the case is supposed (ver. 39) that a man through stress of poverty may sell himself to a fellow-Hebrew as a bond-servant, the sale is held as affecting only the master's right to his service, but not to his person. "Thou shalt not make him to serve as a bondservant: as an hired servant, and as a sojourner, he shall be with thee."

Further, it is elsewhere provided (Exod. 21:2) that in no case shall such sale hold valid for a longer time than six years; in the seventh year the man was to have the privilege of going out free for nothing. And in this chapter is added a further alleviation of the bondage (vv. 40, 41): "He shall serve with thee unto the year

of jubilee: then shall he go out 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. For they are My servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen."

That is, if it so happened that before the six years of his prescribed service had been completed the jubilee year came in, he was to be exempted from the obligation to service for the remainder of that period.

The remaining verses of this part of the law (vv. 44-46) provide that the Israelite may take to himself bondmen of "the children of the strangers" that sojourn among them; and that to such the law of the periodic release shall not be held to apply. Such are "bondmen for ever." "Ye shall make them an inheritance for your children after you, to hold for a possession; of them shall ye take your bondmen for ever."

It is to be borne in mind that even in such cases the law which commanded the kind treatment of all the strangers in the land (19:33, 34) would apply; so that even where permanent slavery was allowed it was placed under humanising restriction.

In vv. 47-55 is taken up, finally, the case where a poor Israelite should have sold himself as a slave to a foreigner resident in the land. In all such cases it is ordered that the owner of the man must recognize the right of redemption. That is, it was the privilege of the man himself, or of any of his near kindred, to buy him out of bondage. Compensation to the owner is, however, enjoined in such cases according to the number of the years remaining to the next jubilee, at which time he would be obliged to release him (ver. 54), whether redeemed or not. Thus we read (vv. 50-52): "He shall reckon with him that bought him from the year that he sold himself to him unto the year of jubilee: and the price of his sale shall be according unto the number of years; according to the time of an hired servant shall he be with him. If there be yet many years, according unto them he shall give back the price of his redemption out of the money that he was bought for. And if there remain but few years unto the year of jubilee, then he shall reckon with him; according unto his

years shall he give back the price of his redemption. As a servant hired year by year shall he be with him."

Furthermore, it is commanded (ver. 53) that the owner of the Israelite, for so long time as he may remain in bondage, shall "not rule over him with rigour"; and by the addition of the words "in thy sight" it is intimated that God would hold the collective nation responsible for seeing that no oppression was exercised by any alien over any of their enslaved brethren. To which it should also be added, finally, that the regulations for the release of the slave carefully provided for the maintenance of the family relation. Families were not to be parted in the emancipation of the jubilee; the man who went out free was to take his children with him (vv. 41, 54). In the case, however, where the wife had been given him by his master, she and her children remained in bondage after his emancipation in the seventh year; but of course only until she had reached her seventh year of service. But if the slave already had his wife when he became a slave, then she and their children went out with him in the seventh year (Exod. 21:3, 4). The contrast in the spirit of these laws with that of the institution of slavery as it formerly existed in The Southern States of America, and elsewhere in Christendom, is obvious.

These, then, were the regulations connected with the application of the ordinance of the jubilee year to rights of property, whether in real estate or in slaves. In respect to the cessation from the cultivation of the soil which was enjoined for the year, the law was essentially the same as that for the sabbatic year, except that, apparently, the right of property in the spontaneous produce of the land, which was in abeyance in the former case, was in so far recognized in the latter that each man was allowed to "eat the increase of the jubilee year out of the field" (ver. 12).

FACT QUESTIONS 25:35-55

623. What is the total subject of verses 35 to 55? What is the subject of verses 35 to 37?
624. What was the purpose of the provision of the law in verses 35-37?

- 625. Why no interest at all upon what is given to a poor brother? What is meant by "increase" as in verses 36, 37?
- 626. Israel had been charged no interest by God on the gifts they received from Him. When? Where? What is the principle?
- 627. Two cases of slavery are to be considered. What are they?
- 628. Why not pass a law to forbid slavery? How was slavery banished from the Hebrew people?
- 629. Show how Exodus 21:16 and 21:20, 21, 26, 27 relate to slavery.
- 630. When one Hebrew sold himself to another Hebrew he was yet not the property of his master. Explain why.
- 631. For how long would a Hebrew be held as a slave? *i.e.*, what was the total time of his slavery? Cf. Exodus 21:2.
- 632. There were exceptional cases when even this time was shortened. Explain.
- 633. When was permanent human slavery allowed? What were the restrictions on it?

D. CONCLUSION: PROMISES AND WARNINGS 26:1-46

1. THE NECESSITY OF RIGHT RELATIONSHIPS TO GOD 26:1, 2

TEXT 26:1, 2

- 1 Ye shall make you no idols, neither shall ye rear you up a graven image, or a pillar, neither shall ye place any figured stone in your land, to bow down unto it: for I am Jehovah your God.
- 2 Ye shall keep my sabbaths, and reverence my sanctuary: I am Jehovah.

THOUGHT QUESTIONS 26:1, 2

628. Some commentators feel these two verses should be a part of chapter twenty-five. Why would they think this? Do you see any connection?
629. Please consider carefully and separately the following words: (1) idols; (2) graven image; (3) pillar; (4) figured (or painted) stone. Define them in your own words.
630. What are the two safeguards against idolatry according to verse two? Discuss.

PARAPHRASE 26:1, 2

You must have no idols: you must never worship carved images, obelisks, or shaped stones, for I am the Lord your God. You must obey My Sabbath laws of rest, and reverence My Tabernacle, for I am the Lord.

COMMENT 26:1, 2

vs. 1, 2 In the original Hebrew text these verses are a part of the previous chapter. The thought seems to be that the Israelites who sell themselves into slavery to a foreigner will be constantly exposed to the idolatry of the heathen. The enforcement of two important principles will be essential in overcoming their influence. Remember: (1) God will not accept a competitor. Idols in any form are an abomination to Him; (2) Remember the sabbath day, even if you cannot come to the sanctuary because you are required to work. You can yet pause amid your labor to remember your God (Cf. 19:3, 4) and His day.

The word "idols" seems to be a generic word, then follows the specifics: (1) "*graven image*"—some sculptured representation, not only to the imaginary gods of the pagan, but at times it was a foolish attempt to represent Jehovah. Cf. Exodus 20:19, 20; Deut. 4:15, 16. (2) "*Pillar or obelisk*"—this was a

free-standing stone. No engraving or sculpturing is here referred to as relating to the pillar. At times such a stone became an altar to God, but more frequently a place of idolatry. (Cf. Micah 5:13; I Kings 14:23; Hosea 3:4; 10:1; Gen. 28:18, 22; 31:13; 35:14; Exodus 23:24; 34:13.) (3) “*worshipping stones*” or “*figured stones*”—Authorities in the time of our Lord understood this to mean “beholding, or worshipping stones—i.e. stones set in the ground in places of worship upon which the worshippers prostrated themselves to perform their devotions. The stone was therefore a kind of signal, calling attention of the worshipper to itself, so that he may fall down upon it. With such stones, these authorities assure us, the Temple was paved, since they were perfectly lawful in the sanctuary, but must not be used in worship out of the Temple . . .” (*Ginsburg*)

A real respect of the Creator and Deliverer on the seventh day would eliminate the above idolatrous practices. A personal sense of His power and concern destroys the appetite for idolatry.

FACT QUESTIONS 26:1, 2

634. Show how these verses could relate to chapter 25.
635. What two principles overcome idolatry?
636. Describe and discuss the three types of idols mentioned here.
637. Is there any parallel in these verses for our day? Discuss.

2. THE BLESSINGS OF OBEDIENCE TO GOD 26:3-13

TEXT 26:3-13

- 3 If ye walk in my statutes, and keep my commandments, and do them;
- 4 then I will give your rains in their season, and the land shall yield its increase, 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 safely.
- 6 And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will cause evil beasts to cease out of the land, neither shall the sword 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 chase ten thousand; and your enemies shall fall before you by the sword.
- 9 And I will have respect unto you, and make you fruitful, and multiply you, and will establish my covenant with you.
- 10 And ye shall eat old store long kept, and ye shall bring forth the old because of the new.
- 11 And I will set my tabernacle 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 my 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 bars of your yoke, and made you go upright.

