

PARAPHRASE 16:15-19

Then he must go out and sacrifice the people's sin offering goat, and bring its blood within the veil, and sprinkle it upon the place of mercy and in front of it, just as he did with the blood of the young bull. Thus he shall make atonement for the holy place because it is defiled by the sins of the people of Israel, and for the Tabernacle, located right among them and surrounded by their defilement. Not another soul shall be inside the Tabernacle when Aaron enters to make atonement in the Holy Place—not until after he comes out again and has made atonement for himself and his household and for all the people of Israel. Then he shall go out to the altar before the Lord and make atonement for it. He must smear the blood of the young bull and the goat on the horns of the altar, and sprinkle blood upon the altar seven times with his finger, thus cleansing it from the sinfulness of Israel, and making it holy.

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vs. 15-19 He returns to the outer court and kills the goat as a sin offering for all the people of Israel. The blood of the goat is taken in a bowl and is used in exactly the same manner and for the same purpose as the blood of the bull (*Cf.* Heb. 9:22-24)

Not only were all the sins of Israel which had not been forgiven or cleansed during the year thus atoned for, but the very tabernacle itself was annually sanctified anew by the sin offerings of this day. Commentators tell us that the blood of the bull and the goat was mixed and sprinkled the seven times before and on the ark to effect this cleansing.

We urge the reader not to overlook the SPECIAL STUDY ON The Day of Atonement by J.A. Seiss which immediately follows this chapter. This study can be the basis for a marvelous sermon or lesson on this subject. A beautiful analogy is made between our great high priest and Aaron: when Aaron was occupied with the task of atonement once a year on the great day

of atonement, no one could share the task with him. He must do it alone. Not a priest or Levite was to be found in the holy place of the tabernacle.

The altar of incense was to be cleansed by the sprinkling of the blood of both the ram and the goat on all four horns. It is thought by some commentators that the blood was sprinkled upon the middle of the golden altar, the ashes and coals having been previously removed so the gold shone brightly. No mention is made as to the method or action of sprinkling. Some other commentators refer this to the altar of burnt offering.

FACT QUESTIONS 16:15-19

- 366. Why a need for an annual cleansing of the sanctuary?
- 367. Seven times the blood was sprinkled—when and where?
- 368. Why do some prefer the altar of incense instead of the brazen altar for the cleansing?

THE SCAPEGOAT 16:20-22

TEXT 16:20-22

- 20 And when he hath made an end of atoning for the holy place, and the tent of meeting, and the altar, he shall present the live goat:
- 21 and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions, even all their sins; and he shall put them upon the head of the goat, and shall send him away by the hand of a man that is in readiness into the wilderness:
- 22 and the goat shall bear upon him all their iniquities unto a solitary land: and he shall let go the goat in the wilderness.

THOUGHT QUESTIONS 16:20-22

354. The sin is forgiven. What need is there for the scapegoat?
355. This goat becomes "a sin bearer." How?
356. Who takes the goat into the wilderness? Why?
357. Read John 1:29; Isa. 53:11,12; Ps. 103:12 and show the application here.

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When he has completed the rite of atonement for the Holy Place, the entire Tabernacle, and the altar, he shall bring the live goat and, laying both hands upon its head, confess over it all the sins of the people of Israel. He shall lay all their sins upon the head of the goat and send it into the desert, led by a man appointed for the task. So the goat shall carry all the sins of the people into a land where no one lives, and the man shall let it loose in the wilderness.

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vs. 20-22 The cleansing is now complete. The priests, the people and the sanctuary along with all its utensils are clean. It is now time to turn attention to the "scapegoat who has been standing patiently in the court." The goat is brought forward and all Israel hears the high priest's voice confessing their sins and iniquities and transgressions. Most solemnly, and no doubt even weeping, did Aaron confess his people's sins over the head of the scapegoat. He felt on his heart the load which was lying on the victim. These confessed sins having been thus laid on its head, the goat stood laden with the curse. Against it alone will the lightning be directed now—on this one point will vengeance fall. Israel is now clear—the stroke must slope over their heads to their substitute. And a "fit man," one appointed for the purpose, leads it away down the courts, in the presence of all

the people, slowly and carefully, till he has gone out of sight and reached the wilds of some rugged spot, some uninhabited waste. The "fit person" returns and attests that he left it there, and Israel feels the joy of pardon. Wrath against these confessed sins now alights in the desert, not upon them. "The Lord hath laid on him the iniquity of us all," is their song. (*Bonar*)

FACT QUESTIONS 16:20-22

- 369. Show how perfectly this goat represents our Lord.
- 370. Who does the man represent who led the goat into the wilderness?
- 371. What present-day hymn seems appropriate as an expression of the meaning of this text to us?

THE OFFERING COMPLETED 16:23-28

TEXT 16:23-28

- 23 And Aaron shall come into the tent of meeting, and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there:
- 24 and he shall bathe his flesh in water in a holy place, and put on his garments, and come forth, and offer his burnt-offering and the burnt-offering of the people, and make atonement for himself and for the people.
- 25 And the fat of the sin-offering shall he burn upon the altar.
- 26 And he that letteth go the goat for Azazel shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.
- 27 And the bullock of the sin-offering, and the goat of the sin-offering, whose blood was brought in to make atonement in the holy place, shall be carried forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.
- 28 And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

THOUGHT QUESTIONS 16:23-28

358. Why put off the linen garments? Were they ever used again? Discuss.
359. What kind of bathing? Where? Why? Why offer the burnt offering now?
360. The fat represented what?
361. Why was there a need for cleansing on the part of the man who led the scapegoat?
362. Show how Heb. 13:11-13 relates to verse 27.
363. God wanted man to feel clean or unclean? Which?

PARAPHRASE 16:23-28

Then Aaron shall go into the Tabernacle again and take off the linen garments he wore when he went behind the veil, and leave them there in the Tabernacle. Then he shall bathe in a sacred place, put on his clothes again, and go out and sacrifice his own burnt offering and the burnt offering for the people, making atonement for himself and for them. He shall also burn upon the altar the fat for the sin offering. (The man who took the goat out into the desert shall afterwards wash his clothes and bathe himself and then come back into the camp.) And the young bull and the goat used for the sin offering (their blood was taken into the Holy Place by Aaron, to make atonement) shall be carried outside the camp and burned, including the hides and internal organs. Afterwards, the person doing the burning shall wash his clothes and bathe himself and then return to camp.

COMMENT 16:23-28

vs. 23-28 "After the living goat had been sent away, Aaron was to go into the tabernacle, *i.e.* the holy place of the dwelling, and there take off his white clothes and lay them down, *i.e.* put them away, because they were only to be worn in the

performance of the expiatory ritual of this day, and then bathe his body in the holy place, *i.e.* in the court, in the laver between the altar and the door of the dwelling, probably because the act of laying the sins upon the goat rendered him unclean. He was to put on his clothes, *i.e.* the coloured state-dress of the high priest, and offer in this the burnt-offerings, for an atonement for himself and the nation (*Cf.* 1:4), and to burn the fat portions of the sin-offerings upon the altar. (v. 26) The man who took the goat into the wilderness, and those who burned the two sin-offerings outside the camp (*Cf.* 4:11,21) had also to wash their clothes and bathe their bodies before they returned to the camp, because they had been defiled by the animals laden with sin." (*Keil and Delitzsch*)

We found the words of Andrew Bonar so beautifully descriptive and instructive we reproduce them for your edification:*

It has been a wondrous day from the very first dawn to the last streak of setting sun. At the third hour of the morning (nine o'clock) every street or way of the camp had been trodden by a people going up to peculiar service—each moving along serious and awe-struck. As many as the courts could contain enter—specially aged men and fathers of Israel; the rest stand near in thousands, or sit in groups under green bushes and on little eminences that overlook the enclosing curtains. Some are in the attitude of prayer; some are pondering the book of the law; some, like Hannah, move their lips, though no word is heard; all are ever and again glancing at the altar, and the array of the courts. Even children sit in wonder, and whisper their inquiries to their parents. The morning sacrifice is offered; the priest's bullock and ram standing by, and other victims besides. They wait in expectation of what is to follow when the smoke of the morning lamb has melted into the clouds. They see the lots cast on the two goats, the priest enter the sanctuary with his own offering, and return amid the tremblings of Israel, who all feel that *they* are concerned in *his* acceptance. They see one goat slain and its blood carried in by Aaron. The scape-goat is then led down through their trembling ranks, out of the

*Bonar evidently excerpted them from J. A. Seiss

camp; and soon Aaron reappears to their joy. The murmur of delight now spreads along, like the pleasant ruffling of the water's surface in the breeze of a summer's evening. The silver trumpets sound—the evening lamb is offered; Israel feels the favour of their God, and returns home to rest under His shadow. "O Lord, Thou wast angry with me, but Thine anger is turned away, and Thou comfortest me."

How intensely interesting, to have seen this day kept in Jerusalem! The night before, you would have noticed the city become silent and still, as the sun set. No lingerers in the market; no traders; no voice of business. The watchmen that go about the city sing the penitential Psalms, reminding themselves of their own and the city's secret sins, seen through the darkness by an all-seeing God; and the Levites from the temple sing responsively as they walk round the courts. When next morning the sun has risen over the Mount of Olives, none go forth to the streets; no smoke rises from any dwelling; no hum of busy noise; for no work is done on a holy convocation day. The melody of joy and health ascends from the tabernacles of the righteous. But at the hour of morning sacrifice, the city pours out its thousands, who move solemnly toward the temple, or repair to the heights of Zion's towers, of the grassy slopes of Olivet, that they may witness as well as join in all the day's devotion. They see the service proceed—they see the scape-goat led away—they see the priest come out of the Holy Place; and at this comforting sight every head in the vast, vast multitude is bowed in solemn thankfulness, and every heart moves the lips to a burst of joy. The trumpet for the evening sacrifice sounds; Olivet re-echoes; the people on its bosom see the city and the altar, and weep for very gladness; all know it is the hour for the evening blessing. When the sun set, an angel might have said to his fellow, "Look upon Zion, the city of solemnities! behold Jerusalem, a quiet habitation!"

FACT QUESTIONS 16:23-28

- 372. In what place was Aaron to remove his linen clothes?
- 373. What was he to do with them? Why do this?
- 374. Where did Aaron bathe himself? Why?
- 375. What was his first act after putting his high priestly robes back on?
- 376. The man who led the goat into the desert and the men who burned the bodies of the sin offerings could not get back into camp until they did what?
- 377. Discuss Bonar's pictorial descriptions of the Day of Atonement.

THE SOLEMNITY OF THE DAY 16:29-34

TEXT 16:29-34

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

THOUGHT QUESTIONS 16:29-34

364. We learn here the day and month on which this day fell. To what month does it correspond on our calendar? What is meant by the expression "afflict your souls"?
365. Does this text say the stranger or foreigner is to also observe the day of atonement?
366. Why fast?
367. It would seem so many ceremonies or acts were for the purpose of cleansing from sin. Why so many? (Cf. Heb. 10:1,2; I John 1:7-9)
368. Would the tenth day of the seventh month always be on Saturday? How then could it be "a sabbath"?
369. What is included in the word "forever" or "everlasting"?
370. Give in your own words the meaning of the 32nd verse.
371. Specify just what was included in the "atonement" as in verse 33.
372. Do Jews still observe this day now? Discuss.

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This is a permanent law: You must do no work on the twenty-fifth day of September, but must spend the day in self-examination and humility. This applies whether you are born in the land or are a foreigner living among the people of Israel; for this is the day commemorating the atonement, cleansing you in the Lord's eyes from all of your sins. It is a Sabbath of solemn rest for you, and you shall spend the day in quiet humility; this is a permanent law. This ceremony in later generations, shall be performed by the anointed High Priest, consecrated in place of his ancestor Aaron; he shall be the one to put on the holy linen garments. And make atonement for the holy sanctuary, the Tabernacle, the altar, the priests, and the people. This shall be an everlasting law for you, to make atonement for the people of Israel once each year, because of their sins.

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vs. 29-34 The law or the "statute of eternity" for the nation of Israel is that every tenth of October all of the meaning of this day is to be repeated again. Some feel Tishri corresponds to our September and not October. This seventh month is the month for important days: on the first day is the Feast of Trumpets (Cf. 23:24); on the 10th, the Day of Atonement; on the 14th begins the Feast of Tabernacles which lasted two weeks.

The "affliction of the soul" or "you shall afflict yourselves" refers to fasting. This is very clear by comparing 23:32 and Isaiah 58:3,5,10 and Psalms 35:13. This is the only public fast given in the Mosaic law although fasting for other reasons is discussed. From sundown on the 9th till sundown on the 10th no work was to be done and no food or drink was to be taken. This was done to cause the nation to enter into the spirit of the occasion and not to look upon the events as mere form. This day was to be considered as a "sabbath" regardless of which day of the week involved. This was a "high sabbath" *i.e.* an exceptional day of rest and worship. (Cf. Ex. 20:10; 12:49; 31:15) The presence of natives or foreigners was not to distract—"our friends must join us in God's service, but no politeness must lead us to leave God for them." "To afflict (bow-humble) the soul, by restraining the earthly appetites, which have their seat in the soul, is the early Mosaic expression for fasting." (Cf. Judges 20:26; I Sam. 7:6; Ps. 35:13) "By bowing his soul the Israelite was to place himself in an inward relation to the sacrifice, whose soul was given for his soul; and by this state of mind, answering to the outward proceedings of the day, he was to appropriate the fruit of it to himself, namely, the reconciliation of his soul, which passed through the animal's death." (*Baumgarten*)

This day would be perpetuated only when the son was consecrated in the place of the aging father. Successorship was made upon not only physical descent but also upon moral qualifications which were judged by the elders (*i.e.* according to tradition).

"The return of every fresh year brought to Israel a fresh

remembrance of their sins, for it was not possible that the blood of bulls and goats should take away sins (a direct reference to the Day of Atonement) (Heb. 10:3,4). The high priesthood could not be continuous by reason of death, but the High Priest of our profession when He had offered *one* sacrifice for sins forever, sat down on the right hand of God, having obtained eternal redemption for all who believe in Him, whether Jew or Gentile; and because He continueth ever hath an unchangeable priesthood, a high priest forever after the order of Melchizedek. Christ was once offered to bear the sins of many; and unto them that look for Him shall he appear the second time without sin unto salvation." (Heb. 10:28) (*Newberry*)

FACT QUESTIONS 16:29-34

- 378. Upon what day of what month was the Day of Atonement to be observed?
- 379. Name two other feasts in the seventh month.
- 380. Why is fasting called "afflicting the soul"? Why was fasting commanded?
- 381. In what sense was this day a "sabbath"?
- 382. Show how Heb. 10:3,4 relates to the Day of Atonement and to us.

SPECIAL STUDY

THE DAY OF ATONEMENT

By J. A. Seiss

Some have thought, that the proper place for this chapter is immediately after the tenth, instead of after the fifteenth. It has been supposed, that the delivery of it was thus delayed, by accident—in consequence of the sin and fall of Nadab and Abihu.

To me, its proper place seems to be exactly where God has put it. It is a sort of synopsis and condensed recapitulation of all that has preceded it. It sums up in one grand and solemn national service all that had previously been given in minute detail. And just so far as it would be incongruous and illogical to recapitulate before going through with the principal discourse, it would have been improper to introduce this chapter at an earlier stage in the delivery of these laws. Thus far, three principal subjects have been considered: *Offerings*, *Priests*, and *Sin*, for which they were intended to be the remedy. We now come to survey them all under one single view.

There is often much gained by frequent repetition. It is by going over his lessons again and again, that the school-boy masters his tasks, and becomes so much wiser than he was before. It is by the oft hearing of a thought, that it becomes rooted in our hearts, and welds itself to our souls as a part of our mental life. The success of the pulpit, and the benefit of our weekly attentions upon the sanctuary, depend much more upon the continuous reiteration of the same great truths of the Gospel, than upon any power of invention in the preacher. It is not so much the presentation of new thoughts and brilliant originalities that converts men and builds them up in holiness, as the clear and constant exhibition of the plain doctrines of grace. When Dr. Chalmers was asked to what he attributed his success in the ministry, he answered, "Under God, to one thing: repetition, repetition, repetition." And so God, in his law, reiterates and repeats in details and in summaries, line upon line, and precept upon precept, to ground his people well in all the great facts of his will and purposes.

The chapter before us prescribes the most solemn and interesting round of ceremonies contained in the Hebrew ritual. It presents God's law for the great Day of Atonement—the most impressive day in the Jewish calender—a day to which all classes looked with peculiar anxiety—a day when they were to lay aside every secular employment and afflict their souls—the day when the high-priest was to go into the Holy of holies, and to make an atonement for all the sins, irreverencies, and pollutions of Israel,

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from himself down to the lowest of the people, for the entire year—a day of solemnities connecting directly with Calvary and the whole redemption work of Christ Jesus. In this light, then, let us consider it, and endeavor to have our minds filled, and our hearts warmed by the glorious truths which it was meant to foreshadow.

By referring to the 29th verse, you will find that this day of atonement was appointed for "*the seventh month.*" Seven, as you remember, is a symbol of completeness. This location of these solemnities in the seventh month, would therefore seem to refer to the fact noted by the apostle, that it was only "when the fulness of the time was come, God sent forth his Son to redeem them that were under the law." There is wisdom and order in all God's arrangements. Had Christ come earlier than he did, though the intrinsic virtue of his mediatorial work would have been the same, yet, the absence of due preparation to appreciate, receive and spread it, would have rendered it much less influential upon mankind. His coming was accordingly delayed until that Augustan age, when his cross would necessarily stand in the centre of history and in sight of all the nations of the earth. He lived when the world was sufficiently at peace to give him a hearing—when the human mind was maturely developed, and competent to investigate his claims—when the ways were sufficiently open for the immediate universal promulgation of his Gospel—and when the experience of four thousand years was before men to prove to them how much they needed such a teacher and priest as he. His appearance, therefore, to take away our sins, was in "the fulness of time"—in the Tishri or September of the world—when everything was mature and ripe. He put the day of atonement in "*the seventh month.*"

You will also notice that this great expiation service occurred but one in a complete revolution of time—"once a year." A year is a full and complete period. There is no time which does not fall within the year. And the occurrence of the day of atonement but once in the entire year plainly pointed to another great fact noted by the apostle, that "*Christ was once offered to bear the sins of many.*" There is no repetition in his sacrificial work.

In the whole year of time there is but one atonement day. The common sacrifices were repeated every morning and evening, to show that men are constantly in need of atoning services; but the great transaction in which that atonement was really effected was performed but once in a complete period. When our High-priest made his great expiation in the seventh month, it referred back to all the past months of the world's age, and forward to all months to come. There is a mighty sublimity in this thought. It throws a grandeur around the cross of Calvary which renders it awful to contemplate, even apart from any other considerations. It was there the ages met. There are no days for man which were not represented in that one atonement day. It is the key-stone of the arch which spans from eternity to eternity. The events of that day have no parallel in history. They constitute the one, great, and only transaction of the sort in all the revolutions of time. To gaze upon the scenes of that occasion is to behold what the world for four thousand years was waiting for—what has absorbed the profound attention of the good in all ages—and what shall be the chief theme of the songs and celebrations of everlasting life. "Christ was once offered"; and in that one offering of himself, all the eras of human existence were condensed and included. It was *the event* of the world's year.

It is also to be observed, that the atoning services of this remarkable day had respect to the whole, the burning of the sacrifices and incense, *everything* had to be done by himself alone. Thus, when Jesus undertook the expiation of the world's guilt, "of the people, there was none with him," no one shared in the labor. Isaiah says, "I looked, and there was none to help." His "own are brought salvation." He "his own self bore our sins in his own body on the tree." When his soul was made an offering for sin, it was he alone that officiated. On that solemn day, all helpers were withdrawn. Lover and friend were put far from him. All alone he wrestled in the garden. All alone he hung upon the cross. Even his heavenly Father seemed to retire from him. All the hopes of the world trembled in that one breaking heart, isolated and unhelped. If he faltered, or his strength failed, salvation was lost for ever. The cup was given him to drink, and

there was silence in heaven whilst he shuddered over it. The immortality of millions hung upon his drinking of it. And amid "sweat, as it were great drops of blood falling down to the ground," he said, "*O my Father, if this cup may not pass away from me, except I drink it, THY WILL BE DONE*"; and he drained it with all its bitter dregs, *alone*. Ask him now, "Wherefore art thou red in thine apparel; and thy garments like him that treadeth the wine-fat?" and the response is, "*I have trodden the wine-press ALONE; and of the people there was none with me.*"

3. The day of atonement was to the high priest also a very oppressive and exhausting day. His duties, in his complete isolation, were really crushing. The mere responsibility that was upon him that day was a weight that not every man could bear. In addition to that, he had all the duties concerning the holy ordinances and the sanctuary to perform, including the slaying and offering of some fifteen or seventeen animals. So laborious and trying was his work, that, after it was over, the people gathered round him with sympathy and congratulation that he was brought through it in safety. But it was only a picture of that still more crushing load which was laid upon our great High-priest when making atonement for the sins of the world. None among all the sons of the mighty could ever have performed the work which he performed, and lived. All his life through, there was a weight upon him so heavy, and ever pressing so mightily upon his soul, that there is no account that he ever smiled. Groans and tears and deep oppression accompanied him at almost every step. And when we come to view him in his agonizing watchings and prayers in the garden, and under the burdens of insult and wrong which were heaped upon him in the halls of judgment, and struggling with his load along that *dolorous way* until the muscles of his frame yielded, and he fell faint upon the ground, and oppressed upon the cross until his inmost soul uttered itself in cries which startled the heavens and shook the world, we have an exhibition of labor, exhaustion, and distress, at which we may well sit down and gaze, and wonder, and weep, in mere sympathy with a sorrow and bitterness beyond all other sorrow.

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Tell me, ye who hear him groaning,
Was there ever grief like his?

II. We come now to look at the atonement itself. Here we find that several kinds of offerings were to be made. The object was to make the picture complete by bringing out in different offerings what could not all be expressed by one. They were only different phases of the same unity, pointing to the one offering of Jesus, "Christ, who through the Eternal Spirit offered himself without spot to God." There was a ram for a burnt-offering, and a kid for a sin-offering, not to signify that Christ was offered more than once, or that there was another offering beside his; but to set forth the fact, that Christ's one offering was for all kinds of sin; as it is written, "The blood of Jesus Christ cleanseth from all sin." There is a multiplication of victims, that we may see the amplitude and varied applications of the one great atonement effected by Christ Jesus.

The most vital, essential, and remarkable of these atoning services was that relating to the two goats, as provided for in the seventh, eighth, ninth, tenth, fifteenth, sixteenth, seventeenth, twenty-first and twenty-second verses. One of these goats was to be slain as a sin-offering, and the other was to have the sins of Israel laid upon its head, and then to be taken away alive and left in the wilderness. The one typified the atonement of Christ *in its means and essence*; the other, the same atonement *in its effects*.

It may at first seem a little repulsive to us, to have the blessed Savior typified by a goat. The animal familiar to us by this name, and our tastes respecting it, are by no means favorable to such an association of ideas. But the Syrian goat is a graceful, dignified and clean animal. It was often used as the symbol of leadership and royalty. It was very highly appreciated by the Jews, and was one of the most valuable of their domestic animals. It had none of those bad associations which attach to our goats. The laws of Moses contemplate it with great favor. To an ancient Israelite, it was a pure, elevated, vigorous, useful and noble creature. Contemplating Christ through it, they would have conceived of him as a great leader, strong, virtuous and exalted.

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The goats to be used on the day of atonement were these Syrian goats—kids of the first year, without blemish—pictures of our Propitiation, spotless, perfect, and elected to bleed on God's altar in the freshness, prime and vigor of his manhood. They were to be furnished by the congregation of Israel, procured at the expense of the public treasury, and brought forward by the people. So there was a price paid by the Jewish officials for the apprehension of Jesus. At thirty pieces of silver they procured him. And the people brought him forward to the altar, saying, "*Crucify him, crucify him!*" The sacred lot was to decide which one should die. So, after all, it was God who made the selection. It was the Eternal Father who set apart Christ to bleed for man. The Jews acted out their own malicious counsel when they brought him to the slaughter; but he was, at the same time, "delivered by the determinate counsel and foreknowledge of God." (Acts 2:23)

The lot having designated the victim, it was to be slain. "Without the shedding of blood is no remission." Israel's sins demanded an offering, and the sacrificial blade soon left that spotless lamb quivering in the agonies of death. The law said to Aaron, "Kill the goat of the sin-offering"; "and he did as the Lord commanded." And thus was the blessed Savior brought as a lamb to the slaughter. The guilt of ages was crying out for blood; and the holy law pointed to him, and said, "*Awake, O sword, against the man!*" Heaven looked on in breathless wonder. Bound hand and foot to the stake with rugged irons, the clammy sweat gathered on his brow, the languor of receding life settled in his eyes, the exclamations of an unmeasured inward anguish quivered on his parched and sorrowful lips, a convulsive struggle thrilled through his mangled frame, at which a tremor ran down all nature's nerves, and the Lamb of God hung dead in the face of heavens, which shut their day-beams up and staggered at the awful spectacle! He was taken, and with wicked hands was crucified and slain—*slain as the sacrifice for the sins of the world!*

I know that there are great and perplexing mysteries surrounding this doctrine, at which the faith of some is staggered. Nor

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would I expect to find it otherwise with reference to a subject which is at once the centre of all revelation—the treaty ground on which the sublime attributes of Deity embraced each other and united in the wondrous offer of amnesty and reconciliation to a race of rebels under sentence of eternal death—the very foundation of a plan of grace which lay before the great mind of God for unmeasured ages, as the chosen and appointed outlet of glorious immortality to fallen man. The mere signs and manifestations of nature, which attended the death of Jesus, are beyond the grasp of human comprehension; and how much less, then, is it for man to reason out all

—the sweet wonders of that cross,
Where God the Savior loved and died!

But of this I am assured, that “Christ, our passover, was slain for us”; that “for the transgression of my people was he smitten”; that “his soul was made an offering for sin”; that “we were not redeemed with corruptible things . . . but by the precious blood of Christ, as of a lamb without blemish and without spot”; and hence, that in the crucifixion of Jesus of Nazareth, the great foundation was laid which is the stepping stone to glory and eternal life.

But, the mere slaying of the victim was not all. Its blood had to be carried and sprinkled before the Lord in the Holy of holies.

The mere death of Christ was not the atonement. It was the preparation, material, groundwork, for the atonement; but not the atonement itself. He needed to rise from the dead, and ascend into heaven, and “appear in the presence of God for us,” before all the requirements of the case were met. Hence, Jesus, made an High-priest for ever, has “for us entered within the veil”—“passed into the heavens”—“not into the holy places made with hands, which are figures of the true, but into heaven itself, now to appear in the presence of God for us”;—“not with the blood of goats and calves, but with his own blood, he entered in once into the holy place,” and is “even at the right hand of God making intercession for us.” And by these holy services, which are now going on in heaven, it is, that he “obtains eternal redemption for us.”

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The Father hears him pray,
His dear anointed One;
He cannot turn away,
Cannot refuse his Son;
The Spirit answers to the blood,
And tells us we are born of God.

The offering is accepted. The cry of wrath is hushed. The account of sin is cancelled. Believing Israel is cleansed and free!

Now, the more effectually to portray and signify this forgiveness, was the second goat introduced into these services. The law said, Then "Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away into the wilderness; and the goat shall bear upon him all their iniquities unto a land not inhabited; and he shall let go the goat in the wilderness." Interpreters have been at a great loss in disposing of this scape-goat, and have great fertility of imagination in explaining what it signifies. Some think it was a prophecy of the subsequent fate of the Jews; some, that it was a type of Christ's temptation in the wilderness; and some, that it represents something devoted to the devil. If any of my hearers can receive opinions so wild and incongruous, they are at liberty to adopt them. The true interpretation seems to me so plain, that I am surprised to find that any one should have missed it. That the scape-goat was meant to represent Christ, in some aspect of his atoning services, I have not a shadow of doubt. Everything on the great day of expiation referred to Christ. It was a condensed pictorial summary of redemption through the Son of God. And I cannot see how this goat can be made to insinuate any other subject. Only give this goat its proper place in the service, and every difficulty vanishes.

You will notice, that the scape-goat is not introduced until after the first goat had been slaughtered, and its blood accepted as an atonement in the Holy of holies. It does not therefore refer to anything in the Savior's history by which atonement was made, but to something subsequent—something going out from

the atonement—to some *effects or results*. It does not represent Christ in his temptation, dying, rising, ascending, or intercession, but *in the blessed consequences flowing out from these to such as believe*. Christ is the scape-goat, in so far as he bears away our sins where they are seen and heard of no more. Nor can I conceive of a more beautiful or impressive figure. There stood the gentle creature, meekly receiving upon its head “all the iniquities of the children of Israel.” In that I see a picture of the patient Savior as “the Lord laid on him the iniquity of us all.” The victim is led forth, and passes out of sight. In that I behold the bearing away of the load of sin from all them that believe. The animal is set loose in the wilderness and is seen no more. It is the significant symbol of the penitent sinner’s forgiveness. His guilt is borne quite away out of view. It is remembered against him no more. It is clean gone for ever. Christ his scape-goat has borne it to the unknown land from which it shall return no more. With this the atonement of the great day was complete.

III. A word now with regard to the people to be benefited by the services of this remarkable day.

That the services and offerings of this day were meant for the entire Jewish nation, is very clear and distinct. But, not all were therefore reconciled and forgiven. The efficacy of these services, in any given case, depended upon the individual himself. There was a way prescribed for the people to keep the day; and to fail in that, was, of course, to fail in the benefits of the day of atonement. It was a day on which God’s requirement was, “*Ye shall afflict your souls, and do no work at all. It shall be a Sabbath of rest unto you, and ye shall afflict your souls.*” There was a practical and spiritual experience to go along with the priestly services. The blood, and sacrifice, and incense, and solemn entrance into the Holy of holies could do no one any good, and the scape-goat bore no one’s sins away to forgetfulness, who did not come to these services with humbled and penitent hearts, and afflicted souls. The atonement day was to be a day of contrition—of weeping—of soul-sorrow for sin—of confession, reformation, and return to God—a day of heart-

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melting and charity. Without these accompaniments, its oblations were vain, its incense useless, its solemnities but idle ceremonies. And, as it was with the type, so is it with the anti-type. Christ's atonement is not for them who know not how to appreciate it, whose hearts are not softened to contrition by his dying love, who feel no compunction for their sins which murdered him, and no fond affection for those whom he has redeemed. In vain do we dream of heaven, if we have not repented of our wickednesses, or think of condemnation gone, if we have not broken with all our evil ways. Useless is it to talk of penances and fasts, of good deeds and charities, if the spirit aches not at the remembrance of Calvary. Naught to our souls is all the pardon-speaking blood of Jesus, if there be no breaking and contrition in our own hearts to accompany the offering of it. Nay, without repentance on our part, his glorious mediation fails to become ours, and is the same, yea worse, to us than if it had not been. "Wash you; make you clean; put away the evil of your doings; cease to do evil; learn to do well; judge the fatherless; plead for the widow; cover the naked; and out of cheerful gratitude to Him who bled for thee, go do his holy bidding";—such are the commands that are upon us to render as acceptable worshippers. *"It is such a fast that I have chosen, a day for a man to afflict his soul,"* saith the Lord.

Would you then have Christ's atoning day to be a blessing to thy soul, come to it with a moved and melting heart. Come to it with thy spirit bowed for thy many, many sins. Come to it as the humbled prodigal come back to the kind Father he had wronged. Come to it as the poor heart-broken publican came, smiting thy guilty breast and crying, "God be merciful to me a sinner!" Think of Gethsemane, and weep. Think of Calvary, and weep. Think of the Savior's great agonies, and weep. Weep in sympathetic sorrow for his mighty griefs. Weep at the sad wrongs which there came upon celestial innocence for thy good. Weep at the prayers of love and intercession which thy dying Redeemer poured out even for his murders, among whom thou art, in a sense, to be numbered. Weep at being an inhabitant of a world and a member of a race that could thus abuse and kill the very

LEVITICUS

Son of God. Weep at the nails and spear that pierced him, and the crown of thorns pressed on his bleeding brow, and at the anguish uttered in his expiring cries so meekly borne for thee. Press to his cross and plead to be forgiven. Fall on thy face at his grace, and abhor thyself for the vileness that could be expiated only at such a price. Yea, enter that rocky cavern damp and dark, and lay thy hand upon his cold and bloody forehead, and mourn there at that guilt of thine which murdered him. Afflict thy soul, and weep; weep bitterly; but weep in hope that there is pardon yet through that precious Savior's death; so shall thy light break forth as the morning, and thy peace flow as a river.

It was a beautiful arrangement in this connection, that when the year of jubilee came, it always began with the evening of this day of atonement. The law says: "Then shalt thou cause the trumpet of the jubilee to sound: in the day of atonement shall ye make the trumpet sound throughout all your land." The day was interesting and beautiful from its earliest commencement. If you would have been in Jerusalem as the atonement day drew on, the night before, you would have seen the city become silent and still, as the sun set. No lingerers in the market; no traders; no voice of business. The watchmen that go about the city, you would have heard humming the penitential psalms, reminding themselves of their own and their city's secret sins, seen through the darkness by an all-seeing God; and the Levites from the temple singing responsively as they walked around the courts. As the sun rose again on the Mount of Olives and brought the hour of morning sacrifice, you would have seen the city pour out its thousands, moving solemnly to the temple—to the heights of Zion's towers or the grassy slopes of Olivet—to witness with contrite hearts the solemn services which were to take away their sins. The priestly duties having been performed—the atonement made—the scape-goat led away and gone—and the hearts of the people bowed in humble thankfulness for the favors God had shown them—it remained only for Aaron to put off his linen garments, put on his attirements of gold, purple, and jewels, and make his appearance once more; and instantly, the

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silver trumpet sounded, and the shouts of Israel echoed over Olivet, and thrilled through all the land: "*The year of jubilee is come!*" In the morning there was bitterness and tears. In the evening there was triumphant peace. The day of the sinner's soul-sorrow begins the year of his rest.

Such, then, is the great day of atonement, in its type and in its antitype—a wondrous day—a day on which all man's days of peace depend—the birth-day of spiritual joy, hope, and immortality—the day from which salvation springs—the day in which the Christian's heaven has its roots—the day that ushers in the everlasting year of jubilee. And that day to us *is now*. This hour that you have listened to me is one of its hours. Even now the Savior stands before God in the Holy of holies with incense of supplications for us. What then? Shall we shout, or shall we weep? Shall we rejoice or shall we tremble? Some of you, perhaps, have entered upon this solemn day with hearts sportive and gay. While the Lamb of God was being exhibited dying and dead before you, you, perhaps, were laughing. While Jehovah has been saying, "*Afflict your souls,*" some have been reviling or carousing. While the Son of God lay lifeless and murdered for the sinner's sins, those meant to be brought to penitence have been dancing and making merry. While hell's fires were licking up his blood as the only atonement for human guilt, heaven has seen the scowl and heard the words of mockery on the lips of those for whom he died. Meanwhile the day is passing. The shadows of the evening are at hand. And what, oh sinner, if it should close, and leave thee with thy guilt unparadoned, and thy soul uncleansed!

