LEVITICUS.
THE STRUCTURE OF THE BOOK AS A WHOLE.

(Repealed Alternation and Introversion).

A | 1. 1—7. 38. THE OFFERINGS AND THEIR LAWS.

B | D | 8. 1—10. 29. PRIESTHOOD.

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

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A | 17. 1-16. THE OFFERINGS AND THEIR REQUIREMENTS.

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C | 23. 1—25. 55. JEHOVAH'S FEASTS.

A | 26. 1—27. 34. THE OFFERERS AND THEIR CHARGES.
1490

THE THIRD BOOK OF MOSES,

CALLED

LEVITICUS.

1 And the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying,
2 "Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, even of the herd, and of the flock.

3 If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD.
4 And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him.
5 And he shall kill the bullock before the LORD: and the priests, Aaron's sons, shall flay the burnt offering, and cut it into its pieces.
6 And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire:


Leviticus. From the Sept. and Vulg., because thought to be pertaining to the Levites.
The Heb. name = vayyikra, being the first word = "And He called".
Leviticus, therefore, is the Book relating to worship: for only those whom God thus calls does He seek to worship Him. John 4, 23, and cp. Ps. 65:4: "Blessed is the man whom Thou choosest, and causest to approach unto Thee, that he may dwell in Thy courts."
All its types relate to worship, as those of Exodus relate to Redemption.
The Holy Spirit is not once named, though referred to in all the other books of the Pentateuch, because all here relates to Christ; and it is the Spirit's work to glorify Christ (John 16:14).
The whole of Lev., and Num. 1-10. 10, come between the first day of the first month and the twentieth day of the second month (cp. Num. 10. 11), on the hypothesis that Israel would forthwith advance and enter the land.


[Introduction and Extended Alternation.]

[For Structure see next page.]

1 AND. This connects Lev. very closely with Ex., as Ex. is linked with Genesis.

the LORD. Heb. Jehovah, Whose glory filled the tabernacle, Ex. 40:33.

Jehovah spake" thirty-six times (see note on 5. 14); "I am Jehovah", twenty-one times; "I am Jehovah your God", twenty-one times; "I (Jehovah) am", three times; "I, Jehovah, do", twice. called. The last letter of this word (in Heb.) is minuscular, i.e. smaller than the others. This calling is in contrast with the thunders from Sinai. spake. See note on 5. 14.

out of the tabernacle of the congregation. Heb. out of the tent of assembly: Heb. 'otâh. See Ap. 40, not miḥkōn, therefore before 1491. There are four such calls: (1) from the burning bush (Ex. 3. 4); (2) and (3) from Sinai (Ex. 19, 3, 20); and here. 2 children = sons. say. Cp. note on Jer. 7. 22, 23. man. Heb. 'ādām (Ap. 14), i.e. a descendant of Adam, not the priests. offering. Heb. korban, admittance, entrance, or access offering. See Ap. 43. II. i. All the offerings were what God had first given to man; only such can be accepted by Him.

3-17 (E, p. 134). THE BURNT OFFERING.

Jehovah begins with the burnt offering and ends with the sin offering: we, in our approach, begin with the sin offering and end with the burnt offering: burnt sacrifice. Heb. 'otâh. See Ap. 43. II. ii. male. A female permitted in some other offerings, but not here, because of the type. Christ not the sinbearer here, as in ch. 4. without blemish. Heb. tamîn, said of all sacrifices, and the same of Noah, Gen. 6, 9, his own voluntary will. Not the same as a freewill offering. This not a freewill offering. Heb. here = "to be accepted for him", i.e. in his stead. Cp. v. 4. Cp. Ex. 29. 38. Lev. 19, 5; 22, 19, 20, 29; 23, 11. There was a double transfer: the unworthiness of the offerer was transferred to the victim; and the acceptableness of the offering was transferred to the offerer. This is confined to the burnt offerings and peace offerings; never with the sin offerings.

4 AND. Note the Fig. Polysyndeton (Ap. 6) in vv. 4-9. put. Heb. lean, place, or press. It could not be done by proxy. This was all that the sinner could do. It was for God to accept: make atonement. Heb. kiphar, to cover the sinner and his sin, so that neither is seen. See note on Ex. 29. 33. No such thing as progress in justification.
5 he. The sacrificer himself killed: the priest received the blood. the priests, Aaron's sons. Heb. = the sons of Aaron, the priests. Occurs seven times: Lev. 1, 5, 8, 11; 2, 2; 3, 2. Num. 10, 8. Josh. 21, 19. sprinkled = dash. Heb. throw or jerk. door = entrance. skin not offered with burnt offering, only with the sin offering. cut it... pieces. To show that all was without blemish. 7 priest. Some codices, with Sam., Onk., Sept., and Syr., read plural, "priests". wood = logs. No other fuel might be used.
8 And the priests, Aaron's sons, shall lay the parts, the head, and the fat,  of order upon the wood that is on the fire which is upon the altar:
9 But his inwards and his legs shall he
10 And if his offering be of the flocks, namely, of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male without blemish.
11 And he shall kill it on the side of the altar northward before the Lord; and the priest shall lay his inwards and his legs with water: and the priest shall bring his offering unto the Lord.
12 And he shall cut it into his pieces, with his head and his fat: and the priest shall lay them in order on the wood that is on the fire which is upon the altar:
13 But he shall wash the inwards and the legs with water: and the priest shall bring it all, and burn it upon the altar: it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord.
14 And if the burnt sacrifice for his offering to the Lord be of birds, then he shall bring his offering of turtledoves, or of young pigeons.
15 And the priest shall bring it unto the altar, and wring off his head, and burn it on the altar: and the blood thereof shall be sprinkled round about upon the altar.
16 And he shall pluck away his crop with his feathers, and cast it beside the altar on the east part, by the place of the ashes:
17 And he shall cleave it with the wings thereof, but shall not divide it asunder: and the priest shall burn it upon the altar, upon the wood that is on the fire: it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord.
18 The priest shall make up for the humble offering, the priest did this instead of the offerer.
19 And when any will offer a meat offering unto the Lord, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon:
20 And he shall bring it to Aaron's sons the priests: and he shall take therefrom his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, to be an offering made by fire, of a sweet savour unto the Lord:
21 And the remnant of the meat offering shall be Aaron's and his sons': it is a thing most holy of the offerings of the Lord made by fire.
22 And if thou bring an oblation of a meat offering baken in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.
23 And if thou bring an oblation of a meat offering baken in an pan, it shall be of fine flour unleavened, mingled with oil.
24 Thou shalt part it in pieces, and oil thereon: it is a meat offering.
25 And if thy oblation be a meat offering
offering a memorial thereof, and shall burn it upon the altar: it is an offering made by fire: a sweet savour unto the Lord.

10 And that which is left of the meat offering shall be Aaron's and his sons': it is a thing most holy of the offerings of the Lord made by fire.

11 No meat offering which ye shall bring unto the Lord shall be made with leaven: for whatsoever is made with leaven shall not be offered, nor any offering made of the Lord by fire.

12 As for the oblation of the firstfruits, ye shall offer them unto the Lord: but they shall not be burnt on the altar for a sweet savour.

13 And every oblation of thy meat offering shalt thou season with salt: neither shalt thou suffer the salt of the covenant of the Lord to be lacking from thy meat offering: with all thine oblations thou shalt offer salt.

14 And if thou offer a meat offering of the firstfruits unto the Lord, thou shalt offer for the meat offering of the firstfruits green ears of corn dried by the fire, even corn beaten out of full ears.

15 And thou shalt put oil upon it, and lay frankincense thereon: it is a meat offering.

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

And if his oblation be a peace offering, whether it be of the herd, or of the flock; whether it be male or female, he shall offer it without blemish before the Lord.

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

3 And he shall offer of the peace offering an offering made by fire unto the Lord; 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 upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

5 And Aaron's sons shall burn it on the altar upon the burnt sacrifice, which is upon the wood that is on the fire: it is an offering made by fire, of a sweet savour unto the Lord.

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

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

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

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

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

11 And the priest shall burn it upon the altar: it is the food of the Lord: it shall be made by fire unto the Lord.

12 And if his offering be a goat, then he shall offer it before the Lord.

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

14 And he shall offer thereof his offering, even an offering made by fire unto the Lord.
4. And the LORD spake unto Moses, saying:

2 "Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the LORD concerning things which ought not to be done, and shall do against any of them:

3 If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin offering.

4 And he shall bring the bullock unto the door of the tabernacle of the congregation before the LORD; and shall lay his hand upon the bullock’s head, and kill the bullock before the LORD.

5 And the priest that is anointed shall take of the bullock’s blood, and bring it to the tabernacle of the congregation.

6 And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD before the vail of the sanctuary.

7 And the priest shall put some of the blood upon the horns of the altar of sweet incense before the LORD, which is in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation.

8 And he shall take off from it all the fat of the bullock for the sin offering; the fat that covereth the inwards, and all the fat that is upon the inwards,

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

10 As it was taken off from the bullock of the sacrifice of peace offerings: and the priest shall burn them upon the altar of the burnt offering.

11 And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung,

12 Even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt.

13 And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done somewhat against any of the commandments of the LORD concerning things which should not be done, and are guilty:

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

15 And the elders of the congregation shall lay their hands upon the head of the bullock.
17. Read “the blood”, with Sam., as in v. 6.
18. door = entrance.
20. as = according as.
21. as he burned = according as he burned. Heb. siraph, as in v. 12. See Ap. 43. l. vii.
22. ruler. Heb. word is used of a king (1 Kings 11. 34; Ezek. 34. 24; 46. 2), the head of a tribe (Num. 1. 16; 18; 34. 18), but as the words “his God” are used here, and are absent (in vv. 2, 13, 27), it denotes one whom God appoints and to whom the ruler is responsible.
25. be guilty = acknowledges his guilt, as in v. 22.
26. female for one of the People, male for “ruler”, v. 22. Cp. 5. 12.
27. in the place: i.e. where the burnt offering is wont to be slain.
28. sweet savour. This is added here because of the burning of the fat. It is not said of the sin offering of the high priest, the ruler, or the congregation (cp. 7. 9, 19, 26), though used in the burnt offerings (1. 9, 13), and peace offerings (5. 5, 16). The sweet savour here, in this connection, exalts the offering of the humblest person.
29. a lamb = a sheep, cp. 3. 7. Ritual same as the goat, but treated separately because of the fat tail.
31. of the blood of the sin offering. A reading of the Severus Codex is “from its blood”; as in v. 30.

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


5.2 sin. Heb. chattâd. Ap. 44. i.

5.3 and hear = because he heard.

5.4 swearing = adjuration.

5.5 is = "by [is]."

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

5.7 be hidden: i.e. if he forget his uncleanness. This clause "and if," &c., is omitted in the Sept. and included in v. 5.


5.9 pronouncing with his lips = speaking heedlessly.


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

5.12 sinned. Heb. chattâd. Ap. 44. i.

5.13 his trespass offering = as his trespass offering.

5.14 Hebrew. 'asîhâm. Ap. 44. ii.


5.16 Heb. chattâdâ. Ap. 44. i.

5.17 make an atonement. See note on Ex. 26. 33.

5.18 trespass. Heb. 'asîhâm. Ap. 44. ii.

5.19 man. See note on 1. 14, &c.


5.21 sin offering: and not a minchah, 2. 11.

5.22 a memorial thereof = a memorial portion.


5.24 according to = upon.


5.26 one of these. Specified in vv. 1-4 above. Cp. v. 5 and the remnant: better "and it shall belong to the priest."

5.27 spake. This formula denotes another communication made at a different time, and gives a further development of the laws of the trespass offering.

5.28 Note that in this book Jehovah "spake" at thirty-five "sundry times," and in ten "divers manners" (see Ap. 10).

5.29 (1) To Moses alone (5. 14; 6. 1, 19; 8. 1; 14. 1; 22. 26; 23. 24).

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

5.31 (3) To Moses, to speak to "Aaron and his sons" (6. 8, 24; 22. 1).

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

5.33 (5) To Moses, to speak to "Aaron and his sons, and to all the children of Israel" (17. 1; 21. 16 (cp. v. 24); 22. 17).

5.34 (6) To Moses, to speak to "the children of Israel" (1. 1; 4. 1; 7. 22, 28; 12. 1; 18. 1; 20. 1; 23. 1, 9, 23; 24. 1, 13; 25. 1; 27. 1).