THOUGHT QUESTIONS 26:3-13

631. Is there any connection between righteousness and the weather? Discuss for today.
632. Threshing time will reach to vintage. What months are involved?
633. Vintage time will reach to sowing. How much time is involved?
634. Plenty of food and safety are promised by God. Did this ever occur in the history of the nation?
635. Peace of mind, removal of wild beasts, no invasions—what wonderful promises! How were they to be fulfilled? *i. e.* how

- do you imagine God was going to keep such promises?
636. If there were to be no invasions, who are "the enemies" in verses 7 and 8?
637. What added element was to be present to enable a few to rout many?
638. The promises here are but a ratification of the covenant God made many years before. Discuss. Cf. II Kings 13:23; Mal. 3:6.
639. There will not only be enough to eat, there will be more than enough. Explain verse 10.
640. God actually promised to live among them, to walk in, with and among His people. How would He do this?
641. Deliverance from Egyptian bondage was a very large event in Hebrew history. What was the *one large* lesson involved? What were the "bars of your yoke"?

PARAPHRASE 26:3-13

If you obey all of My commandments, I will give you regular rains, and the land will yield bumper crops, and the trees will be loaded with fruit long after the normal time! And grapes will still be ripening when sowing time comes again. You shall eat your fill, and live safely in the land, for I will give you peace, and you will go to sleep without fear. I will chase away the dangerous animals. You will chase your enemies; they will die beneath your swords. Five of you will chase a hundred, and a hundred of you, ten thousand! You will defeat all of your enemies. I will look after you, and multiply you, and fulfill My covenant with you. You will have such a surplus of crops that you won't know what to do with them when the new harvest is ready! And I will live among you, and not despise you. I will walk among you and be your God, and you shall be My people. For I am the Lord your God who brought you out of the land of Egypt, with the intention that you be slaves no longer; I have broken your chains and will make you walk with dignity.

COMMENT 26:3-13

vs. 3,4 God did not require or expect perfect obedience. He wanted consistency in attitude toward him: "walk" and "do" My commandments. When it is the planned purpose of man to follow the ethical code of God, both man and God shall be pleased. It is most comforting to contemplate the fact that the One who controls the weather is the One we worship. What the gods of sun and rain could not do, Jehovah God could do and did do, *i. e.* send an abundance of sun and rain at the right time. Deuteronomy 11:14 speaks of the former and latter rains. "The early rain is from about the middle of October until December, thus preparing the ground for receiving the seed, while the latter rain is in the months of March and April, just before the harvest." (*Ibid*) Cf. Ezek. 34:26. For an agricultural people, no more encouraging promise could be made.

v. 5 The corn crop will be so abundant that those who harvest it in the month of March will not be able to complete it until July, which is the time for the ripe grapes. Once again, the grape harvest will be so full that the wine will not all be pressed out until the month of October. As Amos said, "the plowman shall overtake the reaper, and the treader of grapes him who sowed seed." (Amos 9:13) What a promise for those who were when they received it in the desert of Sinai!

v. 6 To walk in His statutes is to love one another and thus insure peace. To keep His commandments is to honor the person and possessions of our neighbor and thus we will have no fear of robbery.

The stones from the shepherds' slings will find their mark in the head of the lion or bear. The spears or arrows will swiftly reach the vitals of the leopard or tiger. Perhaps a disease will decimate their ranks and thus fulfill the promise of God to rid the land of wild beasts. Cf. Ezekiel 34:25.

vs. 7,8 There were seven nations in the land of Canaan when Israel came into their borders. These nations God promised to drive out. Their iniquity had caused the land to grow sick and to "vomit them out." Perhaps the prosperity of Israel would be

a cause of envy to the surrounding nations and would prompt them to attack. If so the outcome was already predicted—"you shall chase your enemies, and they shall fall before you by the sword." Five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight; your enemies shall fall before you by the sword." This same promise was repeated before in Deut. 32:30; Joshua 23:10; Isa. 30:17.

How completely God did provide for His people!—Rain for food, a full harvest, personal protection, deliverance from wild beasts, victory over invaders. Is it any wonder when they turned their back on His goodness He delivered them into bondage?

v. 9 Such provisions were a ratification and fulfillment of the agreement He made with Abraham, Isaac and Jacob. God had said He would multiply or increase the nation of Israel until it was as numerous as the stars of the sky or the sands of the sea. Cf. Gen. 12:2; 13:16; 15:5; 22:17; Exodus 23:26. Along with their larger population would be the generous provisions just mentioned. How could anyone refuse such love?

v. 10 Even though they were to multiply so profusely, God will yet provide for them even more abundantly. The grain and goods will wax old because they cannot use it fast enough to exhaust the supply. The past year's crop will not be gone when the new crop is ready for storage.

vs. 11-13 The grandest gift was God Himself! "I will dwell in them, and walk in them; and be their God, and they shall be my people." II Cor. 6:16. The presence of the tabernacle in the midst of the camp with the cloud by day and fire by night was a constant reminder that God was in their midst. God wants them to know that He will feel at home with them. He has no aversion to them; He does not regard it below His dignity to sojourn among them, and to show them His favor."

What was true of the presence and power of God in the tabernacle is now true in us. We are the sanctuary of His dwelling; our bodies are His dwelling place. I Cor. 6:19,20. Cf. Rev. 21:3. With what humble gratitude should we acknowledge His presence and goodness.

We appreciate so much these closing words of Ginsburg: "The

promises thus made to Israel of the extraordinary fertility of their land, of peace within and immunity from war without, and of the Divine presence constantly sojourning among them, if they will faithfully obey the commandments of the Lord, now conclude with the oft-repeated solemn appeal to the obligation they are under to the God who had so marvelously delivered them from cruel bondage and made them his servants. To remind them of the abject state from which they were rescued, the illustration is taken from the way in which oxen are still harnessed in the East. 'The bands' or 'the rods' are straight pieces of wood, which are inserted in the yoke, or laid across the necks of the animals to fasten together their heads and keep them level with each other. These 'bands,' which are then attached to the pole of the wagon, are not only oppressive, but exhibit the beasts as perfectly helpless to resist the cruel treatment of the driver. This phrase is often used to denote oppression and tyranny. Cf. Deut. 28:48; Isa. 9:3; 10:27; 14:25."

FACT QUESTIONS 26:3-13

- 638. God did not expect perfect obedience. What did he expect?
- 639. It is most comforting to contemplate what fact?
- 640. There are two periods for rain. What were they?
- 641. Explain Amos 9:13 as related to Lev. 26:5.
- 642. Show how walking in His commandments and statutes will give us confidence and protection.
- 643. How do you imagine God planned to drive out the wild beasts from the land?
- 644. The prosperity of Israel became a means for driving out the seven nations of Canaan. How?
- 645. Show how the promises made here were but a ratification of earlier agreements.
- 646. What was the grandest gift God gave the nation of Israel? Show how this relates to us.
- 647. What were "the bands, or rods, or bars" of the yoke which God broke for Israel? What application is in this for today?