II. CONTINUANCE IN COMMUNION WITH GOD

17:1-26:46

A. HOLINESS ON THE PART OF THE PEOPLE 17:1—20:27

1. HOLINESS IN REGARD TO FOOD 17:1-16

a. EVERY MEAL A SACRIFICE 17:1-9

TEXT 17:1-9

- 1 And Jehovah spake unto Moses, saying,
- 2 Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them: This is the thing which Jehovah hath commanded, saying,
- 3 What man soever there be of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth it without the camp,
- 4 and hath not brought it unto the door of the tent of meeting, to offer it as an oblation unto Jehovah before the tabernacle of Jehovah: blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people:
- 5 to the end that the children of Israel may bring their sacrifices, which they sacrifice in the open field, even that they may bring them unto Jehovah, unto the door of the tent of meeting, unto the priest, and sacrifice them for sacrifices of peace-offerings unto Jehovah.
- 6 And the priest shall sprinkle the blood upon the altar of Jehovah at the door of the tent of meeting, and burn the fat for a sweet savor unto Jehovah.
- 7 And they shall no more sacrifice their sacrifices unto the he-goats, after which they play the harlot. This shall be a statute for ever unto them throughout their generations.
- 8 And thou shalt say unto them, Whatsoever man there be of the house of Israel, or of the strangers that sojourn among them, that offereth a burnt-offering or sacrifice,
- 9 and bringeth it not unto the door of the tent of meeting, to

sacrifice it unto Jehovah; that man shall be cut off from his people.

THOUGHT QUESTIONS 17:1-9

373. Moses is instructed to include many more in his instructions from God than usual. Why?
374. What a very severe penalty for only killing an animal in the wrong place! Is this all that is involved?
375. God solved the problem of idolatry and harlotry in one action. Explain that action.
376. Why specify "a peace offering"? Why not "a burnt offering" or "a sin offering"? Surely "a trespass offering" would have been appropriate.
377. Are we to understand from verse 7 that every meal of beef, lamb or goat was first slain at the temple throughout the history of Israel? Discuss.
378. Was it reasonable to ask strangers and sojourners to also observe this law?
379. This chapter begins the second section of the book. It is not the same as the first. What is the difference?

PARAPHRASE 17:1-9

The Lord gave to Moses these additional instructions for Aaron and the priests and for all the people of Israel: Any Israelite who sacrifices an ox, lamb, or goat anywhere except at the Tabernacle is guilty of murder and shall be excommunicated from his nation. The purpose of this law is to stop the people of Israel from sacrificing in the open fields, and to cause them to bring their sacrifices to the priest at the entrance of the Tabernacle, and to burn the fat as a savor the Lord will appreciate and enjoy. For in this way the priest will be able to sprinkle the blood upon the altar of the Lord at the entrance of the Tabernacle, and to burn the fat as a savor the Lord will

appreciate and enjoy—instead of the people's sacrificing to evil spirits out in the fields. This shall be a permanent law for you, from generation to generation. I repeat: Anyone, whether an Israelite or a foreigner living among you who offers a burnt offering or a sacrifice anywhere other than at the entrance of the Tabernacle, where it will be sacrificed to the Lord, shall be excommunicated.

COMMENT 17:1-9

vs. 1-5 We begin in these verses the second major section of the Book of Leviticus. All the previous chapters discussed the public or national sacrifices made by the priests on behalf of the people—or attendant matters. In chapters 17 to 26 we will consider the daily life of these children of Jacob. Perhaps it is because of the personal content of what follows that as God spoke to Moses He included not only Aaron but "all the children of Israel." The problem of these verses does not appear until verse 5. Sad and strange as it may seem the worship of idols and immorality was so widespread that God had to claim possession of the meat used for daily food. The reason being that if He didn't claim it, it would be offered to the demon gods in the open fields. The three potential sacrificial animals, *i.e.*: ox, lamb or goat, must not be killed in the open field or even in the outer court of the tabernacle, but only at the door of the tent of meeting on the north side of the altar of burnt offering. Even if such animals were going to be used for the common meal they must first be offered as a sacrifice to God. Under penalty of death this commandment must be kept. When God can control our diet under penalty of death He is going to have a large claim on our lives.

vs. 6-9 The use of the little phrase "no more offer their sacrifices to goat-like gods or demons" in verse 7 indicates the already serious nature of their sin. How difficult it is for us to understand the faithlessness of these people. These animal deities were obvious carry-overs from Egypt. Had they not yet

learned the emptiness and meaninglessness of these gods? When sex orgies are associated with the worship of such deities such strong desires would not be easy to ignore. Even if many did not associate the miraculous with their worship they would be drawn to the shrine to meet the prostitute or to become one. We do wonder about the "demons" or supposed demons involved. What or who were they? Ginsburg supplies quite a study on this subject. He says:

The word (*seirim*) here translated "devils," literally denotes *hairy* or *shaggy goats*, and then *goat-like deities*, or *demons*. The Egyptians, and other nations of antiquity, worshipped goats as gods. Not only was there a celebrated temple in Thmuis, the capitol of the Mendesian Nomos in Lower Egypt, dedicated to the goat-image Pan, whom they called Mendes, and worshipped as the oracle, and as the fertilizing principle in nature, but they erected statues of him everywhere. Hence the Pan, Silenus, satyrs, fauns, and the woodland gods among the Greeks and Romans; and hence, too, the goat-like form of the devil, with a tail, horns, and cloven feet, which obtain in medieval Christianity, and which may still be seen in some European cities. The terror which the devil, appearing in this Pan-like form, created among those who were thought to have seen him, has given rise to our expression *panic*. This is the form of idolatrous worship which the Jews brought with them from Egypt, and to which reference is continually made. (See Josh. 24:14; Ezek. 20:7, 23:3, etc.; and especially II Chron. 11:15.) The expression "and they shall *no more* offer" shows that the Israelites were hitherto in the habit of first dedicating their ordinary food to these deities; whilst the words "gone a whoring" indicate the orgies connected with this form of idol worship. It has been urged that the demand to offer up, in so confined a space as the entrance of the sanctuary, the domestic animals intended for the daily consumption of more than 600,000 people, imposed a task upon the people which it was impossible for them to carry out. Hence it has been urged that the injunction here (verses 2-7) must refer to sacrifices. But this difficulty arises from importing our modern notions into the ancient mode of living. The ancient

Israelites, like the modern Orientals, especially the nomadic tribes, ate very little flesh meat apart from the seasons of sacrifice, which were the occasions of feasting. Besides, those who urge this difficulty ignore the fact that the injunction before us is restricted to the three kinds of animals; that none of the wild clean quadrupeds, as stags, roes, etc., nor any of the feathered tribes, as pigeons, turtle-doves, etc., which formed an essential part of the daily diet, is here included; and that even the three kinds of sacrificial quadrupeds only come within this restriction when they are qualified by age, which was within two years, and by physical condition, which demanded that it should have no external defect."

FACT QUESTIONS 17:1-9

383. What is the one distinctive difference in the two major divisions of Leviticus?
384. Why was it necessary to make every meal an act of worship?
385. Why hadn't Israel yet learned that an idol is nothing?
386. There was a strong attraction to idol worship. What was it?
387. Pan was worshipped as a god. Discuss how and why.
388. How answer the objection that 600,000 people could not bring their sacrifices to the door of the tent of meeting?

PROHIBITION OF BLOOD IN THE PEOPLE'S DIET

17:10-14

TEXT 17:10-14

- 10 And whatsoever man there be of the house of Israel, or of the strangers that sojourn among them, that eateth any manner of blood, I will set my face against that soul that eateth blood, and will cut him off from among his people.
- 11 For the life of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls: for it is the blood that maketh atonement by reason of the life.

- 12 Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.
- 13 And whatsoever man there be of the children of Israel, or of the strangers that sojourn among them, who taketh in hunting any beast or bird that may be eaten; he shall pour out the blood thereof, and cover it with dust.
- 14 For as to the life of all flesh, the blood thereof is *all one* with the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh; for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off.

THOUGHT QUESTIONS 17:10-14

380. Compare Ezekiel 33:25 and show how it relates to this section.
381. Just what is involved in the atonement for our souls found in the blood? Cf. Rom. 3:24-26.
382. Does this regulation still stand for today? *i.e.* eating blood?
383. What else would a hunter do but pour out the blood of a deer or antelope? Why cover it with dust?
384. God really must have meant this regulation, *i.e.* judging from the times it is repeated. Is this a fair conclusion?

PARAPHRASE 17:10-14

And I will turn My face against anyone, whether an Israelite or a foreigner living among you, who eats blood in any form. I will excommunicate him from his people. For the life of the flesh is in the blood, and I have given you the blood to sprinkle upon the altar as an atonement for your souls; it is the blood that makes atonement, because it is the life. That is the reasoning behind My decree to the people of Israel, that neither they, nor any foreigner living among them, may eat blood. Anyone, whether an Israelite or a foreigner living among you, who goes

hunting and kills an animal or bird of a kind permitted for food, must pour out the blood and cover it with dust, for the blood is the life. That is why I told the people of Israel never to eat it, for the life of every bird and animal is its blood. Therefore, anyone who eats blood must be excommunicated.

COMMENT 17:10-14

vs. 10-14 This is the third time we have read of the prohibition of the eating of blood. In the other two references it is associated with the fat which belongs to God (*Cf.* 3:17; 7:26). Since Israel was held responsible for those under their roofs (at least temporarily) even strangers, visitors or sojourners are involved in this regulation. It is a serious matter to have the face of God set against us. What is the cause? Why such a stringent punishment? It is because what is represented and contained in the blood—both of man and of animals. The “life” or “soul” is in the blood—both of man and of beast. God is making a substitute—the life or soul of the animal for the life or soul of the man. To disregard or treat lightly this important entity is to call common what God has called sacred. Perhaps a study of the triune nature of man will help in our understanding of the biblical fact that the blood is the carrier of the self-conscious portion of man’s nature:

(1) **BODY:**

Made of dust, corruptible and subject to decay. Man’s body is “mortal” or “deathable.” It is to return to the dust. It is the outer man. The tabernacle in which we live for this brief sojourn called life. This is the outward house of the spirit and the soul.

(2) **SOUL:**

Man’s self-consciousness. It is formed in or by the unity of the spirit and the body. This is man’s individuality, *i.e.*, what makes him different from every other person. Our parents provide our body. God provides the spirit. When the two (body and spirit) unite, the result is *you*. “A

living life" unique and wonderously made. You are one of a kind.

(3) SPIRIT:

Our parents produced our bodies but "God is the Father of the spirits of all flesh." As our bodies partake of the physical likeness and image of our parents, so our spirits partake of the likeness or image of God. "We are His offspring" (Acts 17:28). All the capacities of man are capacities of His spirit since God is alive in the same sense we are, and has given us of Himself.

The crucial decision is "whom will ye serve," your spirit or your soul? *i.e.* will you decide to worship God or mammon? You are God related thru your spirit and this-world related thru your soul. Will you be soulish or spiritual?

"The strangers are also prohibited eating blood because they have submitted to the law of the land, and because their eating it would not only infringe the law which they have voluntarily adopted, but would lessen the horror with which such indulgence was regarded by the Jews." (*Cf.* Acts 15:20, 29; 21:25)

FACT QUESTIONS 17:10-14

389. Blood is usually associated with what other portion of the animal? Why?
390. Was it reasonable to ask strangers to submit to the laws of Israel? Discuss.
391. Define the triune nature of man and show how "the soul" or "the blood" is involved.

PROHIBITION OF EATING ANIMALS
NOT KILLED BY MAN 17:15-16

TEXT 17:15-16

- 15 And every soul that eateth that which dieth of itself, or that which is torn of beasts, whether he be home-born or a sojourner, he shall wash his clothes, and bathe himself in water, and be unclean until the even: then shall he be clean.
- 16 But if he wash them not, nor bathe his flesh, then he shall bear his iniquity.

THOUGHT QUESTIONS 17:15-16

385. It is just as important to wash and bathe as it is to not eat. Why?
386. What is meant by "bearing his own iniquity"?

PARAPHRASE 17:15-16

And anyone—native born or foreigner—who eats the dead body of an animal that dies of itself, or is torn by wild animals, must wash his clothes and bathe himself and be defiled until evening; after that he shall be declared cleansed. But if he does not wash his clothes and bathe, he shall suffer the consequence.

COMMENT 17:15-16

vs. 15, 16 Every possible circumstance in which man would be tempted to eat blood is covered. Supposing we find an animal in the forest who has just been killed by another animal? or has strangled itself? Since the blood has coagulated in its veins and arteries it is unclean and must not be eaten. Such a carcass could be and should be given to the dogs (*Cf. Exodus 22:31*).

God is very serious about this regulation as can be observed in the following examples: I Sam. 14:32-35; Ezekiel 4:14.

We would imagine that the "stranger" here mentioned could have been in reference to "the mixed multitude" that came out of Egypt and joined the Jewish community.

The comment of Ginsburg is instructive inasmuch as much of his comments are based upon an extensive use of the documents used in the Temple service at the time of our Lord. He says: "If he (*i.e.* the stranger) ate any of it unwittingly, he had not only to wash his garments, but immerse his whole body in water, and be excluded from the sanctuary till sundown . . . If he neglects those acts of purification, and enters the sanctuary in a defiled state, or partakes of the sacrificial meal, he is to incur the penalty of excision for the former act, and to be beaten with stripes for the latter, according to the interpretation of this law given in the time of Christ."

FACT QUESTIONS 17:15-16

392. Eating of blood was a very serious offense. Cite examples to prove this point.
393. Who was "the stranger" in the camp of Israel?
394. Was immersion practiced in the time of Leviticus? Discuss.

HOLINESS IN THE MARRIAGE RELATIONSHIP 18:1-30

IMPRESSIVE INTRODUCTION TO THE SUBJECT 18:1-5

TEXT 18:1-5

- 1 And Jehovah spake unto Moses, saying,
- 2 Speak unto the children of Israel, and say unto them, I am Jehovah your God.
- 3 After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither

I bring you, shall ye not do; neither shall ye walk in their statutes.

4 Mine ordinances shall ye do, and my statutes shall ye keep, to walk therein: I am Jehovah your God.

5 Ye shall therefore keep my statutes, and mine ordinances; which if a man do, he shall live in them: I am Jehovah.

THOUGHT QUESTIONS 18:1-5

387. Why remind the children of Israel of the existence of God? Or is this the meaning of verse 2? Discuss.
388. The total life style of Egypt and Canaan were to be rejected. Is this the thought of verse 3?
389. If these people learned carefully all the laws and statutes we have discussed thus far in Leviticus (to say nothing of previous books) their whole life would be under the direction of God. Is this what is meant in verse 4? What reason is given for such obedience?
390. Explain the phrase "... if a man do, he shall live in (or by) them" Cf. Rom. 10:5; Gal. 3:12.

PARAPHRASE 18:1-5

The Lord then told Moses to tell the people of Israel, I am Jehovah your God, so don't act like heathen—like the people of Egypt where you lived so long, or the people of Canaan where I am going to take you. You must obey only My laws, and you must carry them out in detail, for I am the Lord your God. If you obey them you shall live. I am the Lord.

COMMENT 18:1-5

vs. 1-5 Moses doesn't need Aaron or his sons to help him in the instructions of this chapter. The lawgiver is to speak directly

to the children of Israel or their representatives for what he has to say relates to their moral conduct and personal happiness. It is of real interest to note that the emphatic phrase "*I am the Lord your God*" is used three times in this one chapter (vs. 1, 4, 30) and only one other time in the whole book (11:44). This speaks to a very deep need. We can have no communion with God in whose image we are created if we indulge or serve the lusts of the flesh. We cannot and will not know Him personally until we are willing to submit to His way of life. The Egyptians walked in the way of sexual promiscuity—the "freedom-bondage" which has always been the fruit of such a choice. What a galling yoke of bondage this "freedom" has always provided! Strange to say man has but one choice: *which master will you have?* God also offers a "bondage-freedom" relationship but His yoke is easy and His burden is light, *i.e.* as compared with that of the Egyptians or Canaanites. The "spirit-slave" is always happier than the "body-slave" because we are created in the image of a Spirit not an animal. Our essential nature is spirit, not flesh. Walk in my statutes and you will have life, not death—peace, not frustration" is the message of verse 5.

FACT QUESTIONS 18:1-5

395. Why not include Aaron or his sons in the address by God?
396. What is the deep significance of the phrase "I am the Lord your God"?
397. Man has but one choice. Discuss what it is and the consequences of it.

PROHIBITED MARRIAGE RELATIONSHIPS 18:6-18

TEXT 18:6-18

- 6 None of you shall approach to any that are near of kin to him, to uncover *their* nakedness: I am Jehovah.

- 7 The nakedness of thy father, even the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness.
- 8 The nakedness of thy father's wife shalt thou not uncover; it is thy father's nakedness.
- 9 The nakedness of thy sister, the daughter of thy father, or the daughter of thy mother, whether born at home, or born abroad, even their nakedness thou shalt not uncover.
- 10 The nakedness of thy son's daughter, or thy daughter's daughter, even their nakedness thou shalt not uncover: for theirs is thine own nakedness.
- 11 The nakedness of thy father's wife's daughter, begotten of thy father, she is thy sister, thou shalt not uncover her nakedness.
- 12 Thou shalt not uncover the nakedness of thy father's sister: she is thy father's near kinswoman.
- 13 Thou shalt not uncover the nakedness of thy mother's sister: for she is thy mother's near kinswoman.
- 14 Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she is thine aunt.
- 15 Thou shalt not uncover the nakedness of thy daughter-in-law: she is thy son's wife; thou shalt not uncover her nakedness.
- 16 Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness.
- 17 Thou shalt not uncover the nakedness of a woman and her daughter; thou shalt not take her son's daughter, or her daughter's daughter, to uncover her nakedness; they are near kinswomen: it is wickedness.
- 18 And thou shalt not take a wife to her sister, to be a rival to *her*, to uncover her nakedness, besides the other in her lifetime.

THOUGHT QUESTIONS 18:6-18

391. What is the meaning of the phrase, "to uncover their nakedness"?

392. Why not have sexual relations with near of kin?
393. The nakedness of the mother is also the nakedness of the father. How so?
394. Who is involved in "the nakedness of thy father's wife"?
395. There can be no marriage of sister and brother even if they are only half-sisters or brothers, even if they were born far from you and you never saw them until you were both grown. Is this the thought of verse 9? Discuss the reason behind this.
396. A man may sin against his own body if he has intercourse with whom? Is marriage or simply sex relations being discussed here?
397. Wasn't half-sister relationship covered in verse 9?
398. Why mention her again in verse 11?
399. No one should marry his aunt, on either his father's or his mother's side. Why?
400. What about Cain and Abel who married their sisters? Compare 20:17 as to the penalty for sexual intercourse with a half-sister. What is the penalty?
401. How many relationships are covered in these verses (there are eleven. Can you find them all?)
402. There is no prohibition for "a daughter, a full sister, or a mother-in-law." Cf. Deut. 27:23, Ex. 21:15.
403. What was the penalty for the violation of these laws? Notice a difference between numbers 1, 2, 3, 8, 10 and 6, 7, 9. Cf. 20:11, 12, 14, 17; Deut. 23:1; 22:20, 22, 23)

PARAPHRASE 18:6-18

None of you shall marry a near relative, for I am the Lord. A girl may not marry her father; nor a son his mother, nor any other of his father's wives, nor his sister or half-sister, whether the daughter of his father or his mother, whether born in the same house or elsewhere. You shall not marry your grand-

daughter—the daughter of either your son or your daughter—for she is a close relative. You may not marry a half-sister—your father's wife's daughter; nor your aunt—your father's sister—because she is so closely related to your father; nor your aunt—your mother's sister—because she is a close relative of your mother; nor your aunt—the wife of your father's brother. You may not marry your daughter-in-law—your son's wife; nor your brother's wife, for she is your brother's. You may not marry both a woman and her daughter or granddaughter, for they are near relatives, and to do so is horrible wickedness. You shall not marry two sisters, for they will be rivals. However, if your wife dies, then it is all right to marry her sister.

COMMENT 18:6-18

vs. 16-18 These laws can hardly be considered national when the Egyptians and Canaanites have been condemned for their violation. Evidently God gave them in the beginning and therefore they have Patriarchal and not only Mosaic significance. These verses discuss but one law of the ten commandments, *i.e.* the seventh. It would seem God is to “stop all channels in which lust might flow.” Verse 6 gives the general prohibition and verses 7 through 18 describe the specific applications. There are eleven in number. We shall consider each in order. Before we do we must point out the principles behind such laws. There are at least three obvious reasons we should not marry our near of kin: (1) How could society and the home exist if man was at the same time brother and husband, or a son and a husband; he could never fulfill the duties of such relationships at the same time; (2) By intermarrying with other families than our own the bonds of society are established between neighbors. In an intermarried family feuds and divisions of all kinds would be unavoidable; (3) The strength of the blood line is weakened by family intermarriage and deformity and weaknesses are found in the children and grandchildren.

(1) *With mother.* *v. 7* The meaning of the phrase “uncover

nakedness" is found only by referring to its context. There are a total of 21 references to this act in the Old Testament. (Ex. 20:26; Isa. 42:3; Ezekiel 17:36, 37; 22:10; 23:10, 18, 29; Lev. 20:11, 17, 20, 21 and the nine references in 18:6-19.) In all the references in Ezekiel illicit sex relations are described, but in all other references the God-ordained physical relationship in marriage is involved. We believe the phrase was used both ways. In the verses under consideration we are discussing the wrong use of the sex act. Some commentators refer "the nakedness of the father" to relations of the daughter with the father and "the nakedness of the mother" to relations of the son with the mother. The paraphrase of this text so renders it; however it is probably more accurate to consider this from the son's viewpoint and see the nakedness of the mother to include that of the father, since the two are one.

Paul is repulsed at the thought of such a relationship—"it is not even named among the pagans"—and yet it was practiced in the Corinthian church. Cf. I Cor. 5:1, 2.

The tragic consequences of such action can be seen in Lot and his daughters. The Moabites and the Ammonites were the unhappy children of such a union. Reuben was marked and punished because he had sexual relations with the handmaid of his father. Cf. Gen. 35:22.

(2) *With a step-mother.* v. 8 Are we to conclude she is widowed and this is a marriage and not adultery? We believe so. Marriage and family relationship must not be violated even if there is no blood relationship. (Cf. 20:11; Deut. 27:20) Perhaps the father had died in the example cited in Corinth, but no such information was given and in the absence of it, we would conclude that he was still alive.

(3) *With sister or half-sister.* v. 9 Such description would infer the possibility of a former marriage by either the father or the mother. The father or mother could have children in another town or country. When such children come to visit, the present children must not imagine they are eligible for marriage. They are not. We have a sad example of this relationship in the son and daughter of David. When Amnon was about to commit

adultery with his half-sister, Tamar, she cried out, "I pray you, speak to the king; for he will not withhold me from you." Cf. II Sam. 13:10-19. Evidently this law was not as effective as the example of Jacob reflected in the life of David and his children.

(4) *With a granddaughter, the daughter of either son or daughter.* v. 10 Whereas marriage to a daughter is not plainly stated in any of these relationships we could say it is included in this law, *i.e.* if a man was not to marry his own granddaughter, how much more should he be shut out from his own daughter? It could be that the word "granddaughter" should be "daughter," *i.e.* the text could read, "the nakedness of thy daughter and of thy son's daughter." (Ginsburg)

(5) *With the daughter of a step-mother.* v. 11 This refers to a half-sister by a second marriage, and the prohibition refers to the son by the first marriage, whereas verse 9 treats of the son by a second marriage. The notion that the man's own mother is also included, and that the prohibition includes marriage with a full sister, is at variance, with the usage of the expression, "thy father's wife." (Keil)

(6) *With an aunt, the sister of either father or mother.* vs. 12, 13 Cf. 20:19; 21:2; Num. 27:11. Moses might have thought more than twice when he heard this prohibition, since he himself was the offspring of such an alliance. The father of Moses was Amram, who married his own aunt, Jochebed, the sister of Amram's father. Cf. Exodus 6:20. Home can be a happy place. God tells us how. The fact that His grace and mercy covers our mistakes does not argue against His beautiful ideal pattern.

(7) *The wife of an uncle on the father's side.* v. 14 A nephew was to have no marriage involvements with his aunt during the lifetime of his uncle, and he could not marry his aunt even when his uncle was dead. Lev. 20:20 indicates the death penalty for the violation of this law.

We do have examples of the marriage of the niece to her uncle: Nahor married Milcah, the daughter of his brother Haran (Gen. 11:29); Othniel, the son of Kenaz, married his grand-niece, Achsah, the daughter of Caleb, his father's brother. (Joshua 15:17; Judges 1:13)

(8) *The daughter-in-law.* v. 15 "The legislators in the time of Christ defined this prohibition as applicable not only to cases where marriage between them had actually been consummated, but to cases where the maiden had only been espoused, or when the daughter-in-law had been divorced by the son, or had become a widow. For an offense of this kind, both parties were punished by death. (Cf. 20:12) Other nations regarded such alliances with the same abhorrence." (*Ginsburg*)

(9) *The sister-in-law, or brother's wife.* v. 16 Deut. 25:5 gives the exception to this regulation. Matt. 22:23-26 cites an example of the exception. If a brother dies and his wife has had no male children, the living brother is obligated to marry the widow. If the brother dies and leaves a male child, it would be wrong for the brother to marry the widow. It is of passing interest to note object of interest in the minds of the Sadducees. Our Saviour spoke to them as He does to us—in the world to come there will be no sex (nor food, nor money).

(10) *The woman and her daughter, or a woman and her granddaughter.* v. 17 "Marriage with a woman and her daughter, whether both together or in succession, is described in Deut. 27:20 as an accursed lying with the mother-in-law; whereas here it is the relation to the step-daughter which is primarily referred to, as we may see from the parallel prohibition, which is added, against taking the daughter of her son or daughter, *i.e.* the granddaughter-in-law. Both of these were crimes against blood relationship which were to be punished with death in the case of both parties (chapter 20:14), because they were 'wickedness,' literally 'invention,' design, here applied to the crime of licentiousness and whoredom (Cf. 19:29; Judges 20:6; Job 31:11)." (*Keil*)

(11) *Two sisters at the same time.* v. 18 We have read a good deal of discussion as to the possible permission of polygamy from this verse. We are unconvinced that any such possibility could exist. We are not discussing polygamy as cited in Exodus 21:7-11 or Deuteronomy 21:15-17; 17:17 (please read our BIBLE STUDY TEXTBOOKS on these passages). We are satisfied with the American Standard translation of this verse, "and thou shalt not take

a wife to her sister, to be a rival to her, to uncover her nakedness, beside the other in her lifetime." As if this were not clear enough the Amplified translation says, "You must not marry a woman in addition to her sister to be a rival to her, having sexual relations with the second sister when the first one is alive," or in the New English Bible—"You shall not take a woman who is your wife's sister to make her a rival-wife, and to have intercourse with her during her sister's lifetime." This seems to be a law against the very circumstance in which Jacob found himself with Leah and Rachel.

FACT QUESTIONS 18:6-18

398. Why should we consider the laws given here to be larger than the nation of Israel?
399. Give the three reasons God gave these limitations on the marriage of near kin.
400. What is meant by the phrase "uncover nakedness"?
401. Sex relations with one's mother has tragic consequences. What biblical examples teach this?
402. There is a New Testament example of illicit relations with a stepmother. Where? Discuss.
403. Amnon and Tamar illustrate one of these prohibitions. Discuss.
404. Why no law against marriage to a daughter?
405. Show how the case in verse 9 is different in the violation of verse 11.
406. Moses was involved personally in the violation of verses 12, 13. Discuss.
407. What was the penalty for marriage to one's aunt?
408. What about marriage to an uncle by a niece?
409. The law was very strict on marriage between father-in-law and daughter-in-law. Discuss.
410. There is an exception in the marriage of a brother's wife. Discuss.
411. What does God call "an accursed lying with the mother-in-

law"? Discuss the reason.

412. Just what is involved in the marriage of two sisters? *i.e.* why the prohibition?

PROHIBITION OF SEXUAL CRIMES 18:19-23

TEXT 18:19-23

- 19 And thou shalt not approach unto a woman to uncover her nakedness, as long as she is impure by her uncleanness.
 20 And thou shalt not lie carnally with thy neighbor's wife, to defile thyself with her.
 21 And thou shalt not give any of thy seed to make them pass through *the fire* to Molech; neither shalt thou profane the name of thy God: I am Jehovah.
 22 Thou shalt not lie with mankind, as with womankind: it is abomination.
 23 And thou shalt not lie with any beast to defile thyself therewith; neither shall any woman stand before a beast, to lie down thereto: it is confusion.

THOUGHT QUESTIONS 18:19-23

404. Is verse 19 a discussion of prohibited marriage relationship?
 405. What is meant by "lying carnally"? as in verse 20?
 406. Who was Molech? Just what was involved here?
 407. Does verse 22 condemn homosexuality? Discuss.
 408. Why would anyone stoop so low as to desire sex relations with beasts?

PARAPHRASE 18:19-23

There must be no sexual relationship with a woman who is menstruating; nor with anyone else's wife, to defile yourself with

her. You shall not give any of your children to Molech, burning them upon his altar; never profane the name of your God, for I am Jehovah. Homosexuality is absolutely forbidden, for it is an enormous sin. A man shall have no sexual intercourse with any female animal, thus defiling himself; and a woman must never give herself to a male animal, to mate with it; this is a terrible perversion.

COMMENT 18:19-23

vs. 19-23 It will be helpful to consider this outline of these verses: (1) adultery—19,20; (2) infant sacrifice—21; (3) sodomy—22; (4) bestiality—23. We shall discuss these verses under these headings.

(1) *Adultery.* vs. 19,20 Verse 19 speaks against intercourse with "a woman" during her period of menstruation and also in the time immediately after childbirth. In 15:19-24 we discussed this act by a man who did not know of the condition of the woman; for such an act he was unclean seven days. In both cases fornication or adultery is involved. When the act is presumptuous, both he and the woman are to be put to death. Cf. 20:18; Ezekiel 18:16; 22:10.

Verse 20 is a straight-forward description and condemnation of adultery. Both persons involved were to be put to death. Cf. Deut. 22:22; Ezek. 16:38,40; John 8:5—Cf. 20:10 of Lev.) The use of the expression, "lie carnally" well describes the motive—"the lust of the flesh" for such God has the death penalty. So called "modern man" might legalize it between consenting adults—God condemns them both under the penalty of death.

(2) *Infant sacrifice.* v. 21 This is related to the worship of the god of Molech. Those involved in the uncleanness described earlier would be easy prey to the god Molech. C. D. Ginsburg has supplied us with a very graphic description of this form of idolatry:

Pass through the fire to Molech.—Literally, *to let it pass to*

Molech, that is, to put the child into the hands of the figure of Molech, when it fell into the fire which was kindled in the hollow statue of this idol. Molech, also called Milcom, which denotes king, is described as the hideous idol, or "the abomination of the Ammonites" (I Kings 11:5,11). The following graphic description has been handed down traditionally of this idol and its worship:—"Our sages of blessed memory say that whilst all other idols had temples in Jerusalem, Molech had his temple outside Jerusalem, in a place by itself. It was a brass and hollow image, bull-headed, with arms stretched out like a human being who opens his hands to receive something from his neighbour. Its temple had seven compartments, into which the offerers went according to their respective gifts. If one offered a fowl, he went into the first compartment; if a sheep, into the second; if a lamb, into the third; if a ram, into the fourth; if a bullock, into the fifth; if an ox, into the sixth; and if he offered his son, he was conducted into the seventh compartment. He first kissed the image, as it is written, 'let the sacrificers of men kiss the calf' (Hosea 13:2), whereupon a fire was kindled in Molech till its arms became red hot; the child was then put into its hands, and drums were beaten to produce tremendous noises so as to prevent the shrieks of the child reaching the father's ears, lest he should be moved with pity towards his offspring." It was to this idol that Solomon erected a temple on the southern side of Mount Olivet (II Kings 23:13). This idolatrous worship was punished with death by stoning. (See chap. 20:2)

(3) *Sodomy*. v. 22 We know of this sin under the name "homosexuality." Is the Bible very clear on God's estimate of this act? Indeed it is! This was the sin of Sodom (Gen. 19:5) for which God burned them up. The death penalty was given for it in Lev. 20:13. Israel was involved in this sin and suffered for it. (Judges 19:22; I Kings 14:24) The apostle Paul described it as being a sin upon which the wrath of God was revealed from heaven. (Rom. 1:27) He condemned it in no uncertain terms. (I Cor. 6:9; Gal. 5:19; I Tim. 1:10) Men have been—and are now delivered from such a bondage. We have nothing but concern and compassion for such persons on a human level—but

there *must* be motivation from God, not man to deliver such persons.

(4) *Bestiality*. v. 23 We are shocked (or should be) at the thought of such an act. At the same time we are not unaware of such practices for every generation since Moses. *Keil* is exceedingly clear on this practice. He says: "Into no beast shalt thou give thine emission of seed, . . . and a woman shall not place herself before a beast to lie down thereto. 'To lie,' is the term used particularly to denote a crime of this description (Cf. 20:13, 15,16; Exodus 22:18). Lying with animals was connected in Egypt with the worship of the goat; at Mendes especially, where the women lay down before he-goats (*Herodotus*, 2, 46; *Strabo*, 17, p. 802) *Aelian* relates an account of the crime being also committed with a dog in Rome; and according to *Sonnini* in modern Egypt men are said to lie even with female crocodiles."

FACT QUESTIONS 18:19-23

413. Does verse 19 forbid sexual relations for all during the menstruation of a woman? Discuss.
414. How does God consider adultery?
415. Why would anyone degrade themselves to the extent of burning their children?
416. Discuss the Bible teaching on homosexuality and how to help such persons.
417. What possible reason could there be for bestiality? Discuss.

SOLEMN WARNING 18:24-30

TEXT 18:24-30

- 24 Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out from before you;
- 25 and the land is defiled: therefore I do visit the iniquity thereof

upon it, and the land vomiteth out her inhabitants.

- 26 Ye therefore shall keep my statutes and mine ordinances, and shall not do any of these abominations; neither the home-born, nor the stranger that sojourneth among you
- 27 (for all these abominations have the men of the land done, that were before you, and the land is defiled);
- 28 that the land vomit not you out also, when ye defile it, as it vomited out the nation that was before you.
- 29 For whosoever shall do any of these abominations, even the souls that do them shall be cut off from among their people.
- 30 Therefore shall ye keep my charge, that ye practise not any of these abominable customs, which were practised before you, and that ye defile not yourselves therein: I am Jehovah your God.

THOUGHT QUESTIONS 18:24-30

409. The defilement of Israel by the "ways," "customs," or "life style" of Egypt and Canaan was deeper than ceremonial uncleanness. Discuss.
410. The land of Canaan was sick and ready to vomit. What a graphic figure of speech! Discuss the cause and effect.
411. Evidently obedience was *the one* quality God wanted most. Is this a fair appraisal?
412. What is meant by the word "abomination"?
413. Why refer to the land as sick and not of God as such?
414. Excommunication was a real danger. Was it ever practiced? Discuss.
415. Why repeat so often the phrase, "I am the Lord your God"?

PARAPHRASE 18:24-30

Do not defile yourselves in any of these ways, for these are the things the heathen do; and because they do them I am going to cast them out from the land into which you are going. That

entire country is defiled with this kind of activity; that is why I am punishing the people living there, and will throw them out of the land. You must strictly obey all of My laws and ordinances, and you must not do any of these abominable things; these laws apply both to you who are born in the nation of Israel and to foreigners living among you. Yes, all these abominations have been done continually by the people of the land where I am taking you, and the land is defiled. Do not do these things or I will throw you out of the land, just as I will throw out the nations that live there now. Whoever does any of these terrible deeds shall be excommunicated from this nation. So be very sure to obey My laws, and do not practice any of these horrible customs. Do not defile yourselves with the evil deeds of those living in the land where you are going. For I am Jehovah your God.