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

5.36 (8) To Moses and Aaron conjointly (13. 1; 14. 23).

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

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

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

5.40 trespass. Heb. mid'al, to act covertly; to be faithless, especially in covenant matters, either with God (Lev. 20. 46. Num. 31. 16. Deut. 32. 31, &c.) or between husband and wife (Num. 5. 12, 27). Not the same word as in Ex. 6. 7, 15, 16, and below in this verse.

5.41 holy things, &c., such as firstfruits, firstborn, &c. Ex. 29. 36. See note on Ex. 3. 5.

5.42 estimation = valuation. Made here by Moses, transferred by him to the priests. See 27. 8, 12. Num. 18. 16.

through ignorance, in the "holy things of the LORD;" then he shall bring "for his trespass unto the LORD a ram without blemish out of the flocks, with thy estimation by
1490 shekels of silver, after the 1 shekel of the sanctuary, for a trespass offering:
16 And he shall make amends for the 1 harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.
17 And if a 1 soul sin, and commit 1 any of these things which are forbidden to be done by the commandments of the LORD; though he wist it not, yet is he guilty, and shall bear his 1 iniquity.
18 And he shall bring a ram without blemish out of the flock, with thy 1 estimation, for a trespass offering, unto the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist it not, and it shall be forgiven him.
19 It is a 1 trespass offering: he hath certainly trespassed against 1 the LORD.
6 And 1 the LORD spake unto Moses, saying,
2 "If a 1 soul sin, and commit a 1 trespass against 1 the LORD, and lie unto his neighbour in that which was delivered him to keep, or in his inheritance, or in a thing taken away by violence, or hath deceived his neighbour;
3 Or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a soul sin doeth, sinning in fellowship, or in a thing taken away by violence, or in a thing of all that he hath taken by violence, or that which was delivered to keep, or the lost thing which he hath deceitfully gotten, or that which was he took violently away, or the thing which he found, or that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him whom it appertaineth, in the day of his trespass offering.
6 And he shall bring his trespass offering unto 1 the LORD, a ram without blemish out of the flock, with thy 1 estimation, for a trespass offering, unto the priest:
7 And the priest shall make an atonement for him before 1 the LORD: and it shall be forgiven him for any thing of all that he hath done in trespassing therein."
8 And 1 the LORD spake unto Moses, saying,
9 "Command Aaron and his sons, saying, This is the law of the burnt offering: It is the burnt offering, because of the 1 burning upon the altar all night unto the morning, and the fire of the altar shall be 1 burning in it.
10 And the priest shall put upon his 1 linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed 1 with the burnt offering upon 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 shekels. See Ap. 51. II.
16 harm that he hath done. Heb. chafâ. Ap. 44. i.
add. In trespass in holy things sacrifice comes first (5. 10) and addition afterwards. In human affairs the addition comes first (6. 6) and sacrifice follows (6. 7).
17 any = any one of these things specified in v. 15, while it is not = knew it not. This effectually disposes of the falsity that it is only sincerity that matters. Note the repetition of the words in vs. 17-19 to emphasise this iniquity. Heb. 'avâth. Ap. 44. iv.
18 erred. Heb. mishap. Ap. 44. xii.
sin. Heb. chafâ. Ap. 44. i.
trespass. Heb. ma'él. Ap. 44. xi. All sin is viewed as "against Jehovah". Cp. Ps. 51. 4.
delivered him to keep = a deposit. Otherwise treasure was generally hidden in the ground. Isa. 46. 2. Prov. 2. 4. Job 3. 21. in fellowship = in pledge. Heb. giving the hand, put by Fig. Metonymy (of the Adjunct) for pledging. Ap. 6.
5 add. See note on 5. 10.
of fifth part = twenty per cent. Zacchæus gave much more (Luke 19. 8).
i in the day = when. See Ap. 18.
6. 8-13 (E, p. 134). THE LAW OF THE BURNT OFFERING.
Note the order of the "offerings", and their "laws". In the former (God's side), "peace" made, comes in fellowship.
In the latter, "sin" comes before "peace" experienced. See note on 7. 11.
6 estimation. See note on 5. 10.
9 burning = kept burning. Heb. yâšâd, to burn as an ordinary culinary fire.
10 linen garment. See 8. 13. Ex. 28. 4, 36; 29. 2-10. with the burnt offering. Abbreviation of Heb. word = "the offerings of Jehovah " (so Sam., Sept., and Vulg., and some codices).
12 burn [wood]. Heb. b'dar, burn as fuel, consume every morning. Heb. morning by morning. Fig. Epizeuxis. Ap. 6.
13 The fire. This fire was originally from heaven (9. 23), supernatural fire. Only this fire could be used to set fire to the incense on the golden altar. So only those who have atonement can pray or worship. Ever burning until rekindled by a special descent. [This is the origin of the perpetual light in Roman Catholic worship.] It was preserved till the destruction of the temple by Nebuchadnezzar; was one of the five things lacking in the second temple.
14-23 (F, p. 134). THE LAW OF THE MEAL OFFERING.
14 the law. In 2. 1-3 we have the directions. In 6. 14-18 we have the law, and additional directions.
7 burning in it; it shall not be put out: and the priest shall "burn wood on it "every morning, and lay the burnt offering in order upon it; and he shall "burn thereon the fat of the peace offerings.
13 The fire shall ever be "burning upon the altar; it shall never go out.
14 And this is "the law of the meat offering: the sons of Aaron shall offer it before 1 the LORD, before the altar.
15 And he shall take of it his handfull, of the flour of the meat offering, and of the oil thereof, and all the frankincense which is upon the meat offering, and shall burn it upon the altar for a sweet savour, even the memorial of it, unto the LORD.

16 And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it.

17 It shall not be baken with leaven. I have given it unto them for their portion of My offerings made by fire; it is most holy, as is the sin offering, and as the trespass offering.

18 All the males among the children of Aaron shall eat of it: it shall be a statute for ever among the congregation of Israel: every one that toucheth it shall be holy.

19 And the Lord spake unto Moses, saying,

(20) "This is the offering of Aaron and of his sons, which they shall offer unto the Lord in the day when he is anointed; the tenth part of an ephah of flour for a meat offering perpetual, half of it in the morning, and half thereof at night.

21 In a pan it shall be made with oil; and when it is baked, thou shalt bring it in: and the baken pieces of the meat offering shalt thou offer for a sweet savour unto the Lord.

22 And the priest of his sons that is anointed in his stead shall offer it: it is a statute for ever unto the Lord; it shall be wholly burnt.

23 For every meat offering for the priest shall be wholly burnt: it shall not be eaten.")

(4.15-20)

24 And the Lord spake unto Moses, saying,

(25) "Speak unto Aaron and to his sons, saying, This is the law of the sin offering: In the place where the burnt offering is killed shall the sin offering be killed before the Lord: it is most holy.

26 The priest that offereth it for sin shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation.

27 Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled, and rinsed in water.

28 But the earthen vessel wherein it is sodden shall be broken: and if it be sodden in a brasen pot, it shall be both scoured, and rinsed in water.

29 All the males among the priests shall eat thereof: it is most holy.

30 And no sin offering, whereof any of the congregation offereth, may be brought before the Lord: it shall not be accepted of him.

31 Likewise this is the law of the trespass offering: it is most holy.

7 1-10 (G, b, above). The Law of the Trespass Offering. (Supplementing ch. 5.1-13.)

1 most holy. See note on 6.15 and Ex. 29.1.

2 In the place. i.e. on the north side, Cp. 1.11. they = the people who bring them.

3 offer = bring near. Heb. kārub. Ap. 43. I. I. For these regulations see 3. 5, 6, 9.


and the blood thereof shall he sprinkle round about upon the altar.

And he shall offer of it all the fat thereof; the rump, and the fat that covereth the inwards.

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

5 And the priest shall burn it upon the
11 And this is the law of the sacrifice of peace offerings, which he shall offer unto the LORD.
12 If he offer for his 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, fried.
13 Besides the cakes, he shall offer for his thanksgiving a leavened loaf, and a leavened wafer anointed with oil, and cakes mingled with oil, of fine flour, fried.
14 And the flesh of his sacrifice for thanksgiving shall be eaten the same day, that it is offered; he shall not leave any of it until the morning.
15 But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.
16 And if there be left of any of the flesh of the sacrifice of his peace offerings unto the third day, it shall not be accepted, neither shall it be eaten: 
17 But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.
18 And of his peace offerings, which he shall offer unto the LORD, he shall offer with the blood thereof, and with the fat of the peace offering; he shall offer them on the altar.
19 And if any of the flesh of the peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity.
20 And the flesh that toucheth any unclean thing shall not be eaten; it shall be burnt with fire: and as for the flesh of the sacrifice, all that be clean shall eat thereof.
21 Moreover the soul that eateth of the flesh of the sacrifice of peace offerings, which pertain unto the LORD, having his uncleanness upon him, even that soul shall be cut off from his people.
22 And the LORD spake unto Moses, saying, 
6 holy place, or court. Cp. 6. 36. See note on Ex. 3. 5.
7 one law. See 6. 27, 28.
maketh atonement. See note on Ex. 29. 33.
10 the priest’s. Except the memorial part, 2. 4-10. Cp. 1 Cor. 9. 13, 14. Gal. 6. 6 is based on this principle.

11-34 (G, p. 134). THE LAW OF THE PEACE OFFERING.
11 the law: i.e. specific and fuller directions given to the priests, additional to those given to the People in 3. 1-15. So in the law of the sin offering (6. 24-29, cp. with 4. 24-21); the law of the trespass offering (7. 1-18, cp. with 5. 1-15).

It will be noted from the Structure (on p. 134) that the peace offering comes before the sin offerings; but here, in the law of the offerings, the peace offerings comes last. This is because it has to do with the communion of the offering; and this follows at the end of all, to show that this communion is based on, and must flow from, a full knowledge of all that which the types foreshow. Not until we have done with our sins and ourselves can we delight in Christ. See note on 6. 4. Cp. Col. 1. 12-14.

12 thanksgiving for special mercies received, as enumerated in Ps. 107. This is the sacrifice alluded to in Heb. 13. 15. sacrifice. Heb. zaba’ah. Ap. 43. II. xii.
17 soul. Heb. nephesh. See Ap. 13. Put by Fig. Synecdoche (of the Part) for the person (Ap. 6).
18 iniquity. Heb. ’imaâh. Ap. 44. iv. Put by Fig. Metonymy (of the Cause) for punishment.
19 thereof. Heb. “the flesh”. Fig. Epanadiplosis (Ap. 6) for emphasis of the verse as a whole.
20 uncleanness. See 11. 8-14; 15. 1-13, 17; 20. 22; 22. 19. This phrase, previously omitted, occurs (in Hebrew) six times in Leviticus: 7. 20, 21, 26, 27; 19. 8; 23. 29. Cp. the other phrase, “... from My presence”. See 22. 8.
22 abominable unclean thing = anything an abomination to Jehovah. Some codices, with Sam., Onk., and Syr., have “unclean reptiles”.
23 speak. Indicating explanations and restrictions in vv. 21-27, additional to those given in ch. 3. 17.
24 Speak. Used only of the non-savour offering. See note on 5. 14. (“Jehovah called and spake unto the sweet savour offering”, i. 1.)
children = sons.
o manner of fat: i.e. of beeves, sheep, or goats.
24 other use: e.g. making candles, &c.
25 men. Should be in italics.

23 or: Speak unto the children of Israel, saying, “Ye shall eat no manner of fat, of ox, or of sheep, or of goat.
24 And the fat of the beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: 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 the LORD, even the soul that eateth it shall be cut off from his people.
26 Moreover ye shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings.
27 Whosoever soul it be that eateth any
manner of blood, even that 18 soul shall be cut off from his people."

28 And 2 he LORD 3 spake unto Moses, saying,

29 4 "Speak unto the 23 children of Israel, saying, 'He that 12 offereth the 13 sacrifice of his 12 peace offerings unto 5 the LORD shall bring his 11 oblation unto 5 the LORD of the sacrifice of his peace offerings.

30 6 His own hands shall bring the 22 offerings of 5 the LORD made by fire, the fat with the breast, it shall he bring, that the breast may be waved for 6 wave offering before 5 the LORD.

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 shoulder should ye give unto the priest for an 6 heave offering of the 12 sacrifices of your peace offerings.

33 He among the sons of Aaron, that 13 offereth the blood of the peace offerings, and the fat, shall have the right shoulder for 5 his part.