3. THE CHASTISEMENTS FOR DISOBEDIENCE 26:14-39

TEXT 26:14-39

- 14 But if ye will not hearken unto me, and will not do all these commandments;
- 15 and if ye shall reject my statutes, and if your soul abhor mine ordinances, so that ye will not do all my commandments, but break my covenant;
- 16 I also will do this unto you: I will appoint terror over you, even consumption and fever, that shall consume the eyes, and make the soul to pine away; and ye shall sow your seed in vain, for your enemies shall eat it.
- 17 And I will set my face against you, and ye shall be smitten before your enemies: they that hate you shall rule over you; and ye shall flee when none pursueth you.
- 18 And if ye will not yet for these things hearken unto me, then I will chastise you seven times more for your sins.
- 19 And I will break the pride of your power: and I will make your heaven as iron, and your earth as brass;
- 20 and your strength shall be spent in vain; for your land shall not yield its increase, neither shall the trees of the land yield their fruit.
- 21 And if ye walk contrary unto me, and will not hearken unto me, I will bring seven times more plagues upon you according to your sins.
- 22 And I will send the beast of the field among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your ways shall become desolate.
- 23 And if by these things ye will not be reformed unto me, but will walk contrary unto me:
- 24 then will I also walk contrary unto you; and I will smite you, even I, seven times for your sins.
- 25 And I will bring a sword upon you, that shall execute the vengeance of the covenant; and ye shall be gathered together within 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 your staff of bread, ten women shall bake your bread in one oven, and they shall deliver your bread again by weight: and ye shall eat, and not be satisfied.
- 27 And if ye will not for all this hearken unto me, but walk contrary unto me;
- 28 then I will walk contrary unto you in wrath; and I also will chastise you seven times 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 destroy your high places, and cut down your sun-images, and cast your dead bodies upon the bodies of your idols; and my soul shall abhor you.
- 31 And I will make your cities a waste, and will bring your sanctuaries unto desolation, and I will not smell the savor of your sweet odors.
- 32 And I will bring the land into desolation; and your enemies that dwell therein shall be astonished at it.
- 33 And you will I scatter among the nations, and I will draw out the sword after you: and your land shall be a desolation, and your cities shall be a waste.
- 34 Then shall the land enjoy its sabbaths, as long as it lieth desolate, and ye are in your enemies' land; even then shall the land rest, and enjoy its sabbaths.
- 35 As long as it lieth desolate it shall have rest, even the rest which it had not in your sabbaths, when ye dwelt upon it.
- 36 And as for them that are left of you, I will send a faintness into their heart in the lands of their enemies: and the sound of a driven leaf shall chase them; and they shall flee, as one fleeth from the sword; and they shall fall when none pursueth.
- 37 And they shall stumble one upon another, as it were before the 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 are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.

THOUGHT QUESTIONS 26:14-39

642. Please notice all the words used to describe Israel's response to God's will: (1) "will not hearken"; (2) "will not do"; (3) "ye shall despise"; (4) "if your soul shall abhor"; (5) "ye shall break my covenant." Are they progressive? Define each one. Discuss.
643. Mark the promises of destruction as they compare with the promises of prosperity: (1) "sudden terror"; (2) "consumption and fever"; (3) "sow your seed in vain"; (4) "I will set my face against you"; (5) "flee when no one pursues."
644. God seems to promise to deal with Israel in stages. Cf. vs. 18ff. What is involved in the expression "sevenfold"?
645. The heavens are to be iron and the earth is to be brass. What is meant?
646. Explain verse 20 in your own words.
647. The plague will be according to the sins. How so?
648. The wild beasts are to return or be released. Are we to understand from this that their actions are under the control of God? Cf. II Kings 17:25,26. Discuss.
649. Why would anyone *want* to walk contrary to the ways of God?
650. Verse 25 definitely attributes to God the responsibility of war and pestilence. Explain. Cf. Num. 16:49; II Sam. 24:15.
651. What is the meaning of the thought of ten women baking in one oven? Are we to understand that God is promising rationing? Cf. Hag. 1:6.
652. Cannibalism is promised in verse 29. Is this inevitable? Cf. II. Kings 6:28, 29.
653. Dead bodies are to be thrown on bodies. What is meant as in verse 30? Cf. II Kings 23:8,20.
654. Consider the fact that all these words were spoken (and written) at Sinai many, many years before they were literally fulfilled. What lesson does this teach us?
655. Verse 30 seems to say that God has a "soul"—what is meant?

656. Read II Kings 25:4-10 and II Cron. 36:19 for a fulfillment of verse 31.
657. The prophecy of scattering the nation of Israel among all nations and the drawing of their enemies' sword out against them has surely been fulfilled again and again. Why? Cf. Psalms 44:11-14.
658. The sabbath rest for the land will be enforced. How? Why? Cf. II Chron. 36:21.
659. Notice carefully the promises in verses 36 through 39. Each of these tragedies are attributed to God: (1) dejection, or discouragement; (2) running scared; (3) no courage; (4) loss of national identity; (5) deep grief. Explain how such was (and is) true and yet God is not morally responsible.

PARAPHRASE 26:14-39

But if you will not listen to Me or obey Me, but reject My laws, this is what I will do to you: I will punish you with sudden terrors and panic, and with tuberculosis and burning fever; your eyes shall be consumed and your life shall ebb away; you will sow your crops in vain, for your enemies will eat them. I will set My face against you and you will flee before your attackers; those who hate you will rule you; you will even run when no one is chasing you! And if you still disobey Me, I will punish you seven times more severely for your sins. I will break your proud power and make your heavens as iron, and your earth as bronze. Your strength shall be spent in vain; for your land shall not yield its crops, now your trees their fruit. And if even then you will not obey Me and listen to Me, I will send you seven times more plagues because of your sins. I will send wild animals to kill your children and destroy your cattle and reduce your numbers so that your roads will be deserted. And if even this will not reform you, but you continue to walk against My wishes, then I will walk against your wishes, and I, even I, will personally smite you seven times for your sin. I will revenge the breaking of My

covenant by bringing war against you. You will flee to your cities, and I will send a plague among you there; and you will be conquered by your enemies. I will destroy your food supply so that one oven will be large enough to bake all the bread available for ten entire families; and you will still be hungry after your pittance has been doled out to you. And if you still won't listen to Me or obey Me, then I will let loose My great anger and send you seven times greater punishment for your sins. You shall eat your own sons and daughters, and I will destroy the altars on the hills where you worship your idols, and I will cut down your incense altars, leaving your dead bodies to rot among your idols; and I will abhor you. I will make your cities desolate, and destroy your places of worship, and will not respond to your incense offerings. Yes, I will desolate your land; your enemies shall live in it, utterly amazed at what I have done to you. I will scatter you out among the nations, destroying you with war as you go. Your land shall be desolate and your cities destroyed. Then at last the land will rest and make up for the many years you refused to let it lie idle; for it will lie desolate all the years that you are captives in enemy lands. Yes, then the land will rest and enjoy its Sabbaths! It will make up for the rest you didn't give it every seventh year when you lived upon it. And for those who are left alive, I will cause them to be dragged away to distant lands as prisoners of war, and slaves. There they will live in constant fear. The sound of a leaf driven in the wind will send them fleeing as though chased by a man with a sword; they shall fall when no one is pursuing them. Yes, though none pursue they shall stumble over each other in flight, as though fleeing in battle, with no power to stand before their enemies. You shall perish among the nations and be destroyed among your enemies. Those left shall pine away in enemy lands because of their sins, the same sins as those of their fathers.

COMMENT 26:14-39

vs. 14-17 Notice the progressive nature of rejection: (1) "will not hearken" or indifference, somewhat passive; (2) "will not

do" *i.e.* resistance is in it; (3) despise or contempt, to spurn, a volitional turning away; (4) a break with the covenant, the marriage has been dissolved, divorce is filed. We can surely trace the progress of spiritual adultery in this pattern. Cf. Gen. 17:14.

There is also a cumulative and progressive nature in God's response to man's rejection: (1) a sudden sickness called here "consumption and fever." It will affect the eyes. Is such to suggest that the eyes of their heart had already been consumed? Cf. Deut. 28:22; (2) a deep discouragement will set in and you will "pine away"; (3) sow your seed and your enemies will reap your crop; (4) slain before your enemies; (5) constant fear and dread of what will happen next. Cf. I Sam. 4:10; 31:1.

Why would anyone want to bring upon themselves such terrible suffering? Perhaps the first generation was warned and did not walk in the way of destruction, but *every* generation must be educated. We are always only one generation from rejection.

vs. 18-20 Yet a further set of punishments are promised for persistent disobedience. The use of the expression "sevenfold more" refers to a continuing and indefinite number of punishments. The converse of this is found in Job 5:19: "He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee." Our Lord used this expression of seven to refer to an indefinite number of times in Luke 17:4.