COMMENT 18:24-30

vs. 24-30 This chapter begins and ends with a reference to the sovereignty of God. The whole cause of sin is a failure to recognize and obey the will of God in interpersonal relationships.

The word "defile" or "defile yourselves" is a most provocative one. There is a deeper meaning than mere ceremonial uncleanness. Disobedience to our conscience produces a stain on the soul which only repentance and sacrifice can remove. When such response does not take place and the sin is repeated the defilement or stain becomes darker and deeper. The *one* large lesson we get from the rejection of the Canaanites is that *they were responsible for their actions!* One man for one woman was a law given by God in Eden. "In the beginning it was not so" are the words of our Saviour (Matt. 19:8). Whereas Jesus' words refer to the words of Moses such a law was known and either kept or rejected long before Moses recorded it.

Personal failure produces national disaster! God *does* consider man in both ways. "The land" refers in its context to geography that will one day be a national possession. Does God yet hold the country as well as the individual responsible for his life style?

We have no reason to believe otherwise.

The kind of immoral conduct here described and practiced by the Canaanites produced an indigestible ingredient in the national body. The whole body was full of nausea. The body swallowed such conduct, but it offered no life or energy to the bloodstream. It lay as lead in the stomach. It decomposed and could not be assimilated. It must be removed! The laws of self-preservation will take over. On a national scale, such conduct is self-destructive.

God is saying through Moses: the present inhabitants of Canaan offer a graphic object lesson. Either learn from their mistakes and prosper, or repeat their sins and suffer as they are.

FACT QUESTIONS 18:24-30

418. Show the similarity in the beginning and ending of this chapter.
419. Discuss the deeper meaning of the word "defile."
420. How can we be sure the Canaanites were responsible for their actions?
421. Show how personal failure produces national disaster.
422. Is this generation about to be "vomited" out of the national body of America? Discuss.
423. Perhaps God does not recognize nations as such today. Discuss.

HOLINESS IN CONDUCT TOWARD GOD AND MAN 19:1-37

THE FIRST TABLE OF THE LAW 19:1-8

TEXT 19:1-8

- 1 And Jehovah spake unto Moses, saying,
- 2 Speak unto all the congregation of the children of Israel, and

- say unto them, Ye shall be holy; for I Jehovah your God am holy.
- 3 Ye shall fear every man his mother, and his father; and ye shall keep my sabbaths: I am Jehovah your God.
- 4 Turn ye not unto idols, nor make to yourselves molten gods: I am Jehovah your God.
- 5 And when ye offer a sacrifice of peace-offerings unto Jehovah, ye shall offer it that ye may be accepted.
- 6 It shall be eaten the same day ye offer it, and on the morrow: and if aught remain until the third day, it shall be burnt with fire.
- 7 And if it be eaten at all on the third day, it is an abomination; it shall not be accepted:
- 8 but every one that eateth it shall bear his iniquity, because he hath profaned the holy thing of Jehovah: and that soul shall be cut off from his people.

THOUGHT QUESTIONS 19:1-8

416. Just what did the expression "You shall be holy, for I the Lord your God am holy" mean to the assembly of Israel when first they heard it? Were they discouraged? encouraged? afraid? resentful? or what? Discuss. (Count in this one chapter the number of times this expression appears.)
417. How does respect for parents relate to sabbath observance?
418. How are idols described? Which two commandments of the ten are here involved?
419. How do "peace offerings" relate to idol worship?
420. Why the strict regulations of verses 6 and 7?
421. Isn't verse 8 a very severe penalty for eating the peace offering on the wrong day? or is this all that is involved?

PARAPHRASE 19:1-8

The Lord also told Moses to tell the people of Israel, You must be holy because I, the Lord your God, am holy. You must respect your mothers and fathers, and obey My Sabbath law, for I am the Lord your God. Do not make or worship idols, for I am Jehovah your God. When you sacrifice a peace offering to the Lord, offer it correctly so that it will be accepted: eat it the same day you offer it, or the next day at the latest; any remaining until the third day must be burned. For any of it eaten on the third day is repulsive to Me, and will not be accepted. If you eat it on the third day you are guilty, for you profane the holiness of Jehovah, and you shall be excommunicated from Jehovah's people.

COMMENT 19:1-8

vs. 1-8 We can organize these verses under the general heading: *The First Table of the Law*, and divide it as: (1) Honor to parents—v. 3; (2) Sabbath observance—v. 3; (3) Avoiding idolatry—v. 4; (4) The peace offering—vs. 5-8.

The interrelationship of these laws is not easy to observe. Honor to mother and father relates to sabbath observance possibly because it was on the sabbath parents would instruct their children. The respect given to the parents would be easily transferred to God and His day. The mention of "mother" before "father" in verse 3 is unique. It would seem God is saying that honor for mother is just as important as honor for the father.

The word for "idols" means "non-entities" or "nothings." It is what Paul means when he says in I Cor. 8:4, "We know that an idol is *nothing* in the world." The content of idol worship adds up to zero. Therefore give them no time or thought. Do not turn toward them, either mentally or physically. The second commandment in the Decalogue is covered by the prohibition against "molten gods" Cf. Exodus 20:4-6 and Exodus 34:17.

We learned in 17:3-7 that Israel was in a habit of sacrificing

their cattle and herds to the idols before they prepared them for use at their meals. The transference in thought from idol worship to peace offering is an easy one when such a practice is known. We seem to catch a hint of attitude in the little phrase "so that ye may be accepted" in verse 5. Put your heart into the effort. Do not go through the form of killing your animals before Jehovah God in the same meaningless manner you do in your field-sacrifices to your idols. God will not accept your peace offering when given in that manner.

Authorities point out that there were two classes of peace offerings: (1) Those to be eaten on the same day they were slain, Cf. 7:15 and (2) the second class peace offerings which could be eaten the day following, Cf. 8:16. In 7:17-20 we have a thorough discussion as to why the meat should not be held till the third day. Perhaps the third day was somehow associated with idol worship, otherwise it would seem the penalty attached to eating the meat on the third day to be very severe.

FACT QUESTIONS 19:1-8

424. How does the honor of mother and father relate to the observance of the sabbath day?
425. This text contains a strong rejection of idols. For what reason?
426. How do peace offerings and idol worship relate?

THE SECOND TABLE OF THE LAW 19:9-18

TEXT 19:9-18

- 9 And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.
- 10 And thou shalt not glean thy vineyard, neither shalt thou gather the fallen fruit of thy vineyard; thou shalt leave them

- for the poor and for the sojourner: I am Jehovah your God.
- 11 Ye shall not steal; neither shall ye deal falsely, nor lie one to another.
 - 12 And ye shall not swear by my name falsely, and profane the name of thy God: I am Jehovah.
 - 13 Thou shalt not oppress thy neighbor, nor rob him: the wages of a hired servant shall not abide with thee all night until the morning.
 - 14 Thou shalt not curse the deaf, nor put a stumbling block before the blind; but thou shalt fear thy God: I am Jehovah.
 - 15 Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honor the person of the mighty; but in righteousness shalt thou judge thy neighbor.
 - 16 Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbor: I am Jehovah.
 - 17 Thou shalt not hate thy brother in thy heart: thou shalt surely rebuke thy neighbor, and not bear sin because of him.
 - 18 Thou shalt not take vengeance, nor bear any grudge against the children of thy people; but thou shalt love thy neighbor as thyself: I am Jehovah.

THOUGHT QUESTIONS 19:9-18

422. Name the ten commandments and designate which ones were on the first table and directed toward God, and which ones were on the second table and directed toward man.
423. The poor and the stranger will receive more than grain and grapes from this regulation. What was it?
424. Why did God feel it necessary to repeat these commandments in this place?
425. Verse 12 contains two misuses of the name of God. Discuss what they are.
426. Why not wait until the next day to pay a hired servant?
427. What perversity in man would tempt him to curse the deaf (who couldn't hear his cursing) or trip a blind man

(who would not know who did it)?

428. How easily we are influenced by appearance, either with the poor or the mighty. Discuss verse 15.
429. Gossip can be deadly. Discuss the danger in verse 16.
430. To hold your tongue and hate your neighbor is wrong. You should rebuke him. Discuss verse 17.
431. Isn't it surprising to read here the words "you shall love your neighbor as yourself"? Cf. Rom. 12:17,19; Matt. 5:43-46. Discuss.

PARAPHRASE 19:9-18

When you harvest your crops, don't reap the corners of your fields, and don't pick up stray grains of wheat from the ground. It is the same with your grape crop—don't strip every last piece of fruit from the vines, and don't pick up the grapes that fall to the ground. Leave them for the poor and for those traveling through, for I am Jehovah your God. You must not steal nor lie nor defraud. You must not swear to a falsehood, thus bringing reproach upon the name of your God, for I am Jehovah. You shall not rob nor oppress anyone, and you shall pay your hired workers promptly. If something is due them, don't even keep it overnight. You must not curse the deaf nor trip up a blind man as he walks. Fear your God; I am Jehovah! Judges must always be just in their sentences, not noticing whether a person is poor or rich; they must always be perfectly fair. Don't gossip. Don't falsely accuse your neighbor of some crime, for I am Jehovah. Don't hate your brother. Rebuke anyone who sins; don't let him get away with it, or you will be equally guilty. Don't seek vengeance. Don't bear a grudge; but love your neighbor as yourself, for I am Jehovah.

COMMENT 19:9-18

vs. 9-18 Acceptableness with God is the total point of the

three chapters of 18, 19, 20. Personal conduct as related to marriage and attitudes and actions as concerns the family are discussed. Now we hear of the treatment of the poor and strangers. Our worship of God is reflected in all our daily conduct or we cannot say he is Lord of all. The mercy shown to the poor is so like that we all receive from Him. Dignity and respect even for the poorest is provided by God. A certain amount of the harvest *belongs* to the poor; they are not begging, they are only taking that which is lawfully theirs.

The extent of the corners and the gleanings were very carefully defined at different periods in Hebrew history. The word "glean" as related to the grapes meant "infants" *i.e.* those branches or twigs of grapes upon which there were only one or two grapes. These were to be left for the needy. The scattered grapes which fell from the clusters when the large ones were cut were to be left and not gathered except by the poor.

The use of the eighth commandment against stealing used as it is in its context could refer to the seriousness of taking that which belongs to the poor—it is nothing short of theft!

The hasty, thoughtless use of the name of Almighty God is something religious people need to consider very often. How easy it is to treat the Holy as common. In the midst of all the rights and ceremonies the name of God was often used lightly.

Deceit and deception was the way of life for many in the days of the prophets—and earlier. Oppression and violence was often used in defrauding. It was in such environment these regulations were given.

The day laborer, or as he is often called, "the hireling" needs his money as soon as he earns it. His wife and family expect him to bring home sufficient money for their food. The law asks that his wages be given to him on the same day of his work. There are numerous references to this same kind treatment. *Cf.* Deut. 24:14,15; Jer. 37:13; Mal. 3:5; Jas. 5:4. The scribes of Jesus' day said, "He who treats a hireling with harshness sins as grievously as if he hath taken away life, and transgresses five precepts."

To curse or revile one who cannot defend himself was mean

and selfish. Deaf people can be exasperating, but it is not their fault. Were we unable to hear, we perhaps would react in even a less communicative manner. Kindness, tenderness is the only form of communication understood by everyone. Perhaps reviling those who are absent and thus unable to reply is another form of this wrong (*Cf.* *Psa.* 38:14,15).

Thoughtfulness and help to those physically less fortunate than ourselves is expected by God who deals kindly with such blind people as ourselves. Deuteronomy 27:18 places a curse upon those who lead the blind astray. The figurative use of this law, would also obtain, *i.e.* deceiving the naive and the ignorant. *Cf.* *Rom.* 14:13. The concluding phrase, "but you shall fear (or reverence) your God: I am the Lord" means that we might take advantage of the deaf and blind here but we have no advantage with God. He hears what we say and He sees what we do. To ignore His omnipresence and omniscience is to be deaf and blind ourselves.

Verse 15 takes us into a law court. Perhaps it is only a minor, personal case, but in whatever circumstance the judge is not to exercise his authority in an arbitrary manner. To be very plain about the subject: he is not to allow his sympathy for the poor or his admiration of the mighty to cloud his judgment. The poor must be penalized and the rich rewarded if this is what fairness and impartiality demands. *Cf.* *Exodus* 23:3; *Jas.* 2:2-9.

Giving evidence about our neighbor in court is one thing; it is entirely something else to recite such information to any and all who want to hear it. When such happens it is always distorted and rapidly becomes slander. How devastating is slander! *Cf.* *Jer.* 6:28; *Ezek.* 22:9; *I Sam.* 22:9,18. *Ginsburg* says: "This dangerous habit, which has ruined the character and destroyed the life of many an innocent person was denounced by the spiritual authorities in the time of Christ as the greatest sin. Three things they declared remove a man from this world, and deprive him of happiness in the world to come—idolatry, incest, and murder. But slander surpasses them all! It kills three persons with one act—the person who slanders, the person who is slandered, and the person who listens to the slander."

The phrase "neither shalt thou stand against the blood of thy neighbor" (v. 16) is not clear in meaning upon the first reading. The paraphrase renders it, "Don't falsely accuse your neighbor of some crime." The Amplified Bible follows this same line of thought by saying, "nor shall you (secure yourself by false testimony or by silence and) endanger the life of your neighbor." It speaks against false testimony whether such is given by refusing to get involved and thus allowing falsehood to prevail or by giving false testimony. In either case it was serious enough to endanger the life of our neighbor. An unwillingness to help our neighbor when he is in need is in itself standing by while the blood of our neighbor is being shed.

From external acts we turn to internal motivations. Verse 17 discusses the cause of injury: "You shall not hate your brother in your heart." Even if we are the recipients of punishment in a case in which we feel we were unjustly judged, we cannot harbor hatred toward those who gave us the decision. Whereas we might not be able to overthrow the decision, we can at least get it out of our heart into words directed to our brother. We need to express ourselves. Let's not be like Absalom who "spoke unto Amnon neither good nor bad, for Absalom hated Amnon." II Sam. 13:22. Speak to your brother—say to him, "Why hast thou thus dealt with me?" Our Lord said, "If thy brother sin against thee rebuke him, and if he repent forgive him." Luke 17:3. At whatever juncture, do not hate him. We must be very careful in rebuking our brother that we do not in this very act, sin ourselves. It is not revenge that we seek, but understanding and reconciliations. Even if our brother does not repent, we have expressed all of our heart to him and it thus becomes much easier to forget and forgive freely from the heart.

"Thou shalt love thy neighbor as thyself." We need to be reminded again and again that if we hate ourselves, if we are living in a constant state of self-loathing or self-depreciation we will indeed hate, loathe and depreciate our neighbors. We do project our own self-estimation upon neighbors—they are the unhappy recipients. The love of ourselves originates in our acceptance of God's acceptance of us. When I believe He loves

me, it becomes much easier to love myself and thus love my neighbor. Cf. Rom. 12:17, 19; Matt. 5:43-46.

FACT QUESTIONS 19:9-18

427. What is the one concept developed in chapters 18, 19, 20?
428. How was dignity and respect shown to the poor?
429. What grapes were left for the poor?
430. How is the eighth commandment related to treatment of the poor?
431. Profaning of the name of God is often done among religious people. Why? How?
432. The day laborer must be paid on the same day he does the work. Why?
433. How serious was it to treat a laborer harshly?
434. Why would some be tempted to curse a deaf person? Is there a double application of this law?
435. Why does God expect us to deal kindly with those who are physically handicapped?
436. Explain in your own words verse 15.
437. How do verses 15 and 16 relate?
438. What is slander? How does it start?
439. Show how slander kills three people.
440. What is involved in "standing against the blood" of our neighbor?
441. What is the real cause of injury to our neighbor?
442. Show how II Sam. 13:22 and Luke 17:3 relate to verse 17.
443. What is meant by loving ourselves?

In review: we discussed THE SECOND TABLE OF THE LAW in verses 9-18 under the following headings: (1) Consideration for the poor—vs. 9, 10; (2) Prohibition against robbery and deceit—v. 11; (3) Prohibition against false swearing—v. 12; (4) Prohibition against oppression—v. 13; (5) Care for the helpless—v. 14; (6) Righteous judgments—v. 15; (7) Warning against "tale bearing"—v. 16; (8) Summary of the Second Table—vs. 17, 18.

VARIOUS ORDINANCES 19:19-29

TEXT 19:19-29

- 19 Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with two kinds of seed: neither shall there come upon thee a garment of two kinds of stuff mingled together.
- 20 And whosoever lieth carnally with a woman, that is a bond-maid, betrothed to a husband, and not at all redeemed, nor freedom given her; they shall be punished; they shall not be put to death, because she was not free.
- 21 And he shall bring his trespass-offering unto Jehovah, unto the door of the tent of meeting, even a ram for a trespass-offering.
- 22 And the priest shall make atonement for him with the ram of the trespass-offering before Jehovah for his sin which he hath sinned: and the sin which he hath sinned shall be forgiven him.
- 23 And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as their uncircumcision: three years shall they be as uncircumcised unto you; it shall not be eaten.
- 24 But in the fourth year all the fruit thereof shall be holy, for giving praise unto Jehovah.
- 25 And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I am Jehovah your God.
- 26 Ye shall not eat anything with blood: neither shall ye use enchantments, nor practise augury.
- 27 Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.
- 28 Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am Jehovah.
- 29 Profane not thy daughter, to make her a harlot; lest the land fall to whoredom, and the land become full of wickedness.

THOUGHT QUESTIONS 19:19-29

432. Is there some difference between "statutes" and commandments?
433. Is there some practical or moral reason for not mixing seed, cattle or cloth?
434. To commit adultery with a female slave was a sad offense. What was to be done?
435. What happened to the slave? to the child, *i.e.* if one were born?
436. God had some very practical laws concerning horticulture. What were they?
437. Does verse 26 speak against present-day horoscopes? Discuss.
438. Verse 27 seems to have little present-day meaning. Discuss.
439. Is it a sin to be tattooed?

PARAPHRASE 19:19-29

Obey My laws: do not mate your cattle with a different kind; don't sow your field with two kinds of seed; don't wear clothes made of half wool and half linen. If a man seduces a slave girl who is engaged to be married, they shall be tried in a court but not put to death, because she is not free. The man involved shall bring his guilt offering to the Lord at the entrance of the Tabernacle; the offering shall be a ram. The priest shall make atonement with the ram for the sin the man has committed, and it shall be forgiven him. When you enter the land and have planted all kinds of fruit trees, do not eat the first three crops, for they are considered ceremonially defiled. And the fourth year the entire crop shall be devoted to the Lord, and shall be given to the Lord in praise to Him. Finally, in the fifth year, the crop is yours. I am Jehovah your God! You must not eat meat with undrained blood; nor use fortune telling or witchcraft. You must not trim off your hair on your temples or clip the edges of your beard, as the heathen do. You shall not cut yourselves nor put tattoo marks

upon yourselves in connection with funeral rites; I am the Lord. Do not violate your daughter's sanctity by making her a prostitute, lest the land become full of enormous wickedness.

COMMENT 19:19-29

vs. 19-29 (1) Prohibition against "hybrids"—v. 19; (2) Sin of a betrothed bondmaid—vs. 20-22; (3) The first-fruit of the trees in Canaan—vs. 23-25; (4) Abstention from heathen rites—vs. 26-29.

We appreciate Bruce Oberst's comment on the companion reference of Deuteronomy 22:9-11: "Note the basic concept of *separation* which runs throughout these verses. The fact that two kinds of seed might grow quite well together, or that one could plow together quite well with an ox and an ass, or that linen (originating from flax) and wool might make a durable, warm, and nice-looking garment when combined, was *nothing to the point!* God had said they were not to be mixed! His word was to be respected and honored.

"As a separated people, they were to live separated lives (Cf. I Kings 8:53, etc.). Such laws as this would also distinguish and identify them as God's own people, different from all others.

Separation is as much a New Testament doctrine as Old—not the separation here spoken of, but the separation from the world and its ways that has *always* characterized God's true children. It is still very necessary that the child of God *distinguish* and *differentiate* in this world—an ability he develops more and more as he matures and grows into the likeness of his Master. Mature Christians should see the difference between light and darkness, sham and sincerity, truth and falsehood.

"The 'unequal yoke' of the ox and ass (v. 10) perhaps were in the very mind's eye of the apostle when he exhorted the Corinthian Christians, 'Be not unequally yoked with unbelievers, for what fellowship have righteousness and iniquity . . .' etc. (see II Cor. 6:14—7:1)."

What a pathetic use of position to use it in seducing a slave—

most especially one who is betrothed! "This bond woman might be of either one of the intermediate kind, that is, one whose redemption money had been partially paid, or belong to that class who had no prospects of a free discharge." It could be such a female slave was espoused to a Hebrew slave—both of whom were owned by the master who was guilty of this seduction. When this happens, the woman is also held responsible; she was therefore given 40 stripes.

Punishment by death was the penalty ordinarily inflicted. Cf. 20:10; Deut. 22:23. However because she was "degraded to the condition of private property" to only be used to satisfy the lusts of her master, a lesser punishment was permitted. She was exempted from offering the sacrifice. The man must bring a ram for a trespass offering. A slave had no property, therefore no sacrifice was required. The sacrifice being made according to the prescribed ritual (Cf. 4:20, 26), he was forgiven of his sin.

There are four references in Leviticus where regulations are given in anticipation of entering Canaan: (1) 14:34—the promise of leprosy in their houses; (2) 19:23—the planting of fruit trees in the land; (3) 23:10—the law of the first fruits of the land; (4) 25:2—keeping a sabbath day in the land. In the mind of God, Canaan was already a possession. In the mind of God we are already in our eternal promised land enjoying all the bounties of that place.

The trees of Canaan were: (1) all manner of citrus trees: oranges, lemons, etc.; (2) olive trees; (3) fig trees. In the first three years the trees were to be regarded as "uncircumcised" i.e. unclean for use as food. Some see a metaphorical use of this word in the cutting or plucking off the buds or early fruit during the first three years. On the fourth year the whole harvest was to be given to the Lord and eaten in joyful worship before Him. The fifth year could be the first year of use for Israel. Such treatment of the trees would yield the highest possible harvest by the fifth year.

Verses 26-29 discuss abstinence from certain heathen rites. Evidently the eating of blood in this instance was associated in some manner with idolatry. There are various possible

explanations, but since all of them are conjectural, we will forego reference to them.

The practice of magic or enchantments as used here refers to certain kinds of incantations, according to some "to prophecy obtained from observing snakes." The practice of "augury" is called the observing of days or of "times" by other translations. Some authorities refer this to "taking notice of the seasons and days, and saying this is a good day to begin a journey, tomorrow will be a lucky day to make a purchase."

The reference to haircuts and the care of beards sounds strangely familiar in our day. Of course present day hair trimming and beard care does not have such a direct relation to the deity involved—human pride seems to be the god in view today. In the day of Moses the hair was shaved off around the temples and behind the ears, so as to leave the head bald except for a dish-like tuft upon the crown of the head. This, according to those who did it, imparted to the head the form and shape of a hemisphere. This was done by the Arabs, and other worshippers of the god Orotal. The Arabs are ironically called "those with the corner of their hair polled"—as is rightly rendered in the margin. Cf. Jer. 9:26; 25:23; 49:32.

The beard was regarded by the Hebrews and other eastern nations as the greatest ornament of a man, and was as dear to them as life itself. It was the object of salutation, Cf. II Sam. 20:9, and the mutilation of it was looked upon as the greatest disgrace and most degrading punishment. Cf. II Sam. 10:4; Isa. 7:20; Ezra 5:1-5. It was only in seasons of sorrow that the Hebrews neglected their beards; and sometimes, to show how deeply they were afflicted, they covered them up, or even cut them off, or tore them out. Cf. II Sam. 19:24; Isa. 15:2, Jer. 51:5. Because it was so precious a treasure it was customary among some of the ancients to present to their gods the firstlings of their beards. The prohibition in this verse refers to this practice." (*Ginsburg*)

The worshippers of Baal in the contest of Elijah on Mount Carmel "cut themselves with knives and lances until the blood gushed out upon them." Cf. I Kings 18:28. This was a custom of

many idol worshippers when mourning for the dead as well as when calling upon their god for fire from heaven. The Israelite was to respect his body as the creation of God not to disfigure it. Cf. 21:6; Deut. 14:1.

The practice of tattooing is as old as the history of nations. Incisions or punctures were made in the skin in the form of words or pictures and some type of ink was impressed upon the incisions. Slaves bore the tattooed name of their masters, soldiers of their captain, and worshippers of their gods. Were the phylacteries which the Hebrews were to bind on the head and hands "as a memorial" a reaction or accommodation to tattooing? Cf. Exodus 13:9, 16; Deut. 6:8; 9:18.

Daughters were given to Astarte to serve in her temple as prostitutes. Astarte was the goddess of fertility and prostitution was a part of her worship. The Jews became so degraded that fathers thought it was an honor to thus give their daughters. Here is a plain word from God against such a practice.

FACT QUESTIONS 19:19-29

444. Why not inter-breed cattle as in verse 19? Aren't present day cattle evidence that such is a good practice? Discuss.
445. Why not stone the adulterers described in verse 20?
446. God anticipates the activities in Canaan in four references. What regulations are given?
447. In the first three years the trees were "uncircumcised." In what regard?
448. Wasn't it selfish of God to refuse the fruit for four years?
449. Eating of blood here is different than earlier references, *i.e.* the purpose was different. What was it?
450. How were magic or incantations used?
451. The care of hair and beards became very important in the days of Moses. How so? Discuss.
452. Cutting and tattooing was used for what purpose?
453. Why would any father consider giving his daughter to prostitution?

CONCLUDING INJUNCTIONS 19:30-37

TEXT 19:30-37

- 30 Ye shall keep my sabbaths, and reverence my sanctuary: I am Jehovah.
- 31 Turn ye not unto them that have familiar spirits, nor unto the wizards; seek them not out, to be defiled by them: I am Jehovah your God.
- 32 Thou shalt rise up before the hoary head, and honor the face of the old man, and thou shalt fear thy God: I am Jehovah.
- 33 And if a stranger sojourn with thee in your land, ye shall not do him wrong.
- 34 The stranger that sojourneth with you shall be unto you as the home-born among you, and thou shalt love him as thyself; for ye were sojourners in the land of Egypt: I am Jehovah your God.
- 35 Ye shall do no unrighteousness in judgment, in measures of length, of weight, or of quantity.
- 36 Just balances, just weights, a just ephah, and a just hin, shall ye have: I am Jehovah your God, who brought you out of the land of Egypt.
- 37 And ye shall observe all my statutes, and all mine ordinances, and do them: I am Jehovah.

THOUGHT QUESTIONS 19:30-37

440. Just how does reverence for the sabbath and the sanctuary relate to the context?
441. What is "a familiar spirit"?
442. What was the work of a wizard?
443. In what way were people defiled by spirits and wizards?
444. What is meant by "hoary head"? What request is here made?
445. The Israelites would know just how strangers felt and just how to treat them. Why?

446. How does fair measurement relate to the nature or name of God?
447. What advantage was there in observing all the statutes and ordinances of God?

PARAPHRASE 19:30-37

Keep My Sabbath laws and reverence My Tabernacle, for I am the Lord. Do not defile yourselves by consulting mediums and wizards, for I am Jehovah your God. You shall give due honor and respect to the elderly, in the fear of God. I am Jehovah. Do not take advantage of foreigners in your land; do not wrong them. They must be treated like any other citizen; love them as yourself, for remember that you too were foreigners in the land of Egypt. I am Jehovah your God. You must be impartial in judgment. Use accurate measurements—lengths, weights, and volumes—and give full measure, for I am Jehovah your God who brought you from the land of Egypt. You must heed all of My commandments and ordinances, carefully obeying them, for I am Jehovah.

COMMENT 19:30-37

vs. 30-37 We have six concluding commands and a summary in these verses. They are: (1) honor the sabbath and the sanctuary—v. 30; (2) avoid familiar spirits and wizards—v. 31; (3) honor the aged—v. 32; (4) deal kindly with strangers—vs. 33, 34; (5) keep my standards of righteousness—vs. 35, 36 (6) summary—the reason for obedience—v. 37.

v. 30 The greatest safeguard for an Israelite against idolatry and all attendant sins was a sincere consistent observance of the sabbath days and a regular attendance at the tabernacle along with his various personal sacrifices, not to mention his interest in the national feasts and sacrifices. Considering the number and frequency of these personal and national sacrifices

the conscientious Israelite would have but little time for idolatry.

v. 31 We are indebted to Adam Clarke for a study on the meaning and application of the terms "familiar spirits," "wizards," and "witches." He says in commenting on Exodus 22:18:

Verse 18. *Thou shalt not suffer a witch to live.* If there had been no *witches*, such a law as this had never been made. The existence of the *law*, given under the direction of the Spirit of God, proves the existence of the *thing*. It has been doubted whether *mecashshephah*, which we translate *witch*, really means a person who practised divination or sorcery by spiritual or infernal agency. Whether the persons thus denominated only *pretended* to have an art which had no existence, or whether they *really* possessed the power commonly attributed to them, are questions which it would be improper to discuss at length in a work of this kind; but that *witches*, *wizards*, those *who dealt with familiar spirits*, etc., are represented in the sacred writings as actually possessing a power to evoke the dead, to perform supernatural operations, and to discover hidden or secret things by spells, charms, incantations, etc., is evident to every unprejudiced reader of the Bible. Of Manasseh it is said: *He caused his children to pass through the fire in the valley of the son of Hinnom: also he observed times (veonen, he used divination by clouds) and used enchantments, and used witchcraft (vechishsheph) and dealt with a familiar spirit*, performed a variety of operations by means of what was afterwards called the *spirit of Python*, and with *wizards*, (*yiddeoni*, the wise or knowing ones;) and he wrought much evil in the sight of the Lord; II Chron. 33:6. It is very likely that the Hebrew *cashaph*, and the Arabic *cashafa*, had originally the same meaning, to *uncover*, to *remove a veil*, to *manifest*, *reveal*, *make bare* or *naked*; and *mecashefat* is used to signify *commerce with God*, or the *invisible world*. From the severity of this law against witches, etc., we may see in what light these were viewed by Divine justice. They were seducers of the people from their allegiance to God, on whose judgment alone they should depend; and by impiously prying into futurity, assumed an attribute of God, *the foretelling of future events*, which implied in itself the grossest blasphemy,

and tended to corrupt the minds of the people, by leading them away from God and the revelation he had made of himself. Many of the Israelites had, no doubt, learned these curious arts from their long residence with the Egyptians; and so much were the Israelites attached to them, that we find such arts in repute among them, and various practices of this kind prevailed through the whole of the Jewish history, notwithstanding the offence was capital, and in all cases punished with *death*.

vs. 32 The due honor and respect we should give to the elderly are beautifully expressed in these words: "When you meet them in public places, or they come to where you are, show them reverence. Both the infirmity and the wisdom of the aged have a claim on us; and besides, *age*, apart from its qualities, has in it solemnity. By the sight of it, the Lord would solemnize us in the midst of our pursuits. 'Lo! the shadow of eternity! for one cometh who is almost already in eternity. His head and beard white as snow, indicate his speedy appearance before the Ancient of Days,' the hair of whose head is as pure wool."

Every object, too, that is feeble seems to be recommended to our care by God; for these are types of the condition wherein He finds us when His grace comes to save. It is, therefore, exhibiting His grace in a shadow, when the helpless are relieved, "the fatherless find mercy" (Hosea 14:3), "the orphans relieved, and the widow," (Psa. 146:9) and "the stranger preserved." (*Bonar*)

vs. 33, 34 "Deal kindly with strangers" should strike a responsive chord in the heart of the Israelite since for so long he was a stranger in a strange land. To become a Jew meant much more than just being circumcised. All of the laws and ceremonies must also be understood and observed. When a stranger acts in an awkward or unusual manner, do not laugh at him or criticize him. Put yourself in his sandals—you were once the stranger in Egypt. Treat him as you wish you were treated.

vs. 35, 36 It is a strange but true fact that men somehow become blind to the application of morality in certain areas. Put some people behind the steering wheel of an automobile and

their code of ethics has somehow disappeared. The same is true of weights and measures. If a larger share than we deserve is available we are sorely tempted to take it! This was true in the day of Moses. "The Bible frequently brands these dealings as wicked, and an abomination to the Lord, while it designates the right measures as coming from God Himself." Cf. Deut. 25:13, 15; Ezek. 45:10, 12; Hosea 12:8; Amos 8:5, Micah 6:10.

v. 37 The reason for obedience is cited in this verse. "You must heed all of my commandments and ordinances, carefully obeying them, *for I am Jehovah*," or as the New English Bible translates it: "You shall observe all my rules and laws and carry them out. *I am the Lord*." The Jerusalem Bible translates it: "Keep all my laws and customs, put them into practice. *I am Yahweh*." Without an acceptance of the majesty and power, to say nothing of the presence and wisdom of God we will have no desire to obey God. With a full awareness His commandments are not grievous.

FACT QUESTIONS 19:30-37

454. List the six commands in these verses.
455. What was the greatest safeguard against idolatry?
456. Define: "familiar spirits," "wizards," "witches."
457. Aged people have a double claim on us. What is it?
458. How can we "exhibit His grace in a shadow"?
459. The loving care of strangers should have been easy for the Israelites. Why?
460. When are men blind to the applications of morality? Discuss.
461. What is the strongest motive for obedience to the laws of God?

PUNISHMENT FOR UNHOLINESS 20:1-27

MOLECH WORSHIP 20:1-5

TEXT 20:1-5

- 1 And Jehovah spake unto Moses, saying,
2 Moreover, thou shalt say to the children of Israel, Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones.
3 I also will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name.
4 And if the people of the land do at all hide their eyes from that man, when he giveth of his seed unto Molech, and put him not to death;
5 then I will set my face against that man, and against his family, and will cut him off, and all that play the harlot after him to play the harlot with Molech, from among their people.

THOUGHT QUESTIONS 20:1-5

448. How could "the strangers" be held responsible in the same way as the children of Israel?
449. Who are "the people of the land" in verse 2?
450. Just what is involved in being "cut off" from among the people?
451. In what way does the worship of Molech defile the sanctuary and profane the holy name of God?
452. Why would the people of the land be tempted to hide their eyes and not put such a one to death?
453. Why include the family of the violator in his punishment?
454. Was sex a part of the worship of Molech? Discuss.

PARAPHRASE 20:1-5

The Lord gave Moses these further instructions for the people of Israel: Anyone—whether an Israelite or a foreigner living among you—who sacrifices his child as a burnt offering to Molech shall without fail be stoned by his peers. And I Myself will turn against that man and cut him off from all his people, because he has given his child to Molech, thus making My Tabernacle unfit for Me to live in, and insulting My holy name. And if the people of the land pretend they do not know what the man has done, and refuse to put him to death, then I Myself will set My face against that man and his family and cut him off, along with all others who turn to other gods than Me.

COMMENT 20:1-5

vs. 1-5 God is indeed interested in the reformation of those who sin. However in the cases before us all attempts at reformation have failed and the instruction of others by the death penalty is the only alternative. We must add that the reputation of God is at stake; the honor of His name must be upheld. He can have no competitors!