34 For the 6 wave 6 breast and the 6 heave 6 shoulder have I taken of the 29 children of Israel from off the sacrifices of their peace offerings, and have given them unto Aaron the priest and unto his sons by a statute for ever from among the 23 children of Israel."

35 This 5 is the portion of the anointing of Aaron, and of the anointing of his sons, out of the 6 offerings of 5 the LORD made by fire, in the day when he presented them to minister unto 5 the LORD in the priest's office;

36 Which 5 the LORD commanded to be given them of the 29 children of Israel, in the day that He anointed them, by a statute for ever throughout their generations.

37 This 5 is the law of the 6 burnt offering, of the 6 meat offering, and of the 6 sin offering, and of the 6 trespass offering, and of the 6 consecrations, and of the sacrifice of the 13 peace offerings ;

38 Which 5 the LORD 3 commanded Moses in mount Sinai, in the day that He commanded the 29 children of Israel to offer their 11 oblations unto 5 the LORD, in the wilderness of Sinai."
10 And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them.

11 And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foundation, 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 put coats upon them, and girded them with girdles, and put bonnets upon them; as the Lord commanded Moses.

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

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

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

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

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

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

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

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

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

23 And he slew it; and Moses took of the blood of it, and put it upon the tip of their right ears, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about.

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

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

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

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

28 And Moses took them off their hands, and burnt them on the altar upon the burnt offering: they were consecrations for a sweet savour: it is an offering made by fire unto the Lord.

29 And Moses took the breast, and waved it for a wave offering before the Lord; for of the ram of consecration it was Moses' part; as the Lord commanded Moses.

30 And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, and 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 tabernacle of the congregation: and there eat it with the bread that is in the basket of consecrations, 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 of the door of the tabernacle of the congregation in
H2 1-7 Abib

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

19 And the fat of the bullock and of the ram, the rump, and that which covereth the inwards, and the kidneys, and the caul above the liver:
20 And they put the fat upon the breasts, and he burnt the fat upon the altar:
21 And the breasts and the right shoulder Aaron waved for a wave offering before the LORD; as Moses commanded.
22 And Aaron lifted up his hand toward the sanctuary, and blessed the people:
23 And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people:
24 And there came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat:
25 And Moses said unto Aaron, "This is it that the LORD spake, saying, 'I will be sanctified in them that come nigh Me, and before all the people I will be glorified.'"
26 And Aaron held his peace.
27 And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, "Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people; but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled.
28 And ye shall not go out from the door of the tabernacle of the congregation, lest ye die for the anointing oil of the LORD is upon you." And they did according to the word of Moses.
29 And the LORD spake unto Aaron, saying,

H & g (p. 144)

10 And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which He commanded them not.
2 And there went out fire from before the LORD, and devoured them, and they died before the LORD.
3 Then Moses said unto Aaron, "This is it that the LORD spake, saying, 'I will be sanctified in them that come nigh Me, and before all the people I will be glorified.'"
4 And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, "Come near, carry your brethren from before the sanctuary out of the camp."
5 So they went near, and carried them in their coats out of the camp; as Moses had said.
6 And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, "Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people; but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled.
7 And ye shall not go out from the door of the tabernacle of the congregation, lest ye die for the anointing oil of the LORD is upon you." And they did according to the word of Moses.

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

H' g 1-7. Disobedience (positive sin).
8-11. Command (as to holy and unclean).
12-15. Command (as to meal offering).
16-20. Disobedience (negative failure).

1 offered = brought near. Heb. קָרָב. Gen. 43. i. i. strange fire: i.e. fire other than that Jehovah had commanded, required, and given from heaven (1-7; 8-11; 12-15; 16-20). It was of their own kindling; so is all that is offered to God in worship today. If so, according to John 4. 21-24, it is "strange fire," and deserves the same judgment! All worship that is not kindled by the Holy Spirit is "strange," and is of the flesh. Cp. John 3. 6 and 6. 6. It "profeteth nothing," and "God has no respect to it." (Gen. 4. 4, 5. Heb. 11. 4).

The incense of prayer and worship on the golden altar in the holy place was kindled by fire taken from the brazen altar in the outer court, on which atonement was made (see Lev. 16. 12 and Rev. 8. 5): only those, therefore, whose sin is atoned for can worship. Compare the "strange incense", Ex. 30. 9.

2 this joint blessing is given in the Chaldee version of the Pentateuch, thus: "May the word of Jehovah accept your sacrifice with favour, and remit and pardon your sins." glory of the LORD. According to the promise in v. 4. See the Structure, p. 144.

19 came a fire. See note on 10. 2 and cp. 1 Chron. 21. 26 and Gen. 4. 4. Judg. 6. 20, 21. 1 Kings 15. 28. 2 Chron. 7. i, 2. See Lev. 6. 13. shouted. Cp. 2 Chron. 7. 3.

The only time to Aaron alone. See note on 10. 21, 22.

And the glory of the LORD appeared unto all the people.

And he spake unto Aaron.

H' g 1-7. Disobedience (positive sin).
8-11. Command (as to holy and unclean).
12-15. Command (as to meal offering).
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And he spake unto Aaron.

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9 "Do not drink wine nor strong drink, flesh, nor thy sons with thee; when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations:
10 That ye may put difference between holy and unholy, and between unclean and clean;
11 And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses."

12 And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, "Take the meat offering that remaineth of the sin offering of the LORD made by fire, and eat it without leaven beside the altar: for it is most holy.
13 And ye shall eat it in the holy place, because it is thy due, and thy sons' due, of the sacrifices of the LORD made by fire: for so I am commanded.
14 And the wave breast and 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.
15 The heave shoulder and the wave breast shall they bring with the offerings made by fire of the fat, to wave it for a wave offering before the LORD; and it shall be thine, and thy sons' with thee, by a statute for ever; as the LORD hath commanded."
11.5 LEVITICUS.

LEVITICUS.

1490 5 And the cōney, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.
6 And the hare, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.

9 These shall ye eat of all that are in the waters : whatsoever hath fins and scales in the waters, in the seas, and in the rivers, these shall ye eat.
10 And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, these shall be an abomination unto you:
11 They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcasses in abomination.

13 These are they which ye shall have in abomination among the fowls: these shall not be eaten, these are an abomination: the eagle, and the ossifrage, and the ospray.
14 And the vulture, and the kite after his kind:
15 Every raven after his kind;
16 And the owl, and the night hawk, and the cuckow, and the hawk after his kind,
17 And the little owl, and the cormorant, and the great owl,
18 And the swan, and the pelican, and the gier eagle,
19 And the stork, the heron after her kind, and the lapwing, and the bat.

20 All fowls that creep, going upon all four, shall be an abomination unto you.
21 Yet these may ye eat of every flying creeping thing that goeth upon all four, which have legs above their feet, to leap upon the earth:
22 Even these of them may ye eat: the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.
23 But all other flying creeping things, which have four feet, shall be an abomination unto you.

24 And for these ye shall be unclean: whosoever toucheth the carcase of them shall be unclean until the even.
25 And whosoever beareth ought of the carcase of them shall wash his clothes, and be unclean until the even.

28 The carcases of every beast which divideth the hoof, and is not clovenfooted, nor cheweth the cud, are unclean unto you: every one that toucheth them shall be unclean: 27 And whatsoever goeth upon his paws, among all manner of beasts that go on all four, these are unclean unto you: whoso toucheth their carcase shall be unclean until the even.
28 And he that beareth the carcase of them shall wash his clothes, and be unclean until the even: they are unclean unto you.
29 These also shall be unclean unto you among the creeping things that creep upon the earth; the weasel, and the mouse, and the tortoise after his kind,
30 And the ferret, and the chameleon, and the lizard, and the snail, and the mole.
31 These are unclean to you among all that creep: whosoever doth touch them, when they be 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, wherein any work is done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed.

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

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

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

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

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

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

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

40 And he that eateth of the carcase of any unclean beast, which may not be eaten, then he shall be unclean.

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

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

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

44 For 3 am the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for 3 am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

45 For 3 am the LORD that bringeth you up out of the land of Egypt, to be your 4 God: ye shall therefore be holy, for 3 am 5 holy.

46 This is the law of the 6 beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth:

47 To make a difference between the unclean and the clean, and between the 7 beast that may be eaten and the 8 beast that 9 may not be eaten."

and 10 the LORD spake unto Moses, saying, 11 "Speak unto the 12 children of Israel, saying, 13 If a woman have conceived seed, and born a man child:

34 meat = food. Fig. Synecdoche (of the Part), one kind put for all kinds of food. Ap. 6.
36 plenty. Heb. = "a gathering together", that which = he who.
40 he that eateth: i.e. ignorantly; otherwise, wilfully, it was the death penalty. Num. 15. 26. Deut. 14. 21.
42 more = many.

11. 32. LEVITICUS.
12. 5.

12. 1 – 8 (J, p. 146). CHILD-BEARING.

(Division.)

12. 1 – 5 (J, above). ORDINANCES.

(Extended alternation.)

12. 1 – 5.

J.

L1 | 1 – 5. Ordinances.

1. 1 | 1, 2. Man child.
2. 3 | 3, 4. Separation (seven days) Forty
3. 4 | 4. Continuance (thirty-three days) 1 days.
4. 5 | 5. Maid child.
5. 6 | 5 – 6. Separation (fourteen days) Eighty days.
6. 7 | 5 – 6. Continuance (sixty-six days) 1 days.

m. 9 | 1, 2. Man child.

n. 10 | 3, 4. Separation (seven days) Forty

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then she shall be unclean "seven days; 6 according to the days of the separation for her infirmity shall she be unclean.

3 And in the eighth day the flesh of his foreskin shall be 7 circumcised.

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

5 But if she bear a maid child, then she shall be unclean two weeks, as in her separation:
12. 5. LEVITICUS. 13. 13.
and she shall continue in the blood of her purifying threescore and six days.
6 And when the days of her purifying are fulfilled, or for a daught er, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the tabernacle of the congregation, unto the priest:
7 Who shall offer it before the Lord, and make an atonement for her; and she shall be cleansed from the issue of her blood. This is the law for her that hath borne a male or a female.
8 And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering: and the priest shall make an atonement for her, and she shall be clean."

13 And the Lord spake unto Moses and Aaron, saying,
2 "When a man shall have in the skin of his flesh a rising, a scab, or bright spot, and if it be in the skin of his flesh like the plague of leprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests:
3 And the priest shall look on the plague in the skin of the flesh: and when the hair in the plague is turned white, and the plague in sight be deeper than the skin of his flesh, it is a plague of leprosy: and the priest shall look on him, and pronounce him unclean.
4 If the bright spot be white in the skin of his flesh, and in sight be not deeper than the skin, and the hair thereof be not turned white, then the priest shall shut up him that hath the plague seven days:
5 And the priest shall look on him the seventh day: and, behold, if the plague in his sight be at a stay, and the plague spread not in the skin, the priest shall pronounce him clean: it is but a scab: and he shall wash his clothes, and be clean.
6 But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again:
8 And if the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean: it is a leprosy.
9 When the plague of leprosy is in a man, then he shall be brought unto the priest:
10 And the priest shall see him: and, behold, if the rising be white in the skin, and it have turned the hair white, and there be a quick reddish scab in the rising:
11 If it be in an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and he shall not shut him up: for it is unclean.
12 And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of 5 purifying = purification, i.e. pure blood as distinct from the other.
3 score and six days. Double that after a man child. See v 4 (14 + 66 = 80). This ordinance was not on account of any disparity between the sexes, but was in order to regulate them, so that the birth-rate of females might not be in too great excess, as it otherwise would have been, and is, where this ordinance is not known or observed.

8—8 (L1, p. 148). OFFERINGS.
11 sin. Heb. châfâ'. Ap. 44. i. door = entrance.
8 make an atonement. See note on Ex. 29. 33.
9 issue = wound.
10 two turtles. See Luke 2. 22, 24, and cp. 2 Cor. 8. 2.