It is very important that we see that God is not against pride *per se*, *i.e.* pride of itself, but *the object* of pride which in this case was self instead of God. If man could not be proud of God and had not the capacity to honor Him there could be no real worship. It is when man takes pride in himself as if he were the originator of what he enjoys that God sets His face against him. The heavens will be as unresponsive as metal to such a person. God wants man to know that He has sent the rain and He produced the fruit. If God withheld the rain in what could you take pride? All your plowing, digging and sowing will be perfectly useless. The ground could as well be brass instead of soil. Cf. Deut. 11:17.

vs. 21,22 These verses contain the third warning to Israel. God threatens them with destruction by wild beasts. To continue in defiance of God and rebel against His authority is to court disaster. The frequency and intensity of trouble will continue. Wild animals were used before as a means of punishment for sin: Cf. Deut. 32:24; II Kings 17:25; Isa. 13:21,22; Ezek. 14:15. "Instead of his original lordship over the creatures, lo! the beasts of the field rise up against rebellious man. This strange foe advances to their dwellings; and the cattle grazing before their door, and their little children playing on the grass, are devoured before their eyes by this new assailant . . . the leopard watches his opportunity; the evening wolf ravages the flock; and the bear tears what he finds within his reach; the lion springs on his prey." (Bonar) What a sad strange commentary on the way of the transgressor.

vs. 23-26 If there is one obvious lesson from this chapter it is that God in heaven is affected by man's conduct on earth. We cannot set our hearts contrary to God and escape His response.

"The sword goes through the land! Instead of peace and safety, the blood of Israel is shed by violent hands. The blood that ratified their covenant with God has been despised; therefore, lo! their own blood must be shed to avenge the broken covenant.

Pestilence and plague ravage their cities. Thinking to escape the sword of the invader, they betake themselves to fenced cities, and defy the enemy. But the Lord scales their walls and leads in His troops, *i.e. the pestilence* with all its horrors. The raging pestilence soon weakens the hands of the defenders of their cities, and opens the gates to the foe. 'Know then that it is a bitter thing to depart from the Lord.' Famine follows pestilence. So scarce is food now, that instead of each family having its own oven, one oven will suffice for ten families, and the quantity given to each is scrupulously weighed, and none receive enough to satisfy their hunger. When Judah felt these horrors of famine in the siege of Jerusalem by the Babylonians, they might know assuredly that the Lord's arrows were coming fast from His

quiver (*Cf.* Jer. 38:9)." (*Ibid*)

vs. 27-33 This is the fifth and last warning of destruction. The land is to be totally destroyed. God had promised opposition before but in verse 28 He adds *fury* to His opposition. The details of such fury are described in the ensuing verses.

Cannibalism was promised and practiced. *Cf.* Deut. 28:53-57; II Kings 6:28, 29. In the siege of Samaria by the Syrians and at the siege of Jerusalem by the Chaldeans, parents ate their children. *Cf.* Lam. 4:10; Jer. 19:9; Ezek. 5:10; Zech. 11:9. In the siege of Jerusalem by Titus it is reported that "a woman named Mary killed her infant child and boiled it during the height of the famine, and after she had eaten part of it, the soldiers found the rest of it in her house."

The destruction of "the high places" is promised in a manner that indicates God's utter contempt for idolatry. The use of the expression "high places" must be read in its context to decide its use. At times Jehovah was worshipped in these "high places." *Cf.* Judges 6:25, 26; 13:16-23; I Sam. 7:10; I Kings 3:2; II Kings 12:3; I Chron. 21:26. The high places here as elsewhere (*Cf.* Num. 22:41; 33:52; Deut. 12:2; Joshua 13:17) were used for idolatry. The breaking down of such eminences should speak to Israel of their inability to save. How strange that they would prefer such gods to the One true God who had again and again demonstrated His power to save.

The idols to the sun-god, the pillars to the gods of the stars, will be hacked down and broken up. The dismembered bodies of such "gods" will be thrown together in a heap. On top of the pile will be thrown your own dead bodies! Your carcasses will be mingled with your gods in a manure pit! "When apostate Israel have succumbed to the sword, famine and pestilence, they will not even have a decent burial!" *Cf.* Isa. 17:8; II Chron. 14:5; 34:7. The words of Ezekiel are a graphic fulfillment of this promise: "Your altars shall be desolate, and your images shall be broken, and I will cast down your slain men before your idols, and I will lay down the dead carcasses of your children before their idols, and I will scatter your bones round about your altars." *Cf.* Ezek. 6:4, 5.

"Not only will the elevated spots outside the cities with their idols be destroyed, and the carcasses of the deluded people be scattered among their remains, but the cities themselves will be converted into ruins and desolations. Cf. Jer. 4:7; 9:11; Ezek. 6:6; 12:20; Neh. 2:17. Even the sanctuary (the tabernacle or Temple) with all its holy places, sacred edifices, and the synagogues will be leveled. Cf. Jer. 51:51; Ezek. 21:7; Amos 7:9; Psalms 68:36; 74:7. God here reverses His promise that He made to dwell in the midst of His people. When this awful destruction of the sanctuary is to take place God will not regard the fact that the odor of sweet sacrifices is being offered up. The service which may then be performed to Him will not hinder Him from executing this judgment.

From the ruin of the cities and the sanctuaries the desolation extends to the whole country. While the devastations up till now were the results of God permitting hostile invasions and conquests, the desolation of the whole country and the dispersion of the Israelites described in verses 32 and 33 are to be the work of God Himself. He who has promised to bless the land in so marvelous a manner (Cf. vs. 4-10) as a reward for their obedience, will Himself reduce it to the most astounding desolation as a punishment for their disobedience, so much so, that their very enemies will be amazed at it." (Cf. Jer. 9:11; Ezek. 5:15; 33:28, 29; 35:10; 36:5) (*Ginsburg*)

"They will not even be permitted to tarry among the ruins of their favoured places, but God Himself, who brings about the desolation, will disperse the surviving inhabitants far and wide. To show how complete this dispersion is to be, God is represented with a drawn sword in His hand pursuing them and scattering them, so that both their land and every city in it should be denuded of them, and that there should be no possibility of any of them turning back. Thus the sword which God promised should not go through their land if they walk according to the Divine commandments, will now be wielded by Himself to bring about their utter dispersion from the land. A similar appalling scene is described by Jeremiah: 'I will scatter them also among the heathen, who neither they nor their fathers have known:

and I will send a sword after them, till I have consumed them.' Cf. Jer. 9:16; 42:16-18; Ezek. 12:14." (*Ibid*)

vs. 34-39 At long last the land can have its rest. The sabbath rest for the land had been ignored for several years. What the nation would not give voluntarily, God will now obtain by punishment. The land will lay fallow for several years while God's people are held in bondage. We wonder if anyone bothered to read what God gave Moses in the wilderness of Sinai? Such a history written ahead of time would be the most impressive of all warnings.

The few inhabitants left in the promised land will be full of fear and timidity. Cf. Deut. 28:65-67. Are we to conclude that this excessive apprehension is produced by God or the circumstances? We could easily say that God produced the circumstances and they produced the fear. Those who were formerly bold as lions are now running like rabbits. Israel will intermarry with the heathen. Many of them will lose their national identity. Cf. Deut. 22:3; I Sam. 11:3, 20; Jer. 50:6; Ezek. 34:4, 16. We take the expression "the land of your enemies shall eat you up" to refer to the sad mixup and complete confusion to prevail in the land of their enemies. "So utterly incorporated among them would they become as to disappear with no separate existence." Cf. Num. 13:32; Ezek. 36:13.

FACT QUESTIONS 26:14-39

648. Show the four progressive steps of rejection and the five responses of God to man's rejection.
649. How does the warning in these verses relate to us?
650. How is the expression "sevenfold" used in this chapter?
651. God is not against the capacity of pride. Why?
652. What is the meaning of the phrase "the heavens as iron and the earth as brass"?
653. There are five sets of warnings in these verses. Trace and mark them.
654. Are we to understand God used the beasts of the field to

punish man? Give examples. Discuss.