We have considered in detail the worship of Molech in 18:21. The entire community of Israel as well as those who sojourned among them are here called to share in the punishment of this idolator. Ginsburg gives a most instructive description of the action of stoning:

Stoning was the first and the severest mode of capital punishment among the Hebrews, the three others being burning, beheading, and strangling. The Jewish canonists have tabulated the following eighteen cases in which death by stoning was inflicted: (1) of a man who has commerce with his own mother (chap. 20:11); (2) or with his father's wife (chap. 20:12); (3) or with his daughter-in-law (chap. 20:12); (4) or with a betrothed maiden (Deut. 22:23,24); (5) or with a male (chap. 20:13); (6) or with a beast (chap. 20:15); (7) of a woman who was guilty of lying with a beast (chap. 20:16); (8) the blasphemer (chap.

24:10-16); (9) the worshipper of idols (Deut. 17:2-5); (10) the one who gives his seed to Molech (chap. 20:2); (11) the necromancer; (12) the wizard (chap. 20:27); (13) the false prophet (Deut. 13:6); (14) the enticer to idolatry (Deut. 13:11); (15) the witch (chap. 20:17); (16) the profaner of the Sabbath (Num. 15:32-36); (17) he that curses his parent (chap. 20:9); and (18) the rebellious son (Deut. 21:18-21). As the Mosaic legislation only directs that the lapidation is to take place without the precincts of the city (chap. 24:14; Num. 15:36), and that the witnesses upon whose evidence the criminal has been sentenced to death are to throw the first stone (Deut. 17:7), the administrators of the law during the second Temple decreed the following mode of carrying out the sentence. On his way from the court of justice to the place of execution a herald preceded the criminal, exclaiming, "So-and-so is being led out to be stoned for this and this crime, and so-and-so are the witnesses; if any one has to say anything that might save him, let him come forward and say it." Within ten yards of the place of execution he was publicly admonished to confess his sins, within four yards he was stripped naked except a slight covering about his loins. After his hands had been bound, he was led upon a scaffolding about twice the height of a man. Here wine mingled with myrrh was mercifully given to him to dull the pain of execution, and from here one of the witnesses pushed him down with great violence so that he fell upon his back. If the fall did not kill him, the other witnesses dashed a great stone on his breast, and if this did not kill him, all the people that stood by covered him with stones. The corpse was then nailed to the cross, and afterwards burnt. Hereupon the relatives visited both the judges and the witnesses to show that they bore no hatred towards them, and that the sentence was just. Not unfrequently, however, the excited multitude resorted to lapidation when they wished to inflict summary justice. This description will explain why the Jews said to Christ that the woman had to be stoned, and why He replied to her accusers that he who is without sin should cast the first stone (John 8:5,7); why the Jews wanted to stone Christ when they thought He was blaspheming (John 10:31), and why they offered

Him wine mingled with myrrh before his crucifixion (Matt. 27:34,38; Mark 15:23).

How is it that God speaks of cutting off the idolator when sentence has already been passed upon him and he is to be (or has been) stoned? We believe verse 3 is discussing an undetected offender, whereas the evidence was not sufficient to convict him. God knows he is guilty and will not allow him to appear in the tabernacle and defile His sanctuary or treat lightly the holy name of God.

It is tragically true that some who are blood guilty of lasciviousness or licentiousness often appear before God in His assembly. The very people who offered their children to Molech afterward came to the sanctuary to worship God. Cf. Jer. 7:9,10; Ezek. 23:37-39. Then and now God will not ignore this affront to Him.

Since it would be impossible to participate in this type of idolatry without involving the whole family, the whole family will share the punishment.

FACT QUESTIONS 20:1-5

462. In what way was the death penalty reformatory?
463. In what sense is God's reputation in the balance?
464. List nine of the eighteen offenses that carried the death penalty.
465. Describe in your own words the death march and the act of stoning.
466. Explain verse 3.
467. We have some today who are like these idolators. In what way?

CONSORTING WITH WIZARDS AND
NECROMANCERS 20:6-8

TEXT 20:6-8

- 6 And the soul that turneth unto them that have familiar spirits, and unto the wizards, to play the harlot after them, I will even set my face against that soul, and will cut him off from among his people.
- 7 Sanctify yourselves therefore, and be ye holy; for I am Jehovah your God.
- 8 And ye shall keep my statutes, and do them: I am Jehovah who sanctifieth you.

THOUGHT QUESTIONS 20:6-8

455. What is it in man that turns him to “familiar spirits” and wizards?
456. Are we to understand sex or immoral conduct was a part of the practice of these persons?
457. Just what is involved in the act of sanctifying ourselves?
458. We should be holy for God is holy. What is the motivation?
459. God has a part in sanctifying us. What is it?

PARAPHRASE 20:6-8

I will set my face against anyone who consults mediums and wizards instead of Me and I will cut that person off from his people. So sanctify yourselves and be holy, for I am the Lord your God. You must obey all of My commandments, for I am the Lord who sanctifies you.

COMMENT 20:6-8

vs. 6-8 Man is an incurably curious creature and will inquire concerning the future or the unknown in one way or another.

Those with supposed contact with the spirit world offer one avenue of inquiry. When a son of Israel sought out a soothsayer he was in effect denying his confidence in God's ability and interest in him. Such action was a direct reflection on the character of God and therefore became a most serious sin. Ventriloquism and sleight of hand, coupled with singing and incantations all served to impress the devotee with the thought he was talking with the spirits of the dead. Necromancy was the act of speaking to the dead. The actual practice was aligned with Satan and demons all liberally supported by the tricks of the trade of magic. Sexual immorality was a large part of the attraction of such worship. "I will set my face against anyone who consults mediums and wizards instead of Me and I will cut that person off from his people"—thus says God.

The injunction of verses 7 and 8 can be understood only in light of the fact that men are "sanctified" or "set apart" when they heed and obey the commandments of God. Obedience to God's law is the sanctifying act.

FACT QUESTIONS 20:6-8

468. What is it in man that leads him to a wizard? What is wrong with it?
469. Besides talking with spirits there were other attractions. What were they?
470. How are we sanctified?

CURSING PARENTS-20:9

SEXUAL CRIMES-20:10-21

TEXT 20:9-21

- 9 For every one that curseth his father or his mother shall surely be put to death; he hath cursed his father or his mother; his blood shall be upon him.
- 10 And the man that committeth adultery with another man's

wife, even he that committeth adultery with his neighbor's wife, the adulterer and the adulteress shall surely be put to death.

- 11 And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood shall be upon them.
- 12 And if a man lie with his daughter-in-law, both of them shall surely be put to death: they have wrought confusion; their blood shall be upon them.
- 13 And if a man lie with mankind, as with womankind, both of them have committed abomination: they shall surely be put to death; their blood shall be upon them.
- 14 And if a man take a wife and her mother, it is wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.
- 15 And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast.
- 16 And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood shall be upon them.
- 17 And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; it is a shameful thing; and they shall be cut off in the sight of the children of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity.
- 18 And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath made naked her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people.
- 19 And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister; for he hath made naked his near kin: they shall bear their iniquity.
- 20 And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless.
- 21 And if a man shall take his brother's wife, it is impurity: he hath uncovered his brother's nakedness; they shall be childless.

THOUGHT QUESTIONS 20:9-21

- 460. Why so severe a punishment for the cursing of parents?
- 461. Burning with fire is singled out for three people. Who are they?
- 462. Do you believe Israel was deterred from sexual sins because of the severe penalty? Discuss.

PARAPHRASE 20:9-21

Anyone who curses his father or mother shall surely be put to death—for he has cursed his own flesh and blood. If a man commits adultery with another man's wife, both the man and woman shall be put to death. If a man sleeps with his father's wife, he has defiled what is his father's; both the man and the woman must die, for it is their own fault. And if a man has sexual intercourse with his daughter-in-law, both shall be executed: they have brought it upon themselves by defiling each other. The penalty for homosexual acts is death to both parties. They have brought it upon themselves. If a man has sexual intercourse with a woman and with her mother, it is a great evil. All three shall be burned alive to wipe out wickedness from among you. If a man has sexual intercourse with an animal, he shall be executed and the animal killed. If a woman has sexual intercourse with an animal, kill the woman and the animal, for they deserve their punishment. If a man has sexual intercourse with his sister, whether the daughter of his father or of his mother, it is a shameful thing, and they shall publicly be cut off from the people of Israel. He shall bear his guilt. If a man has sexual intercourse with a woman during her period of menstruation, both shall be excommunicated, for he has uncovered her uncleanness. Sexual intercourse is outlawed between a man and his maiden aunt—whether the sister of his mother or of his father—for they are near of kin; they shall bear their guilt. If a man has intercourse with his uncle's widow, he has taken what belongs to his uncle; their punishment is that they shall

bear their sin and die childless. If a man marries his brother's widow, this is impurity; for he has taken what belongs to his brother, and they shall be childless.

COMMENT 20:9-21

v. 9 It has been thought that the cursing of father or mother was with the name of God and for this reason we have such a severe penalty for this act. Such a sin strikes at the foundation of society. Where there is no respect of parents there can be no respect for God. Such a one shall be stoned to death. Cf. Exodus 21:17; Prov. 20:20; Matt. 15:14; Mark 7:10. The reference to "his blood shall be upon him" suggests that the son knew the penalty before he sinned. Cf. Joshua 2:19. This phrase occurs six times in this chapter (vs. 9, 11, 12, 13, 16, 27).

vs. 10-21 Traditionally the words "shall surely be put to death" when not modified by a reference to stoning or burning meant that such a one should be strangled. Such a phrase occurs six times for the following crimes: (1) Adultery with another man's wife; (2) striking father or mother; (3) kidnapping another Israelite; (4) an elder who rebelled against the decision of the senate (Deut. 17:12); (5) the false prophet; (6) prophecy in the name of another god. (*Ginsburg*) Most of these crimes have been discussed in chapter 19. The third form of capital punishment, *i.e.* "burning with fire" is mentioned in verse 14. We are indebted again to C. D. Ginsburg for a most graphic description of this:

This, as we have seen, is the third of the four modes of capital punishment. (See verse 2.) In the following ten cases those guilty of the sins specified suffered this punishment: (1) the unchaste high priest's daughter (chap. 21:9); (2) he who had commerce with his daughter; (3) or with his daughter's daughter; (4) or with his son's daughter; (5) or with his wife's daughter; (6) or with her daughter's daughter; (7) or with her son's daughter; (8) or with his mother-in-law; (9) or with the mother of his mother-in-law; and (10), or with the mother of his father-in-law.

PUNISHMENT FOR UNHOLINESS 20:22-26

It will thus be seen that with the exception of the high priest's daughter this death was only inflicted for incest. As the Bible nowhere states the precise mode in which this kind of death is to be carried out, the authorities during the second Temple maintained that it must be executed in such a manner as to leave the body externally unchanged by the flames, because when God himself inflicted this punishment, the dead bodies of Nadab and Abihu were in a perfect state of preservation. (See chap. 10:2.) To effect this the criminal was put into dung up to his knees, a soft cloth containing a hard one was then tied around his throat, while the two witnesses who had secured his sentence drew tighter by the two cords till the criminal opened his mouth, when molten lead was poured down his throat, thus burning him to death. Hence the ancient Chaldee Version renders it here, "they shall be burnt with fire, with melted lead in their mouth."

Please refer to 19:9-30 for a careful description of the sins for which the penalty is here given.

FACT QUESTIONS 20:9-21

471. Children could curse parents and not be put to death if they cursed in a particular way. How?
472. This is a very serious sin. Explain.
473. What is meant or suggested by the words "his blood shall be upon him"?
474. How was it decided that the death penalty should be by strangling?
475. Why use such a strange manner of burning with fire?

EXHORTATION TO FAITHFULNESS 20:22-26

TEXT 20:22-26

22 Ye shall therefore keep all my statutes, and all mine ordinances, and do them; that the land, whither I bring you to dwell

therein, vomit you not out.

- 23 And ye shall not walk in the customs of the nation, which I cast out before you: for they did all these things, and therefore I abhorred them.
- 24 But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land flowing with milk and honey: I am Jehovah your God, who hath separated you from the peoples.
- 25 Ye shall therefore make a distinction between the clean beast and the unclean, and between the unclean fowl and the clean: and ye shall not make your souls abominable by beast, or by bird, or by anything wherewith the ground teemeth, which I have separated from you as unclean.
- 26 And ye shall be holy unto me: for I, Jehovah, am holy, and have set you apart from the peoples, that ye should be mine.

THOUGHT QUESTIONS 20:22-26

463. This seems to be a very appropriate time to call for faithfulness to God and His laws. Why?
464. These laws were a preparation for living. Where? When?
465. If God described the land as "flowing with milk and honey" it would indeed be so. Was this adequate reason for obedience to His laws? Discuss.
466. How could Israel "make themselves detestable" or "make your souls abominable" by bird or by "anything wherewith the ground teemeth"?
467. God really wants a "set apart" people. Is this true today? Discuss.

PARAPHRASE 20:22-26

You must obey all of My laws and ordinances so that I will not throw you out of your new land. You must not follow the customs of the nations I cast out before you, for they do all these things I have warned you against; that is the reason I abhor them. I have promised you their land; I will give it to you to

possess it. It is a land "flowing with milk and honey." I am the Lord your God who has made a distinction between you and the peoples of other nations. You shall therefore make a distinction between the birds and animals I have given you permission to eat and those you may not eat. You shall not contaminate yourselves and make yourselves hateful to Me by eating any animal or bird which I have forbidden, though the land teem with them. You shall be holy to Me, for I the Lord am holy, and I have set you apart from all other peoples, to be Mine.

vs. 22-26 There is a temporal advantage in keeping the statutes and ordinances of God. The land of Canaan will be yours if you do and it will vomit you out if you do not. *Cf.* 18:28. This is an oft repeated word in Leviticus and the rest of the Pentateuch because Israel was so dull of hearing, or perhaps the allurements of sin were so near. Again and again the several distinctive differences are emphasized: (1) you have one God; they have many; your God is alive and responsive, theirs are dead and dumb; (2) you have one wife with whom you have sexual relations—in this relationship is the highest happiness—they live to satisfy their own lusts—but such lust creates its own appetite and is never full. Self-destruction and misery are in their way; (3) you have a different diet; it will keep you strong and healthy; you will live a long and happy life. They eat to their own self-destruction. I created you and the food you eat, won't you please follow my menu?

In these ways—and others—you are separated from other nations, *i.e.* "sanctified" or "holy," not that you are by nature any better than other people, but you could be an example of what I want for all mankind. You belong to Me. I love you deeply and dearly; if I didn't I wouldn't take such an interest in all of your life.

FACT QUESTIONS 20:22-26

476. What was the temporal advantage in obeying Jehovah?
477. Name and discuss the three distinctive differences of Israel to other nations.
478. In what ways was Israel "sanctified" or "holy"?

WARNING AGAINST UNFAITHFULNESS 20:27

TEXT 20:27

27 A man also or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones; their blood shall be upon them.

THOUGHT QUESTIONS 20:27

468. Isn't this verse out of place? Should it follow verse 6?
469. Show a possible connection to verse 26.

PARAPHRASE 20:27

A medium or a wizard—whether man or woman—shall surely be stoned to death. They have caused their own doom.

COMMENT 20:27

It is suggested that the first word of verse 27 could be “but” a man, etc. In this way we could see the connection of the verses. Because Israel is God’s holy nation such a sin could not be permitted. The wizard usurps the position of God. To Him alone is the future known. In 19:31 the consulting of such persons is forbidden. In 20:6 God sets His face against them; in this verse the physical punishment is made known. Women are included in this verse because they were so frequently involved. Cf. Exodus 22:28; I Sam. 28:7; Acts 16:16.

FACT QUESTIONS 20:27

479. How relate this verse to the previous section?
480. Why was this such a serious sin?
481. Why mention women?

HOLINESS ON THE PART OF PRIESTS, AND
HOLINESS OF THE OFFERINGS 21:1—22:33

AVOIDANCE OF CONTACT WITH A DEAD BODY 21:1-4

TEXT 21:1-4

- 1 And Jehovah said unto Moses, Speak unto the priests, the sons of Aaron, and say unto them, There shall none defile himself for the dead among his people;
- 2 except for his kin, that is near unto him, for his mother, and for his father, and for his son, and for his daughter, and for his brother.
- 3 and for his sister a virgin, that is near unto him, that hath had no husband; for her may he defile himself.
- 4 He shall not defile himself, *being* a chief man among his people, to profane himself.

THOUGHT QUESTIONS 21:1-4

470. What purpose is served by giving regulations concerning the preparation of the dead for burial?
471. What particular distraction would interfere with the priest's duties?
472. Is there anything more than ceremonial defilement in touching a dead body?
473. Does verse 4 suggest he must not even attend his own wife's funeral? Discuss.
474. What is meant by the expression in verse 4: "a chief man among his people"?

PARAPHRASE 21:1-4

The Lord said to Moses: Tell the priests never to defile themselves by touching a dead person, unless it is a near relative—a

mother, father, son, daughter, brother or unmarried sister for whom he has special responsibility since she has no husband. For the priest is a leader among his people and he may not ceremonially defile himself as an ordinary person can.

COMMENT 21:1-4

vs. 1-4 We like the thought that if the priests were to share in mourning for all those with whom he associated he would be in mourning all the time and would be ceremonially unclean and unfit to officiate at the duties especially assigned to him. At the same time it should be that a priest does yearn affectionately over all the sorrows of those among whom he serves. "A priest must have feelings of deep emotion; he must resemble Jesus, the antitype, weeping over His own kindred most of all, and only restrained from weeping over all by express enactment of Jehovah."

There are seven exceptions to this general rule: (1) His wife, for the phrase "near kin" could be translated, "his flesh that is near him Cf. Lev. 18:6; Gen. 2:24; also notice Ezekiel 24:16-18 where we see that express prohibition is needed to prevent the prophet's mourning over his wife; (2) His mother; (3) His father; (4) His son; (5) His daughter; (6) His brother; (7) His virgin sister.

Numbers 19:11-16 describes the law of defilement as related to a dead body and includes being present in the tent or house with the corpse.

In verse 2 we have the term "mother" before that of "father." This is the second of the three instances in the Bible where this occurs. It has been observed that such is true here because "the son's qualifications for the priesthood depend more upon his having a good mother." (Cf. v. 7 in this chapter.)

Ginsburg interprets the phrase in verse 4: "A husband (the priest) shall not defile himself among his people when he had profaned himself" and meaning that: the priest was permitted to defile himself by attending his own wife's funeral only if he had not married a woman not qualified legally to be his wife. If she

was not legally qualified to be his wife he could not attend her funeral. This seems an unusual interpretation. We prefer Keil's thought that: "The correct interpretation of the words can only be arrived at by considering the relation of the fourth verse to what precedes and follows. As verses 1b-3 stand in a very close relation to verses 5 and 6, the defilement on account of a dead person being more particularly explained in the latter . . . the priest was not to defile himself as a husband and head of a household, either by marrying a wife of immoral or ambiguous reputation, or by training his children carelessly, so as to desecrate himself, *i.e.* profaning the holiness of his rank and office by either one or the other. Cf. vs. 9-15."

FACT QUESTIONS 21:1-4

482. What practical reason can we assign to the prohibition against sharing in the mourning of more than those of the priest's near kin?
483. What a grand example is the compassion of our Saviour. Explain.
484. Name the seven exceptions to the rule. How include his wife, when she is not mentioned?
485. Why use the term "mother" before "father"?
486. Explain verse 4 in your own words.

ABSTENTION FROM HEATHEN PRACTICES 21:5,6

TEXT 21:5,6

- 5 They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.
- 6 They shall be holy unto their God, and not profane the name of their God; for the offerings of Jehovah made by fire, the bread of their God, they do offer: therefore they shall be holy.

THOUGHT QUESTIONS 21:5,6

475. Cutting the hair and the beard surely became an important practice. Why? What is involved in verse 5? Discuss.
476. Once again define holiness as here given. Does this relate to our holiness? Consider our "*positional*" holiness as versus our "*character development*"-type holiness.

PARAPHRASE 21:5,6

The priests shall not clip bald spots in their hair or beards, nor cut their flesh. They shall be holy unto their God, and shall not dishonor and profane His name; otherwise they will be unfit to make food offerings by fire to the Lord their God.

COMMENT 21:5,6

vs. 5,6 Is this cutting of the hair and beard a natural expression of grief or a practice of the heathen taken up by the Israelites? Since we have studied such a prohibition in 19:27,28 (Cf. Deut. 14:1), we know such actions are associated with idolatry. This manner of mourning became very common among all Israel (Cf. Jer. 16:6; Ezek. 7:18; Amos 8:10) and was condemned by God's prophets (Cf. Ezra 9:6). How easy it is to decorate or desecrate the body and imagine we have influenced the soul. On the other hand, such priests were known by the lack of such haircuts and beard trims! If we are going to mourn—and all men must—do it before God and not to be seen of men.

FACT QUESTIONS 21:5,6

487. A bald head was a sign of mourning, but it was wrong. Why?
488. We are known by our appearance. In what way? And to what intent?

THE MARRIAGE OF PRIESTS 21:7, 8
THE FAMILY OF PRIESTS 21:9

TEXT 21:7-9

- 7 They shall not take a woman that is a harlot, or profane; neither shall they take a woman put away from her husband: for he is holy unto his God.
- 8 Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee, for I Jehovah, who sanctify you, am holy.
- 9 And the daughter of any priest, if she profanes herself by playing the harlot, she profaneth her father: she shall be burnt with fire.

THOUGHT QUESTIONS 21:7-9

477. How absurd it seems to us to read that a priest of the Holy God should not marry a harlot, or a profane or divorced woman. Why was it necessary to say this?
478. The sacrifices are here called "the bread of God" *i.e.* "the food of God." How are we to understand this?
479. The daughter of the priest really carries a heavy responsibility. Why? Cf. Joshua 7:15,25.

PARAPHRASE 21:7-9

A priest shall not marry a prostitute, nor a woman of another tribe, and he shall not marry a divorced woman, for he is a holy man of God. The priest is set apart to offer the sacrifices of your God; he is holy, for I, the Lord who sanctifies you, am holy. The daughter of any priest who becomes a prostitute, thus violating her father's holiness as well as her own, shall be burned alive.

COMMENT 21:7-9

vs. 7,8 We need to remember that these regulations were to stand as long as the priesthood served. There would be times in the history of Israel when no such prohibitions were needed; their moral standards were higher than the thought of a priest marrying a prostitute. But there would be other times when "every man did that which was right in his own eyes," and such a prohibition was very much needed. "The defiled or profaned" woman would be one who had become such by some unnamed violation of the law of God.

The altar was the table of God and the sacrifices were the food served to Him as bread. The priests had the priceless privilege of serving God's bread at His table. For this reason they must be holy.

v. 9 The daughter of any Israelite who was guilty of whoredom was punished by strangling. Cf. 20:10, Deut, 22:23,24. But the daughter of the priest has been given more, and more is required. Once again we need to be reminded that the limits of the moral code are here emphasized. We trust that not many daughters were stoned and then burned with fire for such a practice.

FACT QUESTIONS 21:7-9

489. There would be times when such regulations were needed, and times when they were not. Discuss.
490. Could a priest marry a widow?
491. In what sense were the sacrifices "the bread of God"?
492. Why so severe with the punishment of the daughter of the priest?

THE HIGH PRIESTS 21:10-15

TEXT 21:10-15

- 10 And he that is the high priest among his brethren, upon whose head the anointing oil is poured, and that is consecrated

to put on the garments, shall not let the hair of his head go loose, nor rend his clothes;

11 neither shall he go in to any dead body, nor defile himself for his father, or for his mother;

12 neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oil of his God is upon him: I am Jehovah.

13 And he shall take a wife in her virginity.

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

15 And he shall not profane his seed among his people: for I am Jehovah who sanctifieth him.

THOUGHT QUESTIONS 21:10-15

480. Is verse 10 a general prohibition against all mourning on the part of the high priest?

481. The high priest was prevented from attending his own father's funeral. Is this the meaning of verse 11?

482. Are we to understand that the high priest lived in the precincts of the tabernacle?

483. There are four types of women qualified as the wife of the high priest. Who were they?

484. Explain verse 15 in your own words.

PARAPHRASE 21:10-15

The High Priest—anointed with the special anointing oil and wearing the special garments—must not let his hair hang loose in mourning, nor tear his clothing, nor be in the presence of any dead person—not even his father or mother. He shall not leave the sanctuary (when on duty), nor treat My Tabernacle like an ordinary house, for the consecration of the anointing oil of his God is upon him; I am Jehovah. He must marry a virgin. He

may not marry a widow, nor a woman who is divorced, nor a prostitute. She must be a virgin from his own tribe, for he must not be the father of children of mixed blood—half priestly and half ordinary.

COMMENT 21:10-15

vs. 10-12 The ordination or consecration of the high priest is fully described in 8:7-11. "The profusion of oil used in his anointing is there described.

The title 'high priest' (literally 'great priest') occurs here for the first time. It is given in order to show that the rank of the man is the reason for this law being laid down. Now, Jesus exhibited no sign of mourning for Himself—never 'uncovered His head nor rent his garments' because of personal bereavements; nor did He touch the dead, except to convey life back again; and even at the cross when His mother felt the sword of sorrow in her heart He still acted as High Priest; and while He exhibited exceeding tenderness, He at the same time did so as one fulfilling public responsibilities; for, in the midst of His anguish as the smitten Shepherd, He took time to recommend her to John, and then, so to speak, resumed His work of suffering. He truly was the Priest who never went 'out of the sanctuary,' and who 'never profaned it' by the introduction of personal concerns. He ever felt the streams of the anointing oil on His head; He 'saved' not, but 'hated and lost,' His own life for us; He stood as entirely a Substitute and Surety." (after *Bonar*)

We would assume that the reference to leaving the sanctuary would refer to the time of service, *i.e.* if news of the death of a loved one reached the high priest while he was officiating, even if it were the death of his own father, he was not to stop lest personal concerns might appear to be of greater importance than the service to God.

vs. 13-15 Too much argument from silence and supposition only produces confusion. Verse 13 affirms one clear fact: the bride of the high priest should be a virgin. How old, or her status

before she became his wife, *i.e.* other than her virginity is not discussed, it seems presumptuous for us to do it.

The ordinary priest was permitted to marry a widow (*i.e.* traditionally) but the high priest is specifically denied such a relationship. The other three unqualified women have been discussed under the qualified wife of the ordinary priest.

We inevitably think of the qualifications for the present day elders as being quite similar to those of the priests and high priest. Cf. I Tim. 3:2-7; Titus 1:7-9.

The high priest must be circumspect in his conduct for he has children who will be affected for good or evil. He could disqualify his son for service as high priest. If your own conduct is not important to you, consider your influence on your children. Do not profane or dishonor them. A simple willingness to comply with God's directions will prevent all such problems.

FACT QUESTIONS 21:10-15

493. Why is this man called "high priest"?
494. Show how our Lord perfectly met the characteristics of the high priest.
495. What is meant by the statement that the high priest was not to leave the sanctuary?
496. What one thing do we know about the bride of the high priest?
497. What was said about marrying a widow?
498. Two generations could be dishonored. How?

PRIESTS WITH BLEMISHES 21:16-24

TEXT 21:16-24

16 And Jehovah spake unto Moses, saying,

17 Speak unto Aaron, saying, Whosoever he be of thy seed throughout their generations that hath a blemish, let him not

approach to offer the bread of his God.

- 18 For whatsoever man he be that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or anything superfluous,
19 or a man that is broken-footed, or broken-handed,
20 or crook-backed, or a dwarf, or that hath a blemish in his eye, or is scurvy, or scabbed, or hath his stones broken;
21 no man of the seed of Aaron the priest, that hath a blemish, shall come nigh to offer the offerings of Jehovah made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God.
22 He shall eat the bread of his God, both of the most holy, and of the holy:
23 only he shall not go in unto the veil, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries: for I am Jehovah who sanctifieth them.
24 So Moses spake unto Aaron, and to his sons, and unto all the children of Israel.

THOUGHT QUESTIONS 21:16-24

485. Why were those who were unfortunate in birth to be shut out from service? (Birth-defects are not moral.)
486. Name the eleven disfigurements that shut a son of Aaron out of service at the altar. Is there any related moral reason or principle behind this?
487. Such a Levite could serve in a limited sense. What was it?

PARAPHRASE 21:16-24

And the Lord said to Moses, Tell Aaron that any of his descendants from generation to generation who have any bodily defect may not offer the sacrifices to God. For instance, if a man is blind or lame, or has a broken nose or any extra fingers or toes, or has a broken foot or hand, or has a humped back, or is a

dwarf, or has a defect in his eye, or has pimples or scabby skin, or has imperfect testicles—although he is a descendant of Aaron—he is not permitted to offer the fire sacrifices to the Lord because of his physical defect. However, he shall be fed with the food of the priests from the offerings sacrificed to God, both from the holy and most holy offerings. But he shall not go in behind the veil, nor come near the altar, because of the physical defect; this would defile My sanctuary, for it is Jehovah who sanctifies it. So Moses gave these instructions to Aaron and his sons and to all the people of Israel.

COMMENT 21:16-24

vs. 16-21 During our research in preparation for the writing of this BIBLE STUDY TEXTBOOK we have found some splendid material in both the PULPIT COMMENTARY under the HOMILIES by Various Authors and in THE BIBLICAL ILLUSTRATOR. We recommend these books to our readers who want to teach and preach from LEVITICUS. Here is an example from THE PULPIT COMMENTARY:

Vers. 16-24—*Unblemished service.* We gain three truths from these verses.

I. THE PRIMARY TRUTH, INTENDED FOR THE HEBREW NATION. The special instruction contained in this passage is that the altar of God was to be honoured in every possible way; therefore to be preserved from everything that would bring it into disregard; and therefore to be unapproached by any priest who had a bodily blemish. It was impossible for the people to dissociate the altar itself from those who ministered thereat; if, therefore, any physical disfigurement had been allowed, and those who were uncomely or misshapen had been permitted to officiate, the sacred ordinances of God would have suffered, in some degree, from the association in thought of the man with the thing. The priest with a blemish might not “come nigh unto the altar, . . . that he profane not my sanctuaries” (ver. 23). We may learn, in passing, that it is almost impossible to overestimate the

influence for good or ill which is unconsciously exerted by those who minister, in any function, in the Church or Christ on the popular estimate of their office.

II. THE SECONDARY TRUTH, APPLICABLE TO US ALL. In a typical system it is necessary that the body should frequently represent the soul, the organs of the one picturing the faculties of the other. The requirement of a perfect bodily frame on the part of those who "approached to offer the bread of their God" (ver. 17), intimated to them, and now indicates to us, the essential and eternal truth that *the best is to be brought to the service of God*: not that with which we can most easily part, but the very best that we can bring. 1. Not the unattractive service ("flat nose," "scabbed," etc.), but that which is as beautiful and inviting in its form as we can make it. 2. Not unacquaintance with our subject ("a blind man"), but the fullest possible acquisition and understanding. 3. Not an example which is defective, a walking which is irregular (a "lame man," "crookbacked"), but an upright, honourable demeanour, "walking in the commandments of the Lord blameless." 4. Not a feeble and faltering delivery ("brokenhanded"), but a facile, skilful "handling of the Word of God." We may note, before we pass, that the God whom we serve is *expectant, but is not inconsiderate*. He who refuses to allow a priest with any blemish "to approach to offer the bread of his God," expressly desired that such priest should "eat the bread of his God, both of the most holy, and of the holy" (ver. 22); he might not serve, but he should not suffer, on account of a bodily misfortune. God requires of us that, in approaching him, we should bring not our exhaustion but our freshness, not our hurried but our patient preparation, not our remnants but our substance, not our worthless belongings but our worthiest self; at the same time, he makes every allowance for our weakness, our infirmity, our human feebleness and frailty: "he knoweth our frame; he remembereth that we are dust."

III. A FURTHER TRUTH, RELATING TO THE FUTURE LIFE. We dare not hope to render to God any absolutely unblemished service here. "If we say that we have no sin, we deceive ourselves"

(I John 1:8). Here our holiest services are marred by spiritual imperfection. It should be our aim, our prayer, our endeavour, to make our worship, our work, and our life as little blemished as may be; to make all our service as elevated in spirit and motive as may be; and doing this, we may look confidently and joyously onward to the time when "his servants shall serve him" in the very fulness of their strength and joy, and when their service shall be not only undimmed by any gathering tear, but unstained with any rising thought of sin.

FACT QUESTIONS 21:16-24

499. In what way was the altar of God honored by a priest without a bodily blemish?
500. How is the altar and the priest inseparably associated?
501. Show four analogous comparisons of the thought that the best must be brought to the service of God.
502. "After having done all we are yet unprofitable servants." We cannot after all offer to God any truly unblemished service. What application was made in this point?

PRIESTLY SEPARATION FROM CEREMONIAL UNCLEANNES 22:1-10

TEXT 22:1-10

- 1 And Jehovah spake unto Moses, saying,
- 2 Speak unto Aaron and to his sons, that they separate themselves from the holy things of the children of Israel, which hallow unto me, and that they profane not my holy name: I am Jehovah.
- 3 Say unto them, Whosoever he be of all your seed throughout your generations, that approacheth unto the holy things, which the children of Israel hallow unto Jehovah, having his uncleanness upon him, that soul shall be cut off from before

me: I am Jehovah.

- 4 What man soever of the seed of Aaron is a leper, or hath an issue; he shall not eat of the holy things, until he be clean. And whoso toucheth anything that is unclean by the dead, or a man whose seed goeth from him;
- 5 or whosoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he hath;
- 6 the soul that toucheth any such shall not eat of the holy things, unless he bathe his flesh in water.
- 7 And when the sun is down, he shall be clean; and afterward he shall eat of the holy things, because it is his bread.
- 8 That which dieth of itself, or is torn of beasts, he shall not eat; to defile himself therewith: I am Jehovah.
- 9 They shall therefore keep my charge, lest they hear sin for it, and die therein, if they profane it: I am Jehovah who sanctifieth them.
- 10 There shall no stranger eat of the holy thing: a sojourner of the priest's, or a hired servant, shall not eat of the holy thing.

THOUGHT QUESTIONS 22:1-10

488. How is it that the priests are here commanded to stay away from the very things dedicated for their use?
489. Did the nation of Israel dedicate the sacrifices or the priests? Discuss.
490. Verse 2 explains verse 1. God has a purpose in this regulation. What is it?
491. If leprosy wasn't contagious from where did it come?
492. What is "a discharge"?
493. Begin reading in verse 4b and read through verse 6. Mention the three causes of uncleanness.
494. If a priest touched the unclean in the morning he might become very hungry before sundown. Why?
495. The manner and purpose of killing animals became very important. Why?

496. What was the penalty of disobedience?

497. Three persons were refused a place at the table. Who were they?

PARAPHRASE 22:1-10

The Lord said to Moses, Instruct Aaron and his sons to be very careful not to defile My holy name by desecrating the peoples' sacred gifts; for I am Jehovah. From now on and forever, if a priest who is ceremonially defiled sacrifices the animals brought by the people or handles the gifts dedicated to Jehovah, he shall be discharged from the priesthood. For I am Jehovah! No priest who is a leper or who has a running sore may eat the holy sacrifices until healed. And any priest who touches a dead person, or who is defiled by a seminal emission, or who touches any reptile or other forbidden thing, or who touches anyone who is ceremonially defiled for any reason—that priest shall be defiled until evening, and shall not eat of the holy sacrifices until after he has bathed that evening. When the sun is down, then he shall be purified again and may eat the holy food, for it is his source of life. He may not eat any animal that dies of itself or is torn by wild animals, for this will defile him. I am Jehovah. Warn the priests to follow these instructions carefully, lest they be declared guilty and die for violating these rules. I am the Lord who sanctifies them. No one may eat of the holy sacrifices unless he is a priest; no one visiting the priest, for instance, nor a hired servant, may eat this food.