13. 1—14. 57 (J3, p. 146). LEPROSY.
(Alterations.)
N | o | 14. 47—57. In a garment.
| p | 15. 38. Cleansing of garment.
q | 13. 59. Law for garment.
| o | 14. 53—57. In a house.
| q | 14. 54—57. Law for all cases.
spake. See note on 5. 14.
4 leper. Heb. zâ'irâth, from zâ'ir, to strike down, a leper being one stricken of God. One of the four points which Christ endorses Leviticus as being written by Moses: 1. Circumcision, 12. 3 (John 7. 22, 23).
4. Death penalty for cursing parents, 20. 9 (Mark 7. 11).
3. Leprosy is the type of what man is by nature. (All the offerings relate to what man has done or not done.) It has reference to the evil in him (v. 2, 9), not to the outcome of it. See note on v. 45.
3 pronounce. Heb. "shall make him". Fig. Metonymy (of Subject) = pronouncement or declare him to be. Ap. 6. Cp. Ezk. 43. 3, &c.
4 plague = plagued person. Heb. "shut up the plague". Fig. Metonymy (of Adjunct). Ap. 6. The meaning is supplied in italics.
5 beheld. Fig. Asterismos. (Ap. 6.)
6 his sight = its appearance.
8 spread. This is the criterion here for persons, as for houses and garments (cp. v. 55, & 14. 44, 46). This is the criterion for our judgment of the antitype—"sin"—our old nature, to which our attention is called by the Fig. Asterismos, "Behold" (see Ap. 6).
10 white. See note on v. 30. quick = living.
11 shall not: or, need not.
12 break out abroad = cometh quite out. Type of the sinner confessing his totality of evil—then he is clean, 1 John 1. 9, 10.

him that hath the plague from his head even to his foot, wheresoever the priest looketh;
13 Then the priest shall consider: and, behold, if the leprosy have covered all his flesh, he shall pronounce him clean that hath the plague: it is all turned white: it is clean.

The Companion Bible http://worldeventsandthebible.com E. W. Bullinger
14. LEVITICUS.

14 when. Heb. "in the day", same as Gen. 2. 17; see Ap. 18.
15 is & [is].
16 be = it [be].
17 somewhat dark = faint.
19 plague: better, "spot". See note on v. 2.
21 scall = scab.
22 even = it [is].
23 darkish white = faintish, or dead white; a harmless eruption, or "tetter".
24 rent. See note on 10. e.

29 But if the scall spread much in the skin after his cleansing:
30 Then the priest shall look upon him: and, 5 behold, if the scall be spread in the skin, the priest shall not seek for yellow hair; 48 is unclean.
31 But if the scall be in "his" sight at a stay, and that there is black hair grown up therein; the scall be healed, 48 is clean: and the priest shall 3 pronounce him clean: and he shall wash his clothes, and be clean.
32 And if the scall spread not, and there be in it no yellow hair, and the scall be not in sight deeper than the skin:
33 He shall be shaven, but the scall shall he not shave; and the priest shall shut up the scall seven days more: dark; then the priest shall shut him up seven days:
34 And in the seventh day the priest shall look upon the scall: and, 5 behold, if the scall be not spread in the skin, nor be in sight deeper than the skin; then the priest shall 3 pronounce him clean: and he shall wash his clothes, and be clean.
35 But if the scall spread much in the skin after his cleansing:
36 Then the priest shall look upon him: and, 5 behold, if the scall be spread in the skin, the priest shall not seek for yellow hair; 48 is unclean.
37 But if the scall be in "his" sight at a stay, and that there is black hair grown up therein; the scall be healed, 48 is clean: and the priest shall 3 pronounce him clean.
38 If a man also or a woman have in the skin of their flesh bright spots, even white bright spots:
39 Then the priest shall look: and, 5 behold, if the bright spots in the skin of their flesh be darkish white; it is a freckled spot that growtheth in the skin; 48 is clean.
40 And the man whose hair is fallen off his head, 48 is bald; yet is 48 clean.
41 And he that hath his hair fallen off from the part of his head toward his face, 48 is forehead bald: yet is 48 clean.
42 And if there be in the bald head, or bald forehead, a white reddish sore; it is a leprosy sprung up in his bald head, or his bald forehead.
43 Then the priest shall look upon it: and, behold, if the rising of the sore be white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh:
44 He is a leprous man, 48 is unclean: the priest shall 3 pronounce him utterly unclean; his plague is in his head.
45 And the leper in whom the plague is, his clothes shall be "rent, and his head bare,
47 The garment also that the plague of leprosy is in, 
whether it be a woollen garment, or a linen garment:

48 Whether it be in the warp, or woof, of linen, or of woollen; whether in a skin, or in any thing made of skin; or a garment, whether in the warp, or in the woof, or in any thing of skin; it is a plague of leprosy, and shall be shewed unto the priest:

50 And the priest shall look upon the plague, and shut up it that hath the plague seven days:

51 And he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in any thing that is made of skin; the plague is a fretting leprosy; it is unclean.

52 He shall therefore burn that garment, whether in the warp, or in the woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it is a fretting leprosy; it shall be burnt in the fire.

53 And if the priest shall look, and behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin; or any thing that is made of skin, the priest shall shut it up seven days more:

55 And the priest shall look upon the plague, after that it is washed: and, behold, if the plague have not changed his colour, and the plague be not spread; it is unclean; thou shalt burn it in the fire: it is fret inward, whether it be bare within or without.

56 And if the priest look, and behold, the plague be somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the woof, 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 any thing of skin; it is a spreading plague: thou shalt burn that wherein the plague is with fire.

58 And the garment, either in the warp, or in 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 in the woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean."
and shall "pronounce him clean, and shall let the living bird loose 0 into the open field.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

30 And he shall offer the one of the turtle-doves, or of the young pigeons, such as he can get;

31 Even such as he is able to get, the one for a sin offering, and the other for a burnt offering, with the meat offering: and the priest shall make an atonement for him that is to be cleansed before the LORD.

32 This is the law of him in whom the plague of leprosy, whose hand is not able to get that which pertaineth to his cleansing."

33 And the LORD spake unto Moses and unto Aaron, saying,

34 "When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of your possession;

35 And he that oweth the house shall come and tell the priest, saying, 'It seemeth to me there is as it were a plague in the house:'

36 Then the priest shall command that they empty the house, before the priest go into it to see the plague, that all that is in the house be not made unclean: and afterward the priest shall go in to see the house:

37 And he shall look on the plague, and, behold, if the plague be in the walls of the house with 'hollow strakes, greenish or reddish, which in sight are lower than the wall;'

38 Then the priest shall go out of the house to the door of the house, and shut up the house seven days:

39 And the priest shall come again the seventh day, and shall look: and, behold, if the plague be spread in the walls of the house;

40 Then the priest shall command that they take away the stones in which the plague is, and "he shall spread them into an unclean place without the city:

41 And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place:

42 And they shall take other stones, and put them in the place of those stones; and he shall take other morter, and shall plaster the house.

43 And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plastered;

44 Then the priest shall come and look, and, "behold, if the plague be spread in the house: it is unclean;

45 And he shall break down the house, the stones of it, and the timber thereof, and all the morter of the house; and he shall carry them forth out of the city into an unclean place.

46 Moreover he that goeth into the house all the while that 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 upon it, 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 the 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 hyssopp, and with the scarlet:
53 But he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean.

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

And the LORD spake unto Moses and to Aaron, saying,
2 Speak unto the children of Israel, and say unto them, When any man hath a running issue out of his flesh, because of his issue 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 lieth that hath the issue, is unclean: and every thing that he lieth upon shall be unclean until the even.
5 And whatsoever 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 wherein he sat that hath the issue shall wash his clothes, and bathe himself in water, and be unclean until the even.
7 And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe himself in water, and be unclean until the even.
8 And if he that hath the issue spit upon him that is clean: then shall he wash his clothes, and bathe himself in water, and be unclean until the even.
9 And what man saddle soever he rideth upon that hath the issue shall be unclean.
10 And whosoever toucheth any thing that was under him shall be unclean until the even: and he that beareth any of those things shall wash his clothes, and bathe himself in water, and be unclean until the even.
11 And whosoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and bathe himself in water, and be unclean until the even.
12 And the vessel of earth, that he toucheth which hath the issue, shall be broken: and every vessel of wood shall be rinsed in water.

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

LEVITICUS.

16. 9.

in her separation shall be unclean: every thing also that she sitteth upon shall be unclean.

21 And whosoever toucheth her bed shall wash his clothes, and *bathe himself in water, and be unclean until the even.

22 And whosoever toucheth any thing that she sat upon shall wash his clothes, and *bathe himself in water, and be unclean until the even.

23 And if it be on her bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even.

24 And if any *man lie with her at all, and her *flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean: every thing also that she sitteth upon shall be unclean, as the uncleanness of her separation.

25 And if a woman have an issue of her blood many days out of the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation: and whatsoever she sitteth, when he toucheth it, he shall number to herself seven days, and after that she shall be clean.

26 Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation.

27 And whosoever toucheth those things shall be unclean, and shall wash his clothes, and *bathe himself in water, and be unclean until the even.

28 But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.

29 And on the eighth day shall she take unto her two *turtles, or two young pigeons, and bring them unto the priest, to the twelve door of the tabernacle of the congregation.

30 And the priest shall *offer the one for a sin offering, and the other for a burnt offering; and the priest shall make an atonement for her before the LORD for the issue of her uncleanness.

31 Thus shall ye separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile My tabernacle that is among them.

32 *This is the law of him that hath an issue, and of him whose seed goeth from him, and is defiled therewith;

33 And of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is unclean. *'

16 And *the LORD spake unto Moses after the death of the two sons of Aaron, when they *offered before the LORD, and died;

2 And *the LORD said unto Moses, *Speak unto Aaron thy brother, that he come not at *all times into the *holy place within the vail before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat.

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

29 turtles = turtle-doves.
31 ye = Moses and Aaron.

32 This is the law. vv. 22, 33 are a summary of the contents of the chapter, though the order (as in other cases) is varied.

C Q (p. 155)

16 And *the LORD spake unto Moses after the death of the two sons of Aaron, when they *offered before the *LORD, and died;

2 And *the LORD said unto Moses, *Speak unto Aaron thy brother, that he come not at *all times into the *holy place within the vail before the *mercy seat, which is upon the ark; that he die not: for *I will appear in the cloud upon the *mercy seat.

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

29 turtles = turtle-doves.
31 ye = Moses and Aaron.

tabernacle. Heb. mishkan, dwelling-place.

32 This is the law. vv. 22, 33 are a summary of the contents of the chapter, though the order (as in other cases) is varied.

S

4. Garments put on.
T1 | 2. Two goats and ram (people).
U1 | 6. For himself (bullock).
T2 | 7-10. Two goats (people).
U2 | 11-14. For himself (bullock).
T3 | 15-22. Two goats (people).

R | 24-25. For himself and people.
Q | 23-24. Time for entering within the Vail (Pos.)

spoke. See note on 5. 14.
C Q | 1, 2. Times for entering within the Vail (Neg.).
R | 3. For himself alone.
S | 4. Garments put on.

P

( p. 154)

28 But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.

29 And on the eighth day she shall take unto her two *turtles, or two young pigeons, and bring them unto the priest, to the twelve door of the tabernacle of the congregation.

30 And the priest shall *offer the one for a sin offering, and the other for a burnt offering; and the priest shall make an atonement for her before the LORD for the issue of her uncleanness.

31 Thus shall ye separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile My tabernacle that is among them.

32 *This is the law of him that hath an issue, and of him whose seed goeth from him, and is defiled therewith;

33 And of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is unclean."
14 And Aaron shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself:

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

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

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

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

16 And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation when he goeth in to put off the incense thereon.

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

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

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

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

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

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

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

24 And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and his burnt offering of the people, and make an atonement for himself, and for the people.
16. 25. LEVITICUS. 17. 7.

25 And the fat of the sin offering shall be burned upon the altar. 
26 And he that let go the goat for the sin offering, and his clothes, and bathe his flesh in water, and afterward come into the camp. 
27 And the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.
28 And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp. 
29 And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, even that ye may be clean from all your sins before the LORD.
30 For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD.
31 It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.
32 And the priest, whom he shall anoint, and unto whose sons he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, even the holy garments:
33 And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation.
34 And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year." And he did so the Lord commanded Moses.