655. When the sword is used in war there are two or three inevitable consequences. What are they?
656. Describe the extreme conditions that follow in the wake of war. Could this happen in our land?
657. God adds something to His promise of opposition as in verse 28. What is it?
658. The destruction of "the high places" indicates God's utter contempt for idol worship. How so?
659. Even the sanctuaries of God will be destroyed. How? Why?
660. God himself participates in the last stage of destruction. What is it?
661. At long last the land can rest. What is meant by this thought?
662. What will happen to the few remaining inhabitants of Canaan?

4. GOD'S FAITHFULNESS TO HIS COVENANT 26:40-45

SUMMARY STATEMENT 26:46

TEXT 26:40-46

- 40 And they shall confess their iniquity, and the iniquity of their fathers, in their trespass which they trespassed against me, and also that, because they walked contrary unto me,
- 41 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 of the punishment of their iniquity;
- 42 then will I remember my covenant with Jacob; and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.
- 43 The land also shall be left by them, and shall enjoy its sabbaths, while it lieth desolate without them: and they shall accept of the punishment of their iniquity; because, even

because they rejected mine ordinances, and their soul abhorred my statutes.

- 44 And yet for all that, when they are in the land of their enemies, I will not reject them, neither will I abhor them, to destroy them utterly, and to break my covenant with them; for I am Jehovah their God;
- 45 but I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the 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 Moses.

THOUGHT QUESTIONS 26:40-46

660. Why confess their father's sins as well as their own?
661. Is "trespass" and "walking contrary" a distinct or different violation of God's will?
662. God definitely attributes to Himself the responsibility of bringing Israel into bondage. Discuss how this is true.
663. What is meant by the expression "uncircumcised heart be humbled"?
664. If God did remember His covenant with Jacob, Isaac and Abraham what would happen?
665. What is meant in the promise toward the land in verse 42?
666. Can we say from the description of the punishment in verse 43 that the punishment fits the crime? Discuss.
667. Jehovah promised not to forsake or abhor His people utterly. What is meant?
668. Verse 46 sounds like the end of the book of Leviticus, but it is not. Why not?

PARAPHRASE 26:40-46

But at last they shall confess their sins and their fathers' sins of treachery against Me. (Because they were against Me, I was

against them, and brought them into the land of their enemies.) When at last their evil hearts are humbled and they accept the punishment I send them for their sins, then I will remember again My promises to Abraham, Isaac, and Jacob, and I will remember the land (and its desolation). For the land shall enjoy its Sabbaths as it lies desolate. But then at last they shall accept their punishment for rejecting My laws and for despising My rule. But despite all they have done, I will not utterly destroy them and My covenant with them, for I am Jehovah their God. For their sakes I will remember My promises to their ancestors, to be their God. For I brought their forefathers out of Egypt as all the nations watched in wonder. I am Jehovah. These were the laws, ordinances, and instructions that Jehovah gave to the people of Israel, through Moses, on Mount Sinai.

COMMENT 26:40-46

vs. 40-42 "The chastisements of God, like the gospel of Jesus Christ, are either a savour of life unto life or of death unto death; they either make or mar; they may sanctify and save or they may leave the soul more bound in the bonds of sin than ever. It is only godly sorrow—sorrow regarded in a true light and treated the way God intended—that works repentance unto salvation; otherwise it works death (II Cor. 7:10)." (C) God has no pleasure in the death of the wicked. A free acknowledgement of sin is the first step to recovery." In this state of pining away under the enemies, they would confess themselves to their own and their fathers' sins, *i.e.* would make the discovery that their sufferings were a punishment from God for their sins, and acknowledge that they were suffering what they deserved, through their unfaithfulness to their God and rebellion against Him, for which He had been obliged to set Himself in hostility to them, and bring them into the land of their enemies; or rather their uncircumcised hearts would then humble themselves, and they would look with satisfaction upon this fruit of their sin." (*Keil*)

If and when God did remember and fulfill His covenant with

Jacob, Isaac and Abraham, what would take place? Exodus 32:13 plainly states that God would multiply the posterity of Jacob as the stars of the heaven and would give them the land of Canaan. The Chaldee Versions render the verse: "And I will remember in mercy the covenant which I covenanted with Jacob at Bethel (Gen. 35:9-15), and also the covenant which I covenanted with Isaac at Mount Moriah (Gen. 22), and the covenant which I covenanted with Abraham between the divided pieces of the sacrifice (Gen. 15:18-21)." (*Ibid*) We believe the conditions were never met and the promise was left unfulfilled.

vs. 43-45 Verse 43 is repetitious of verses 33 and 34. It is evidently repeated here to show the seriousness of their sin. The land *will* have its sabbath rest whether you give it or not; the land will rest even at the expense of your punishment. God has a wonderful capacity for a concurrent fulfillment of His will in man, *i.e.* the punishment of the Amorites became the deliverance of His people Israel. Even in the desolation of the land a sabbath rest is provided.

Even in a far away land in bondage and loss God will not forget them. While they were afar off He saw them and was moved with compassion toward them. But they *must* come to themselves and recognize whose they are and what they have done. A full confession of sin and a willing refusal of the pigpen of idolatry must happen before they are restored to the Father and the land. God's covenant only awaits Israel's response to His law of love.

Verse 46 concludes the book of Leviticus: "These are the statutes and ordinances and laws, which Jehovah made between him and the children of Israel in Mount Sinai by Moses." There yet remains an appendix.

FACT QUESTIONS 26:40-46

663. How are the chastisements of God like the Gospel of our Lord?
664. Godly sorrow is not enough. What else is needed?

665. There is a good use for affliction. What is it?
666. Did God actually expect Israel to take some satisfaction in their own punishment? Discuss.
667. Why the repetition in verse 43?
668. How can Israel be compared to the prodigal son?

APPENDIX: CONCERNING VOWS 27:1-34

A. VOWS OF PERSONS 27:1-8

TEXT 27:1-8

- 1 And Jehovah spake unto Moses, saying,
- 2 Speak unto the children of Israel, and say unto them, When a man shall accomplish a vow, the persons shall be for Jehovah by thy estimation.
- 3 And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary.
- 4 And if it be a female, then thy estimation shall be thirty shekels.
- 5 And if it be from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels.
- 6 And if it be from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation shall be three shekels of silver.
- 7 And if it be from sixty years old and upward; if it be a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.
- 8 But if he be poorer than thy estimation, then he shall be set before the priest, and the priest shall value him; according to the ability of him that vowed shall the priest value him.

THOUGHT QUESTIONS 27:1-8

669. In fulfilling a vow a price was placed upon the person or persons involved. Why?
670. The money paid represented something. What was it?
671. Why call it "estimation" if the price is pre-determined?
672. A man from the age of 20 to 60 is of the most value. Why?
673. Notice that a woman from 20 to 60 is worth the same amount for which our Lord was sold. Any significance?
674. Why include such young ones in vows?
675. A man is not worth much after 60. Is this the thought of verse 7?
676. A poor man can make a vow even if he does not have the money. How?

PARAPHRASE 27:1-8

The Lord said to Moses, Tell the people of Israel that when a person makes a special vow to give himself to the Lord, he shall give these payments instead: A man from the age of twenty to sixty shall pay twenty-five dollars; a woman from the age of twenty to sixty shall pay fifteen dollars; a boy from five to twenty shall pay ten dollars; a girl, five dollars. A boy one month to five years old shall have paid for him two and a half dollars; a girl, one and a half dollars. A man over sixty shall pay seven and a half dollars; a woman, five dollars. But if the person is too poor to pay this amount, he shall be brought to the priest and the priest shall talk it over with him, and he shall pay as the priest shall decide.

COMMENT 27:1-8

vs. 1-8 Why is this chapter on vows included? Perhaps because vows are mentioned five times in Leviticus and careful laws concerning their use were needed. Cf. 7:16; 22:18, 21, 23;

23:38; Num. 30:1, 2; Ecc. 5:4, 5. Perhaps the purpose and form of vows is best stated in Deut. 23:21-23: "When you make a vow to the Lord your God, you shall not be slack in paying it; for the Lord your God will surely require it of you, and slackness would be sin in you. But if you refrain from vowing, it will not be sin in you. The vow which has passed your lips you shall be watchful to perform, a voluntary offering which you have made to the Lord your God, which you have promised with your mouth."