COMMENT 22:1-10

vs. 1,2 The last chapter discussed the persons who were not qualified to be priests; this chapter discusses the limitations of those who are qualified. A certain portion of the sacrifice belonged to the priest. Cf. 7:20,21. But the priest must remember that he cannot eat of this unless he is clean. Under penalty of

death he must remember he must be clean before he eats of the holy things of God. Eating of the showbread in the holy place or handling the vessels of the sanctuary carried the same regulation: "Be ye clean, that bear the vessels of the Lord." Isa. 52:11. The purpose behind this was to teach the priests to sustain a holy respect for the services of God. The priest is to act as a priest at all times and not treat the holy as if it were common. We like the words of Bonar on these verses: "Ministers may learn from this law to act for God at all times and in every place. Ministers of God must beware of letting their spirituality be injured by domestic occurrences. They must not let domestic comforts unhinge their soul, so as to lead them to speak of holy things too familiarly. Ministers are specially under God's eye. He sees whether they walk in the steps of Jesus in their chambers and at their studies. They must be *ever* separated to the Lord."

vs. 3-7 Verse 3 contains a very strong word: "shall be cut off from my presence." This seems to suggest that disobedience or neglect of this law would result in the same punishment suffered by Nadab and Abihu. At the least such a one would be excluded from the services of the tabernacle. This would surely prevent a priest from going into the holy place in a careless or thoughtless frame of mind. There is no greater need today than that of a tender sensitiveness or awareness of the presence of God as we minister for Him; whether it is in public, in private, or in our closet. What we say of the preacher we say of the people, "for this very cause many are weak and sick and some have died." I Cor. 11:30. We refer to the casual attitude too often present in eating the Lord's supper.

vs. 4-7 Since the priest began his day with the morning sacrifices, he would be unclean—and also hungry—all day, if he was unfit to offer the morning oblation. There were various forms of leprosy, so the priest needs to be constantly conscious of indications of this disease in his person. Cf. 13:3. The "running issue" has been described in 15:2. We have also commented on contact with the dead (Cf. Num. 19:11-14). Unclean creatures, however small, such as "creeping things," must be avoided. It is one thing to serve others on behalf of God;

it is quite another to serve God on our own behalf. "Thou therefore that teachest another, teachest thou not thyself?" Cf. Rom. 2:21. These words of Paul carry the principle of constant self-evaluation in the light of what we share with others. Such is the same principle of this section of Leviticus.

⁴ vs. 8-10 The ordinary Israelite would be unclean if he ate of a clean animal which had died in the wrong manner, *i.e.* was killed by accident. Cf. 17:15. However, the priest was not only unclean but unable to serve in the tabernacle.

⁵ The above laws were to be kept under penalty of death. The manner in which such a sentence is stated, *i.e.*: "lest they bear sin for it, and die therein, if they profane it," seems to say that God would strike them dead as He did the two sons of Aaron.

⁶ The three persons unqualified to eat of the priest's portion should be clearly identified: (1) "no stranger"—one who was not a descendant of Aaron, even if he were from Levi—he was yet "a stranger" to the promise of communing with God in this particular sense. Cf. 7:30; (2) "a sojourner"—this could have been a Hebrew servant who chose to have his ear pierced and belong to the priest until the year of jubilee. Cf. Exodus 21:6. The priest would need to supply other food for him; (3) "a hired servant"—this was the Hebrew who was hired for six years and left free. Cf. Exodus 21:2. "Neither of them was the property of the priest, though his labor belonged to him. As these Hebrew servants could not be bought with money like a heathen slave, they were treated like strangers, or non-Aaronites, and hence could not partake of the holy food." (*ibid*)

FACT QUESTIONS 22:1-10

503. How does chapter 22 relate to chapter 21?
504. What is the basic lesson of 22:1-10?
505. There is a grand principle in this section for the minister of the gospel. What is it?
506. What is meant by the phrase "cut off from my presence"?
507. What is the great need today of those who minister? (—and

for the people to whom we minister?)

508. To be unclean was also to be hungry. Explain. The priest was taught to serve God on his own behalf. How?

509. Identify the three unqualified persons.

THE RIGHTS OF THE PRIEST'S FAMILY TO THE "HOLY THINGS" 22:11-16

TEXT 22:11-16

11 But if a priest buy any soul, the purchase of his money, he shall eat of it; and such as are born in his house, they shall eat of his bread.

12 And if a priest's daughter be married unto a stranger, she shall not eat of the heave-offering of the holy things.

13 But if a priest's daughter be a widow, or divorced, and have no child, and be returned unto her father's house, as in her youth, she shall eat of her father's bread: but there shall no stranger eat thereof.

14 And if a man eat of the holy thing unwittingly, then he shall put the fifth part thereof unto it, and shall give unto the priest the holy thing.

15 And they shall not profane the holy things of the children of Israel, which they offer unto Jehovah,

16 and so cause them to bear the iniquity that bringeth guilt, when they eat their holy things: for I am Jehovah who sanctifieth them.

THOUGHT QUESTIONS 22:11-16

498. What difference is there in the slave of verse 11 and the "servant" of verse 10? Why give to one and refuse the other?

499. Could his wife and children and slaves eat even when the priest couldn't?

500. The priest's daughter could marry out of the Aaronic family, but she lost some rights. What were they?
501. The daughter could return to the table of her father. How?
502. Suppose her husband had a brother. Wasn't he obligated to marry the widow: Cf. 18:16. Discuss.
503. A kind provision is made for those who act in sincere ignorance. (Cf. 4:2,22,27; 5:15,18) What was it?
504. However, ignorance was not overlooked. What penalty was paid: (Cf. 5:16)
505. How is the word "profane" used here?
506. The priest has a responsibility in developing the proper attitude among the worshippers. Is this the meaning of verse 16?

PARAPHRASE 22:11-16

However, there is one exception—if the priest buys a slave with his own money, that slave may eat it, and any slave children born in his household may eat it. If a priest's daughter is married outside the tribe, she may not eat the sacred offerings. But if she is a widow or divorced and has no son to support her, and has returned home to her father's household, she may eat of her father's food again. But otherwise, no one who is not in the priestly families may eat this food. If someone should eat of the holy sacrifices without realizing it, he shall return to the priest the amount he has used, with twenty per cent added; for the holy sacrifices brought by the people of Israel must not be defiled by being eaten by unauthorized persons, for these sacrifices have been offered to the Lord. Anyone who violates this law is guilty and is in great danger because he has eaten the sacred offerings; for I am Jehovah who sanctifies the offerings.

COMMENT 22:11-16

v. 11 Slaves were treated as part of the family who owned them. They were admitted to the Jewish family by circumcision

and were given all the privileges of the Israelites. The children of such slaves were treated in the same manner as the slaves (Cf. Gen. 17:12,13). Thus slaves and their children ate the same food as the rest of the family of the priest.

vs. 12,13 We have discussed the daughter of the priest earlier. We now note she can disqualify herself from eating of the holy food by marrying a Hebrew of non-Aaronic descent. She has chosen to eat at the table of her husband. However, if her husband were to die, or she was divorced, and there were no children, she could return and share in the priest's home as before her marriage. Traditionally such a woman could not eat of the first class of the offerings, *i.e.* the wave-breast and heave-shoulder. She could eat the heave-offering.

v. 14 Supposing someone ate of the holy portion and didn't know it was sanctified? Provision was made for such a mistake. He would not be put to death. Judgment is made by motive as well as action. He is to obtain a similar piece of meat and what amounts to twenty per cent of its total value and return both the principal and interest to the priest.

vs. 15,16 *Keil* believes these verses form a conclusion to the immediately preceding verses, *i.e.* 10 through 14. We believe he presents a convincing argument. He says: "In the concluding exhortation in verses 15 and 16, the subject 'to profane' and 'bear' is indefinite, and the passage to be rendered thus: 'They are not to profane the sanctified gifts of the children of Israel, what they heave for the Lord. (Namely, by letting laymen eat of them), and are to cause them (the laymen) who do this unawares to bear a trespass sin (by imposing the compensation mentioned in verse 14), if they eat their (the priests') sanctified gifts. Understood in this way, both verses furnish a fitting conclusion to the section of verses 10-14. On the other hand, according to traditional interpretation of these verses, the priesthood is regarded as the subject of the first verb, and a negative supplied before the second. Both of these are arbitrary and quite indefensible, because verses 10-14 do not refer to the priests, but to laymen . . ."

FACT QUESTIONS 22:11-16

510. The whole subject of slavery as described in the Bible should be studied by those who are serious about God's word as related to life. The INTERNATIONAL STANDARD BIBLE ENCYCLOPEDIA, p. 2815 would be a good place to begin.
511. Provision and protection are made for the daughter whose marriage did not succeed. Discuss.
512. Someone ate of the holy meat and did not know it. Who is at fault? What is to be done?
513. Do you agree with Keil's use of verses 15 and 16?

VOWS AND FREEWILL OFFERINGS 22:17-33

TEXT 22:17-33

- 17 And Jehovah spake unto Moses, saying,
- 18 Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them. Whosoever he be of the house of Israel, or of the sojourners in Israel, that offereth his oblation, whether it be any of their vows, or any of their free-will-offerings, which they offer unto Jehovah for a burnt-offering;
- 19 that ye may be accepted, *ye shall offer* a male without blemish, of the bullocks, of the sheep, or of the goats.
- 20 But whatsoever hath a blemish, that shall ye not offer: for it shall not be acceptable for you.
- 21 And whosoever offereth a sacrifice of peace-offerings unto Jehovah to accomplish a vow, or for a freewill-offering, of the herd or of the flock, it shall be perfect to be accepted; there shall be no blemish therein.
- 22 Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto Jehovah, nor make an offering by fire of them upon the altar unto Jehovah.
- 23 Either a bullock or a lamb that hath anything superfluous or

lacking in his parts, that mayest thou offer for a freewill-offering; but for a vow it shall not be accepted.

24 That which hath its stones bruised, or crushed, or broken, or cut, ye shall not offer unto Jehovah; neither shall ye do *thus* in your land.

25 Neither from the hand of a foreigner shall ye offer the bread of your God of any of these; because their corruption is in them, there is a blemish in them: they shall not be accepted for you.

26 And Jehovah spake unto Moses, saying,

27 When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for the oblation of an offering made by fire unto Jehovah.

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

29 And when ye sacrifice a sacrifice of thanksgiving unto Jehovah, ye shall sacrifice it that ye may be accepted.

30 On the same day it shall be eaten; ye shall leave none of it until the morning: I am Jehovah.

31 Therefore shall ye keep my commandments, and do them: I am Jehovah.

32 And ye shall not profane my holy name; but I will be hallowed among the children of Israel: I am Jehovah who halloweth you,

33 who brought you out of the land of Egypt, to be your God: I am Jehovah.

THOUGHT QUESTIONS 22:17-33

507. Why address these instructions to "whosoever"?

508. These are directions for a burnt offering given in fulfillment of a vow or given as a freewill offering. Define the difference.

509. What is the one point of verses 17 through 19?

510. What would happen if a blemished animal was brought

to be offered?

511. The animals for the peace-offering are also to be without blemish, but there is an exception. What is it? Or is this the meaning of the text?
512. There was one imperfection in the animal for which it should be removed from the land. What was it?
513. Explain in your own words verse 25.
514. Why the regulation that an animal under eight days old was not acceptable? Suppose the mother died?
515. Since both the mother and the offspring are to be used as offerings, why not kill them both on one day?
516. What offering is in view in verse 29? Cf. 7:15,16.
517. What is the whole purpose of these regulations and the offerings?

PARAPHRASE 22:17-33

And the Lord said to Moses, Tell Aaron and his sons and all the people of Israel that if an Israelite or other person living among you offers a burnt offering sacrifice to the Lord—whether it is to fulfill a promise or is a spontaneous free will offering—it will only be acceptable to the Lord if it is a male animal without defect; it must be a young bull or a sheep or a goat. Anything that has a defect must not be offered, for it will not be accepted. Anyone sacrificing a peace offering to the Lord from the herd or flock, whether to fulfill a vow or as a voluntary offering, must sacrifice an animal that has no defect, or it will not be accepted: an animal that is blind or disabled or mutilated, or which has sores or itch or any other skin disease, must not be offered to the Lord; it is not a fit burnt offering for the altar of the Lord. If the young bull or lamb presented to the Lord has anything superfluous or lacking in its body parts, it may be offered as a free will offering, but not for a vow. An animal that has injured genitals—crushed or castrated—shall not be offered to the Lord at any time. This restriction applies to the sacrifices made by foreigners among you as well as those made by yourselves, for no defective

animal is acceptable for this sacrifice. And the Lord said to Moses, When a bullock, sheep, or goat is born, it shall be left with its mother for seven days, but from the eighth day onward it is acceptable as a sacrifice by fire to the Lord. You shall not slaughter a mother animal and her offspring the same day, whether she is a cow or ewe. When you offer the Lord a sacrifice of thanksgiving, you must do it in the right way, eating the sacrificial animal the same day it is slain. Leave none of it for the following day. I am the Lord. You must keep all of My commandments, for I am the Lord. You must not treat Me as common and ordinary. Revere Me and hallow Me, for I, the Lord, made you holy to Myself and rescued you from Egypt to be My own people! I am the Lord!

COMMENT 22:17-33

vs. 17-19 The sacrifice must be as pure as the priest. Indeed, without the proper sacrifice the priest cannot serve. Since every offerer is responsible for the selection of the animal these words are not only given by God to Moses, and through Moses to Aaron, but "to all the Israelites," and even to the foreigners in Israel. A burnt offering is the subject under discussion, but such an offering could conceivably have several expressions; such as a vow or a freewill offering. Under these two we can include all others, for the worshipper was either fulfilling a personal need, such as a vow or he was expressing his thanks or praise to God. In either case the animal, be it a bull, sheep or goat, must be a male without blemish. We have already commented on our burnt offering who was "without blemish." Cf. I Peter 1:18,19.

vs. 20-22 What was said of the burnt offerings as related to a personal or public expression is here said of the peace offerings.

Man is always full of questions when he is given an assignment. "If we are not to offer an animal with a blemish, just what shall I call 'blemished'?" God has an answer: an animal which is

blind, disabled, mutilated, one that has a discharge, or an itch or scabs; all these have a blemish. You shall not use any of them as an offering.

v. 23 It would seem from the reading of this verse in the *American Standard* version that there is some exception to the above prohibitions. The *New English Bible* translates this verse: "If a bull or a sheep is overgrown or stunted, you may make of it a freewill offering, but it will not be acceptable in fulfillment of a vow." The *Jerusalem Bible* translates it: "As a voluntary offering, you may offer a bull or a lamb that is underdeveloped or deformed; but such will not be acceptable in payment of a vow." In each of these translations (and in others) the thought is that dislocations and deformed blemishes can be offered when the worshipper is making a peace offering as an expression of worship or praise, but not a peace offering in fulfillment of a vow.

vs. 24,25 The four terms: *bruised, crushed, broken, cut*, refer to the four ways used in the practice of gelding or castrating animals. Such was strictly forbidden of the Israelites. If a stranger gave or sold such an animal to be used as an offering it must be rejected. Evidently such a practice was aligned with some form of idolatry.

vs. 26-28 Are we to conclude that because verse 27 discusses the natural birth of a bull, sheep or goat that one born by any artificial means would not be acceptable as a sacrifice? Such an argument from silence was used by traditionalists in the days of our Lord. It would seem the only reason found for not killing the mother and the young for a sacrifice on the same day was to teach kindness or mercy to dumb animals. We are impressed over and over again at the tender thoughtfulness of the One who cared enough to tell man how to live. "Under seven days the animal is extremely weak, and unfit for human food, and hence must not be offered as the food of God, as sacrifices are called."

vs. 29-33 Four times in five verses God identifies Himself. Why? Because an acceptance of the sovereignty of God is behind all obedience. This is the beginning of worship and service: "Hallowed be Thy name!" The peace offering is clearly indicated

in verses 29 and 30. (Cf. 7:15, 16). Once again we have found the comments of Andrew Bonar of particular poignancy:

When first the purpose was formed of offering a thanksgiving, it was the duty of each one to see that the purpose sprang from a thankful heart. Let none be induced to bring it because of the arguments of some of his friends, or because it might appear fitted to produce an impression in his favour among his neighbors. It must be "*at your own will.*" It must flow spontaneously from the heart. So, also, it must not be laid by, as if you were intending to use it for a feast. Leave none of it till tomorrow; use it at the time. As the *peace-offerings* represented communion with God, reconciled to the sinner, they must represent this as enjoyed by the sinner, as his feast, his joy, his chief delight. Now, *thanksgivings* were of this class; and the offerer must not seek any *selfish* gratification on such an occasion, but must, on the spot and at the time, offer all to his God, and in the presence of his God, satisfied with this full outpouring of his own soul to the God who pours out His fellowship in return. Five motives are strewn on their path to constrain them to close obedience. 1. "*I am the Lord.*" This is authority. 2. "*I will be hallowed among the children of Israel.*" This is His holiness, and His desire to diffuse awe of His holy name. 3. "*I am the Lord which hallow you.*" Here is an appeal to their privileges as Israelites. Do you not feel that you actually are set apart for me? 4. "*I am the Lord which brought you out of Egypt.*" Here is His claim as Redeemer, who paid the price and set free the captives. Is there gratitude in your souls? Is there sense of thankfulness for favour done? 5. "*Your God*"—as well as your Lord; His claim as Father, Shepherd, King, and whatever else there is that is tender in relationship, or beneficial in office, or sweet in character—all is summed up in "*YOUR GOD!*" Who is like "*our God?*" "*Who would not fear Thee??*" (Jer. 10:6)

FACT QUESTIONS 22:17-33

- 514. Which is the most important—the priest or the sacrifice?
- 515. Who was really responsible for obtaining an acceptable sacrifice?
- 516. How does a vow or a freewill offering relate to the burnt offering?
- 517. Why list all the blemishes of verse 22?
- 518. What is the one exception? Discuss.
- 519. Why was castrating so violently opposed?
- 520. Why not kill the mother and the young on the same day?
- 521. Why does God identify Himself four times in five verses?
- 522. Give the three characteristics of real thanksgiving.
- 523. List and discuss the five motives for obedience.

C. SANCTIFICATION OF FEASTS 23:1-25:55

1. SABBATHS AND ANNUAL FEASTS 23:1-44

a. THE SABBATH 23:1-3

TEXT 23:1-3

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

THOUGHT QUESTIONS 23:1-3

518. In what way can we call the sabbath a feast?
519. What is the meaning of the term "convocation"?
520. Notice the difference in the text and the paraphrase in verse 3. Do you agree with the implied thought?
521. Do we have any form of sabbath today?
522. Was the sabbath observed in the days of Abraham, Isaac or Jacob?

PARAPHRASE 23:1-3

The Lord said to Moses, "Announce to the people of Israel that they are to celebrate several annual festivals of the Lord—times when all Israel will assemble and worship Me. (These are in addition to your Sabbaths—the seventh day of every week—which are always days of solemn rest in every home, times for assembling to worship, and for resting from the normal business of the week.)

COMMENT 23:1-3

vs. 1-3 We like the words of C. H. MacKintosh: "One of the most profound and comprehensive chapters in the inspired volume now lies before us, and claims our prayerful study. It contains the record of the seven great feasts or periodical solemnities into which Israel's year was divided. In other words, it furnishes us with a perfect view of God's dealings with Israel during the entire period of their most eventful history.

Looking at the feasts separately, we have the Sabbath, the Passover, the feast of unleavened bread, the first-fruits, Pentecost, the feast of trumpets, the day of atonement, and the feast of tabernacles. This would make eight altogether; but it is very obvious that the Sabbath occupies quite a unique and independent place."

THE JEWISH SABBATH

Some years ago we prepared a short study on the subject of *The Sabbath*. We believe it would be appropriate to include it just here:

SPECIAL STUDY

THE JEWISH SABBATH

Question: When was the sabbath first made known to man?

Answer: At Mt. Sinai. Read this reference very carefully: "Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right ordinances and true laws, good statutes and commandments: And *madest known unto them thy holy sabbath*, and commandedst them commandments, and statutes, and a law by Moses, thy servant." Neh. 9:13, 14

Someone will immediately recall that the seventh day is mentioned in Genesis 2:1-3. Note carefully, please, that it is not referred to in "rest." At Sinai, Moses set aside the seventh day (under God's direction) for *man's rest* because in the creation of the earth the seventh day was God's day of rest. Consider carefully the total circumstances of Genesis 2:1-3. No command is given here to man. No example is found here of the seventh day observance by man. There is one other reference to examine in connection:

"But the seventh day is a sabbath unto Jehovah, thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed *the sabbath day*, and hallowed it." Exodus 20:10, 11.

It was not *the sabbath day* when God rested, but it was so called when Moses wrote this account in Exodus. The use of the word "sabbath" as found here is called a literary prolapse. To illustrate, we say that on February 22 we remember the birth of

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the first president, George Washington. In reality, on February 22, 1732, a baby named George Washington was born, but not at that time, *President George Washington*. If a historian were to describe the actual event of his birth as of 1732 he would not call him president; if the same historian were to look back on his birth from our day, he could very well call him President George Washington when speaking of his birth. Washington became president years after his birth. The seventh day became the sabbath years after God rested on that day.

In Genesis 3:20 we have an example of a literary prolapse. Note: "And the man (Adam) called his wife's name Eve; because *she was the mother of all living.*" At the time that Adam called his wife Eve, she had not so much as one child, but from the time that Moses wrote this he could see very well how the name Eve found its fulfillment.

Question: Is there any historical or archaeological evidence that the sabbath was kept prior to Exodus?

Answer: None. No evidence has been presented that shows sabbath observance prior to Exodus 16:23.

Question: If the sabbath was made known at Mount Sinai, how is it that instructions for the use of manna for the sabbath were given before the giving of the law? (Cf. Ex. 16:23.)

Answer: This must have been a preparatory measure. The nation of Israel was being prepared for the sabbath observance by this means. Without preparation there could have been a terrible destruction of sabbath breakers inasmuch as the penalty for not keeping the sabbath was death. (Cf. Ex. 31:14.)

John the Baptist came preaching and practicing a baptism of repentance. John's baptism was in preparation of the baptism of our Lord (Acts 19:1-6). The baptism of Christ was so very important that preparation of the minds and hearts of the people was very necessary. When Jesus commanded His apostles to "go into all the world and baptize," the apostles knew what baptism was and so did the people to whom the apostles spoke. John's baptism prepared them for the baptism of Jesus.

Just so in the wilderness, when the seventh day began to be observed by the nation of Israel in connection with the gathering

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of the manna, they were preparing for the giving of the law when it was going to be observed in a new fashion.

You will note some interesting features about the observance of the seventh day in Exodus 16 that are different than the later observance of the sabbath.

- (1) There was no punishment given for the violation of the day.
- (2) When it was violated there was no punishment of the violator.
- (3) No specific instructions for its observance other than the manna is given.

Can we say a *law* has been given when no punishment has been specified for violators? If not, then no *law* for sabbath observance was given before the Ten Commandments on Mt. Sinai.

Question: If we were to observe the sabbath today as it was observed in the days of Moses or Jesus, what would be required of us?

Answer:

- (1) No cooking to be done on the sabbath. Ex. 16:23.
- (2) No fires to be built. Ex. 35:3.
- (3) Two lambs to be offered. Num. 28:9-11.
- (4) Not to pick up sticks. Num. 15:32-36.
- (5) To be kept according to Jewish time—sunset Friday to sunset Saturday.
- (6) Violators put to death. Ex. 31:14.

Question: Why do you not observe the sabbath today?

Answer: There are seven very adequate reasons. Here they are:

(1) The sabbath was given to the Jews only. Read these references:

"Jehovah made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." Deut. 5:3.
"And thou shalt remember that thou wast a servant in the land of Egypt and Jehovah thy God brought thee out thence by a mighty hand and by an outstretched arm, therefore Jehovah thy God commanded thee to keep the sabbath day." Deut. 5:15. (Cf. Ex. 20:1, 2; 24:8.)

There is no example of any Gentile observing the sabbath day at any time, anywhere. If the covenant which contained the

sabbath law was made with the Jews as a nation and we are not a part of that nation, what reason do we have for observing the sabbath day?

It might be well to explain just here the thought that "Sunday is the Christian sabbath." The word "sabbath" means "rest." Sunday, or the first day of the week, is *not* portrayed in the New Testament as a day of rest, but rather a day of worship. The sabbath has always been on the seventh day and could not therefore fall on the first day, even in the Christian dispensation.

(2) The sabbath has no commemorative value for any other than the Jew. Deut. 15:5. We were never in Egypt as slaves. We were never led out.

(3) Note, please, that the reference to the creation is for the purpose of showing why the seventh day was chosen as a day of rest; *i. e.* God rested, so you rest. The sabbath was a sign between God and Israel.

"And Jehovah spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily, ye shall keep my sabbaths: for it is a sign *between me and you* throughout your generations; for in six days Jehovah made heaven and earth and on the seventh day He rested, and was refreshed." Ex. 31:12, 13a, 17. (Cf. Ezek. 20:12-20.)

Let us understand again why a reference is made to the creation. The purpose is to point out *why* God chose the seventh day for rest. God rested on the seventh day and was refreshed, you rest and be refreshed on the seventh day.

The sabbath was a sign or seal of the covenant God had with Israel. We have no such covenant and no such sign.

(4) It is impossible to observe the sabbath universally. In the far north or south it could not be observed. How would you observe the sabbath from sunrise to sunset in the northern part of Alaska? The same question could be asked concerning some of the extreme southern countries. Geographical conditions are such in some countries that sheep could not be raised; hence, no lambs would be available for sacrifice. This reason presupposes that the sabbath is to be observed according to the only instructions we have for keeping of the sabbath, the Jewish law. If

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there are other directions for sabbath observance, we have failed to read them in the New Testament. Where are the directions for the observance of the sabbath *by Christians*?

(5) The sabbath was a part of the old covenant and was abolished with that covenant. There are many references to which we should refer in a careful consideration of this important point. Here are some of them:

1. The sabbath was one of the Ten Commandments. The Ten Commandments were a part of the old covenant. Ex. 24:1-8; 24:12; Deut. 4:13, 14; 9:9, 11, 15; II Chron. 6:11; Heb. 9:4; I Kings 8:9.

For sake of clarity we will reproduce two verses which speak very plainly on this point:

Speaking of the house of the Lord, Solomon says: "And there have I set the ark, *wherein is the covenant of Jehovah, which He made with the children of Israel.*" II Chron. 6:11. In I Kings we have these words: "*There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when Jehovah made a covenant with the children of Israel, when they came out of the land of Egypt.*" I Kings 8:9.

2. The old covenant was "abolished" and "done away" in Christ:

(1) "Abolished" Eph. 2:14, 15.

(2) "Done away" II Cor. 3:3-17.

3. We are not under this law. Gal. 3:16-25; 5:18.
4. The old covenant was cast out. Gal. 4:21; 5:1.
5. We have been discharged from the law. Rom. 7:1-7.
6. The old covenant was blotted out and taken out of the way. Col. 2:14.
7. The old covenant was "nigh unto vanishing away" almost 1900 years ago. Heb. 8:13.

The sabbath observance, as a part of the old covenant, was abolished with the old covenant. *All* of the old covenant was done away in Christ. There is no suggestion in the scriptures to the contrary. It might be pointed out here that the Ten Commandments are set aside from the rest of the law by those who wish to observe the sabbath, as the *moral law* of God in contrast

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to the *ceremonial laws* of the nation of Israel. This is purely an arbitrary distinction that has no warrant in fact or scripture. The following quotation explains this thought:

"The term 'Moral Law' when applied to them is a misnomer, untrue to revelation. They neither include all morality nor exclude all immorality. . . . Only the last *six* deal with morals. The first four are ceremonial in their precept.

"The 'Ceremonial Law' as denominated by the Seventh Day advocates has far more moral precepts than the Ten Commandments.

"Every penalty for breaking the Ten Commandments is to be found only in the so-called Ceremonial Laws, which they say are done away with. A law is null and void without a penalty."

—A. Word in The Church Revealed In The Scriptures

(6) The church as a "new" and "better" covenant.

1. Jesus became "the surety of a better covenant." Heb. 7:22

2. We have a "new" and "faultless" covenant. Heb. 8:7-13.

3. Jesus is the "mediator of a new covenant." Heb. 9:15; 12:18-24.

4. The new covenant "surpasseth" the old covenant in glory. II Cor. 3:3-17.

5. We, who are under the new covenant, are "free," whereas those that were under the old covenant were in "bondage." Gal. 4:21; 5:1.

(7) The sabbath was not incorporated in the new covenant.

Nine of the ten commandments are embodied in the new covenant.

The ten commandments of the old covenant. Ex. 20:3-17. All but the sabbath are found in the new covenant:

I—Other gods. v. 3

Acts 14:11-18; I Tim. 1:17

II—Images. vs. 4-5

Acts 15:20; I John 5:21

III—Name in vain. v. 7

James 5:12

IV—Sabbath. v. 8

Not in New Testament

V—Father and Mother. v. 12

Eph. 6:1, 2; Col. 3:20

VI—Kill. v. 13

Rom. 13:9; James 2:11

VII—Adultery. v. 14

Rom. 13:9; I Cor. 6:9, 10

VIII—Steal. v. 15

Rom. 13:9; Eph. 4:28

IX—False witness. v. 16

Col. 3:9; Rev. 22:18

X—Covet. v. 17

Rom. 13:9; Col. 3:5; Eph. 5:3

Question: Why did Jesus keep the sabbath?*Answer:* Jesus kept the sabbath because He was living under the old covenant of which it was a part. The old covenant lasted until the death of Christ when He nailed it to the cross and took it out of the way. Col. 2:14. The new covenant was not brought into effect until the day of Pentecost, fifty days after Christ's death.

Someone will undoubtedly want to know under what covenant or "will" man was living during the forty days after the resurrection while He made His appearances on earth before He ascended. The simple answer is that *no will is in effect until it is read*. Until Peter made known the terms of the "New Testament" or "will" on the day of Pentecost, man was yet under the former or old covenant.

Question: Why did the Apostle Paul go into the synagogues on the sabbath?*Answer:* Paul was preaching Christ to the ignorant and unbelieving Jews. Acts 9:20; 13:5. They needed to know the conditions of the new covenant whereby they could receive redemption for their transgressions under the old covenant. Heb. 9:15.

FACT QUESTIONS 21:1-3

- 524. Name eight feasts. Why not include the sabbath?
- 525. When was the sabbath first made known to man?
- 526. Doesn't Genesis 2:1-3 teach us the sabbath was known at creation? Discuss.
- 527. Is there any historical or archaeological evidence that the sabbath was kept prior to Exodus? Discuss.
- 528. What about the instructions in Exodus 16:23?
- 529. If we were to observe the sabbath today as in the days of Moses, how would we do it?
- 530. Why not observe the sabbath today? List all seven answers and discuss.

531. Discuss the "moral" and "ceremonial" laws.

532. Why did Jesus keep the sabbath?

**b. PASSOVER AND THE FEAST OF
UNLEAVENED BREAD 23:4-14**

TEXT 23:4-14

- 4 These are the set feasts of Jehovah, even holy convocations, which ye shall proclaim in their appointed season.
- 5 In the first month, on the fourteenth day of the month at even, is Jehovah's passover.
- 6 And on the fifteenth day of the same month is the feast of unleavened bread unto Jehovah: seven days ye shall eat unleavened bread.
- 7 In the first day ye shall have a holy convocation: ye shall do no servile work.
- 8 But ye shall offer an offering made by fire unto Jehovah seven days: in the seventh day is a holy convocation; ye shall do no servile work.
- 9 And Jehovah spake unto Moses, saying,
- 10 Speak unto the children of Israel, and say unto them, When ye are come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring the sheaf of the first-fruits of your harvest unto the priest:
- 11 and he shall wave the sheaf before Jehovah, to be accepted for you: on the morrow after the sabbath the priest shall wave it.
- 12 And in the day when ye wave the sheaf, ye shall offer a he-lamb without blemish a year old for a burnt-offering unto Jehovah.
- 13 And the meal-offering thereof shall be two tenth parts of *an ephah* of fine flour mingled with oil, an offering made by fire unto Jehovah for a sweet savor; and the drink-offering thereof shall be of wine, the fourth part of a hin.

PASSOVER AND FEAST OF UNLEAVENED BREAD 23:4-14

- 14 And ye shall eat neither bread, nor parched grain, nor fresh ears, until this selfsame day, until ye have brought the oblation of your God: it is a statute for ever throughout your generations in all your dwellings.

THOUGHT QUESTIONS 23:4-14

523. What is involved in the word "proclaim" in verse 4? (*Cf.* Num. 10:1-10.)
524. There seems to be a civil and religious calendar for the Jewish nation, or two methods of counting the months. Research this question in a good Bible Dictionary.
525. Does the feast of unleavened bread have a direct relationship to the Passover, or is it a separate feast? *Cf.* Ex. 13:4; 23:15; Deut. 16:1; Neh. 2:1; Esther 3:7; John 19:14.
526. Why eat unleavened bread? What did it symbolize?
527. Once again: what is "a holy convocation"?
528. Some work could be done. What was it?
529. What type of offering is suggested in the expression, "an offering made by fire"?
530. Why give regulations for activities that would only happen years later?
531. Is the feast of the first-fruits separate from the passover and the feast of unleavened bread? If not, what possible connection is there?
532. What was meant by the feast of the first-fruits?
533. Waving the sheaf carried what symbolism?
534. What is involved in "the drink offering"?
535. Why not eat until the feast day?

PARAPHRASE 23:4-14

These are the holy festivals which are to be observed each year: *The Passover of the Lord*: This is to be celebrated at the end of March. *The Festival of Unleavened Bread*: This is to be celebrated

beginning the day following the Passover. On the first day of this festival, you shall gather the people for worship, and all ordinary work shall cease. You shall do the same on the seventh day of the festival. On each of the intervening days you shall make an offering by fire to the Lord. *The Festival of First Fruits:* When you arrive in the land I will give you and reap your first harvest, bring the first sheaf of the harvest to the priest on the day after the Sabbath. He shall wave it before the Lord in a gesture of offering, and it will be accepted by the Lord as your gift. That same day you shall sacrifice to the Lord a male yearling lamb without defect as a burnt offering. A grain offering shall accompany it, consisting of a fifth of a bushel of finely ground flour mixed with olive oil, to be offered by fire to the Lord; this will be very pleasant to Him. Also offer a drink offering consisting of three pints of wine. Until this is done you must not eat any of the harvest for yourselves—neither fresh kernels nor bread nor parched grain. This is a permanent law throughout your nation.

COMMENT 23:4-14

v. 4 The heading is here repeated because the feasts or festivals which follow are separate from the sabbath. The gathering of the people was done by blowing the silver trumpets. Cf. Num. 10:10.

v. 5 A copy of the chart showing the Hebrew calendar is given here because it is important to our understanding just here. We need to add that the two names for the same months come from the two calendars—the civil and the religious. The second set of names were not given until after the exilic captivity. The civil calendar began numbering with the seventh month of the religious calendar.