A2 w1 (p. 157)

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

26 he that let go = he that leadeth away the goat to, or for, Ἁδαζήλ, v. 10.
27 without the camp. Cp. 6. 11. Ἡβ. 18. 11. 
29 afflict = flat. See Is. 58. 3, 5, 10.
31 do no work at all. Ἑβ. "no manner of work". This legal expression occurs five times (Ap. 10) in the Pentateuch, but is differently rendered. See 28, 3, 28, 31. Num. 26. 7. Work on the Sabbath day incurred stoning: on this day, excommunication.
32 sabbath of rest. Ἑβ. "sabbath of sabbatizing". See note on Ex. 16. 23 = Most holy sabbath, Fig. Polyptoton or Enallage. Ap. 6.
33 consecrate. See note on Ex. 28. 41. Lev. 9. 17. holy. See note on Ex. 3. 5.
34 as = according as.

17. 1-16 (A2, p. 131). THE OFFERINGS AND THEIR REQUIREMENTS (Division).

speak. See note on 5. 14.
2 and unto all the children of Israel. First occurrence of this phrase: see note on Lev. 5. 14, marking the solemnity of the charge, and the subject. 
children. Ἑβ. sons.
3 What man soever = Ἑβ. ἵσι ἵα. 
4 killeth [in sacrifice]. The Fig. Ἑλληπος (Ap. 6. ii. d) must be thus supplied. For, although the word is Ἑβ. ἱακαφ (Ap. 43. I. v.) and not ὄζαβα (Ap. 43. iv.), the context (v. 5, 7-9) shows that only sacrifices in unlawful places are being treated of. There is no contradiction, therefore, of Deut. 12. 15, 21, where the context shows equally clearly that only food is in question. Cp. v. 5.
6 offer = bring near. Ἑβ. κατάφ. Ap. 43. I. 
offering = Ἑβ. κορμα. Ap. 43. II. i.
7 offer = slay in sacrifice. Ἑβ. ἱαδάκ. Ap. 43. I. iv., thus showing the correct supply of the ἑλληπος in v. 3. 
door = entrance.
sweet savour. See note on 1. 9.
9 no more: implies that they had done so in Egypt to the goat image "Pan". Cp. Josh. 24. 14. Êzek. 50. 7; 29. 5-6, and especially 2 Chron. 11. 16.
offer = slay in sacrifice. Ἑβ. ἱαδάκ. Ap. 43. I. iv. devils. Ἑβ. σαραφ. (Only here and 2 Chron. 11. 15, "devils". In Is. 13. 21; 34. 14 rendered "satyrs" = an imaginary demon: half-goat, half-man. Sept. = demons:) from Heb. root, meaning to shudder. From this "Pan" came the "satyrs", "fauns", and woodland gods of Greece and Rome, and also the "devil" of Christendom.

6 And the priest shall sprinkle the blood upon the altar of the altar of the tabernacle of the congregation, and burn the fat for a sweet savour unto the LORD. 
7 And they shall offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations."
17. 8. LEVITICUS. 18. 11.

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

10 And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people.

11 For the soul that eateth blood, to the soul is it imputed; and blood is the life; hence they shall regard the life of all flesh, as they regard the life of the soul.

12 Therefore shall they be unclean unto even the even: then shall he be clean.

13 And whatsoever man bringeth it not unto the tabernacle of the congregation, to offer it unto the LORD, 14 Notwithstanding he shall bear it inward, with his own hand, unto the tabernacle of meeting; and he shall offer it unto the LORD, and make an atonement for him.

15 Therefore shall the children of Israel do, and whatsoever man is a stranger among them, when he will offer up sacrifice in the LORD's tabernacle, he shall do even as these: it is a statute for ever throughout your generations.

16 In that ye brought into the land of Canaan, to which I will cause you to enter, to possess it, then ye shall keep this ordinance.

17 And ye shall offer a burnt offering made of flour mingled with oil unto the LORD for a sweet smell; the burnt offering shall be offered morning by morning, throughout your generations, at your entrance into the tabernacle of meeting.

18 And he shall offer his peace offerings unto the LORD, and his burnt offerings, and his sacrifices, for whatsoever cause they offer them; the fat of the peace offerings shall go unto the LORD.

19 The children of Israel shall therefore do, and whatsoever stranger that sojourneth among them shall do; after this manner shall ye do: it is a statute for ever throughout your generations.

20 Neither shall ye eat any manner of blood: the blood shall be redeemed by fire.

21 And ye shall not life any abominable thing, which is abominable; neither shall ye any abomination of the heathen, which ye were brought among them, to make you desolate.

22 Ye shall be holy: for I the LORD your God am holy.

23 Ye shall therefore keep My statutes, and My judgments: which if a man do, he shall live in them: I am the LORD.

24 None of you shall approach to any that is near of in to him, to uncover their nakedness: three shall be the LORD.

25 The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness.

26 The nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness.

27 The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, whether she be born at home, or born abroad, even their nakedness thou shalt not uncover.

28 The nakedness of thy son's daughter, or of thy daughter's daughter, even their nakedness thou shalt not uncover: for theirs is thine own nakedness.

29 The nakedness of thy father's wife's
daughter, begotten of thy father, she is thy sister; thou shalt not uncover her nakedness.
13 Thou shalt not uncover the nakedness of thy father's sister: she is thy father's near kinswoman.
14 Thou shalt not uncover the nakedness of thy mother's sister: for she is thy mother's near kinswoman.
15 Thou shalt not uncover the nakedness of thy daughter in law: she is thy son's wife; thou shalt not uncover her nakedness.
16 Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness.
17 Thou shalt not uncover the nakedness of a woman and her daughter, nor any stranger that so journeth with her, to uncover her nakedness; for they are her near kinswomen: it is wickedness.
18 Neither shalt thou take any seed pass through the fire to Molech, neither shalt thou profane the name of thy God: I am the Lord.
19 Thou shalt not lie with mankind, as with womankind: it is abomination.
20 Neither shalt thou lie with any beast to defile thyself therewith: neither shalt any man stand before a beast to lie down thereto: it is confusion.
21 And thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy God: I am the Lord.
22 Thou shalt not lie carnally with thy neighbour's wife, to defile thyself.
23 Neither shalt thou uncover the nakedness of thy brother's wife, as with womankind: it is abomination.
24 Neither shalt thou lie with any beast to defile thyself therewith: neither shalt any man stand before a beast to lie down thereto: it is confusion.
25 Defile not ye yourselves in any of these things: for in all these the nations are defiled which were before you.
26 And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.
27 And if all these abominations be done in thy land, which I am afraid to judge of; even between the dead and the living, who dwell therein:
28 That the land spue not out also, when ye defile it, as it spued out the nations that were before you.
29 For whosoever shall not commit any of these abominations, even the souls that commit them shall be cut off from among their people.
30 Therefore shall ye keep Mine ordinance, that ye commit not any one of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I am the Lord your God.'

x3 And the Lord spake unto Moses, saying,

19. 1-37 (x3, p. 158). UNLAWFUL PRACTICES.

X 9-10. Gleanings.
X 11-32. Sundry commands and prohibitions.
W2 23-25. Firstfruits.
W7 26-37. Sundry commands and prohibitions.


spake. See note on 14.

2 all the congregation, &c. Only here in Leviticus, and once more in the Pentateuch (Ex. 12. 3), children. Heb. sons.
1. Ye shall not sow thy field with diverse kind: thou shalt not reap thy vineyard; thou shalt leave them for the poor and stranger: "thou shalt love thy neighbour, as thyself:"

2. Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: thou shalt judge thy neighbour.

3. Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God: "thou shalt love the Lord thy God, as thyself:"

4. Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: thou shalt cause the blood of thy neighbour to be shed; and thou shalt not love thy neighbour, as thyself: thou shalt not shed innocent blood: thou shalt not make atonement for the blood of thy neighbour: because his blood is the Lord's, as thy own.

5. When ye shall come into the land, thou shalt not wholly reap thy harvest: thou shalt not glean thy vineyard; thou shalt leave them for the poor and stranger: "thou shalt love thy neighbour, as thyself:"

6. The second of four prohibitions (Lev. 19, 21). The first relates to "talebearers". The second to "stumblingblocks before the blind": this "talebearer". The third to "man, woman, child". The fourth to "woman, bondmaid, unclean person". The first two are prohibitions of personal badness; the others of moral evil. The last three are prohibitions of personal badness, the second of moral evil. The first and second relate to persons, the third and fourth to things. The first and third relate to public, the second and fourth to private, evils.

7. The third of four prohibitions (Lev. 19, 21). The first relates to "talebearers". The second to "stumblingblocks before the blind": this "talebearer". The third to "man, woman, child". The fourth to "woman, bondmaid, unclean person". The first two are prohibitions of personal badness; the others of moral evil. The fifth and sixth are prohibitions of personal badness, the third of moral evil. The first and fourth relate to persons, the second and fifth to things. The first and third relate to public, the second and fourth to private, evils.

8. The fourth of four prohibitions (Lev. 19, 21). The first relates to "talebearers". The second to "stumblingblocks before the blind": this "talebearer". The third to "man, woman, child". The fourth to "woman, bondmaid, unclean person". The first and second are prohibitions of personal badness; the others of moral evil. The sixth and seventh are prohibitions of personal badness, the third of moral evil. The first and fourth relate to persons, the second and fifth to things. The first and third relate to public, the second and fourth to private, evils.

9. The fifth of four prohibitions (Lev. 19, 21). The first relates to "talebearers". The second to "stumblingblocks before the blind": this "talebearer". The third to "man, woman, child". The fourth to "woman, bondmaid, unclean person". The first and second are prohibitions of personal badness; the others of moral evil. The eighth and ninth are prohibitions of personal badness, the third of moral evil. The first and fourth relate to persons, the second and fifth to things. The first and third relate to public, the second and fourth to private, evils.

10. The sixth of four prohibitions (Lev. 19, 21). The first relates to "talebearers". The second to "stumblingblocks before the blind": this "talebearer". The third to "man, woman, child". The fourth to "woman, bondmaid, unclean person". The first and second are prohibitions of personal badness; the others of moral evil. The tenth and eleventh are prohibitions of personal badness, the third of moral evil. The first and fourth relate to persons, the second and fifth to things. The first and third relate to public, the second and fourth to private, evils.

11. The seventh of four prohibitions (Lev. 19, 21). The first relates to "talebearers". The second to "stumblingblocks before the blind": this "talebearer". The third to "man, woman, child". The fourth to "woman, bondmaid, unclean person". The first and second are prohibitions of personal badness; the others of moral evil. The twelfth and thirteenth are prohibitions of personal badness, the third of moral evil. The first and fourth relate to persons, the second and fifth to things. The first and third relate to public, the second and fourth to private, evils.

12. The eighth of four prohibitions (Lev. 19, 21). The first relates to "talebearers". The second to "stumblingblocks before the blind": this "talebearer". The third to "man, woman, child". The fourth to "woman, bondmaid, unclean person". The first and second are prohibitions of personal badness; the others of moral evil. The fourteenth and fifteenth are prohibitions of personal badness, the third of moral evil. The first and fourth relate to persons, the second and fifth to things. The first and third relate to public, the second and fourth to private, evils.

13. The ninth of four prohibitions (Lev. 19, 21). The first relates to "talebearers". The second to "stumblingblocks before the blind": this "talebearer". The third to "man, woman, child". The fourth to "woman, bondmaid, unclean person". The first and second are prohibitions of personal badness; the others of moral evil. The sixteenth and seventeenth are prohibitions of personal badness, the third of moral evil. The first and fourth relate to persons, the second and fifth to things. The first and third relate to public, the second and fourth to private, evils.

14. The tenth of four prohibitions (Lev. 19, 21). The first relates to "talebearers". The second to "stumblingblocks before the blind": this "talebearer". The third to "man, woman, child". The fourth to "woman, bondmaid, unclean person". The first and second are prohibitions of personal badness; the others of moral evil. The eighteenth and nineteenth are prohibitions of personal badness, the third of moral evil. The first and fourth relate to persons, the second and fifth to things. The first and third relate to public, the second and fourth to private, evils.

15. The eleventh of four prohibitions (Lev. 19, 21). The first relates to "talebearers". The second to "stumblingblocks before the blind": this "talebearer". The third to "man, woman, child". The fourth to "woman, bondmaid, unclean person". The first and second are prohibitions of personal badness; the others of moral evil. The twentieth and twenty-first are prohibitions of personal badness, the third of moral evil. The first and fourth relate to persons, the second and fifth to things. The first and third relate to public, the second and fourth to private, evils.

16. The twelfth of four prohibitions (Lev. 19, 21). The first relates to "talebearers". The second to "stumblingblocks before the blind": this "talebearer". The third to "man, woman, child". The fourth to "woman, bondmaid, unclean person". The first and second are prohibitions of personal badness; the others of moral evil. The twenty-second and twenty-third are prohibitions of personal badness, the third of moral evil. The first and fourth relate to persons, the second and fifth to things. The first and third relate to public, the second and fourth to private, evils.