"Making a vow, therefore, or dedicating anything to the Lord by vowing, was not commanded, but was presupposed as a manifestation of reverence for God, sanctified by ancient tradition." (*Keil*). Cf. Prov. 20:25. The form used in the first verse indicates a new revelation of God has been given by God to Moses. We like the very careful development of these verses by S. H. Kellogg:

First, we have the law (vv. 2-8) concerning the vowing of persons. In this case it does not appear that it was intended that the personal vow should be fulfilled by the actual devotion of the service of the person to the sanctuary. For such service abundant provision was made by the separation of the Levites, and it can hardly be imagined that under ordinary conditions it would be possible to find special occupation about the sanctuary for all who might be prompted thus to dedicate themselves by a vow to the Lord. Moreover, apart from this, we read here of the vowing to the Lord of young children, from five years of age down to one month, from whom tabernacle service is not to be thought of.

The vow which dedicated the person to the Lord was therefore usually discharged by the simple expedient of a commutation price to be paid into the treasury of the sanctuary, as the symbolic equivalent of the value of his self-dedication. The persons thus consecrated are said to be "for the Lord," and this fact was to be recognised and their special dedication to Him discharged by the payment of a certain sum of money. The amount to be paid in each instance is fixed by the law before us, with an evident reference to the labour value of the person thus

given to the Lord in the vow, as determined by two factors—the sex and the age. Inasmuch as the woman is inferior in strength to the man, she is rated lower than he is. As affected by age, persons vowed are distributed into four classes: the lowest, from one month up to five years; the second, from five years to twenty; the third, from twenty to sixty; the fourth, from sixty years of age and upwards.

The law takes first (vv. 3, 4) the case of persons in the prime of their working powers, from twenty to sixty years old, for whom the highest commutation rate is fixed; namely, fifty shekels for the male and thirty for a female, “after the shekel of the sanctuary,” *i. e.*, of full standard weight. If younger than this, obviously the labour value of the persons’s service would be less; it is therefore fixed (ver. 5) at twenty shekels for the male and ten for the female, if the age be from five to twenty; and if the person be over sixty, then (ver. 7), as the feebleness of age is coming on, the rate is fifteen shekels for the male and ten for the female. (These commutation rates are so low that it is plain that they could not have represented the actual value of the individual’s labour. The highest sum which is named—fifty shekels—as the rate for a man from twenty to sixty years of age, taking the shekel as \$0.5474, would only amount to \$27.375. Even from this alone it is clear that, as stated above, the chief reference in these figures must have been symbolic of a claim of God upon the person, graded according to his capacity for service.) In the case of a child from one month to five years old, the rate is fixed (ver. 6) at five, or, if a female, then at three shekels. In this last case it will be observed that the rate for the male is the same as that appointed (Num. 18:15, 16) for the redemption of the firstborn, “from a month old,” in all cases. As in that ordinance, so here, the payment was merely a symbolic recognition of the special claim of God on the person, without any reference to a labour value.

But although the sum was so small that even at the most it could not nearly represent the actual value of the labour of such as were able to labour, yet one can see that cases might occur when a man might be moved to make such a vow of dedication

of himself or of a child to the Lord, while he was yet too poor to pay even such a small amount. Hence the kindly provision (ver. 8) that if any person be poorer than this estimation, he shall not therefore be excluded from the privilege of self-dedication to the Lord, but "he shall be set before the priest, and the priest shall value him; according to the ability of him that vowed shall the priest value him."

FACT QUESTIONS 27:1-8

669. The purpose of the dedicating one's self to the Lord was not for service in or around the tabernacle. How do we arrive at this conclusion?
670. The money paid represented symbolically—what did it represent?
671. Sex and age determined the cost. Why? Name the four classes.
672. How long would the vow last? Imagine two or three possible purposes or projects for a vow.
673. Those who were devoted to God and wanted to make a vow but had no money could do it. How?

B. VOWS OF DOMESTIC ANIMALS 27:9-13

TEXT 27:9-13

- 9 And if it be a beast, whereof men offer an oblation unto Jehovah, all that any man giveth of such unto Jehovah shall be holy.
- 10 He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then both it and that for which it is changed shall be holy.
- 11 And if it be any unclean beast, of which they do not offer an oblation unto Jehovah, then he shall set the beast before the priest;

- 12 and the priest shall value it, whether it be good or bad: as thou the priest valuest it, so shall it be.
13 But if he will indeed redeem it, then he shall add the fifth part thereof unto thy estimation.

THOUGHT QUESTIONS 27:9-13

677. What is the difference in offering an animal for a vow and offering an animal for a sacrifice?
678. Once an animal is given for a vow, *i.e.* to confirm a vow, it cannot be changed. Why?
679. Even an unclean beast could be used in a vow. How?
680. Why would anyone want to redeem an animal in a vow?

PARAPHRASE 27:9-13

But if it is an animal that is vowed to be given to the Lord as a sacrifice, it must be given. The vow may not be changed; the donor may neither change his mind about giving it to the Lord, nor substitute good for bad or bad for good; if he does, both the first and the second shall belong to the Lord! But if the animal given to the Lord is not a kind that is permitted as a sacrifice, the owner shall bring it to the priest to value it, and he shall be told how much to pay instead. If the animal is a kind that may be offered as a sacrifice, but the man wants to redeem it, then he shall pay twenty per cent more than the value set by the priest.

COMMENT 27:9-13

vs. 9-13 "This next section concerns the vowing to the Lord of domestic animals (vv. 9-13). If the animal thus dedicated to the Lord were such as could be used in sacrifice, then the animal itself was taken for the sanctuary service, and the vow was

unalterable and irrevocable. If, however, the animal vowed was "any unclean beast," then the priest (ver. 12) was to set a price upon it, according to its value: for which, we may infer, it was to be sold and the proceeds devoted to the sanctuary. In this case, the person who had vowed the animal was allowed to redeem it to himself again (ver. 13) by payment of this estimated price and one-fifth additional, a provision which was evidently intended to be of the nature of a fine, and to be a check upon the making of rash vows." (*Ibid*)

FACT QUESTIONS 27:9-13

674. A vow seems to indicate a desire on the part of the worshipper to do something he hasn't done or to cease from something he has been doing. How would an animal be used in this purpose?
675. Just how was an unclean animal used?

C. VOWS OF HOUSES AND FIELDS 27:14-25

TEXT 27:14-25

- 14 And when a man shall sanctify his house to be holy unto Jehovah, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand.
- 15 And if he that sanctified it will redeem his house, then he shall add the fifth part of the money of thy estimation unto it, and it shall be his.
- 16 And if a man shall sanctify unto Jehovah part of the field of his possession, then thy estimation shall be according to the sowing thereof: the sowing of a homer of barley *shall be valued* at fifty shekels of silver.
- 17 If he sanctify his field from the year of jubilee, according to thy estimation it shall stand.
- 18 But if he sanctify his field after the jubilee, then the priest

- shall reckon unto him the money according to the years that remain unto the year of jubilee; and an abatement shall be made from thy estimation.
- 19 And if he that sanctified the field will indeed redeem it, then he shall add the fifth part of the money of thy estimation unto it, and it shall be assured to him.
- 20 And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more:
- 21 but the field, when it goeth out in the jubilee, shall be holy unto Jehovah, as a field devoted; the possession thereof shall be the priest's.
- 22 And if he sanctify unto Jehovah a field which he hath bought, which is not of the field of his possession;
- 23 then the priest shall reckon unto him the worth of thy estimation unto the year of jubilee: and he shall give thine estimation in that day, as a holy thing unto Jehovah.
- 24 In the year of jubilee the field shall return unto him of whom it was bought, even to him to whom the possession of the land belongeth.
- 25 And all thy estimations shall be according to the shekel of the sanctuary: twenty gerahs shall be the shekel.