PASSOVER AND FEAST OF UNLEAVENED BREAD 23:4-14

HEBREW CALENDAR

MONTH	OUR MONTH	FESTIVALS	SEASON
1. Abib or Nisan Ex. 23:15; Neh. 2:1	Mar./Apr.	14. Passover 15-21. Feast of Unleavened Bread	Latter rains. Jordan in flood. Barley ripe in lowlands.
2. Ziv or Iyar 1 Ki. 6:1, 87	Apr./May	14. Passover for those who could not keep regular one. Num. 9:10-11	Early figs. Barley har- vest in hill country.
3. Sivan Esth. 8, 9	May/June	6. Feast of Weeks	Wheat harvest.
4. Tammuz	June/July		Dry season from late April to early Oct. First ripe grapes.
5. Ab	July/Aug.		Olives in the lowlands
6. Elul Neh. 6:16	Aug./Sept.		Grape gathering. Summer figs.
7. Ethanim or Tishri 1 Ki. 8:2	Sept./Oct.	1. Feast of Trumpets 10. Day of Atonement 16-22 Feast of Ingather- ing or Tabernacles	Pomegranates ripe. Former or early rains begin.
8. Bul or Mareh- eshvan 1 Ki. 9:38	Oct./Nov.		Olives gathered in northern Galilee. Planting time for barley and wheat.
9. Chisleu Zech. 7:1	Nov./Dec.	25. Feast of Dedication	
10. Tebeth Esth. 2:16	Dec./Jan.		
11. Shebat Zech. 1:7	Jan./Feb.		
12. Adar Esth. 3:7	Feb./Mar.	14-15. Feast of Purim	Oranges and lemons ripe in lowlands. Almond trees blossom.

Each month (new moon) began with the blowing of trumpets
and offering of sacrifices. Numbers 28:11; 10:10; Psalm 81:3.

We also reproduce our comments on *The Passover* as they appear in OLD TESTAMENT HISTORY, pages 153-54:

The primary purpose of this festival was to commemorate Jehovah's "passing over" the houses of the Israelites when he "passed through" the land of Egypt to slay the first-born in every house. (Ex. 12:11-12). But just as the history of Israel was typical of the whole pilgrimage of man, and as their rescue from Egypt answers to that crisis in the life of God's redeemed people, at which they are ransomed by the blood of the atonement from the penalty of sin, to which they also are subject, so we trace this wider and higher meaning in every feature of the institution.

The day, reckoned from sunset to sunset, in the night of which the first-born of Egypt were slain and the Israelites departed, was the fourteenth of the Jewish month *Nisan* or *Abib* (March to April), which began about the time of the vernal equinox, and which was now made the *first month* of the *ecclesiastical year*. (The civil year began, like that of the Egyptians, about the autumnal equinox, with the month *Tishri*.) This was the great day of the feast, when the paschal supper was eaten. But the preparations had already been made by the command of God.

(Ex. 12:1-27). On the tenth day of the month, each household had chosen a yearling lamb (or kid, for either might be used) (Ex. 12:5), without blemish. This "Paschal Lamb" was set apart till the evening which began the fourteenth day, and was killed as a sacrifice (Ex. 12:27) at that moment in every family of Israel. But before it was eaten, its blood was sprinkled with a bunch of hyssop on the lintel and door-posts of the house: the divinely-appointed sign, that Jehovah might *pass over* that house, when He passed through the land to destroy the Egyptians. (Ex. 12:7, 12, 13, 22-23). Thus guarded, and forbidden to go out of doors till the morning, the families of Israel ate the lamb, roasted and not boiled, with unleavened bread and bitter herbs. The bones were not suffered to be broken, but they must be consumed by fire in the morning, with any of the flesh that was left uneaten. The people were to eat in haste, and equipped for their coming journey. For seven days after the feast, from the fourteenth to the twenty-first, they were to eat only unleavened bread, and to have no leaven in their houses, under penalty of death. The fourteenth and twenty-first were to be kept with a holy convocation and Sabbatic rest. The Passover was to be kept to Jehovah throughout their generations, "a feast by an ordinance forever." (Ex. 12:14). No stranger might share the feast, unless he were first circumcised; but strangers were bound to observe the days of unleavened. (Ex. 12:18-20, 43-49). To mark more solemnly the perpetual nature and vast importance of the feast, fathers were especially enjoined to instruct their children in its meaning through all future time. (Ex. 12:25-27).

vs. 6-8 As we have observed, the feast of unleavened bread became a vital part of the passover; indeed it is even called "the feast of unleavened bread"—the terms are linked in verses 5 and 6. Cf. Ex. 12:15, 18-20. The time of the day for the observance of the passover became quite an issue between the Sadducees and the Pharisees. The controversy hinged on the meaning of the phrase, "at even" in verse 5. It literally means "between the two evenings." *Ginsburg* observes on this point: "According to the Sadducees it denotes the time between the setting of the sun and the moment when the stars become visible, or when darkness

sets in, *i.e.* between six and seven o'clock, a space of about one hour and twenty minutes. According to the Pharisees, however, 'between the two evenings' means from the afternoon to the disappearing of the sun. The first evening is from the time when the sun begins to decline towards the west, whilst the second is when it goes down and vanishes out of sight. This is the reason why the paschal lamb in the evening sacrifice began to be killed and the blood sprinkled at 12:30 P.M. This is more in harmony with the fact that the large number of sacrifices on this could be offered up in the longer period of time."

The seven days of unleavened bread were intended to be a week-long reminder of the conditions which prevailed in Egypt at the time of deliverance. No work of a gainful purpose was permitted on the first or the seventh days. "No building or pulling down edifices, weaving, threshing, winnowing, grinding, etc."—while needful work could be done such as killing beasts, kneading dough, baking bread, boiling, roasting, etc. The violators were not stoned but received forty stripes.

The offerings on each of these days in addition to the daily sacrifices were: two young bulls, a ram, seven lambs of the first year, along with a meat or meal offering to accompany these burnt offerings, and a goat for a sin offering. *Cf.* Num. 28:19-23. During this festive occasion each worshipper was also expected to bring offerings of his own. *Cf.* Ex. 23:15; Deut. 16:16; 27:7. These offerings were to be given as peace offerings. *Cf.* 3:1-5; 7:16-18, 29-34.

vs. 9-14 Some commentators wish to separate the offering of the sheaf of the first-fruits from the Passover and the Seven Days of Unleavened Bread. They wish to consider it as an independent action. Others like Charles F. Pfeiffer unite it with the feast of unleavened bread. He says: "During the Feast of Unleavened Bread 'on the morrow after the sabbath' a sheaf of first-fruits of barley was offered as a wave-offering before the Lord. Oil and frankincense were mixed with flour and the whole offered as a meal offering. In waving the sacrifice, *i.e.* holding it out toward the altar, and bringing it back again, God was recognized as the author of the entire harvest. The harvest was ceremonially

dedicated to Him. It was then received back, symbolizing the fact that the blessing of the harvest had come from Him. A portion was burned on the altar, and the rest was eaten by the worshipper." It was on this day the counting began to complete forty-nine days in establishing the day of Pentecost. Forty-nine days were counted (which included the day on which the first-fruit was offered). The day following the forty-ninth day (seven times seven days) was the Day of Pentecost. The Passover was always on the 14th of Nisan. The first day of the Seven Days of Unleavened Bread, which was called "a sabbath" (Cf. 23:24, 32, 34 for such a term) was the 15th of Nisan. On the day following, or on the 16th of Nisan, the sheaf of first-fruits was offered and the counting for Pentecost began. (*i.e.* according to one point of view.) By a simple reasoning process it becomes apparent that if this interpretation is right we cannot conclude that the day of Pentecost was always on the first day of the week, since the counting did not always begin on the same day of the week. The whole issue is decided on how the term "sabbath" is used in verses 11 and 15.

The provisions here required anticipate occupying the land of Canaan. The eating of the unleavened bread must not begin until after the sheaf of the first fruit has been offered. The grain for the unleavened bread of the first two days was from the harvest of the previous year. The meal used in the bread in the remaining five days came from the new or current harvest. At this time of the year only barley was ripe.

FACT QUESTIONS 23:4-14

533. Was the Passover held on the fourteenth day of the first month or the fourteenth day of the seventh month?
534. In what month according to our calendar?
535. How many days involved in the observance of the Passover?
536. There are two opinions as to the time for the observance of the Passover. Give them and discuss.
537. What was the purpose of the seven days of unleavened bread?

538. What work was unlawful? On what days?
539. List the offerings on the seven days. What was the grand total of the seven days?
540. When was the sheaf of the first fruit offered? Why?
541. Discuss one method of counting the 49 days between the day of the sheaf offering and Pentecost.
542. Did the counting begin on the seventeenth of Nisan or on the Saturday following the Passover? Discuss.
543. When did the Israelities begin eating the unleavened bread?

c. THE FEAST OF WEEKS, OR PENTECOST
23:15-22

TEXT 23:15-22

- 15 And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave-offering; seven sabbaths shall there be complete:
- 16 even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meal-offering unto Jehovah.
- 17 Ye shall bring out of your habitations two wave-loaves of two tenth parts *of an ephah*: they shall be of fine flour, they shall be baked with leaven, for first-fruits unto Jehovah.
- 18 And ye shall present with the bread seven lambs without blemish a year old, and one young bullock, and two rams: they shall be a burnt-offering unto Jehovah, with their meal-offering, and their drink-offerings, even an offering made by fire, of a sweet savor unto Jehovah.
- 19 And ye shall offer one he-goat for a sin-offering, and two he-lambs a year old for a sacrifice of peace-offerings.
- 20 And the priest shall wave them with the bread of the first-fruits for a wave-offering before Jehovah, with the two lambs: they shall be holy to Jehovah for the priest.
- 21 And ye shall make proclamation on the selfsame day; there shall be a holy convocation unto you; ye shall do no servile

work: it is a statute for ever in all your dwellings throughout your generations.

- 22 And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest: thou shalt leave them for the poor, and for the sojourner: I am Jehovah your God.

THOUGHT QUESTIONS 23:15-22

536. Is "the sabbath" in verse 15 the same as the day on which the sheaf offering was made?
537. Are we to count seven Saturdays or just 49 days? If the latter is true we would then count every seventh day from the first day as a "sabbath." This seems to be a strange use of the term "sabbath."
538. It would be a simple matter to say that "the sabbath" here involved was the nearest Saturday to the fifteenth of Nisan. On the day after that Saturday the sheaf offering was made and the counting of seven more Saturdays began. The day following the seventh Saturday was Pentecost (the 50th day). Which viewpoint appeals to you? Why?
539. Anything significant about the new grain to be presented on Pentecost?
540. The two loaves presented on Pentecost could be symbolic. Of what?
541. The seven lambs, the young bull, the two rams as a burnt offering were given on whose behalf?
542. A "he-goat" for a sin offering—any symbolism here?
543. Two he-lambs a year old for a peace offering—these were to be waved before the Lord along with the bread of the new harvest. Why?
544. Does verse 21 seem to say that the day of Pentecost is to be regarded as a sabbath?
545. Why mention the provision for the poor in this context?
Cf. v. 22.

PARAPHRASE 23:15-22

The Festival of Pentecost: Fifty days later you shall bring to the Lord an offering of a sample of the new grain of your later crops. This shall consist of two loaves of bread from your homes to be waved before the Lord in a gesture of offering. Bake this bread from a fifth of a bushel of fine flour containing yeast. It is an offering to the Lord of the first sampling of your later crops. Along with the bread and the wine, you shall sacrifice as burnt offerings to the Lord seven yearling lambs without defects, one young bull, and two rams. All are fire offerings, very acceptable to Jehovah. And you shall offer one male goat for a sin offering, and two male yearling lambs for a peace offering. The priests shall wave these offerings before the Lord along with the loaves representing the first sampling of your later crops. They are holy to the Lord, and will be given to the priests as food. That day shall be announced as a time of sacred convocation of all the people; don't do any work that day. This is a law to be honored from generation to generation. (When you reap your harvests, you must not thoroughly reap all the corners of the fields, nor pick up the fallen grain; leave it for the poor and for foreigners living among you who have no land of their own; I am Jehovah your God!)

COMMENT 23:15-22

v. 15 Either the counting began from the sixteenth of Nisan or on the day after the weekly sabbath in the Passover week. Let us suppose an actual case in hand: the fourteenth of Nisan in a particular year occurred on Tuesday. On this day the Passover was observed. On Wednesday the seven days' feast of the unleavened bread began. On the first day of unleavened bread the sheaf of the first-fruit of barley was offered. Do we begin counting seven weeks from this day? If we do, Pentecost will be on Thursday, not Sunday. On the other hand, if the Passover was on Tuesday, the seven day feast of unleavened bread began

the day following (and that day was treated as "a sabbath"—23:7) but we wait until Saturday and after the sheaf of first-fruits on the day following, or Sunday, we then begin a count of the seven weeks, or seven Saturdays. Pentecost is by this count always on Sunday. We have presented both sides to this issue. We leave it up to our readers to choose for themselves.

vs. 16, 17 In whatever way we count the fifty days, we need to understand the events of Pentecost. We want to learn about the origin of the feast and its activities. The name "Pentecost" refers to the fiftieth day, and is so called in the New Testament. Acts 2:1; 20:16; I Cor. 16:8. It is called "the feast of weeks" in the Old Testament. Cf. Exodus 34:12; Deut. 16:10, 16; II Chron. 8:13. The particular cereal offering to be presented on this day was two loaves of bread. The preparation of these loaves were from a fifth of a bushel of fine flour, containing yeast. This was symbolic as it was waved before the Lord at the altar. This was but a sampling of the whole harvest that has now been completed. It all came from God and belongs to God.

vs. 18-22 "The additional sacrifices for the feast day consisted of two bullocks, one ram, and seven lambs, which were a burnt offering, and a goat for a sin offering (Num. 28:26, 27, 30). Besides these, however, the new meal offering of the two loaves mentioned in the text before us were brought, and with it are to be offered one bullock, two rams, and seven lambs, all for burnt offerings." (*Ginsburg*)

We should say a word about "the drink offering" in this chapter introduced for the first time in Leviticus. It was never made independently but always in accompaniment with the cereal offering. It consisted of wine which was poured out upon the ground before the altar. It symbolized thanksgiving and consecration. Sometimes oil was used in the drink offering.

There were also offered a goat for a sin offering and two lambs for a peace offering. Josephus sums up the sacrifices as: fourteen lambs, three young bulls, and three goats. It has been thought that the sacrifices described here and those in Numbers 28:27 were made at two separate times. The ones in Leviticus to accompany the offering of the two loaves—those in Numbers to be

offered during the feastial day. It is also thought that those mentioned in Numbers were offered during the wilderness and those in Leviticus offer entrance to the Promised Land.

The action described in the 20th verse happened in the following manner, according to the description of the Temple service at the time of our Lord. "The two lambs were brought into the Temple, and waved together or separately by the priest while yet alive. Whereupon they were slain, and the priest took the breast and shoulder of each one (*Cf.* 7:30-32), laid them down by the side of the two loaves, put both his hands under them, and waved them all together or separately towards the east side forwards and backwards, up and down. He then burned the fat of the two lambs, after which the remainder of the flesh, which became the prerequisite of the officiating priest, was eaten by him and his fellow priests. Of the two loaves the high priest took one, and the other was divided between the officiating priests, who had to eat them up within the same day and half the following night, just as the flesh of the most holy things. After these prescribed sacrifices had been offered, each individual brought his free-will offering, which formed the cheerful and hospitable meal of the family, and to which the Levite, the widow, the orphan, the poor, and the stranger were invited." (*Ibid*)

Traditionally the day of Pentecost was considered the day upon which Moses received the law at Mt. Sinai, *i.e.* it was 50 days from the Passover in Egypt until God called Moses up to the Mount to give him the law. This is only a tradition; but it became a time of remembrance during the time of Christ and after.

Amid all the rejoicing and thanksgiving for the harvest the poor should be remembered; they too have needs and God has made provision for them. Leave the corners of your fields for them. *Cf.* 19:9.

FACT QUESTIONS 23:15-22

544. Was Pentecost on Sunday or some other day? Discuss.
545. What is the meaning of the term "Pentecost"? Why called "the feast of weeks"?
546. What was the form of cereal offering presented on this day? What did it represent?
547. What was the purpose of "the drink offering"? Give the total number of sacrifices.
548. There seems to be two sets of animals for two separate offerings. What were they?
549. The sacrifice of the two lambs is very meaningful. Describe it in your own words.

d. THE FEAST OF TRUMPETS 23:23-25

TEXT 23:23-25

- 23 And Jehovah spake unto Moses, saying,
- 24 Speak unto the children of Israel, saying, In the seventh month, on the first day of the month, shall be a solemn rest unto you, a memorial of blowing of trumpets, a holy convocation:
- 25 Ye shall do no servile work; and ye shall offer an offering made by fire unto Jehovah.

THOUGHT QUESTIONS 23:23-25

546. What was the purpose of the feast of the trumpets?
547. Refer to the calendar and notice what day is to succeed this day. Is there any connection?
548. The ceasing of work sets this day aside as a sabbath, and yet it is not a sabbath. Discuss the difference.

PARAPHRASE 23:23-25

The Festival of Trumpets: Mid-September is a solemn time for all the people to meet together for worship; it is a time of remembrance, and is to be announced by loud blowing of trumpets. Don't do any work on the day of the celebration, but offer a sacrifice by fire to the Lord.

COMMENT 23:23-25

We cannot imagine a more beautifully descriptive comment than that of C. D. Ginsburg. We share it with our readers:

Literally, *remembrance blowing*, for which see Num. 29:1, the only place in the Old Testament where this festival is named as "the day of blessing," *i. e.*, the trumpets. As the first of *Ethanium*, as the month is called in the Bible (I Kings 8:2), or *Tishri*, as the Jews call it, in which this festival occurs, is the commencement of the civil new year, this festival was called "the Festival of New Year" ever since the time of the second Temple, and has been regarded as preparatory to the great day of Atonement, which is ten days later. The blowing of trumpets, therefore, which was the distinguishing feature of this festival, was designed to summon the Israelites to enter upon the work of sanctification, which will be accounted to them as a merit in the sight of God, and for which they are promised to be especially remembered before the Lord (Num. 10:9, 10). Hence its name, *Remembrance blowing*—the blowing of trumpets, which will make them to be remembered before the Lord. The synagogue, however, takes the name more in the sense of "reminding" God of the merits of the patriarchs and his covenant with them, and for this reason has appointed Gen. 21:1-34; 22:1-24, recording the birth and sacrifice of Isaac, as the lesson for this festival. As the festival is also the new moon, a threefold sacrifice was offered on it, *viz.* (1) the ordinary daily sacrifice which was offered first; (2) the appointed new moon sacrifice (Num. 28:11-15); and (3) the sacrifice for this festival, which consisted of a young bullock,

a ram, and seven lambs of the first year, with the usual meat offerings, and a kid for a sin offering (Num. 29:1-6). With the exception, therefore, of there being one bullock instead of two, this sacrifice was simply a repetition of the monthly offering by which it was preceded in the service. During the offering of the drink offering and the burnt offering the Levites engaged in vocal and instrumental music, singing the eighty-first and other psalms, whilst the priests at stated intervals broke forth with awful blasts of the trumpets. After the offering up of the sacrifices, the service was concluded by the priests, who pronounced the benediction (Num. 6:23-27), which the people received in a prostrate position before the Lord. Having prostrated themselves a second time in the court, the congregation resorted to the adjoining synagogue, where the appointed lessons from the Law and the Prophets were read, consisting of Gen. 21:1-34; Num. 29:1-6; I Sam. 1:1-2:10; Gen. 22:1-24; Jer. 31:2-20. Psalms were recited and the festival prayers were offered, beseeching the Lord to pardon the sins of the past year, and to grant the people a happy new year. This concluded the morning service, after which the families resorted to their respective homes, partook of the social and joyous repast, and in the evening went again into the Temple to witness the offering of the evening sacrifices, and to see the candlestick lighted with which the festival concluded, all wishing each other, "May you be written down for a happy new year; may the Creator decree for you a happy new year." To which was responded, "And you likewise." With the exception of the sacrifices, the Jews keep this festival to the present day. The trumpet which they use on this occasion consists of the curved horn of a ram, in remembrance of the ram which Abraham sacrificed instead of Isaac. This event, as we have seen, is also commemorated in the lesson of the day.

FACT QUESTIONS 23:23-25

550. This day celebrates the beginning of a new year, but it is the beginning of a civil new year. Explain.

- 551. It is also preparatory. For what?
- 552. The Lord is to remember as well as the people. What is He to remember?
- 553. List the three-fold sacrifices for this day.
- 554. What happened during the drink offering and the burnt offering?
- 555. The people received the following benediction: Num. 6:23-27—in what posture? Why?
- 556. After the Temple service what happened?
- 557. What lessons were read from the Old Testament?
- 558. What happened at home? At the evening services?
- 559. It would seem we are indebted to the Jewish race for our celebration of the new year. Discuss.

e. THE DAY OF ATONEMENT 23:26-32

TEXT 23:26-32

- 26 And Jehovah spake unto Moses, saying,
- 27 Howbeit on the tenth day of this seventh month is the day of atonement; it shall be a holy convocation unto you, and ye shall afflict your souls; and ye shall offer an offering made by fire unto Jehovah.
- 28 And ye shall do no manner of work in that same day; for it is a day of atonement, to make atonement for you before Jehovah your God.
- 29 For whatsoever soul it be that shall not be afflicted in that same day; he shall be cut off from his people.
- 30 And whatsoever soul it be that doeth any manner of work in that same day, that soul will I destroy from among his people.
- 31 Ye shall do no manner of work: it is a statute for ever throughout your generations in all your dwellings.
- 32 It shall be unto you a sabbath of solemn rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye keep your sabbath.

THOUGHT QUESTIONS 23:26-32

549. This surely was a distinctive day. Mention the distinctions.
550. What was the purpose of fasting?
551. What was the penalty for not properly observing this day?
552. Is this the only day in the year just like the weekly sabbath?
553. Please read again our comments on 16:1-30. Cf. 19:8.
Just what is involved in being "cut off" as verse 30?
554. Just what is meant by "afflict your souls"?

PARAPHRASE 23:26-32

The Day of Atonement follows nine days later: all the people are to come together before the Lord, saddened by their sin; and they shall offer sacrifices by fire to the Lord. Don't do any work that day, for it is a special day for making atonement before the Lord your God. Anyone who does not spend the day in repentance and sorrow for sin shall be excommunicated from his people. And I will put to death anyone who does any kind of work that day. This is a law of Israel from generation to generation. For this is a Sabbath of solemn rest, and in it you shall humble your souls and be filled with remorse; this time for atonement begins on the previous evening and goes on until the next evening.

COMMENT 23:26-32

vs. 26-32 We covered the Day of Atonement in our comments on chapter sixteen. The emphasis in these verses seems to be upon the fasting of this day. This is the only day in the Hebrew calendar when fasting was required. Since the subject of fasting is almost unknown to the average church member, we feel it would be profitable to here include an outline of the subject:

THE DAY OF ATONEMENT

FASTING: RESOURCE FOR SPIRITUAL POWER

1. Our Lord's Teaching and Example:

a. Matthew 6:1-18

Please notice that our Lord did *not* say "*If*" you fast, but "*when* you fast." Jesus expected His followers to pray, so He said "*when* you pray" in verse 5. He expected His disciples to give, so He said "*when* thou doest alms," verse 2. In verse 16 He uses the same anticipation—*He expects us to fast*. The wrong motive does not cancel the act.

b. Mark 2:18-22

Jesus said there would come a day when His disciples would fast. When the bridegroom has left "then will they fast in that day." We are living in that day awaiting the cry, "Behold the bridegroom cometh, come ye forth to meet Him." Fasting is a grand catalyst for bringing the body into subjection. If we do not control the appetites of the body we will be controlled by them.

c. Matthew 4:1-11; Luke 4:1ff.

At the beginning of His ministry, our Lord entered a period of fasting and prayer. It could be significant that Jesus was tempted by Satan to eat, but not to drink. Jesus was voluntarily refusing food as a part of His control of the body.

2. The Example of Paul

a. Acts 9:9

Saul of Tarsus became Paul the Apostle, and fasting was a part of his change. This was a three-day absolute fast. The normal fast of only water and no food was superceded by the circumstances.

b. II Corinthians 6:3-10

The list of events here given demonstrate the character of Paul. The use of the term "fastings" would seem to suggest that Paul was often involved in this practice. In 11:23-27 fastings could be involuntary, *i. e.* because he had no food, but in 6:3-10 there is no reason to believe that it is used in

any but the ordinary sense of the term: *Paul chose to fast often.*

3. The Early Church

a. Acts 13:1-3

As the leaders in the Syrian church at Antioch "ministered to the Lord" they were fasting. This was a united effort. It was associated with their worship, and was yet apart from it. In this environment the Holy Spirit said, "separate unto me Barnabas and Saul." In the action taken by the leaders of the church to set Barnabas and Saul apart fasting was accompanied with prayer and the laying on of hands.

b. Acts 14:23

Prayer and fasting was practiced in the Gentile churches of Lystra, Derbe and Antioch of Pisidia. Fasting is here a part of the ordination of elders.

4. Examples of Fasting From the Old Testament

a. David - Psalms 35:13; 69:10

The control of ego's demands as well as the control of the lust of the flesh are here involved.

b. Jehoshaphat - II Chronicles 20:1-30

We face as formidable a foe today as did Jehoshaphat. We need to use the same weapons in our warfare. Cf. II Cor. 10:4.

c. Ezra 8:21-23

We sometimes presumptuously commit ourselves and only fasting and prayer can give us the answer.

d. Esther 4:1ff.

The whole nation was saved—fasting had a part.

e. Nineveh - Jonah 1:1ff; 3:5-9.

Both God's blessings and His judgments are conditional. Fasting has never been an end in itself (except when hypocrites made it such—Cf. Matt. 6:16ff). It is a grand aid to the goal of "buffeting the body and bringing it into subjection." Cf. I Cor. 9:27; Cf. Gal. 5:17.

If an act or an attitude is wrong fasting will not make it right. Only prayer and restitution will do that. Fasting is not some type

of holy gimmick or cure-all. Fasting is no substitute for any other part of God's provisions. On the other hand no other provisions of God are a substitute for fasting. The regularity of your prayer life is a pattern for your fasting. Fasting once a week would be a way to give practical value to this spiritual discipline.

FACT QUESTIONS 23:26-32

- 560. Discuss the two references to fasting in Matthew 6:1-18 and Mark 2:18-22. What application does this have for us?
- 561. Is the fasting and prayer of our Lord an example for us? Discuss.
- 562. What shall we say of the example of Paul: Cf. Acts 9:9; II Cor. 6:3-10.
- 563. Where did the early church get the thought that they should fast? Cf. Acts. 13:1-3.
- 564. How do we use fasting today? Discuss.
- 565. We have given five examples of fasting in the Old Testament. What lesson is in this for us?
- 566. What is the basic purpose of fasting?
- 567. How can we incorporate this discipline into our life? Discuss.

THE FEAST OF TABERNACLES 23:33-44

TEXT 23:33-44

- 33 And Jehovah spake unto Moses, saying,
- 34 Speak unto the children of Israel, saying, On the fifteenth day of this seventh month is the feast of tabernacles for seven days unto Jehovah.
- 35 On the first day shall be a holy convocation: ye shall do no servile work.
- 36 Seven days ye shall offer an offering made by fire unto Jehovah: on the eighth day shall be a holy convocation unto

- you; and ye shall offer an offering made by fire unto Jehovah: it is a solemn assembly; ye shall do no servile work.
- 37 These are the set feasts of Jehovah, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto Jehovah, a burnt-offering, and a meal-offering, a sacrifice, and drink-offerings, each on its own day;
- 38 besides the sabbaths of Jehovah, and besides your gifts, and besides all your vows, and besides all your freewill-offerings, which ye give unto Jehovah.
- 39 Howbeit on the fifteenth day of the seventh month, when ye have gathered in the fruits of the land, ye shall keep the feast of Jehovah seven days: on the first day shall be a solemn rest, and on the eighth day shall be a solemn rest.
- 40 And ye shall take you on the first day the fruit of goodly trees, branches of palm-trees, and boughs of thick trees, and willows of the brook; and ye shall rejoice before Jehovah your God seven days.
- 41 And ye shall keep it a feast unto Jehovah seven days in the year: it is a statute for ever throughout your generations; ye shall keep it in the seventh month.
- 42 Ye shall dwell in booths seven days; all that are home-born in Israel shall dwell in booths;
- 43 that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt; I am Jehovah your God.
- 44 And Moses declared unto the children of Israel the set feasts of Jehovah.

THOUGHT QUESTIONS 23:33-44

555. Review again on the chart the feasts in the seventh month. Name them in order. Where does the feast of Jubilee fit?
556. When we read of "an offering made by fire" of what do we think?
557. God is trying to teach us something in the absorption of so much of the time of Israel by the many sacrifices. What is it?

558. Does verse 39 begin a description of another feast or is this a continuation of the feast of tabernacles?
559. What is "the fruit" of the trees as mentioned in verse 40?
560. Just what form did these booths take? *i.e.* what did they look like?
561. What was the purpose of such strange dwellings?

PARAPHRASE 23:33-44

The Festival of Tabernacles: Five days later, on the last day of September, is the Festival of Shelters to be celebrated before the Lord for seven days. On the first day there will be a sacred assembly of all the people; don't do any hard work that day. On each of the seven days of the festival you are to sacrifice an offering by fire to the Lord. The eighth day requires another sacred convocation of all the people, at which time there will again be an offering by fire to the Lord. It is a joyous celebration, and no heavy work is permitted. (These, then, are the regular annual festivals—sacred convocations of all people—when offerings to the Lord are to be made by fire. These annual festivals are in addition to your regular giving and normal fulfillment of your vows.) This last day of September, at the end of your harvesting, is the time to celebrate this seven-day festival before the Lord. Remember that the first and last days of the festival are days of solemn rest. On the first day, take boughs of fruit trees laden with fruit, and palm fronds, and the boughs of leafy trees—such as willows that grow by the brooks—and (build shelters with them), rejoicing before the Lord your God for seven days. This seven-day annual feast is a law from generation to generation. During those seven days, all of you who are native Israelites are to live in these shelters. The purpose of this is to remind the people of Israel, generation after generation, that I rescued you from Egypt, and caused you to live in shelters. I am Jehovah your God. So Moses announced these annual festivals of the Lord to the people of Israel.

COMMENT 23:33-44

Among the several accounts we have read on this feast, we have found the following of superior worth. We gladly share it with our readers:

How and where these tabernacles are to be erected the law here gives no directions. The details, as in many other enactments, are left to the administrators of the Law. From the account of the first celebration of this festival after the return from Babylon, the Jews, according to the command of Ezra, made themselves booths upon the roofs of houses, in the courts of their dwellings, and of their sanctuary, in the streets of the Water-gate and the gate of Ephraim. These tabernacles they made of olive branches, pine branches, myrtle branches, palm branches, and branches of thick trees (Neh. 8:15-18). The construction of these temporary abodes, however, was more minutely defined by Ezra's successors. It was ordained during the second Temple that the interior of each tabernacle must not be higher than twenty cubits, and not lower than ten palms, it must at least have three walls, with a thatched roof partially open so as to admit a view of the sky and the stars. It must not be under a tree, nor must it be covered with a cloth, or with any material which contracts defilement. Only branches of shrubs which grow out of the ground are to be used for the covering. These booths the Israelites began to erect on the morrow after the Day of Atonement. On the fourteenth, which was the day of preparation, the pilgrims came up to Jerusalem, and on the even of this day the priests proclaimed the approach of the holy convocation by the blasts of trumpets. As on the feasts of Passover and Pentecost, the altar of burnt-offering was cleansed in the first night watch, and the gates of the Temple, as well as those of the inner court, were opened immediately after midnight, for the convenience of the priests who resided in the city, and for the people, who filled the court before the cock crew, to have their sacrifices duly examined by the priests.

On the first day shall be an holy convocation. At daybreak of this day one of the priests, accompanied by a jubilant procession

and a band of music, went with a golden pitcher to the pool of Siloam, and having filled it with water, returned with it to the Temple in time to join his brother-priests in the morning sacrifices. He entered from the south through the water-gate, when he was welcomed by three blasts of the trumpets. He then ascended the steps of the altar with another priest, who carried a pitcher of wine for the drink offering. The two priests turned to the left of the altar, where two silver basins were fixed with holes at the bottom, and simultaneously poured into their respective basins the water and the wine in such a manner that both were emptied at the same time upon the base of the altar. This ceremony of drawing the water was repeated every morning during the seven days of the festival. Another jubilant multitude, who went outside Jerusalem at the same time to gather willows, now returned. With great rejoicings and amidst blasts of trumpets they carried the willows into the Temple, and placed them at the altar in such a manner that their tops overhung and formed a kind of canopy.

Seven days ye shall offer. The special sacrifices for this day consisted of a burnt offering of thirteen bullocks, two rams, and fourteen lambs, with an appropriate meat and drink offering, and a goat for a sin offering (Num. 29:12-38). Whereupon were offered the peace offerings, the vows and the free-will offerings which constituted the repasts of the people. Whilst these sacrifices were being offered up the Levites chanted the festive Hallel, as on the feasts of Passover and Pentecost. This was repeated every day during the seven days of the festival, only that the number of animals offered as sacrifices diminished daily during the middle days of the festival, according to the prescription in Num. 29:12-38. On the eve of the second day, or what is called the lesser festival, and on each of the five succeeding nights, was celebrated the "Rejoicing of the water-drawing" in the court of the Temple. Four huge golden candelabra were lighted in the centre of the court, and the light emanating from them was visible to the whole city. Around these lights pious men danced before the people with lighted flambeaux in their hands, singing hymns and songs of praise, whilst the Levites, who were

stationed on the fifteen steps which led into the women's court, and which corresponded to the fifteen psalms of degrees, *i.e.*, steps (Ps. 120-134), accompanied the songs with instrumental music. It is supposed that on the last evening of the festival, when the splendid light of this grand illumination was to cease, Christ called attention to himself, "I am the light of the world" (John 8:12), which is to shine for ever, and illuminate not only the Temple and the holy city, but all the world.

On the eighth day shall be an holy convocation. That is, like the first day, since no servile work is to be done on it. As it is not only the finishing of the feast of Tabernacles, but the conclusion of the whole cycle of festivals, the dwelling in tabernacles is to cease on it.

Ye shall offer. For this reason the sacrifices offered on this day are to be distinct, and unlike the sacrifices of the preceding days. The burnt sacrifice is to consist of one bullock, one ram, and seven lambs, with the appropriate meat and drink offerings, and one goat for a sin offering. (Num. 29:36-38.) Being, however, attached to the feast of Tabernacles, the two festivals are often joined together, and spoken of as one festival of eight days.

These are the feasts of the Lord. That is, the above named six festivals, viz.—(1) the Passover (verses 4-14), (2) Pentecost (verses 15-22), (3) New Year (verses 23-25), (4) Day of Atonement (verses 26-32), (5) Tabernacles (33-36a), and (6) the concluding festival (verse 36b). Thus the list of these festivals concludes with the formula by which they were introduced in verse 4.

To offer an offering. On these festivals sacrifices are to be offered as prescribed in Num. 28 and 29.

Beside the sabbaths. By a figure of speech called metonymy, which is frequently used both in the Old and New Testaments, the expression sabbaths stands here for *the sacrifices of the sabbaths*, just as in chapter 25:6 "sabbath of the land" denotes the produce of the sabbath of the land, or of the sabbatic year, and as the phrase "it is written in the prophets" (Mark 1:2) is used for "it is written in *the writings* of the prophets." (Comp. also Matt. v. 17; 7:12; 22:40, etc.) The meaning, therefore, of

the passage before us is that the sacrifices ordered for each of these festivals are to be in addition to the sacrifices appointed to each weekly sabbath in the year; so that when one of these festivals falls on a sabbath, the sacrifices due to the latter are not set aside by the former. Both must be offered in their proper order.