17. The thirteenth of four prohibitions (Lev. 19, 21). The first relates to "talebearers". The second to "stumblingblocks before the blind": this "talebearer". The third to "man, woman, child". The fourth to "woman, bondmaid, unclean person". The first and second are prohibitions of personal badness; the others of moral evil. The twenty-fourth and twenty-fifth are prohibitions of personal badness, the third of moral evil. The first and fourth relate to persons, the second and fifth to things. The first and third relate to public, the second and fourth to private, evils.

18. The fourteenth of four prohibitions (Lev. 19, 21). The first relates to "talebearers". The second to "stumblingblocks before the blind": this "talebearer". The third to "man, woman, child". The fourth to "woman, bondmaid, unclean person". The first and second are prohibitions of personal badness; the others of moral evil. The twenty-sixth and twenty-seventh are prohibitions of personal badness, the third of moral evil. The first and fourth relate to persons, the second and fifth to things. The first and third relate to public, the second and fourth to private, evils.
26 Ye shall not eat any thing with the blood: neither shall ye use enchantment, nor observe times.

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:

29 Do not prostitute thy daughter, to cause her to be a whore; lest the land fall to wickedness.

30 Ye shall keep My sabbaths, and reverence My sanctuary: I am the LORD.

31 Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them:

32 Thou shalt rise up before the hoary head, and honour the face of the old man, and thy life shall be unto you as one born among the children of Egypt.

33 And if a stranger sojourn with thee in the land of Egypt:

34 But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt:

35 Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure.

36 Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the Lord your God, Which brought you out of the land of Egypt.

37 Therefore shall ye observe all My statutes, and all My judgments, and do them: I am the Lord.

20 And the LORD spake unto Moses, saying,

2 Again, 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 any of his seed unto Molech, he shall surely be put to death: the people of the land shall stone him with stones.

3 And he shall surely be put to death: the people of the land shall stone him with stones.

4 And if the people of the land do any ways hide their eyes from him, he shall 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.

5 Then shall the people of the land judge him, and against his family, and will cut him off, thereof shall be holy to praise the Lord withal.

25 And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I am the Lord your God.

24 holy to praise. Heb. "holiness of praises". "Praises" in pl. Fig. Heterosis (of Number), Ap. 6, for emphasis, and noun, "holiness", put for adj. by Fig. Antimereia (of Noun), Ap. 6, for emphasis = "for a sacred and great praise unto Jehovah".

26 observe times: i.e. watch clouds, or days, for good or ill luck, e.g. not commencing a journey on a Friday. See note on v. 31 below.

27 not round the corners of your heads: i.e. to cut round, so as to have a tuft of hair, like the Canaanitic priests. Cp. Jer. 9. 14; 25. 23; 48. 32.

28 cuttings. A practice in Canaanitic heathen worship. Cp. 21. 5. Deut. 14. 1. Kings 18. 28. Jer. 48. 37. the dead = a dead soul. Heb. nephesh (Ap. 15). Thus there is such a thing as = "a dead soul" as well as a = "living soul" (Gen. 2: 7); so also in 21. 1; 22. 4. Num. 5. 2; 6. 11. Nephesh is incorrectly rendered "body" in 21. 11. Num. 6. 4; 19. 11, 13; and "dead body" in Num. 9. 6, 7, 10. Hag. 2. 13. In all these passages the Heb. nephesh (soul) is thus rendered, and yet it is rendered "life" in 17. 14 and elsewhere.

I am the Lord. Some codices, with Onk., Sept., and Syr., add "your God".

29 prostitute thy daughter. The common practice, as a religious act, by the Canaanite and other ancient forms of idolatry.


31 familiar spirits. These are evil spirits personating dead human beings, and attaching themselves only to "mediums" and those who give up their will to them. A dread reality is provided against by these enactments. Cp. 20. 27. Deut. 18. 10-12. Chron. 10. 11-14. Isa. 8. 19. The Heb. 'ob, borrowed from an Akkadian word, wūrī — a charm, used of one who was mistress of the spell, or spirit. Isa. 29. 4. See Acts 16. 15, where it is defined as = "a spirit of Python" (= Pythius Apollo), i.e. the devil.

wizards = knowing ones: those having occult knowledge.

32 fear thy. Perhaps an Ellipsis (Ap. 6), "fear [a visitation from] thy God". Cp. 25. 17, 36, 43.

33 thee. Some codices, with Sam., Onk., Jon., Sept., and Vulg., read "you".

34 But. This is better omitted.

35 unto you. A.V. , 1611, omitted these words.

36 Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the Lord your God, Which brought you out of the land of Egypt.

37 Therefore shall ye observe all My statutes, and all My judgments, and do them: I am the Lord.


x' Y 1. Molech and Witchcraft.

Z 7. Sanctification.

A 8. Charge as to obedience.


A 22-26. Charge as to obedience.


Y 27. Witchcraft.


spake. See note on 5. 14.

2 Again. See Lev. 18. 21. This is so serious that it must be repeated. There, only a command; here, the penalty.

children. Heb. sons.


4 the = that. 5 family. Cp.
Z

(161)

p. 161)

A

8 And ye shall keep My statutes, and do 4frmt: 3 am 9 the LORD Which sanctify you.

B

9 For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his 3 blood shall be upon him.

10 And the 3 man that commiteth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death; their 3 blood shall be upon them.

11 And if a 3 man lieth with his 3 father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their 3 blood shall be upon them.

12 And if a 3 man lie with his 3 daughter in law, both of them shall surely be put to death: they have wrought confusion; their 3 blood shall be upon them.

13 If a 3 man also lie with 3 mankind, as he lieth with a woman, both of them have committed an abomination: they shall be put to death; their 3 blood shall be upon them.

14 And if a 3 man take a 3 wife and her mother, it is wickedness; they shall be burnt with fire, both he and his mother: that there be no wickedness among you.

15 And if a 3 man lie with a 3 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 3 blood shall be upon them.

17 And if a 3 man shall take his 3 sister, his father's daughter, or his mother's daughter, and see her nakedness, and 4sh she see his nakedness; it is wickedness: and they shall be cut off in the sight of their People: he hath uncovered his sister's nakedness; he shall bear his 3 iniquity.

18 And if a 3 man shall lie with a woman having her 3 sickness, and shall uncover her nakedness; he hath discovered her fountain, and 4sh 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 uncovers his near kin: they shall bear their 3 iniquity.

20 And if a 3 man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their 3 sin: they shall die childless.

21 And if a 3 man shall take his brother's wife, it is an unclean thing: he hath uncovered his brother's nakedness: they shall be childless.

22 Ye shall therefore keep all My statutes, and all My judgments, and do 4frmt: that the land, whither I bring you to dwell therein, spue you not out.

23 And ye shall not walk in the 3 manners of the 3 nation, which 3 cast out before you; for they committed all these things, and therefore I abhorred them.

24 But I have said unto you, 3 shall inherit their land, and 3 will give it unto you to possess it, a land that floweth with milk and honey: 3 am 1 the LORD your 7 God, Which have separated you from other people.

25 Ye shall therefore put 3 difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your 3 souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean.

26 And ye shall be 3 holy unto Me: for 3 the LORD am holy, and have 3 severed you from other people, that ye should be Mine.

27 A 3 man also or woman that hath a 3 familiar spirit, or that is a wizard, shall
21 And the LORD said unto Moses, *Speak unto the priests of the sons of Aaron, and say unto them, 'There shall none be defiled for the dead among his people: 2 But for his *kin, that is near unto him, *that is, 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 nigh unto him, which hath had no husband; for her may he be defiled. 4 But he shall not defile himself, being a chief man among his people, to profane himself. 5 They shall not make baldness upon their head, neither shall they 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 the Lord, made by fire, and the *bread of their *God, they do offer: therefore they shall be *holy.

7 They shall not take a wife that is a whore, or profane; neither shall they take a woman put away from her husband:

d for *is *holy unto his *God.

e Thou shalt sanctify him therefore;

for *offereth the *bread of thy *God: he shall be *holy unto thee: for *the *Lord, Which sanctify you, *am *holy.

9 And the daughter of any priest, if she profane herself by playing the whore, *she profaneth her father: she shall be *burnt with fire.

10 And *he that is *the high priest among his brethren, upon whose head the anointing oil was poured, and that is *consecrated to put on the garments, shall not uncover his head, 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:

b *am *the *Lord.

13 And *he shall take a wife in her virginity.

14 A widow, or a divorced woman, or profane, or an harlot, these shall he not take: but he shall take a virgin of his own people to wife.

15 Neither shall he profane his seed among his people:

d for *am *the *Lord do sanctify him.'”

E 16 And the LORD spake unto Moses, saying, 17 "Speak unto Aaron, saying, *Whosoever be of thy seed in their *generations that hath any blemish, let him not approach to offer the *bread of his *God.

21. 1-22. 31 (D, p. 131). PRIESTHOOD. (Division.)


21. 1-22. 18 (C1, above). PERSONS. (Introversion.)


D | F | G |
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F | G | a | 10-12-. Parents. |
| b | 12. Reason. |
| J | c | 13-15-. Wife. |
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the priests the sons of Aaron. Occurs only here.

In all the other seven passages it is in Heb. "the sons of Aaron, the priests". See Lev. 1. 5.


2 kin = flesh.

3 defile himself [for his wife]. Fig. Ellipsis. Ap. 6. a chief = a lord, or leader. Heb. b'dal. Supply Fig. Ellipsis (Ap. 6) [a priest].

5 shave. Forbidden to the Israelites; but in Egypt a disgrace not to shave. See Gen. 41. 14. 2 Sam. 10. 4, 5.

the corner of their beard = their whiskers.

g holy = set apart, or separate. See note on Ex. 3. 5. Here, a singular noun = a separated set.


bread = food of all kinds. Put by Fig. Synecdoche (of Species). Ap. 5. See note on 3. 11.


holy. See note on Ex. 8. 5.


10 high priest. See note on 4. 3.

consecrated. See note on Ex. 28. 41. Lev. 9. 17. rend. See notes on 10. 6; 13. 45.


12 crown = consecration: i.e. = Nazariteship.

16-24 (E, above). BLEMISHES.

16 spake. See note on 5. 14.

17 generations = posterity.

18 flat = any deformity (of the nose).

any thing superfluous = anything over long or excessive. Cp. 22. 21.


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 any thing superfluous,

19 Or a *man that is brokenfooted, or broken-handed,
20 Or crookbacked, or a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken.
21 No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the Lord made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God.
22 He shall eat the bread of his God, both of the most holy, and of the holy.
23 Only he shall not go in unto the vail, because he hath a blemish; that he profane not My sanctuaries: for '3 the Lord do sanctify them.'

24 And Moses told it unto Aaron, and to his sons, and unto all the children of Israel.

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

4 What man soever of the seed of Aaron is a leper, or hath a running issue; he shall not eat of the holy things, until he be clean. And whoso toucheth 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 which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he wash his flesh with water.
7 And when the sun is down, he shall be clean, and shall afterward eat of the holy things; because it is his food.
8 That which dieth of itself, or is torn with beasts, he shall not eat to defile himself therewith:

3 am the Lord.

9 They shall therefore keep Mine ordinance, lest they bear sin for it, and die therefore, if they profane it: 3 the Lord do sanctify them.
10 There shall no stranger eat of the holy thing: a sojourner of the priest, or an hired servant, shall not eat of the holy thing.
11 But if the priest buy any soul with his money, 3 shall eat of it, and he that is born in his house: if 3 shall eat of his meat.
12 If the priest's daughter also be married unto a stranger, she may not eat of an offering of the holy things.

10 blemish in his eye = defective vision, or cataract.
14 children. Heb. sons.

22. 1-16 (D, p. 163). DEFILEMENTS (UNCLEANNESS). (Repeated Alternation.)

D e1 | 1, 2. General.
1 | 2. Reason.
2 | 3. Uncleanliness.
3 | 4-8. Leprous, &c.
5 | 17-20. General.
1 | 2. Reason.
4 | 9-16. stranger.