THOUGHT QUESTIONS 27:14-25

681. What is meant by the use of the terms "good" or "bad" as in verse 14? Why no right of appeal?
682. Doesn't this sound a little ridiculous to buy back your own house? Discuss.
683. Please explain in your own words just what is meant in verse 16.
684. How does the year of jubilee relate to the dedication by a vow of a field?
685. How can the field be returned to the owner?
686. Does verse 23 indicate that the price of the field was to be paid at the time of the vow? Discuss.
687. Under what conditions did the field belong permanently

to the priest? For what reason?

688. What is the point of mentioning the shekel of the sanctuary in verse 25?

PARAPHRASE 27:14-25

If someone donates his home to the Lord and then wishes to redeem it, the priest will decide its value and the man shall pay that amount plus twenty per cent, and the house will be his again. If a man dedicates any part of his field to the Lord, value it in proportion to its size, as indicated by the amount of seed required to sow it. A section of land that requires ten bushels of barley seed for sowing is valued at twenty-five dollars. If a man dedicates his field in the Year of Jubilee, then the whole estimate shall stand; but if it is after the Year of Jubilee, then the value shall be in proportion to the number of years remaining until the next Year of Jubilee. If the man decides to redeem the field, he shall pay twenty per cent in addition to the priest's valuation, and the field will be his again. But if he decides not to redeem the field, or if he has sold the field to someone else (and has given to the Lord his rights to it at the Year of Jubilee), it shall not be returned to him again. When it is freed in the Year of Jubilee, it shall belong to the Lord as a field devoted to Him, and it shall be given to the priests. If a man dedicates to the Lord a field he has bought, but which is not part of his family possession, the priest shall estimate the value until the Year of Jubilee, and he shall immediately give that estimated value to the Lord, and in the Year of Jubilee the field shall return to the original owner from whom it was bought. All the valuations shall be stated in standard money.

COMMENT 27:14-25

vs. 14-25 We continue the discussion of S. H. Kellogg: The law regarding the consecration of a man's house unto

the Lord by a vow (vv. 14, 15) is very simple. The priest is to estimate its value, without right of appeal. Apparently, the man might still live in it, if he desired, but only as one living in a house belonging to another; presumably, a rental was to be paid, on the basis of the priest's estimation of value, into the sanctuary treasury. If the man wished again to redeem it, then, as in the case of the beast that was vowed, he must pay into the treasury the estimated value of the house, with the addition of one-fifth.

In the case of the "sanctifying" or dedication of a field by a special vow two cases might arise, which are dealt with in succession. The first case (vv. 16-21) was the dedication to the Lord of a field which belonged to the Israelite by inheritance; the second (vv. 22-24), that of one which had come to him by purchase. In the former case, the priest was to fix a price upon the field on the basis of fifty shekels for so much land as would be sown with a homer—about eight bushels—of barley. In case the dedication took effect from the year of jubilee, this full price was to be paid into the Lord's treasury for the field; but if from a later year in the cycle, then the rate was to be diminished in proportion to the number of years of the jubilee period which might have already passed at the date of the vow. Inasmuch as in the case of a field which had been purchased, it was ordered that the price of the estimation should be paid down to the priest "in that day" (ver. 23) in which the appraisal was made, it would appear as if, in the present case, the man was allowed to pay it annually, a shekel for each year of the jubilee period, or by installments otherwise, as he might choose, as a periodic recognition of the special claim of the Lord upon that field, in consequence of his vow. Redemption of the field from the obligation of the vow was permitted under the condition of the fifth added to the priest's estimation, *e.g.* on the payment of sixty instead of fifty shekels (ver. 19).

If, however, without having thus redeemed the field, the man who vowed should sell it to another man, it is ordered that the field, which otherwise would revert to him again in full right of usufruct when the jubilee year came round, should be forfeited;

so that when the jubilee came the exclusive right of the field would henceforth belong to the priest, as in the case of a field devoted by the ban. The intention of this regulation is evidently penal; for the field, during the time covered by the vow, was in a special sense the Lord's; and the man had the use of it for himself only upon condition of a certain annual payment; to sell it, therefore, during that time, was, in fact, from the legal point of view, to sell property, absolute right in which he had by his vow renounced in favour of the Lord.

The case of the dedication in a vow of a field belonging to a man, not as a paternal inheritance, but by purchase (vv. 22-24), only differed from the former in that, as already remarked, immediate payment in full of the sum at which it was estimated was made obligatory; when the jubilee year came, the field reverted to the original owner, according to the law (25:28). The reason for thus insisting on full immediate payment, in the case of the dedication of a field acquired by purchase, is plain, when we refer to the law (25:25), according to which the original owner had the right of redemption guaranteed to him at any time before the jubilee. If, in the case of such a dedicated field, any part of the amount due to the sanctuary were still unpaid, obviously this, as a lien upon the land, would stand in the way of such redemption. The regulation of immediate payment is therefore intended to protect the original owner's right to redeem the field.

Verse 25 lays down the general principle that in all these estimations and commutations the shekel must be "the shekel of the sanctuary," twenty gerahs to the shekel;—words which are not to be understood as pointing to the existence of two distinct shekels as current, but simply as meaning that the shekel must be of full weight, such as only could pass current in transactions with the sanctuary.

FACT QUESTIONS 27:14-25

676. There must have been some very good reasons for vowing away one's house and living in it as a tenant. Could

you pose some such circumstance?

- 677. The owner would really never lose the house permanently, but only till Jubilee. What advantage was this?
- 678. There are two cases to be considered in the sanctifying of the land. What were they?
- 679. Are we to understand that a man would live on his own farm and turn all the proceeds to the priests? If not, what is involved?
- 680. How was the price of the land fixed?
- 681. What would happen if the field was sold to another during the time it belonged to the priest? *i.e.* sold before it was redeemed?
- 682. Explain verse 25.

D. EXCLUSIONS FROM THE VOWS 27:26-34

1. FIRSTLINGS AMONG BEASTS 27:26, 27

2. DEVOTED THINGS 27:28, 29

3. THE TITHE 27:30-33

TEXT 27:26-34

- 26 Only the firstling among beasts, which is made a firstling to Jehovah, no man shall sanctify it; whether it be ox or sheep, it is Jehovah's.
- 27 And if it be of an unclean beast, then he shall ransom it according to thine estimation, and shall add unto it the fifth part thereof: or if it be not redeemed, then it shall be sold according to thy estimation.
- 28 Notwithstanding, no devoted thing, that a man shall devote unto Jehovah of all that he hath, whether of man or beast, or of the field of his possession, shall be sold or redeemed: every devoted thing is most holy unto Jehovah.
- 29 No one devoted, that shall be devoted from among men, shall be ransomed; he shall surely be put to death.

- 30 And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is Jehovah's: it is holy unto Jehovah.
- 31 And if a man will redeem aught of his tithe, he shall add unto it the fifth part thereof.
- 32 And all the tithe of the herd or the flock, whatsoever passeth under the rod, the tenth shall be holy unto Jehovah.
- 33 He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and that for which it is changed shall be holy; it shall not be redeemed.
- 34 These are the commandments, which Jehovah commanded Moses for the children of Israel in Mount Sinai.

THOUGHT QUESTIONS 27:26-34

689. Why exclude the firstborn from dedication by vow? Cf. Exodus 13:2.
690. Is the firstborn of an unclean beast under consideration in verse 27?
691. How reconcile 27:27 with Exodus 13:13; 24:20?
692. A "devoted thing" was different than one which was "vowed" or given in a vow. What was the difference?
693. Verse 28 and verse 29 seem to be discussing two different forms of "a devoted thing." Discuss the difference.
694. Why not vow a tithe to the Lord? Cf. Exodus 13:2.
695. Why would anyone want to redeem his tithe?
696. What is meant by the expression "whatsoever passeth under the rod"? Cf. Ezek. 20:37.
697. The tithe of the flock could not be changed. Why not? What was to be done if there was a change?
698. The entire book of Leviticus was given at what time and in what place?