Beside your gifts. Nor are they to interfere with the voluntary offerings which each individual brought privately (Deut. 16:10, 17; II Chron. 25:7, 8), or with the performance of vows (Deut. 12:6-12).

Also in the fifteenth day. After the list of festivals discussed in this chapter has been summed up in verses 37 and 38, the next five verses recur to the feast of Tabernacles. The regulations are supplementary to those given before, and embody a separate enactment.

When ye have gathered in the fruit of the land. That is, those productions which ripen in the autumnal season, as wheat, barley, oil, wine, etc.

Ye shall keep a feast unto the Lord. The Israelites are then to keep a festival in which they are to acknowledge the bounties of the Lord and express their gratitude to the Giver of all good things. For this reason this festival is also called "the Feast of Ingathering" (Exod. 23:16, 24:22).

On the first day shall be a sabbath. Both on the first and last days of this festival there is to be abstention from all servile work. (See verses 35, 36.)

And ye shall take you on the first day. The four species of vegetable production here ordered are a distinctive feature of this festival. They have been most minutely defined during the second Temple.

Boughs of goodly trees. Better, *the fruit of goodly trees*, as the margin rightly renders it. As this phrase is too indefinite, and may simply denote the fruit of any choice fruit-tree, there can hardly be any doubt that in this instance, as in many other cases, the lawgiver left it to the administrators of the Law to define its precise kind. Basing it therefore upon one of the significations of the term here translated "goodly," which is

to dwell, to rest, the authorities during the second Temple decreed that it means the fruit which permanently rests upon the tree, *i.e.* the citron, the paradise-apple. If it came from an uncircumcised tree (see chap. 19:23), from an unclean heave-offering (comp. Num. 18:11, 12), or exhibited the slightest defect, it was ritually illegal.

Branches of palm trees. During the second Temple this was defined as the shoot of the palm-tree when budding, before the leaves are spread abroad, and whilst it is yet like a rod. It is technically called *lulab*, which is the expression whereby it is rendered in the ancient Chaldee version. The *lulab* must at least be three hands tall, and must be tied together with its own kind.

The boughs of thick trees. This, according to the same authorities, denotes *the myrtle branch*, whose leaves thickly cover the wood. To make it ritually legal it must have three or more shoots round the stem, and on the same level with it. If it is in any way damaged it is illegal. This accounts for the ancient Chaldee version rendering it by "myrtle branch."

Willows of the brook. That species, the distinguishing marks of which are dark wood and long leaves with smooth margin. The palm, the myrtle, and the willow, when tied together into one bundle, constitute the *Lulab*. Whilst the psalms are chanted by the Levites during the sacrifices, the pilgrims, who held the *Lulabs* or palms, shook them thrice, *viz.*, at the singing of Psalm 118:1, then again at verse 25, and at verse 29. When the chant was finished, the priests in procession went round the altar once, exclaiming, "Hosanna, O Lord, give us help, O Lord! give prosperity!" (Psalm 118:25). Whereupon the solemn benediction was pronounced by the priests, and the people dispersed amidst the repeated exclamations, "How beautiful art thou, O altar!" It is this part of the ritual which explains the welcome that the multitude gave Christ when they went to meet Him with palm branches and shouts of hosanna (Matt 21:8, 9, 15; John 12:12, 13).

Seven days in the year. These seven days denote the feast of Tabernacles proper, whilst the eight days in verse 39 include the

concluding festival of the last day. (See verse 36.)

In your generations. Better, *throughout your generations*, as the Authorised version renders it in verses 14, 21, and 31 of this very chapter. (See chap. 3:17.)

Dwell in booths seven days. Because the eighth day was a separate festival, when the booths were no more used. (See verse 36.)

That your generations may know. When their posterity are securely occupying the land of Canaan, the temporary dwelling in booths once a year may remind them of the goodness of God vouchsafed to their fathers in delivering them from the land of bondage, and sheltering them in booths in the wilderness.

And Moses declared. In accordance with the command which Moses received (see verse 2), he explained to the children of Israel the number and motive of these festivals. This verse therefore forms an appropriate conclusion to the whole chapter.

FACT QUESTIONS 23:33-44

568. How and where were these tabernacles to be built?
569. When did the Israelites begin to erect these booths?
570. When were the gates of the Temple opened for the beginning of the day?
571. Tell in your own words of the ceremony of the golden pitcher.
572. There were four huge golden candelabra used. Where and when?
573. Show how this ceremony related to our Lord and the New Testament.
574. What was "the feast of the ingatherings"?
575. The fruit of some trees was acceptable and some was not. Which was which?
576. Mention three trees whose branches were used for the booths.

2. HOLY LAMPS AND SHOWBREAD 24:1-9

a. THE HOLY LAMP 24:1-4

TEXT 24:1-4

- 1 And Jehovah spake unto Moses, saying,
- 2 Command the children of Israel, that they bring unto thee pure olive oil beaten for the light, to cause a lamp to burn continually.
- 3 Without the veil of the testimony, in the tent of meeting, shall Aaron keep it in order from evening to morning before Jehovah continually: it shall be a statute for ever throughout your generations.
- 4 He shall keep in order the lamps upon the pure candlestick before Jehovah continually.

THOUGHT QUESTIONS 24:1-4

562. Who was to supply the oil for the lamp?
563. What is meant by "pure olive oil beaten"?
564. How often was the lamp to be trimmed?
565. The light in the holy place was there continuously. Is this true?
566. Was the candlestick to be kept clean? Is this the meaning of verse 4?

PARAPHRASE 24:1-4

The Lord said to Moses, Tell the people of Israel to bring you pure olive oil for an eternal flame in the lampstand of pure gold which stands outside the veil that secludes the Holy of Holies. Each morning and evening Aaron shall supply it with fresh oil and trim the wicks. It will be an eternal flame before the Lord from generation to generation.

COMMENT 24:1-4

S. H. Kellogg has given us some very splendid comments on these verses. We offer them here to our readers:

First (vv. 1-4) is given the direction for the ordering of the daily light, which was to burn from evening until morning in the holy place continually. The people themselves are to furnish the oil for the seven-branched candlestick out of the product of their olive yards. The oil is to be "pure," carefully cleansed from leaves and all impurities; and "beaten," that is, not extracted by heat and pressure, as are inferior grades, but simply by beating and macerating the olives with water, a process which gives the very best. The point in these specifications is evidently this, that for this, as always, they are to give to God's service the very best, an eternal principle which rules in all acceptable service to God. The oil is to come from the people in general, so that the illuminating of the Holy Place, although specially tended by the high priest, is yet constituted a service in which all the children of Israel have some part. The oil was to be used to supply the seven lamps upon the golden candlestick which was placed on the south side of the Holy Place, without the veil of the testimony, in the tent of meeting. This Aaron was to "order from evening to morning before the Lord continually." According to Exod. 25:31-40, this candlestick—or, more properly, lampstand—was made of a single shaft, with three branches on either side, each with a cup at the end like an almond blossom; so that, with that on the top of the central shaft, it was a stand of seven lamps, in a conventional imitation of an almond tree.

The significance of the symbol is brought clearly before us in Zech. 4:1-14, where the seven-branched candlestick symbolises Israel as the congregation of God, the giver of the light of life to the world. And yet a lamp can burn only as it is supplied with oil and trimmed and cared for. And so in the symbol of Zechariah the prophet sees the golden candlestick supplied with oil conveyed through two golden pipes into which flowed the golden oil, mysteriously self-distilled from two olive trees on either side of the candlestick. And the explanation given is this:

"Not by might, nor by power, but by My Spirit," saith the Lord. Thus we learn that the golden seven-branched lampstand denotes Israel, more precious than gold in God's sight, appointed of Him to be the giver of light to the world. And yet by this requisition of oil for the golden candlestick the nation was reminded that their power to give light was dependent upon the supply of the heavenly grace of God's Spirit, and the continual ministrations of the priest in the Holy Place. And how this ordering of the light might be a symbolic act of worship, we can at once see, when we recall the word of Jesus (Matt. 5:14, 16): "Ye are the light of the world . . . Let your light shine before men, that they may see your good works, and glorify your Father which is in heaven."

How pertinent for instruction still in all its deepest teaching is this ordinance of the lamp continually burning in the presence of the Lord, is vividly brought before us in the Apocalypse (1:12,13), where we read that seven candlesticks appeared in vision to the Apostle John; and Christ, in His glory, robed in high-priestly vesture, was seen walking up and down, after the manner of Aaron, in the midst of the seven candlesticks, in care and watch of the manner of their burning. And as to the significance of this vision, the Apostle was expressly told (v. 20) that the seven candlesticks were the seven Churches of Asia,—types of the collective Church in all the centuries. Thus, as in the language of this Levitical symbol, we are taught that in the highest sense it is the office of the Church to give light in darkness; but that she can only do this as the heavenly oil is supplied, and each lamp is cared for, by the high-priestly ministrations of her risen Lord.

FACT QUESTIONS 24:1-4

- 577. In what sense was the oil to be "pure" and "beaten"?
- 578. What principle is here given?
- 579. Why was the oil supplied by the people?
- 580. Zech. 4:1-14 explains the significance of the symbol. What was it?

581. Was Israel to be a light to the world? Explain.
582. Revelation 1:12, 13 gives us the application of the Golden Lampstand for our life. What is it?

b. THE SHOWBREAD 24:5-9

TEXT 24:5-9

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

THOUGHT QUESTIONS 24:5-9

567. How much flour was in each cake by our measurement? Were these cakes unleavened or leavened?
568. Were these cakes in piles or rows?
569. What is meant by calling the table "pure"?
570. Where was the frankincense? Why use it?
571. How often were the cakes to be changed?
572. In what sense was the observance "an everlasting covenant" on behalf of the children of Israel?
573. Who was to eat of this showbread? Where?

PARAPHRASE 24:5-9

Every Sabbath day the High Priest shall place twelve loaves of bread in two rows upon the golden table that stands before the Lord. These loaves shall be baked from finely ground flour, using a fifth of a bushel for each. Pure frankincense shall be sprinkled along each row. This will be a memorial offering made by fire to the Lord, in memory of His everlasting covenant with the people of Israel. The bread shall be eaten by Aaron and his sons, in a place set apart for the purpose. For these are offerings made by fire to the Lord under a permanent law of God, and most holy.

COMMENT 24:5-9

vs. 5,6 We must read Exodus 25:23-30; 37:10-16 for comparative descriptions. The amount of flour used to produce one loaf, *i.e.* about one-half peck (or six quarts) would present a very large loaf. The top of the table of showbread was 18 inches wide and 36 inches long. If these loaves were placed in rows they probably covered the top of the table, or if they were piled on top of each other, they made sizeable piles.

The term "showbread" means "presence bread" or "bread of faces." This refers either to the fact that the bread was baked in square or six-sided pans to provide several "faces" on the bread, or because the bread was placed in the presence of God (or before the face of God) in the Holy Place. We prefer the latter interpretation.

The number twelve indicates the priest would be eating this sacrifice on behalf of the united nation. It is probably true that these loaves were unleavened since no leaven was allowed on the altar. However no direct statement is made. The table is called "pure" because it was cleansed by the sprinkling of blood. The total concept of these twelve loaves that were kept continually before Jehovah in the Holy Place was of a perpetual cereal offering. The whole nation of Israel were saying by these loaves that

they were daily grateful before God for all His benefits. Here is a continual consecration sacrifice.

v. 7 The location of the frankincense has been a question. Was it sprinkled on the bread and burned there? Or was it placed in containers beside the bread: Josephus tells us that the incense was placed in golden saucers with each row of bread. He also indicates that the incense was burned upon the altar on the Sabbath at the time the bread was changed. Cf. Exodus 37:16; 25:30; 35:13; 39:36; Num. 4:7; I Chron. 9:32; 23:29; II Chron. 13:11; Neh. 10:33; II Chron. 29:18.

v. 8 Aaron was to carry out this instruction as indicated in verse 3. The priests were to attend to this duty every sabbath throughout the year. "Four priests according to Jewish tradition enter, two of them carrying the piles of bread, and two of them the cups of incense. Four priests had gone in before them, two to take off the two old piles of showbread, and two to take off the cups of incense. Those who brought in the new stood at the north side facing southward; those who took away the old, at the south side, facing northwards. One party lifted off and the other put on, the hands of one being over against the hands of the other, as it is written, 'Thou shalt set upon the table bread of the Passover always before Me.' The loaves that were removed were delivered to the priests for their consumption within the tabernacle, the whole quantity amounting to seventy-five pounds per week." (*Meyrick*)

v. 9 From what has been said it becomes apparent that this bread could have provided a substantial part of the food for several priests. *Ginsburg* observes: "Of the many things connected with the national service which became prerequisites of the priests, there were eight only that had to be consumed within the precincts of the sanctuary, and the showbread was one of them. The others were: (1) the remnant of the meal offering—2:3; (2) the flesh of the sin offering—6:26; (3) the flesh of the trespass offering—7:6; (4) the leper's log of oil—14:10; (5) the remainder of the omer—23:10,11; (6) the peace offering of the congregation; (7) the two loaves—23:19,20."

FACT QUESTIONS 24:5-9

- 583. How much flour for each loaf? Why such large loaves?
- 584. Was the table large enough to hold the bread?
- 585. What is the meaning of the term showbread?
- 586. Why twelve loaves? Were they leavened?
- 587. What is the basic teaching of this table?
- 588. Where was the frankincense? When burned?
- 589. In what manner was the bread changed? Why? How often?
- 590. Where was the bread to be eaten? Name five other items to be eaten in the Holy Place.

3. HISTORICAL: THE PUNISHMENT OF A BLASPHEMER 24:10-23

TEXT 24:10-23

- 10 And the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel; and the son of the Israelitish woman and a man of Israel strove together in the camp:
- 11 and the son of the Israelitish woman blasphemed the Name, and cursed; and they brought him unto Moses. And his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan.
- 12 And they put him in ward, that it might be declared unto them at the mouth of Jehovah.
- 13 And Jehovah spake unto Moses, saying,
- 14 Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the congregation stone him.
- 15 And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin.
- 16 And he that blasphemeth the name of Jehovah, he shall surely be put to death; all the congregation shall certainly stone him: as well the sojourner, as the home-born, when he

- blasphemeth the name of *Jehovah*, shall be put to death.
- 17 And he that smiteth any man mortally shall surely be put to death.
- 18 And he that smiteth a beast mortally shall make it good, life for life.
- 19 And if a man cause a blemish in his neighbor; as he hath done, so shall it be done to him:
- 20 breach for breach, eye for eye, tooth for tooth; as he hath caused a blemish in a man, so shall it be rendered unto him.
- 21 And he that killeth a beast shall make it good: and he that killeth a man shall be put to death.
- 22 Ye shall have one manner of law, as well for the sojourner, as for the home-born: for I am *Jehovah* your God.
- 23 And Moses spake to the children of Israel; and they brought forth him that had cursed out of the camp, and stoned him with stones. And the children of Israel did as *Jehovah* commanded Moses.

THOUGHT QUESTIONS 24:10-23

574. Why mention that the father of this offender was an Egyptian?
575. About what do you imagine they were fighting, or arguing?
576. Just what was the sin?
577. Why not know immediately what to do with him?
578. How do you suppose this man found a place in the camp of Israel? Cf. Ex. 12:38.
579. Why the laying on of hands? Who did the stoning? Why?
580. Does verse 15 say that cursing is not the same as blasphemy?
581. What a severe penalty for a verbal sin! Discuss the reason for it.
582. Why repeat the laws of retribution here?
583. Are we to understand that mutilation of the body was punishment for sin? Discuss.
584. These laws seem to be repeated here for the benefit of the sojourners. Is this a fair estimate? Discuss.

PARAPHRASE 24:10-23

Out in the camp one day, a young man whose mother was an Israelite and whose father was an Egyptian, got into a fight with one of the men of Israel. During the fight the Egyptian man's son cursed God, and was brought to Moses for judgment. (His mother's name was Shelomith, daughter of Dibri of the tribe of Dan.) He was put in jail until the Lord would indicate what to do with him. And the Lord said to Moses, Take him outside the camp and tell all who heard him to lay their hands upon his head; then all the people are to execute him by stoning. And tell the people of Israel that anyone who curses his God must pay the penalty: he must die. All the congregation shall stone him; this law applies to the foreigner as well as to the Israelite who blasphemes the name of Jehovah. He must die. Also, all murderers must be executed. Anyone who kills an animal (that isn't his) shall replace it. The penalty for injuring anyone is to be injured in exactly the same way: fracture for fracture, eye for eye, tooth for tooth. Whatever anyone does to another shall be done to him. To repeat, whoever kills an animal must replace it, and whoever kills a man must die. You shall have the same law for the foreigner as for the home-born citizen, for I am Jehovah your God. So they took the youth out of the camp and stoned him until he died, as Jehovah had commanded Moses.

COMMENT 24:10-23

vs. 10,11 We could account for the presence of this incident in the midst of the many laws because it occurred while such laws were being given. There are similar records in Deut. 4:41-49 and Num. 15:32-36. It could be that this man "whose father was an Egyptian" was of that "mixed multitude" that came out of Egypt with Israel. Cf. Exodus 12:38.

The expression "went out among the children of Israel" might suggest that he was camped elsewhere. Much traditional

information can be read concerning this man. We do not know his name or who he was, other than his immediate family. Such is not important; the principle, not the person, is important here. We do not know of the cause of this argument but we do know of the sin involved. It was a flagrant violation of the third commandment. God had said He would not hold the transgressor guiltless but no penalty was given.

We need to appreciate the enormity of this sin. The strong and repeated emphasis upon the character of God found in this book and throughout the Old Testament should give us some insight. God is very concerned about maintaining a good name among men. To lose respect for the person of God is for Him to lose all influence in life. There is nothing more important than "hallowing" the name of God. Reverence and respect are the beginning of worship and service.

Kellogg gives us an interesting comment upon the use of "the name":

The incident which was the occasion of the promulgation of these laws was as follows. The son of an Israelitish woman by an Egyptian husband fell into a quarrel in the camp. As often happens in such cases, the one sin led on to another and yet graver sin; the half-caste man "blasphemed the Name, and cursed"; whereupon he was arrested and put into confinement until the will of the Lord might be ascertained in his case. "The Name" is of course the name of God; the meaning is that he used the holy name profanely in cursing. The passage, together with ver. 16, is of special and curious interest, as upon these two the Jews have based their well-known belief that it is unlawful to utter the Name which we commonly vocalise as Jehovah; whence it has followed that wherever in the Hebrew text the Name occurs it is written with the vowels of *Adonāy* "Lord," to indicate to the reader that this word was to be substituted for the proper name,—a usage which is represented in the Septuagint by the appearance of the Greek word *Kurios*, "Lord," in all places where the Hebrew has Jehovah (or Yahveh); and which, in both the authorised and revised versions, is still maintained in the retention of "Lord" in all such cases,—a relic of

Jewish superstition which one could greatly wish that the Revisers had banished from the English version, especially as in many passages it totally obscures to the English reader the exact sense of the text, wherever it turns upon the choice of this name. It is indeed true that the word rendered "blaspheme" has the meaning "to pronounce," as the Targumists and other Hebrew writers render it; but that it also means simply to "revile," and in many places cannot possibly be rendered "to pronounce," is perforce admitted even by Jewish scholars. To give it the other meaning here were so plainly foreign to the spirit of the Old Testament, debasing reverence to superstition, that no argument against it will be required with any but a Jew.

And this young man, in the heat of his passion "reviled the Name." The words "of the Lord" are not in the Hebrew; the name "Jehovah" is thus brought before us expressively as **THE NAME**, *par excellence*, of God as revealing Himself in covenant for man's redemption. (Cf. the expression used with reference to Jesus Christ, Phil. 2:9 [R.V.] "the name which is above every name.") Horrified at the man's wickedness, "they brought him unto Moses"; and "they put him in ward" (v. 12), "that it might be declared unto them at the mouth of the Lord" what should be done unto him. This was necessary because the case involved two points upon which no revelation had been made: first, as to what should be the punishment of blasphemy; and secondly, whether the law in such cases applied to a foreigner as well as to the native Israelite. The answer of God decided these points. As to the first (v. 15), "Whosoever curseth his God shall bear his sin," *i.e.* he shall be held subject to punishment; and (v. 16), "He that blasphemeth the name of the Lord, he shall surely be put to death; all the congregation shall certainly stone him." And as to the second point, it is added, "as well the stranger, as the homeborn, when he blasphemeth the Name, shall be put to death."

vs. 12-16 No prison sentence is found in the whole Mosaic legislation. Safe custody was practiced, but only until the judgment could be given and punishment meted out; which always consisted of stripes or death.

It is quite possible that Moses went into the sanctuary to receive the message of God from the mercy seat between the cherubim. Cf. Exodus 25:22. The sentence was not delayed: the offender must be taken outside the camp where all unclean persons were found. Cf. Num. 5:2,3. It was here that certain other malefactors were executed. Cf. Heb. 13:12,13.

Laying hands upon the head of the offender was in essence saying to all who observed that the persons contained by his sin were now transferring it to him. The total consequences of his act were upon him. The solemn circumstance of the act added much to its meaning.

Do verses 15 and 16 contemplate one or two sins? *i.e.* is cursing "his God" the same as blaspheming the name of God? We believe there is but one sin involved. Verse 16 is an enlargement upon verse 15. "The Scriptures recognize but one God, and he is the Lord Jehovah. Whoever curses him shall bear his sin, that is, shall be guilty in such a way that his sin must be purged either by punishment or by sacrifice, in this case the purging can only come by death." (*Meyrick*)

vs. 17-23 This is a reiteration of Laws discussed earlier. Cf. Exodus 21:12, 33, 34. They are given here again to show their application to the stranger and foreigner as well as the Israelite. O. T. Allis summarizes these verses in a fine way:

With regard to this *lex talionis*, three things are to be noted. First, it was intended to be a law of exact justice, not of revenge. Secondly, it was not private vengeance, but public justice. Thirdly, by excluding murder from the crimes for which ransom is permissible (Num. 35:31f.) it makes it probable that compensation for injuries was often or usually allowed to take the form of a fine. The claim that "there is in Jewish history no instance of the law of retaliation ever having been carried out literally—eye for an eye, tooth for a tooth" may or may not be justified, although such mutilating of the body was contrary to the spirit of the Mosaic law. Yet for centuries in Christian lands, torture and mutilation was the customary punishment for crime, and often, contrary to both the spirit and the letter of the Mosaic law, it was utterly out of proportion to the offense. This incident serves to

remind us of the grievousness of the sin of profanity, which is one of the great evils of today.

FACT QUESTIONS 24:10-23

591. How account for this historical incident in the midst of these laws?
592. How does Exodus 12:38 relate to this section?
593. What is the most important part of this account?
594. Explain the enormity of the sin of blasphemy.
595. "The name" was very important to Israel. Discuss this fact.
596. There were no jails in all the nation. Why?
597. What was said in the act of laying on of hands?
598. What are the three things to be noted in verses 17-23?

4. SABBATICAL AND JUBILEE YEARS 25:1-55

a. THE SABBATICAL YEAR 25:1-7

TEXT 25:1-7

- 1 And Jehovah spake unto Moses in mount Sinai, saying,
- 2 Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto Jehovah.
- 3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruits thereof;
- 4 but in the seventh year shall be a sabbath of solemn rest for the land, a sabbath unto Jehovah: thou shalt neither sow thy field, nor prune thy vineyard.
- 5 That which groweth of itself of thy harvest thou shalt not reap, and the grapes of thy undressed vine thou shalt not gather: it shall be a year of solemn rest for the land.
- 6 And the sabbath of the land shall be for food for you; for thee, and for thy servant and for thy maid, and for thy hired

servant and for thy stranger, who sojourn with thee.

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

THOUGHT QUESTIONS 25:1-7

585. Are we to understand from verse 1 that Moses is now called up on the mount to receive these instructions?
586. Besides the benefit to the land was there another purpose in the sabbath year?
587. There is a work principle here. Does it have any relation to present society? Discuss.
588. Vineyards and orchards would already be planted. What is to be done with them?
589. From what would the nation live if the increase was for the slaves and servants?
590. How would they feed their animals?

PARAPHRASE 25:1-7

While Moses was on Mount Sinai, the Lord gave him these instructions for the people of Israel: When you come into the land I am going to give you, you must let the land rest before the Lord every seventh year. For six years you may sow your field and prune your vineyards and harvest your crops, but during the seventh year the land is to lie fallow before the Lord, uncultivated. Don't sow your crops and don't prune your vineyards during that entire year. Don't even reap for yourself the volunteer crops that come up, and don't gather the grapes for yourself; for it is a year of rest for the land. Any crops that do grow that year shall be free to all—for you, your servants, your slaves, and any foreigners living among you. Cattle and wild animals alike shall be allowed to graze there.

COMMENT 25:1-7

vs. 1-4 The seventh year is a very important time in the book of Leviticus: (1) to teach equality; the slaves were set free, the land was free for indiscriminate use by all the inhabitants; (2) to teach kindness and thoughtfulness to slaves, servants and cattle; (3) to teach a dependence on God who must provide in the sixth year what they would not have in the seventh or the eighth; (4) break the routine of the pursuit after mammon—they did have time to teach and worship; (5) to let Israel know *they* did not own the land but were only using it. (*Calmet*) In verses 20 and 21 of this chapter, God plainly states He will provide three times as much in the sixth year than in any other year. This would be necessary for the sixth year, the sabbath year, and the eighth year. What a lesson such care would give to the stranger in the land! Just when this practice began would be hard to determine. Some believe it was in the twenty-first year after their entrance into Canaan. It is calculated by considering seven years for conquest (Joshua 14:10), seven years to dividing the land among the tribes (Joshua 18:1), and seven years of crops.

vs. 5-7 There is a most intriguing principle taught here: God wants man to enjoy the creation He has provided. God will actually enable the land to produce enough for three years for the express use of man in a year of rest, learning, worship and relaxation. Could this be but a foretaste of the "sabbath of rest" God has for all His children in that upper and better Canaan? Cf. Heb. 4:9.

FACT QUESTIONS 25:1-7

599. Show the importance of the seventh year.
600. The strangers in the land could learn a very important lesson. What was it?
601. When did the first sabbath year begin, *i.e.* after entrance into Canaan?

602. What intriguing principle is taught in verses 5 to 7?

b. THE YEAR OF JUBILEE 25:8-55

RULES FOR THE OBSERVANCE OF THE JUBILEE 25:8-22

TEXT 25:8-22

- 8 And thou shalt number seven sabbaths of years unto thee, seven times seven years, and there shall be unto thee the days of seven sabbaths of years, even forty and nine years.
- 9 Then shalt thou send abroad the loud trumpet on the tenth day of the seventh month; in the day of atonement shall ye send abroad the trumpet throughout all your land.
- 10 And ye shall hallow the fiftieth year, and proclaim liberty throughout the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.
- 11 A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather *the grapes* in it of the undressed vines.
- 12 For it is a jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field.
- 13 In this year of jubilee ye shall return every man unto his possession.
- 14 And if thou sell aught unto thy neighbor, or buy of thy neighbor's hand, ye shall not wrong one another.
- 15 According to the number of years after the jubilee thou shalt buy of thy neighbor, *and* according unto the number of years of the crops he shall sell unto thee.
- 16 According to the multitude of the years thou shalt increase the price thereof, and according to the fewness of the years thou shalt diminish the price of it; for the number of the crops doth he sell unto thee.
- 17 And ye shall not wrong one another; but thou shalt fear thy God: for I am Jehovah your God.

- 18 Wherefore ye shall do my statutes, and keep mine ordinances and do them; and ye shall dwell in the land in safety.
- 19 And the land shall yield its fruit, and ye shall eat your fill, and dwell therein in safety.
- 20 And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase;
- 21 then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for the three years.
- 22 And ye shall sow the eighth year, and eat of the fruits, the old store; until the ninth year, until its fruits come in, ye shall eat the old store.

THOUGHT QUESTIONS 25:8-22

591. Was the year of Jubilee in the 49th or the 50th year?
592. On what annual feast day was the trumpet sounded for the year of Jubilee?
593. This was surely a day of liberty. Mention two liberations.
594. There was also liberation from harvesting. Was this good news?
595. Who made the original division of the land to decide the ancestral property?
596. Please explain verse 14 in its context.
597. No property was actually sold. How would you define what happened?
598. The land was not being sold, only the number of crops until Jubilee. Was there any problem with this arrangement? Discuss.
599. Someone could take advantage of his neighbor. How? What was intended to prevent this?
600. God promised safety and enough food. Upon what conditions?
601. Why the increase for three years? *Cf.* v. 21.
602. There was a very significant purpose to the observance of the year of Jubilee. What was it? What lesson is in it for us? *Cf.* Heb. 11:13; 1 Pet. 2:11-17.

PARAPHRASE 25:8-22

Every fiftieth year, on the Day of Atonement, let the trumpets blow loud and long throughout the land. For the fiftieth year shall be holy, a time to proclaim liberty throughout the land to all enslaved debtors, and a time for the canceling of all public and private debts. It shall be a year when all the family estates sold to others shall be returned to the original owners or their heirs. What a happy year it will be! In it you shall not sow, nor gather crops nor grapes; for it is a holy Year of Jubilee for you. That year your food shall be the volunteer crops that grow wild in the fields. Yes, during the Year of Jubilee everyone shall return home to his original family possession; if he has sold it, it shall be his again! Because of this, if the land is sold or bought during the preceding forty-nine years, a fair price shall be arrived at by counting the number of years until the Jubilee. If the Jubilee is many years away, the price will be high; if few years, the price will be low; for what you are really doing is selling the number of crops the new owner will get from the land before it is returned to you. You must fear your God and not over-charge! For I am Jehovah. Obey My laws if you want to live safely in the land. When you obey, the land will yield bumper crops and you can eat your fill in safety. But you will ask, What shall we eat the seventh year, since we are not allowed to plant or harvest crops that year? The answer is, I will bless you with bumper crops the sixth year that will last you until the crops of the eighth year are harvested!

COMMENT 25:8-22

vs. 8-13 In the following verses we have the prelude to a most meaningful time in the life of the Hebrew man or woman. The seventh day reminded him of his deliverance from Egyptian bondage, *i.e.* that he belonged to God by right of deliverance from death and slavery. The seventh month spoke to him again and again of God's provisions for him in the several feasts of

the month. The seventh year told him of God's ownership of the land. Now the climactic, once-in-a-lifetime experience, "the year of Jubilee." Seven times seven years—the year of deliverance and restoration. It was announced with the sound of the silver trumpets. Perhaps these were ram's horns plated with silver and fitted with a mouth-piece of gold. How we would like to share with the sincere Israelite all the wonder, excitement and joy this glorious year brought. Perhaps we can share a little by a careful understanding of each verse.

It was on the close of the great day of atonement that the loud blasts from the trumpets was heard ". . . when the Hebrews realized that they had peace of mind, that their heavenly Father had annulled their sins, and that they had become reunited to Him through His forgiving mercy, every Israelite was called upon to proclaim throughout the land, by nine blasts of the trumpet, that he too had given the soil rest, that he had freed every encumbered family estate, and that he had given liberty to every slave, who was now to rejoin his kindred. Inasmuch as God had forgiven his debts, he also was to forgive his debtors." (*Ginsburg*)

Since the Day of Atonement was on the tenth day of the first month of the religious calendar of Israel, the year of Jubilee was counted as beginning from the first day of the month Tishri (*i.e.* according to Jewish tradition). The Feast of Trumpets occurred on the first day of Tishri, hence the blowing of the trumpets of the new year was an announcement for the slaves that liberty was at the door. In the interim of ten days, the slaves were said to have put on garlands of flowers (by provision and permission of their masters); they ate, drank and rejoiced in eager anticipation of the coming year of Jubilee. If Israel began the counting of the years only after they had taken possession of the land, this would have placed the first year of Jubilee on the sixty-fourth year after they came into the promised land. The observance of Jubilee was almost identical to the sabbath year. Indeed every fifty years then were what amounted to two successive sabbath years. In contemplating the return to their ancestral possessions we can say with Bonar, ". . . we see a picture of

human happiness in one of its most natural and intelligible forms. You see parents rejoicing for their children's sake, and children for their own, in being once more allowed to sit under their vine and fig tree, and pluck the flowers and fruit of a region so sweet, and balmy, and abundant. You see their happy countenances, and eyes bright with joy; and the holy look toward heaven of the man of faith and prayer, who thanks the Lord for all. They forget the past in the joy of the present. Past losses are made up. Nor is one solitary individual forgotten. Every man has his portion."

vs. 14-18 Satan has always been present, even in Eden, to distort to his own advantage all the good gifts of God. In what way could the law of Jubilee be abused? We can think of at least two ways, and we are sure there are others: (1) charging excessive lease money for the use of the land. All that could actually be sold was the number of crops to be produced by the land. Misrepresentation of what had been produced on the land, and therefore what could be expected in the future would be one way of defrauding your neighbor. According to tradition one-sixth was the maximum mark-up for any sale. Two years was the minimal time. Accurate records of what the land had produced plus one-sixth interest was allowed, but not more; (2) the sabbath years could be easily counted in the sale when in fact no crop would be forthcoming. The sale amounted to the total number of crops so the price was lower and lower as the year of Jubilee approached. We are sure there were ways to oppress and cheat and intimidate, even as there are today. Only reverence toward God can offset greed and lust. Remember, if you do not answer to your neighbor, you will most assuredly answer to God. God reminds Israel that His statutes are not only for reading, they are for doing!

vs. 19-22 The safety of the nation was contingent upon their obedience to His laws. "As God is Israel's strong tower and wall of defense, it is by keeping His commandments that the Israelites will enjoy the security which other nations endeavor to obtain by great labour and mighty armies." (*Ibid*) Why would anyone ask the question: "... what shall we eat the seventh year?" Someone

had not taught or someone had not listened. The promises were clear and sure. Cf. Deut. 28:8. Couldn't they remember God's provision of manna on the sixth day in excess to cover the seventh day? Hadn't He provided every sixth year for the sabbath years? What was wrong with their memory?—or their confidence in the character of a loving living heavenly Father? Perhaps the same thing that affects our memory and faith.

FACT QUESTIONS 25:8-22

603. Show the relation of the year of Jubilee to the sabbath day, the sabbath month, and the sabbath year.
604. How was the year announced? When?
605. How do the words of our Lord, "forgive us our debts as we forgive our debtors" relate to the year of Jubilee?
606. What supposedly happened in the first ten days of the month of Tishri?
607. When was the first year of Jubilee observed?
608. Describe in your own words the happiness that must have prevailed in the year of Jubilee.
609. In what two possible ways could the year of Jubilee be abused?
610. Israel would enjoy prosperity and safety upon what conditions?
611. Why would anyone ask the question "what shall we eat the seventh year?"

THE LAW OF REDEMPTION 25:23-34

TEXT 25:23-34

- 23 And the land shall not be sold in perpetuity; for the land is mine: for ye are strangers and sojourners with me.
- 24 And in all the land of your possession ye shall grant a redemption for the land.