2 from. When subject to the following disabilities. holy. See note on Ex. 3. 5.
children. Heb. sons.
hallow. See note on 12. 4.
cut off from My presence. Occurs only here in the Pentateuch; elsewhere, "cut off from his people". See note on 2. 29. Accounted for here by the seriousness of the offence.
sead goeth. See 15. 16.
wash = bathe. See note on 14. 8.
9 keep Mine ordinance = observe my observance. Fig. Polytotón. Ap. 6, for emphasis. Cp. 18. 30.
ordinance = charge. Put by Fig. Metonymy (of Cause). Ap. 6.
11 soul. Heb. nephesh (Ap. 13). Here put by Fig. Synecdoche (of Part). Ap. 6, for "any person", i.e. a heathen slave.
he = the slave so bought. Emphatic.
meat = Fig. Metonymy (of Species), for any kind of food. Ap. 6.
12 a stranger = a man (Heb. 'ish. Ap. 14. ii.), i.e. an Israelite, but not of Aaron's seed (Num. 16. 46).
14 un-wittingly; i.e. through ignorance. See 4. 2, 27, 27;
5. 16, 18.
15 offer = offer up, as a heave offering. Heb. rūm. Ap. 43. 1. ix.

13 But if the priest's daughter be a widow, or divorced, and have no child, and is returned unto her father's house, as in her youth, she shall eat of her father's meat: but there shall no stranger eat thereof.
14 And if a man eat of the holy thing unwittingly, then he shall put the fifth part thereof unto it, and shall give it unto the priest with the holy thing.
15 And they shall not profane the holy things of the children of Israel, which they offer unto the Lord;
16 Or suffer them to bear the iniquity of trespass, when they eat their holy things: for 3 the Lord do sanctify them.'"
LEVITICUS.

22. 17.

17 And the LORD spake unto Moses, saying, 18 "Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, 19 "Whatsoever he be of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his freewill offerings, which they will offer unto the LORD for a burnt offering; 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 the LORD to accomplish his vow, or a freewill offering in beeswax or sheep, 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 the LORD, nor make an offering by fire of them upon the altar unto the LORD. 23 Either a bullock or a lamb that hath any thing superfluous or lacking in his parts, that mayest thou offer for a freewill offering; but for a vow it shall not be accepted. 24 Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or any offering made by fire unto the LORD. 25 Neither from a stranger's hand shall ye offer the bread of your God of any of these; because their corruption is in them, and blemishes be in them: they shall not be accepted for you."

26 And the LORD spake unto Moses, saying, 27 "When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the LORD. 28 And whether it be of cow or ewe, ye shall not kill it and her young both in one day.

29 And when ye will offer a sacrifice of thanksgiving unto the LORD, offer it at your own will. 30 On the same day it shall be eaten up; ye shall leave none of it until the morrow: I am the LORD. 31 Therefore shall ye keep My commandments, and do them: I am the LORD. 32 Neither shall ye profane My holy name; but I will be hallowed among the children of Israel: I am the LORD Which hallow you. 33 That brought you out of the land of Egypt, to be your God: I am the LORD."

23 And the LORD spake unto Moses, saying, 24 "Speak unto the children of Israel, and say unto them, Concerning the feasts of the LORD, which ye shall proclaim to be holy convocations, even these are My feasts. 25 Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the LORD in all your dwellings. 26 And the LORD spake unto Moses, saying, 27 "When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the LORD. 28 And whether it be of cow or ewe, ye shall not kill it and her young both in one day. 29 And when ye will offer a sacrifice of thanksgiving unto the LORD, offer it at your own will. 30 On the same day it shall be eaten up; ye shall leave none of it until the morrow: I am the LORD. 31 Therefore shall ye keep My commandments, and do them: I am the LORD. 32 Neither shall ye profane My holy name; but I will be hallowed among the children of Israel: I am the LORD Which hallow you. 33 That brought you out of the land of Egypt, to be your God: I am the LORD."
4 These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons.

5 In the fourteenth day of the first month at even is the Lord's passover.

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

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

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

9 And the Lord spake unto Moses, saying,

10 "Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof then ye shall bring a sheaf of the first fruits of your harvest unto the priest:

11 And he shall wave the sheaf before the Lord, to be accepted for you: on the morrow ye shall offer a burnt offering unto the Lord.

12 And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the Lord.

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

14 And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought the sheaf of the firstfruits of your harvest unto the priest:

15 And ye shall count unto you from the day that ye brought the sheaf of the firstfruits unto the Lord an holy convocation: ye shall do no servile work therein.

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

17 Ye shall bring out of your habitations two wave leaveth of two tenth deals: they shall be of fine flour; they shall be baken with leaven; they are the firstfruits unto the Lord.

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

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

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

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

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

23 And the Lord spake unto Moses, saying,

24 "Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.
25 Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the LORD.

26 And the LORD spake unto Moses, saying,

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

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

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

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

Ye shall do no manner of work: it shall be a statute for ever throughout your generations: ye shall do no servile work therein.

On the first day shall be an holy convocation unto you; and ye shall offer a sacrifice, and a meat offering, an offering made by fire unto the LORD.

Seven days ye shall do no servile work therein. And the seventh day shall be a holy convocation unto you; ye shall do no servile work therein.

And the first day shall be a day of atonement, to make an atonement for you before the LORD your God.

Ye shall not go into the fields to gather in the sabbath.

Ye shall not go forth into the vineyards, nor gather the grapes in the sabbath.

Ye shall not go into the fig trees, nor gather the figs in the sabbath.

Ye shall not go into the pomegranate trees, nor gather the pomegranates in the sabbath.

Ye shall not go into the field to gather herbs in the sabbath.

Seven days ye shall do servile work: for seven days shall the sabbath of the LORD be a day of rest; as ye go into your fields, so shall ye rest.

And when ye have gathered all your fruit in the year, ye shall make a solemn assembly unto the LORD your God in the place which the LORD shall chose.

Ye shall eat no bread of the new corn, until the year of your sabbath be ended: then may ye eat the bread of the new corn.

It shall be a statute for ever throughout your generations, that ye eat no bread of the new corn before its time is past.

YE shall be holy unto the LORD your God: for I the LORD your God sanctify you, to be a holy people unto me, whom I brought out of the land of Egypt, that I might be sanctified in you, that all the people of the earth might fear me, because I the LORD your God am holy.

You shall keep the sabbath day, and do no work, you, nor your sons, nor your daughters, nor your servants, nor your maidservants, nor your cattle, nor your stranger that is within your gates:

For in six days the LORD made heaven and earth, and all that is therein, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

Six days shall ye labor, and do all your work:

But the seventh day is a sabbath to the LORD your God: in it ye shall not do any work, you, nor your son, nor your daughter, nor your manservant, nor your maidservant, nor your cattle, nor your stranger that is within your gates:

For in six days the LORD made heaven and earth, and all that is therein, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

Therefore the sabbath day is a holy day unto you. Any work whatsoever that is done on the sabbath day shall be an abomination unto you.

And it shall be a statute for ever throughout your generations, in order to the LORD your God: for in six days the LORD made heaven and earth, and all that is therein, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.
24. 5. LEVITICUS. 25. 2.

5 And thou shalt take fine flour, and bake twelve cakes after the manner of cakes, and two tenth deals shall be in one cake.
6 And thou shalt set them in two rows, six on a row, upon the pure table before the LORD.
7 And thou shalt set pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire before the LORD.
8 Every sabbath he shall set it in order before the LORD continually, being taken from the children of Israel by an everlasting covenant.
9 And it shall be Aaron's and his sons' ; and they shall eat it in the holy place: for it is most holy unto him of the offerings of the LORD made by fire by a perpetual statute.

10 And the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel: and this son of the Israelitish woman and a man of Israel strove together in the camp;
11 And the Israelitish woman's son blasphemed the name of the LORD, 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 the mind of the LORD might be shewed them.
13 And the LORD 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 brother or sister that is his flesh, let him bring his sin upon his own head.
16 And he that blasphemeth the name of the LORD, he shall surely be put to death.
17 And he that killeth any man shall surely be put to death.
18 And he that killeth a beast shall make it good; a beast for a beast.
19 And if a man cause a blemish in his neighbour, as he hath done, so shall it be done to him:
20 Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him again.
21 And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death.
22 Ye shall have one manner of law, as well for the stranger, as for one of your own country: for am I the LORD your God?"

30 And Moses spake unto the children of Israel, that they should bring forth him that had cursed out of the camp, and stone him with stones. And the children of Israel did as the LORD commanded Moses.

5 two. Only one required for the ordinary meal offering (Ex. 29. 40; Num. 15. 4; 28. 9, 13, &c.).
6 rows = pales. row = pale.
7 pure = purified or ceremonially cleansed. Op. v. 4.
8 before the LORD: i.e. in the holy place. Hence called "the table of the presence" (Num. 4. 7), and the cakes called "the bread of the presence" (Ex. 25. 30; 33. 13; 29. 36). The word "shewbread" taken from the Vulgate, and Luther, does not correctly represent the Hebrew name. The use of this word quite hides the Hebrew expression "bread of offering" (set in order), "the sets of the table", "the table set in order", in 1 Chron. 8. 9, 32; 13. 2. 11 Chron. 13. 10; Neh. 10. 33; and the table in 2 Chron. 29. 15. These Hebrew expressions are based on and derived from this verse.

8 Every sabbath. Heb. "on the day of the sabbath, on the day of the sabbath", Fig. Epics. Ap. 6. = on the holy sabbath day. Cp. 1 Chron. 9. 32.
9 eat it in the holy place. Eight things were thus consumed by the priests. See note on 7. 9.

10—23 (O, p. 165). EPISODE OF THE BLASPHEMER.
11 blasphemed, &c. Cp. Gen. 4. 24. Hence the use of "the name" instead of "Jehovah".
12 blasphemed, &c. Heb. a name. Jewish tradition says he was a Danite.
13 lay their hands upon. Done only in the case of a blasphemer.


N P x (p. 168)

The Companion Bible

http://worldeventsandthebible.com

E. W. Bullinger
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<td>25. 3.</td>
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<tr>
<td>5</td>
<td>23 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and no man shall oppress one another.</td>
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<tr>
<td>6</td>
<td>And in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard.</td>
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<td>7</td>
<td>That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land.</td>
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<td>8</td>
<td>And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee.</td>
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<td>9</td>
<td>And for thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat.</td>
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<td>10</td>
<td>And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.</td>
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<td>11</td>
<td>Then shall ye make the trumpet sound throughout all your land.</td>
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<tr>
<td>12</td>
<td>And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you: and ye shall return every man unto his possession, and ye shall return every man unto his family.</td>
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<tr>
<td>13</td>
<td>A jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes of thy vine undressed.</td>
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<tr>
<td>14</td>
<td>For it is the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field.</td>
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<td>15</td>
<td>In the year of this jubile ye shall return every man unto his possession.</td>
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<td>16</td>
<td>And if thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand, ye shall not oppress one another:</td>
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<td>17</td>
<td>According to the number of years after the jubile thou shalt buy of thy neighbour, and according unto the number of years of the fruits he shall sell unto thee:</td>
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<tr>
<td>18</td>
<td>According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for according to the number of the years of the fruits doth he sell unto thee.</td>
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<td>19</td>
<td>Ye shall not therefore oppress one another; but thou shalt fear thy God: for I am the Lord your God.</td>
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<td>20</td>
<td>Wherefore ye shall do My statutes, and keep My judgments, and do them; and ye shall dwell in the land in safety.</td>
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<tr>
<td>21</td>
<td>And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.</td>
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<tr>
<td>22</td>
<td>And if ye shall say, 'What shall we eat in the seventh year? Behold, we shall not sow, nor gather in our increase:'</td>
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<tr>
<td>23</td>
<td>Then I will command My blessing upon you in the sixth year, and it shall bring forth fruit unto you in the seventh year: it shall be in seven portions for you.</td>
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<tr>
<td>24</td>
<td>And ye shall sow the eighth year, and eat the increase thereof out of the field.</td>
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<td>25</td>
<td>And if ye shall say, 'What shall we eat then the seventh year? Behold, we shall not sow, nor gather in our increase:'</td>
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<tr>
<td>26</td>
<td>Then I will command My blessing upon thee in the sixth year, and it shall bring forth fruit unto you in the seventh year: it shall be in seven portions for you.</td>
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Note: The text is a portion of a page from The Companion Bible, containing a detailed exposition of Leviticus 25, relating to the observance of religious feasts, the jubilee year, and the concept of redemption and ownership of property. The page includes annotations and references to other passages and commentaries, such as the works of E. W. Bullinger and notices of events related to the Bible.
25. 27. LEVITICUS.