PARAPHRASE 27:26-34

You may not dedicate to the Lord the firstborn of any ox or sheep, for it is already His. But if it is the firstborn of an animal that cannot be sacrificed because it is not on the list of those acceptable to the Lord, then the owner shall pay the priest's estimate of its worth, plus twenty per cent; or if the owner does not redeem it, the priest may sell it to someone else. However, anything utterly devoted to the Lord—people, animals, or inherited fields—shall not be sold or redeemed, for they are most holy to the Lord. No one sentenced by the courts to die may pay a fine instead; he shall surely be put to death. A tenth of the produce of the land, whether grain or fruit, is the Lord's, and is holy. If anyone wants to buy back this fruit or grain, he must add a fifth to its value. And the Lord owns every tenth animal of your herds and flocks and other domestic animals, as they pass by for counting. The tenth given to the Lord shall not be selected on the basis of whether it is good or bad, and there shall be no substitutions; for if there is any change made, then both the original and the substitution shall belong to the Lord, and may not be bought back! These are the commandments the Lord gave to Moses for the people of Israel on Mount Sinai.

COMMENT 27:26-34

vs. 26, 27 The firstborn has always belonged to the Lord. We have learned of the four classes of objects which can be vowed or promised to the Lord, *i.e.*: (1) persons—vs. 2-8; (2) animals—vs. 9-13; (3) houses—vs. 14, 15; (4) lands—vs. 16-25. There are two exceptions to these votive offerings. They are: (1) the firstborn; (2) the "devoted thing." Exodus 13:2 says: "Sanctify, consecrate, set apart to Me *all* the firstborn males whatsoever is first to open the womb among the Israelites, both of man and of beast is Mine." (*Amplified*) It would therefore be meaningless to offer to God what already belongs to Him. An unclean beast could be purchased or redeemed by paying the price set by the priest

plus 20% more and then the worshipper could sell it. If an unclean animal was not redeemed by the one who brought it, it was to be offered for sale by the priest. "As this was at variance with Exodus 13:13 and 24:20, where it is enacted that the first-born of an ass is either to be redeemed with a sheep, or is to be put to death, the authorities of the second Temple interpreted the expression in the passage before us as not applying to the firstborn of the unclean animals, but to unclean animals generally which were dedicated for the repairs of the sanctuary." (*Ginsburg*)

vs. 28, 29 These verses discuss the objects that could be given to God by the worshipper for God's use and property. They actually belonged to God. They could not be redeemed by the owner who had thus given them to God, nor could they be sold to anyone else by the officials of the Tabernacle. A man (himself or his slaves), an animal, a field, or a house belongs to the priest for the use of God's service. An Israelite could at any time "devote" such to God. Verse 28 discusses those objects devoted by man to God. Verse 29 discusses objects God Himself had chosen to come under this ban. In such cases they were doomed or devoted to destruction and therefore must not, and cannot be redeemed. "The beast at Sinai, that touched the mountain would be doomed or 'devoted.' The fields of Gilboa, wet with the blood of Saul and Jonathan, were devoted, or doomed by David. Cf. II Sam. 1:21. Ahab was told by the Lord that Benhadad was doomed or devoted. Such were the Canaanites; such was Jericho (Josh. 6:17), with all its spoil, hence the awful aggravation of Achan's sin." (*Bonar*) The vows of men could not in any way affect these objects.

vs. 30-33 A tenth part of whatever the soil produces belongs to God. Man cannot vow to God what does not belong to him; neither can man give to God that which is already His. If a man wanted to use the seed of his soil he could redeem the tithe of the seed by paying what it was worth plus 20%. Cf. Num. 18:21-24, Deut. 14:22-29.

The *Amplified* version renders verse 32 as: "and all the tithe of the herd or of the flock, whatsoever passes under the herdsman's

staff (by means of which each tenth animal as it passes through a small door is selected and marked), the tenth shall be holy to the Lord (Cf. II Cor. 9:7-9)." We see in this rendering the custom of counting and marking the animals for God. Cf. Jer. 33:13; Ezek. 20:37. There is to be no selection or substitution in this counting. If there is, then both animals belong to God. We refer the reader to our work on the subject of tithing as found in *THE CHURCH IN THE BIBLE*, page 407ff.

v. 34 "These are the commandments, which the Lord commanded Moses on Mount Sinai for the Israelites." We take this to refer particularly to this chapter, but more generally to the entire book of Leviticus.

Thus, on this first day of March, 1975, I have completed our study of this grand book. It has been a night and day pursuit for several months, but it has been most personally rewarding to the writer. How I hope many of you have travelled with me from the first verse to the last. It is my earnest expectation and prayer that many will so travel and be benefitted in the days yet to come. What a joy to meditate upon His word!

FACT QUESTIONS 27:26-34

683. Name the four classes of objects upon which vows could be exercised.
684. Name the two where vows could not be used.
685. Is there a contradiction in Lev. 27:29 and Ex. 13:13; 24:20? Explain.
686. It was no light matter to "devote" something to God. Discuss this thought with present day implications.
687. God had certain objects and persons He had "devoted" to Himself. What were they, and what was to be done with them?
688. Discuss the tithe of the soil and the flock as it relates to man and God, and to us.
689. What has been your greatest benefit in your study of Leviticus?

LEVITICUS

ALL THE REFERENCES TO LEVITICUS IN THE NEW TESTAMENT

Leviticus		New Testament
5:11	" . . . and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons."	Luke 2:24
7:12	"Through him then let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to his name."	Hebrews 13:15
11:44	" . . . because it is written, Ye shall be holy; for I am holy."	I Peter 1:16
12:1-8	"And when the days of their purification according to the law of Moses were fulfilled, they brought him up to Jerusalem, to present him to the Lord . . ."	Luke 2:22
12:8	" . . . and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons."	Luke 2:24
13:49	"And Jesus saith unto him, See thou tell no man; but go, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them."	Matthew 8:4 Cf. Mark 1:44; Luke 17:14
14:2, 3	"And when he saw them, he said unto them, Go and show yourselves unto the priests. And it came to pass, as they went, they were cleansed."	Luke 17:14

NEW TESTAMENT REFERENCES TO LEVITICUS

Leviticus		New Testament
16:2, 12	“. . . which we have as an anchor of the soul, <i>a hope</i> both sure and stedfast and entering into that which is within the veil”;	Hebrews 6:19 Cf. Rev. 8:5
16:27	“For the bodies of those beasts whose blood is brought into the holy place by the high priest <i>as an offering</i> for sin, are burned without the camp.” “Let us therefore go forth unto him without the camp, bearing his reproach.”	Hebrews 13:11, 13
17:7	“But <i>I say</i> , that the things which the Gentiles sacrifice, they sacrifice to demons, and not to God: and I would not that ye should have communion with demons.”	I Cor. 10:20
18:5	“And he said unto him, Thou hast answered right: this do, and thou shalt live.”	Luke 10:28 Cf. Rom. 10:5; Galatians 3:12
19:18	“Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy”:	Matthew 5:43. Cf. 19:19; 22:39; Mark 12:31; Luke 10:27; Rom. 13:9; Gal. 5:14; James 2:8
20:7	“. . . because it is written, Ye shall be holy; for I am holy.”	I Peter 1:16
23:29	“And it shall be, that every soul that shall not hearken to that prophet, shall be utterly destroyed from among the people.”	Acts 3:23

LEVITICUS

Leviticus		New Testament
24:9	“. . . how he entered into the house of God, and ate the showbread, which it was not lawful for him to eat, neither for them that were with him, but only for the priests?”	Matt. 12:4; Cf. Mark 2:26; Luke 6:4
24:19, 20	“Ye have heard that it was said, An eye for an eye, and a tooth for a tooth”:	Matt. 5:38
25:10	“To proclaim the acceptable year of the Lord.”	Luke 4:19
26:12	“And what agreement hath a temple of God with idols? for we are a temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.”	II Cor. 6:16
26:21	“And I saw another sign in heaven, great and marvellous, seven angels having seven plagues, <i>which are</i> the last, for in them is finished the wrath of God.”	Rev. 15:1; Cf. 15:6; 15:8; 21:9

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