27 Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession.

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

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

30 And if it be not redeemed within the space of a full year, then the house that was sold, and the city that was walled shall go out in the jubile: and in the jubile it shall go out, and return unto his possession.

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

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

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

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

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

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

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

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

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

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

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

42 For I am thy servant, which I brought forth out of the land of Egypt: they shall not be sold as bondmen.

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

44 Both thy bondmen, and thy bondmaids, which thou shalt have, shall be of the heathen return. The twelve loaves of ch. 24 were a witness to the People; the jubilee (ch. 25) as to the Land.

29—34 (Z), p. 169. PARTING WITH A HOUSE.

29 within a whole year: within days, “days” being put by Fig. Synecdoche (of the Part), for a whole year of days. Ap. 6.

30 the walled city — a city that hath walls.


32 if a man purchase of the Levites. Should be “if one of the Levites should not redeem”.

33 their. Some codices, with Onk., have “your”.

35 (A), p. 169. CASE OF POVERTY.

36 fallen in decay — “his hands have become shaky” or become feeble.

36—38 (Z), p. 169. MONEY OR USURY.

36 usury (Heb. mishak), is a charge on money.

increase (Heb. tarbith or marbah) is a charge on goods. See notes on v. 7 and 26, 4. These were the definitions of the authorities of the second temple.

38 and to be your God. Jehovah became their God, by giving them Canaan. Cp. 26. 44.

39 sold, as in 2 Kings 4. 1.

42—46 (Z), p. 169. BONDAGE.

42 brought forth. Note the four occurrences of this expression in these two chapters: 26. 13, brought out to be free men (in relation to the Egyptians); 25. 42 (in relation to fellow-Israelites); 25. 38, to be inheritors; and 25. 55, to be Jehovah’s servants as bondmen. Heb. “with the sale of a bondman”; i.e. as “bondmen are sold”.

47—55 (A), p. 169. CASE OF POVERTY.


that are round about you; of them shall ye buy bondmen and bondmaids.

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

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

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

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

49 Either his uncle, or his uncle’s son, may redeem him, or any that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself.
25. 50. LEVITICUS.

50 And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubile; and the price of his sale shall be according unto the number of years, according to the time of an hired servant shall it be with him.

51 If there be yet many years behind, according unto them he shall give again the price of his 34 redemption out of the money that he was bought for.

52 And if there remain but few years unto the year of jubile, then he shall count with him, and according unto his years shall he give him again the price of his redemption.

53 And as a yearly hired servant shall he be with him: and the other shall not rule with rigour over him in thy sight.

54 And thou shalt number him, according unto his years, and unto the time of an hired servant.

55 For unto me the two children of Israel are servants; they are My servants whom I brought forth out of the land of Egypt: Z am I the LORD your God.

26. 1, 2 (Q. p. 165). REPEETITIONS FROM EXODUS.

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


D  G1  14, 15. Disobedience.

H1  16, 17. Punishment.

G2  18. Disobedience.


H3  22. Punishment.

G4  23. Disobedience.


C  E  40, 41. The People. Repentance.


3 (E, above). Obedience.

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

4–13 (F, above). BLESSINGS.

a  3, 4. Obedience. Consequence.

b  22, 24. Disobedience.

b  27, 28. Disobedience.

a  40, 42. Obedience. Concession.

4 Then. See note on "If", 3 above.


6. peace, or prosperity.

7. enemies = foes. First occurrence in Leviticus.


9. have respect = turn unto you, as rendered in Ezek. 46. 8; the only other place where this form occurs. 11 tabernacle = habitation. Heb. mishkan. Ap. 40. My soul = Myself, or I. Fig. Anthropopathia. Ap. 6.

12. walk. Fig. Anthropopathia. Ap. 6; or, literally, as in Eden. See Gen. 3. 8. Ap. 4. Quoted 2 Cor. 6. 16.

13. broken in pieces. Heb. shabar, as in vv. 19, 26; not piyar, as in vv. 15, 24.

14. upright. The yoke makes the wearer stoop.

15. Disobedience.

The above structure (D, above) shows God's fivefold threatening for disobedience. We have the fivefold execution in Isa. 5. 25; 9. 12, 17, 2; 10. 4; and His fivefold lamentation in Amos 4. 6–12.

171
26. 15.

LEVITICUS.

15 And if ye shall despise My statutes, or if ye will not do all My commandments, but that ye break My covenant:

H1 (p. qr)

16 also in fury ; and upon the seven times for your sins.

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

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

II2 then I will punish you seven times more for your sins.

19 And I will break the pride of your power; and I will make your holy places as iron, and your altars as brass.

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

G1 I will bring seven times more plagues upon you according to your sins.

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

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

H2 24 Then will I also walk contrary unto you, and will punish you yet seven times for your sins.

25 And I will bring a sword upon you, that shall avenge the quarrel of My covenant: and when ye are slain before your enemies, I will send the pestilence among you; and ye shall eat, and not be satisfied.

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

G2 And if ye will not for all this hearken unto Me, but walk contrary unto Me;

H3 28 Then will I walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.

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

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

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

26. 33.


16, 17 (H5, p. 171). PUNISHMENT.


17 face. Fig. Anthropopathia. Ap. 6. reign = rule.

18—(G4, p. 171). DISOBEDIENCE.

—18-20 (H5, p. 171). PUNISHMENT.

18 sins. Heb. pl. of 'āsēm. Ap. 44. iii.

19 of. Genitive of cause, the power being the cause of the pride = your great pride. Cp. Ezek. 20. 6. So Ezek. 24. 21, where the sense is lost in A.V. by the rendering " the excellency of your strength ".

20 of the land. Some codices, with Sam. and Sept., read " of the field ".

21—(G3, p. 171). DISOBEDIENCE.

21 contrary. First occurrence, and only in this chapter (seven times).

—21, 22 (H5, p. 171). PUNISHMENT.


23 (G1, p. 171). DISOBEDIENCE.

24—26 (H4, p. 171). PUNISHMENT.

25 And I also gathered together = withdrawn or escaped to (cp. Jer. 21. 6-9. Ezek. 5. 12. 7. 15).

26 broken the staff of your bread. Fig. Metalepsis (Ap. 6), bread being put for the support it gives, and staff which it is; and the breaking of the staff put for the cutting off the supply. Cp. 14. 17. Ezek. 4. 16; 5. 16; 14. 13. Ps. 105. 16. ten. Supply Ellipsis (Ap. 6) by supplying the word " then "... then ten: i.e. one oven shall be sufficient for ten families. Cp. 2 Kings 6. 24, 29.

27 (G3, p. 171). DISOBEDIENCE.

28—39 (H5, p. 171). PUNISHMENT.

30 high places: used for idolatrous worship (Num. 22. 41; 33. 22. Deut. 12. 2. Josh. 13. 17 (margin). Thus showing the helplessness of the gods worshipped. images, Heb. šāmānīm, sun-ids. Cp. n. 1. 2 Chron. 34. 4. This was prophetic.

31 sanctuaries, or holy places. Some codices, with one printed edition, Sam. and Syr., read the singular " sanctuary ".

odours. Cp. Isa. 11. 3 (margin).

32. Emphatic. I myself.

33 heathen = nations.

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

33 And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.
26. 34. LEVITICUS.

34 Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths.

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

36 And upon them that are left alive of you I will send a faintness into their hearts in the midst of their enemies, both a man against his friend, and the sound of a sword, when none pursueth: and they shall fall one another, as fleeing from a sword; and they shall fall when none pursueth.

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

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

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

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

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

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

43 The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate, and shall accept of the punishment of their iniquity:

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

45 But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen that I made to be theirs; and I will remember the land.

46 And ye shall keep the statutes and judgments, and laws, which the LORD made between Him and the children of Israel in mount Sinai by the hand of Moses.'

27 And the LORD spake unto Moses, saying,

2 'Speak unto the children of Israel, and say unto them,

3 When a man shall make a singular vow, the persons shall be for the LORD 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 three shekels of silver.

7 And if it be from sixty years old and above; if it be a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.

8 But if be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him.

9 And if it be a beast, whereof men
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27. 9.

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bring an 9 offering unto 1 the LORD, all that any man giveth of such unto 1 the LORD shall be 9 holy.

10 He shall not 9 alter it, nor 9 change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be 9 holy.

11 And if it be any unclean beast, of which they do not 9 offer a 9 sacrifice unto 1 the LORD, then he shall 9 present the beast before the priest:

12 And the priest shall value it, whether it be good or bad: 9 as thou valuest it, 9 who art the priest, so shall it be.

13 But if he will 9 at all 9 redeem it, then he shall add a fifth part thereof unto thy estimation.

14 And when a 9 man shall 9 sanctify 9 his house to be 9 holy unto 1 the LORD, then the priest shall estimate it, whether it be good or bad: 9 as thou valuest it, 9 so shall it stand.

15 And if he that 9 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 9 man shall 9 sanctify unto 1 the LORD some part of a field of his possession, then thy estimation shall be according to the seed thereof: an 9 homer of barley seed shall be valued at fifty 9 shekels of silver.

17 9 If he 9 sanctify his field from the year of jubile, according to thy estimation it shall stand.

18 But if he 9 sanctify his field after the jubile, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubile, and it shall be abated from thy estimation.

19 And if he that 9 sanctified the field will in any wise redeem it, then he shall add the fifth part of the money of thy estimation unto it, and it shall be assured to him.

20 And if he will not redeem the field, or if he have sold the field to another 9 man, it shall not be redeemed any more.

21 But the field, when it goeth out in the jubile, shall be 9 holy unto 1 the LORD, as a field 9 devoted; the possession thereof shall be the priest's.

22 And if a 9 man sanctify unto 1 the LORD a field which he hath bought, which is not of the fields of his possession;

23 Then the priest shall reckon unto him the worth of thy estimation, even unto the year of the jubile: and he shall give thine 9 estimation in that day, as a 9 holy thing unto 1 the LORD.

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

25 And all thy estimations shall be according to the 9 shekel of the sanctuary: twenty gerahs shall be the 9 shekel.

26 9 Only the firstling of the beasts, which should be 1 the LORD's firstling, no 9 man shall sanctify it; whether it be ox, or sheep: 1 it is 1 the LORD's.


alter. Heb. malaaph, to change for the better.

holy. See note on Ex. 3. 5.

holiness. See note on Ps. 55. 19.

change. Heb. mar, to change for the worse: note the Introduction.

h good or bad.

h change (good for bad).

h good for bad.

h bad for good.

11-13 (f, p. 173). UNCLEAN BEASTS.


sacrifice = Heb. korban. Ap. 43. II. i.

present = make it stand, as in v. 8.

12 as thou, &c. = as thou, O priest, valuest it, so, &c.

13 at all redeem it. Fig. Polyptoton (Ap. 6). Heb. 9 redeeming he will redeem it." Wall translated by "as all", Note on Gen. 26. 28. Heb. ga'al. See note on Ex. 6. 6.

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


sanctify = set apart. Heb. k'dash. See note on "holy "; Ex. 9. 2.

his: i.e. his own house, and what was therein.

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

16 homer. Heb. homar, as in Num. 11. 32. Is. 5. 10.

Ezek. 45. 11, 13, 14. Hos. 3. 2. To be distinguished from 'omer, in Ex. 16. 14, 18, 24, 25, 32, 35, &c. See Ap. 61. III. 3.

17 If. Some codices, with Sam., Sept., and Syr., read "And if it".

21 devoted. Heb. haram, denotes a total and complete separation, which does not admit of redemption. First occ. of haram. It is rendered "devoted" only in this chapter (six times) and once in Num. 18. 14.

22 estimation = valuation.

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

26 Only = nevertheless. Rendered in v. 28, "notwithstanding".

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

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


is: it [is].

30-33 (d, p. 173). TITHES.

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

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

28 9 Notwithstanding no 9 devoted thing, that a man shall 9 devote unto 1 the LORD of all that he hath, both of man and beast, and of the field of his possession, shall be sold or redeemed: every 9 devoted thing 9 is most 9 holy unto 1 the LORD.

29 None 9 devoted, which shall be 9 devoted of men, shall be redeemed; but shall surely be put to death.

30 And all the tithe of the land, whether of the seed of the land, 9 or of the fruit of the tree, is 1 the LORD's: it is 9 holy unto 1 the LORD.

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31 And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof.

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

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

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