- 25 If thy brother be waxed poor, and sell some of his possession, then shall his kinsman that is next unto him come, and shall redeem that which his brother hath sold.
- 26 And if a man have no one to redeem it, and he be waxed rich and find sufficient to redeem it;
- 27 then let him reckon the years of the sale thereof, and restore the over-plus unto the man to whom he sold it; and he shall return unto his possession.
- 28 But if he be not able to get it back for himself, then that which he hath sold shall remain in the hand of him that hath bought it until the year of jubilee: and in the jubilee it shall go out, and he shall return unto his possession.
- 29 And if a man sell a dwelling-house in a walled city, then he may redeem it within a whole year after it is sold; for a full year shall he have the right of redemption.
- 30 And if it be not redeemed within the space of a full year, then the house that is in the walled city shall be made sure in perpetuity to him that bought it, throughout his generations: it shall not go out in the jubilee.
- 31 But the houses of the villages which have no wall round about them shall be reckoned with the fields of the country: they may be redeemed, and they shall go out in the jubilee.
- 32 Nevertheless the cities of the Levites, the houses of the cities of their possession, may the Levites redeem at any time.
- 33 And if one of the Levites redeem, then the house that was sold, and the city of his possession, shall go out in the jubilee; for the house of the cities of the Levites are their possession among the children of Israel.
- 34 But the field of the suburbs of their cities may not be sold; for it is their perpetual possession.

THOUGHT QUESTIONS 25:23-34

603. What relationship did the Israelites sustain to the Lord?
Cf. verse 23.
604. What is the meaning of the word "redemption" as it is used here?

605. Why any need to redeem if the land was to revert back to the original owner?
606. Please explain in your own words verses 26 and 27.
607. Would the principle of the year of Jubilee work in our society? Discuss.
608. Why the distinction in the sale of a house in a fortified city? Cf. verses 29,30.
609. What interest rate do you suppose was charged on the redemption of "the old home place"? Discuss.
610. What provision did God make for the Levites as to a place to live? Why?
611. There was a field or a pasture land that could not be sold. What was it?

PARAPHRASE 25:23-34

And remember, the land is Mine, so you may not sell it permanently. You are merely My tenants and sharecroppers! In every contract of sale there must be a stipulation that the land can be redeemed at any time by the seller. If anyone becomes poor and sells some of his land, then his nearest relatives may redeem it. If there is no one else to redeem it, and he himself gets together enough money, then he may always buy it back at a price proportionate to the number of harvests until the Jubilee, and the owner must accept the money and return the land to him. But if the original owner is not able to redeem it, then it shall belong to the new owner until the Year of Jubilee; but at the Jubilee year it must be returned again. If a man sells a house in the city, he has up to one year to redeem it, with full right of redemption during that time. But if it is not redeemed within the year, then it will belong permanently to the new owner—it does not return to the original owner in the Year of Jubilee. But village houses—a village is a settlement without fortifying walls around it—are like farmland, redeemable at any time, and are always returned to the original owner in the

Year of Jubilee. There is one exception: the homes of the Levites, even though in walled cities, may be redeemed at any time, and must be returned to the original owners in the Year of Jubilee; for the Levites will not be given farmland like the other tribes, but will receive only houses in their cities, and the surrounding fields. The Levites are not permitted to sell the fields of common land surrounding their cities, for these are their permanent possession, and they must belong to no one else.

COMMENT 25:23-34

v. 23 It is a comforting as well as humbling realization that we are only temporary tenants upon this earth. Our deeds of ownership do not declare the real owner. The nation of Israel was to be even more aware of this fact. Although they must live in the same land area throughout their generations it was for the purpose of identifying the real owner of the land. Remaining where they were assigned by Joshua would preserve the genealogies unmixed until the Messiah came. Covetous ambition would be lowered as no one could add field to field. The most cherished of family associations would gather around the "old home place" and thus would family ties grow strong. The land could not be sold for more than 49 years.

vs. 24-28 But the land was sold, for men became hungry and they must eat. However, even when it was sold the owner did not hold a permanent deed. If the original owner could find relatives with money, they must be given permission to buy back the land, or if the first owner prospers himself he can buy back his land. When such a circumstance arises the land is to be sold under the following conditions: count the years since it was sold and deduct the price of the crops for those years from the original purchase price. The remainder must be paid to the one who purchased the land. The total purchase price was controlled by the year of Jubilee, i.e. if it were 20 years to Jubilee, the cost of twenty crops would be the purchase price. If the land was redeemed after ten years, one-half of the price would remain

to be paid.

If the land is not redeemed it remains the possession of the purchaser until the year of Jubilee.

We refer the reader to our *Introduction* by W. G. Moorehead in which a beautiful comparison is made between the redeemer of this chapter and our Lord. Notice: (1) The redeemer was to be one of near kin with the one to be redeemed—vs. 25, 48. So Jesus—Heb. 2:14-18; (2) He was to redeem the person—47-50, as illustrated by Ruth—4:4, 5. So Jesus brought His people—I. Cor. 6:19, 20; (3) He was to redeem the property that had been disposed away—vs. 25, 29. So, too, Christ hath redeemed for us our lost inheritance—I Pet. 1:3-5; (4) He was to avenge the brother on his enemies—Num. 35:12. The “avenger of blood” seems to have been a near kinsman of the one injured. And Christ will in due time take vengeance on the enemies of His people—Deut. 32:43; II Thess. 1:6-8.

vs. 29-34 The kindness expressed in these laws is very impressive. Even when a man has lost his house through poverty he has a whole year in which to redeem it. Houses are not like fields, they are made by man and are subject to decay. “It is the land, and God’s allotment of the land, that is to continue; not man’s work in it.” Yet man’s work is respected and can be restored to him. The city dweller can lose his house. A permanent deed can be written for the purchase of a house in a fortified city.

There are three cases of real estate to be considered: (1) the house in the fortified city; (2) the house in the country or in a village; (3) the houses of the Levites.

The home in the village was considered landed property and is subject to the law of Jubilee.

The tribe of Levi never had a land allotment. They were given forty-eight cities scattered throughout the tribes. Cf. Num. 35:1-8; Josh. 21:1-3.

The houses built in these cities by the Levites were to have the same value as the land. If sold, the houses could be redeemed at any time, and were subject to the law of Jubilee. Even if a fellow Levite purchased a house or land from his fellow Levite he

could not have permanent possession.

Such a regulation for the Levites was to protect the only possession they had—their home. The pasture lands outside the cities of the Levites were never to be sold. Cf. Num. 35:4, 5. "These outlying fields, which were beyond the suburbs, they are forbidden to sell. These estates belong to the whole tribe to all futurity, and the present occupiers have to transmit them intact to their successors. Hence no present owner, or all of them combined, have a right to dispose of any portion of the estates, or materially to alter it. They must hand these estates down to their successors as they received them from their predecessors." (*Ibid.*)

FACT QUESTIONS 25:23-34

612. What is the comforting as well as humbling realization?
613. Give three reasons for staying in the allotment given to them by God through Joshua.
614. For what reason was the land sold?
615. What were two of the ways of redeeming the land?
616. Under what circumstances was the land returned to the original owner?
617. In what way was the total purchase price controlled by the year of Jubilee?
618. Give the four beautiful comparisons between our Redeemer and the redeemer of the land.
619. Point out the kindness found in these laws.
620. Why could a house be sold permanently?
621. List three cases of real estate to be considered.
622. Why the special regulations for the Levites?

TREATMENT OF THE POOR 25:35-55

TEXT 25:35-55

- 35 And if thy brother be waxed poor, and his hand fail with thee; then thou shalt uphold him: as a stranger and a

sojourner shall he live with thee.

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

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

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

39 And if thy brother be waxed poor with thee, and sell himself unto thee; thou shalt not make him to serve as a bondservant.

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

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

42 For they are my servants, whom I brought forth out of the land of Egypt: they shall not be sold as bondmen.

43 Thou shalt not rule over him with rigor, but shalt fear thy God.

44 And as for thy bondmen, and thy bondmaids, whom thou shalt have; of the nations that are round about you, of them shall ye buy bondmen and bondmaids.

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

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

47 And if a stranger or sojourner with thee be waxed rich, and thy brother be waxed poor beside him, and sell himself unto the stranger *or* sojourner with thee, or to the stock of the stranger's family;

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

49 or his uncle, or his uncle's son, may redeem him, or any that

is nigh of kin unto him of his family may redeem him; or if he be waxed rich, he may redeem himself.

- 50 And he shall reckon with him that bought him from the year that he sold himself to him unto the year of jubilee: and the price of his sale shall be according unto the number of years; according to the time of a hired servant shall he be with him.
- 51 If there be yet many years, according unto them he shall give back the price of his redemption out of the money that he was bought for.
- 52 And if there remain but few years unto the year of jubilee, then he shall reckon with him; according unto his years shall he give back the price of his redemption.
- 53 As a servant hired year by year shall he be with him: he shall not rule with rigor over him in thy sight.
- 54 And if he be not redeemed by these *means*, then he shall go out in the year of jubilee, he, and his children with him.
- 55 For unto me the children of Israel are servants; they are my servants whom I brought forth out of the land of Egypt: I am Jehovah your God.

THOUGHT QUESTIONS 25:35-55

612. A special type of poverty seems to be described in verse 35. What is it? What is to be done?
613. What does the fear of God have to do with offering free board and room to our neighbor?
614. What is meant by the phrase, “. . . nor give him thy victuals for increase”?
615. God used His deliverance of Israel as a motivation for kindness and hospitality. How so?
616. Selling of one's self into slavery is one thing *not* discussed in verse 39. What is discussed?
617. What circumstances could cause such a condition as that described in verses 39, 40?
618. Why insist that the servants and family return at the

year of Jubilee? Cf. verse 42.

619. If a master did rule over his servants "with rigor" what would happen to him?
620. Does God approve of slavery in verses 44 through 46? Discuss. (Notice the careful regulations for the continuance of this practice.)
621. Could we infer from verse 46 that Israel was permitted to rule over their slaves "with rigor"?
622. What good would money be to a slave? *i.e.* if an Israelite sold himself to a stranger or sojourner, what would he do with the money?
623. Why identify the possible redeemers as in verse 49?
624. Once again the year of Jubilee controls the redemption. Explain.
625. Did the owner of the Hebrew slave have the right of life and death over him? Discuss. Cf. verse 53.
626. There was no perpetual slavery among the Hebrews, but they could perpetually own slaves. Is this right? Discuss.
627. How does deliverance from Egyptian bondage relate to this section?

PARAPHRASE 25:35-55

If your brother becomes poor, you are responsible to help him; invite him to live with you as a guest in your home. Fear your God and let your brother live with you; and don't charge him interest on the money you lend him. Remember—no interest; and give him what he needs, at your cost: don't try to make a profit! For I, the Lord your God, brought you out of the land of Egypt to *give* you the land of Canaan, and to be your God. If a fellow Israelite becomes poor and sells himself to you, you must not treat him as an ordinary slave, but rather as a hired servant or as a guest; and he shall serve you only until the Year of Jubilee. At that time he can leave with his children, and return to his own family and possessions. For I brought you from the land of Egypt, and you are My servants; so you

may not be sold as ordinary slaves, or treated harshly; fear your God. However, you may purchase slaves from the foreign nations living around you, and you may purchase the children of the foreigners living among you, even though they have been born in your land. They will be permanent slaves for you to pass on to your children after you; but your brothers, the people of Israel, shall not be treated so. If a foreigner living among you becomes rich, and an Israelite becomes poor and sells himself to the foreigner or to the foreigner's family, he may be redeemed by one of his brothers, his uncle, nephew, or anyone else who is a near relative. He may also redeem himself if he can find the money. The price of his freedom shall be in proportion to the number of years left before the Year of Jubilee—whatever it would cost to hire a servant for that number of years. If there are still many years until the Jubilee, he shall pay almost the amount he received when he sold himself; if the years have passed and only a few remain until the Jubilee, then he will repay only a small part of the amount he received when he sold himself. If he sells himself to a foreigner, the foreigner must treat him as a hired servant rather than as a slave or as property. If he has not been redeemed by the time the Year of Jubilee arrives, then he and his children shall be freed at that time. For the people of Israel are *My* servants; I brought them from the land of Egypt; I am the Lord your God.

COMMENT 25:35-55

vs. 35-55 Again we are indebted to S. H. Kellogg for a splendid exposition of these verses:

The relation of the jubilee law to personal rights in the land having been thus determined and expounded, in the next place (vv. 35-55) is considered the application of the law to slavery. Quite naturally, this section begins (vv. 35-37) with a general injunction to assist and deal mercifully with any brother who has become poor. "If thy brother be waxen poor, and his hand fail with thee; then thou shalt uphold him: as a stranger and a

sojourner shall he live with thee. Take thou no usury of him or increase; but fear thy God: that thy brother may live with thee. Thou shalt not give thy money upon usury, nor give him thy victuals for increase."

The evident object of this law is to prevent, as far as possible, that extreme of poverty which might compel a man to sell himself in order to live. Debt is a burden in any case, to a poor man especially; but debt is the heavier burden when to the original debt is added the constant payment of interest. Hence, not merely "usury" in the modern sense of *excessive* interest, but it is forbidden to claim or take any interest whatever from any Hebrew debtor. On the same principle, it is forbidden to take increase for food which may be lent to a poor brother; as when one lets a man have twenty bushels of wheat on condition that in due time he shall return for it twenty-two. This command is enforced (ver. 38) by reminding them from whom they have received what they have, and on what easy terms, as a gift; from their covenant God, who is Himself their security that by so doing they shall not lose: "I am the Lord your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, to be your God." They need not therefore have recourse to the exaction of interest and increase from their poor brethren in order to make a living, but are to be merciful, even as Jehovah their God is merciful.

Even with the burdensomeness of debt lightened as above, it was yet possible that a man might be reduced to poverty so extreme that he should feel compelled to sell himself as a slave. Hence arises the question of slavery, and its relation to the law of the jubilee. Under this head two cases were possible: the first, where a man has sold himself to a fellow-Hebrew (vv. 39-46): and second, where a man had sold himself to a foreigner resident in the land (vv. 47-55).

With the Hebrews and all the neighboring peoples, slavery was, and had been from of old, a settled institution. Regarded simply as an abstract question of morals, it might seem as if the Lord might once for all have abolished it by an absolute prohibition; after the manner in which many modern reformers

would deal with such evils as the liquor traffic, etc. But the Lord was wiser than many such. As had been remarked already, in connection with the question of concubinage, that law is not in every case the best which may be the best intrinsically and ideally. That law is the best which can be best enforced in the actual moral status of the people, and consequent condition of public opinion. So the Lord did not at once prohibit slavery; but He ordained laws which would restrict it, and modify and ameliorate the condition of the slave wherever slavery was permitted to exist; laws, moreover, which have had such an educational power as to have banished slavery from the Hebrew people.

In the first place, slavery, in the unqualified sense of the word, is allowed only in the case of non-Israelites. That it was permitted to hold these as bondmen is explicitly declared (vv. 44-46). It is, however, important, in order to form a correct idea of Hebrew slavery, to observe that, according to Exod. 21:16, man-stealing was made a capital offence; and the law also carefully guarded from violence and tyranny on the part of the master the non-Israelite slave lawfully gotten, even decreeing his emancipation from his master in extreme cases of this kind (Exod. 21:20, 21, 26, 27).

With regard to the Hebrew bondman, the law recognizes no property of the master in his person; that a servant of Jehovah should be a slave of another servant of Jehovah is denied; because they are His servants, no other can own them (vv. 42, 55). Thus, while the case is supposed (ver. 39) that a man through stress of poverty may sell himself to a fellow-Hebrew as a bond-servant, the sale is held as affecting only the master's right to his service, but not to his person. "Thou shalt not make him to serve as a bond-servant: as an hired servant, and as a sojourner, he shall be with thee."

Further, it is elsewhere provided (Exod. 21:2) that in no case shall such sale hold valid for a longer time than six years; in the seventh year the man was to have the privilege of going out free for nothing. And in this chapter is added a further alleviation of the bondage (vv. 40, 41): "He shall serve with thee unto the year

of jubilee: then shall he go out from thee, he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return. For they are My servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen."

That is, if it so happened that before the six years of his prescribed service had been completed the jubilee year came in, he was to be exempted from the obligation to service for the remainder of that period.

The remaining verses of this part of the law (vv. 44-46) provide that the Israelite may take to himself bondmen of "the children of the strangers" that sojourn among them; and that to such the law of the periodic release shall not be held to apply. Such are "bondmen for ever." "Ye shall make them an inheritance for your children after you, to hold for a possession; of them shall ye take your bondmen for ever."

It is to be borne in mind that even in such cases the law which commanded the kind treatment of all the strangers in the land (19:33, 34) would apply; so that even where permanent slavery was allowed it was placed under humanising restriction.

In vv. 47-55 is taken up, finally, the case where a poor Israelite should have sold himself as a slave to a foreigner resident in the land. In all such cases it is ordered that the owner of the man must recognize the right of redemption. That is, it was the privilege of the man himself, or of any of his near kindred, to buy him out of bondage. Compensation to the owner is, however, enjoined in such cases according to the number of the years remaining to the next jubilee, at which time he would be obliged to release him (ver. 54), whether redeemed or not. Thus we read (vv. 50-52): "He shall reckon with him that bought him from the year that he sold himself to him unto the year of jubilee: and the price of his sale shall be according unto the number of years; according to the time of an hired servant shall he be with him. If there be yet many years, according unto them he shall give back the price of his redemption out of the money that he was bought for. And if there remain but few years unto the year of jubilee, then he shall reckon with him; according unto his

years shall he give back the price of his redemption. As a servant hired year by year shall he be with him."

Furthermore, it is commanded (ver. 53) that the owner of the Israelite, for so long time as he may remain in bondage, shall "not rule over him with rigour"; and by the addition of the words "in thy sight" it is intimated that God would hold the collective nation responsible for seeing that no oppression was exercised by any alien over any of their enslaved brethren. To which it should also be added, finally, that the regulations for the release of the slave carefully provided for the maintenance of the family relation. Families were not to be parted in the emancipation of the jubilee; the man who went out free was to take his children with him (vv. 41, 54). In the case, however, where the wife had been given him by his master, she and her children remained in bondage after his emancipation in the seventh year; but of course only until she had reached her seventh year of service. But if the slave already had his wife when he became a slave, then she and their children went out with him in the seventh year (Exod. 21:3, 4). The contrast in the spirit of these laws with that of the institution of slavery as it formerly existed in The Southern States of America, and elsewhere in Christendom, is obvious.

These, then, were the regulations connected with the application of the ordinance of the jubilee year to rights of property, whether in real estate or in slaves. In respect to the cessation from the cultivation of the soil which was enjoined for the year, the law was essentially the same as that for the sabbatic year, except that, apparently, the right of property in the spontaneous produce of the land, which was in abeyance in the former case, was in so far recognized in the latter that each man was allowed to "eat the increase of the jubilee year out of the field" (ver. 12).

FACT QUESTIONS 25:35-55

623. What is the total subject of verses 35 to 55? What is the subject of verses 35 to 37?
624. What was the purpose of the provision of the law in verses 35-37?

625. Why no interest at all upon what is given to a poor brother? What is meant by "increase" as in verses 36, 37?
626. Israel had been charged no interest by God on the gifts they received from Him. When? Where? What is the principle?
627. Two cases of slavery are to be considered. What are they?
628. Why not pass a law to forbid slavery? How was slavery banished from the Hebrew people?
629. Show how Exodus 21:16 and 21:20, 21, 26, 27 relate to slavery.
630. When one Hebrew sold himself to another Hebrew he was yet not the property of his master. Explain why.
631. For how long would a Hebrew be held as a slave? *i.e.*, what was the total time of his slavery? Cf. Exodus 21:2.
632. There were exceptional cases when even this time was shortened. Explain.
633. When was permanent human slavery allowed? What were the restrictions on it?

D. CONCLUSION: PROMISES AND WARNINGS 26:1-46

1. THE NECESSITY OF RIGHT RELATIONSHIPS TO GOD 26:1, 2

TEXT 26:1, 2

- 1 Ye shall make you no idols, neither shall ye rear you up a graven image, or a pillar, neither shall ye place any figured stone in your land, to bow down unto it: for I am Jehovah your God.
- 2 Ye shall keep my sabbaths, and reverence my sanctuary: I am Jehovah.

THOUGHT QUESTIONS 26:1, 2

628. Some commentators feel these two verses should be a part of chapter twenty-five. Why would they think this? Do you see any connection?
629. Please consider carefully and separately the following words: (1) idols; (2) graven image; (3) pillar; (4) figured (or painted) stone. Define them in your own words.
630. What are the two safeguards against idolatry according to verse two? Discuss.

PARAPHRASE 26:1, 2

You must have no idols: you must never worship carved images, obelisks, or shaped stones, for I am the Lord your God. You must obey My Sabbath laws of rest, and reverence My Tabernacle, for I am the Lord.

COMMENT 26:1, 2

vs. 1, 2 In the original Hebrew text these verses are a part of the previous chapter. The thought seems to be that the Israelites who sell themselves into slavery to a foreigner will be constantly exposed to the idolatry of the heathen. The enforcement of two important principles will be essential in overcoming their influence. Remember: (1) God will not accept a competitor. Idols in any form are an abomination to Him; (2) Remember the sabbath day, even if you cannot come to the sanctuary because you are required to work. You can yet pause amid your labor to remember your God (Cf. 19:3, 4) and His day.

The word "idols" seems to be a generic word, then follows the specifics: (1) "*graven image*"—some sculptured representation, not only to the imaginary gods of the pagan, but at times it was a foolish attempt to represent Jehovah. Cf. Exodus 20:19, 20; Deut. 4:15, 16. (2) "*Pillar or obelisk*"—this was a

free-standing stone. No engraving or sculpturing is here referred to as relating to the pillar. At times such a stone became an altar to God, but more frequently a place of idolatry. (Cf. Micah 5:13; I Kings 14:23; Hosea 3:4; 10:1; Gen. 28:18, 22; 31:13; 35:14; Exodus 23:24; 34:13.) (3) "*worshipping stones*" or "*figured stones*"—Authorities in the time of our Lord understood this to mean "beholding, or worshipping stones—*i.e.* stones set in the ground in places of worship upon which the worshippers prostrated themselves to perform their devotions. The stone was therefore a kind of signal, calling attention of the worshipper to itself, so that he may fall down upon it. With such stones, these authorities assure us, the Temple was paved, since they were perfectly lawful in the sanctuary, but must not be used in worship out of the Temple . . ." (*Ginsburg*)

A real respect of the Creator and Deliverer on the seventh day would eliminate the above idolatrous practices. A personal sense of His power and concern destroys the appetite for idolatry.

FACT QUESTIONS 26:1, 2

634. Show how these verses could relate to chapter 25.
635. What two principles overcome idolatry?
636. Describe and discuss the three types of idols mentioned here.
637. Is there any parallel in these verses for our day? Discuss.

2. THE BLESSINGS OF OBEDIENCE TO GOD 26:3-13

TEXT 26:3-13

- 3 If ye walk in my statutes, and keep my commandments, and do them;
- 4 then I will give your rains in their season, and the land shall yield its increase, and the trees of the field shall yield their fruit.

- 5 And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time; and ye shall eat your bread to the full, and dwell in your land safely.
- 6 And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will cause evil beasts to cease out of the land, neither shall the sword go through your land.
- 7 And ye shall chase your enemies, and they shall fall before you by the sword.
- 8 And five of you shall chase a hundred, and a hundred of you shall chase ten thousand; and your enemies shall fall before you by the sword.
- 9 And I will have respect unto you, and make you fruitful, and multiply you, and will establish my covenant with you.
- 10 And ye shall eat old store long kept, and ye shall bring forth the old because of the new.
- 11 And I will set my tabernacle among you; and my soul shall not abhor you.
- 12 And I will walk among you, and will be your God, and ye shall be my people.
- 13 I am Jehovah your God, who brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bars of your yoke, and made you go upright.

THOUGHT QUESTIONS 26:3-13

631. Is there any connection between righteousness and the weather? Discuss for today.
632. Threshing time will reach to vintage. What months are involved?
633. Vintage time will reach to sowing. How much time is involved?
634. Plenty of food and safety are promised by God. Did this ever occur in the history of the nation?
635. Peace of mind, removal of wild beasts, no invasions—what wonderful promises! How were they to be fulfilled? *i. e.* how

- do you imagine God was going to keep such promises?
636. If there were to be no invasions, who are "the enemies" in verses 7 and 8?
637. What added element was to be present to enable a few to rout many?
638. The promises here are but a ratification of the covenant God made many years before. Discuss. Cf. II Kings 13:23; Mal. 3:6.
639. There will not only be enough to eat, there will be more than enough. Explain verse 10.
640. God actually promised to live among them, to walk in, with and among His people. How would He do this?
641. Deliverance from Egyptian bondage was a very large event in Hebrew history. What was the *one large* lesson involved? What were the "bars of your yoke"?

PARAPHRASE 26:3-13

If you obey all of My commandments, I will give you regular rains, and the land will yield bumper crops, and the trees will be loaded with fruit long after the normal time! And grapes will still be ripening when sowing time comes again. You shall eat your fill, and live safely in the land, for I will give you peace, and you will go to sleep without fear. I will chase away the dangerous animals. You will chase your enemies; they will die beneath your swords. Five of you will chase a hundred, and a hundred of you, ten thousand! You will defeat all of your enemies. I will look after you, and multiply you, and fulfill My covenant with you. You will have such a surplus of crops that you won't know what to do with them when the new harvest is ready! And I will live among you, and not despise you. I will walk among you and be your God, and you shall be My people. For I am the Lord your God who brought you out of the land of Egypt, with the intention that you be slaves no longer; I have broken your chains and will make you walk with dignity.

COMMENT 26:3-13

vs. 3,4 God did not require or expect perfect obedience. He wanted consistency in attitude toward him: "walk" and "do" My commandments. When it is the planned purpose of man to follow the ethical code of God, both man and God shall be pleased. It is most comforting to contemplate the fact that the One who controls the weather is the One we worship. What the gods of sun and rain could not do, Jehovah God could do and did do, *i. e.* send an abundance of sun and rain at the right time. Deuteronomy 11:14 speaks of the former and latter rains. "The early rain is from about the middle of October until December, thus preparing the ground for receiving the seed, while the latter rain is in the months of March and April, just before the harvest." (*Ibid*) Cf. Ezek. 34:26. For an agricultural people, no more encouraging promise could be made.

v. 5 The corn crop will be so abundant that those who harvest it in the month of March will not be able to complete it until July, which is the time for the ripe grapes. Once again, the grape harvest will be so full that the wine will not all be pressed out until the month of October. As Amos said, "the plowman shall overtake the reaper, and the treader of grapes him who sowed seed." (Amos 9:13) What a promise for those who were when they received it in the desert of Sinai!

v. 6 To walk in His statutes is to love one another and thus insure peace. To keep His commandments is to honor the person and possessions of our neighbor and thus we will have no fear of robbery.

The stones from the shepherds' slings will find their mark in the head of the lion or bear. The spears or arrows will swiftly reach the vitals of the leopard or tiger. Perhaps a disease will decimate their ranks and thus fulfill the promise of God to rid the land of wild beasts. Cf. Ezekiel 34:25.

vs. 7,8 There were seven nations in the land of Canaan when Israel came into their borders. These nations God promised to drive out. Their iniquity had caused the land to grow sick and to "vomit them out." Perhaps the prosperity of Israel would be

a cause of envy to the surrounding nations and would prompt them to attack. If so the outcome was already predicted—"you shall chase your enemies, and they shall fall before you by the sword." Five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight; your enemies shall fall before you by the sword." This same promise was repeated before in Deut. 32:30; Joshua 23:10; Isa. 30:17.

How completely God did provide for His people!—Rain for food, a full harvest, personal protection, deliverance from wild beasts, victory over invaders. Is it any wonder when they turned their back on His goodness He delivered them into bondage?

v. 9 Such provisions were a ratification and fulfillment of the agreement He made with Abraham, Isaac and Jacob. God had said He would multiply or increase the nation of Israel until it was as numerous as the stars of the sky or the sands of the sea. Cf. Gen. 12:2; 13:16; 15:5; 22:17; Exodus 23:26. Along with their larger population would be the generous provisions just mentioned. How could anyone refuse such love?

v. 10 Even though they were to multiply so profusely, God will yet provide for them even more abundantly. The grain and goods will wax old because they cannot use it fast enough to exhaust the supply. The past year's crop will not be gone when the new crop is ready for storage.

vs. 11-13 The grandest gift was God Himself! "I will dwell in them, and walk in them; and be their God, and they shall be my people." II Cor. 6:16. The presence of the tabernacle in the midst of the camp with the cloud by day and fire by night was a constant reminder that God was in their midst. God wants them to know that He will feel at home with them. He has no aversion to them; He does not regard it below His dignity to sojourn among them, and to show them His favor."

What was true of the presence and power of God in the tabernacle is now true in us. We are the sanctuary of His dwelling; our bodies are His dwelling place. I Cor. 6:19,20. Cf. Rev. 21:3. With what humble gratitude should we acknowledge His presence and goodness.

We appreciate so much these closing words of Ginsburg: "The

promises thus made to Israel of the extraordinary fertility of their land, of peace within and immunity from war without, and of the Divine presence constantly sojourning among them, if they will faithfully obey the commandments of the Lord, now conclude with the oft-repeated solemn appeal to the obligation they are under to the God who had so marvelously delivered them from cruel bondage and made them his servants. To remind them of the abject state from which they were rescued, the illustration is taken from the way in which oxen are still harnessed in the East. 'The bands' or 'the rods' are straight pieces of wood, which are inserted in the yoke, or laid across the necks of the animals to fasten together their heads and keep them level with each other. These 'bands,' which are then attached to the pole of the wagon, are not only oppressive, but exhibit the beasts as perfectly helpless to resist the cruel treatment of the driver. This phrase is often used to denote oppression and tyranny. Cf. Deut. 28:48; Isa. 9:3; 10:27; 14:25."

FACT QUESTIONS 26:3-13

638. God did not expect perfect obedience. What did he expect?
639. It is most comforting to contemplate what fact?
640. There are two periods for rain. What were they?
641. Explain Amos 9:13 as related to Lev. 26:5.
642. Show how walking in His commandments and statutes will give us confidence and protection.
643. How do you imagine God planned to drive out the wild beasts from the land?
644. The prosperity of Israel became a means for driving out the seven nations of Canaan. How?
645. Show how the promises made here were but a ratification of earlier agreements.
646. What was the grandest gift God gave the nation of Israel? Show how this relates to us.
647. What were "the bands, or rods, or bars" of the yoke which God broke for Israel? What application is in this for today?

3. THE CHASTISEMENTS FOR DISOBEDIENCE 26:14-39

TEXT 26:14-39

- 14 But if ye will not hearken unto me, and will not do all these commandments;
- 15 and if ye shall reject my statutes, and if your soul abhor mine ordinances, so that ye will not do all my commandments, but break my covenant;
- 16 I also will do this unto you: I will appoint terror over you, even consumption and fever, that shall consume the eyes, and make the soul to pine away; and ye shall sow your seed in vain, for your enemies shall eat it.
- 17 And I will set my face against you, and ye shall be smitten before your enemies: they that hate you shall rule over you; and ye shall flee when none pursueth you.
- 18 And if ye will not yet for these things hearken unto me, then I will chastise you seven times more for your sins.
- 19 And I will break the pride of your power: and I will make your heaven as iron, and your earth as brass;
- 20 and your strength shall be spent in vain; for your land shall not yield its increase, neither shall the trees of the land yield their fruit.
- 21 And if ye walk contrary unto me, and will not hearken unto me, I will bring seven times more plagues upon you according to your sins.
- 22 And I will send the beast of the field among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your ways shall become desolate.
- 23 And if by these things ye will not be reformed unto me, but will walk contrary unto me:
- 24 then will I also walk contrary unto you; and I will smite you, even I, seven times for your sins.
- 25 And I will bring a sword upon you, that shall execute the vengeance of the covenant; and ye shall be gathered together within your cities: and I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.

- 26 When I break your staff of bread, ten women shall bake your bread in one oven, and they shall deliver your bread again by weight: and ye shall eat, and not be satisfied.
- 27 And if ye will not for all this hearken unto me, but walk contrary unto me;
- 28 then I will walk contrary unto you in wrath; and I also will chastise you seven times for your sins.
- 29 And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.
- 30 And I will destroy your high places, and cut down your sun-images, and cast your dead bodies upon the bodies of your idols; and my soul shall abhor you.
- 31 And I will make your cities a waste, and will bring your sanctuaries unto desolation, and I will not smell the savor of your sweet odors.
- 32 And I will bring the land into desolation; and your enemies that dwell therein shall be astonished at it.
- 33 And you will I scatter among the nations, and I will draw out the sword after you: and your land shall be a desolation, and your cities shall be a waste.
- 34 Then shall the land enjoy its sabbaths, as long as it lieth desolate, and ye are in your enemies' land; even then shall the land rest, and enjoy its sabbaths.
- 35 As long as it lieth desolate it shall have rest, even the rest which it had not in your sabbaths, when ye dwelt upon it.
- 36 And as for them that are left of you, I will send a faintness into their heart in the lands of their enemies: and the sound of a driven leaf shall chase them; and they shall flee, as one fleeth from the sword; and they shall fall when none pursueth.
- 37 And they shall stumble one upon another, as it were before the sword, when none pursueth: and ye shall have no power to stand before your enemies.
- 38 And ye shall perish among the nations, and the land of your enemies shall eat you up.
- 39 And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.

THOUGHT QUESTIONS 26:14-39

642. Please notice all the words used to describe Israel's response to God's will: (1) "will not hearken"; (2) "will not do"; (3) "ye shall despise"; (4) "if your soul shall abhor"; (5) "ye shall break my covenant." Are they progressive? Define each one. Discuss.
643. Mark the promises of destruction as they compare with the promises of prosperity: (1) "sudden terror"; (2) "consumption and fever"; (3) "sow your seed in vain"; (4) "I will set my face against you"; (5) "flee when no one pursues."
644. God seems to promise to deal with Israel in stages. Cf. vs. 18ff. What is involved in the expression "sevenfold"?
645. The heavens are to be iron and the earth is to be brass. What is meant?
646. Explain verse 20 in your own words.
647. The plague will be according to the sins. How so?
648. The wild beasts are to return or be released. Are we to understand from this that their actions are under the control of God? Cf. II Kings 17:25,26. Discuss.
649. Why would anyone *want* to walk contrary to the ways of God?
650. Verse 25 definitely attributes to God the responsibility of war and pestilence. Explain. Cf. Num. 16:49; II Sam. 24:15.
651. What is the meaning of the thought of ten women baking in one oven? Are we to understand that God is promising rationing? Cf. Hag. 1:6.
652. Cannibalism is promised in verse 29. Is this inevitable? Cf. II. Kings 6:28, 29.
653. Dead bodies are to be thrown on bodies. What is meant as in verse 30? Cf. II Kings 23:8,20.
654. Consider the fact that all these words were spoken (and written) at Sinai many, many years before they were literally fulfilled. What lesson does this teach us?
655. Verse 30 seems to say that God has a "soul"—what is meant?

656. Read II Kings 25:4-10 and II Cron. 36:19 for a fulfillment of verse 31.
657. The prophecy of scattering the nation of Israel among all nations and the drawing of their enemies' sword out against them has surely been fulfilled again and again. Why? Cf. Psalms 44:11-14.
658. The sabbath rest for the land will be enforced. How? Why? Cf. II Chron. 36:21.
659. Notice carefully the promises in verses 36 through 39. Each of these tragedies are attributed to God: (1) dejection, or discouragement; (2) running scared; (3) no courage; (4) loss of national identity; (5) deep grief. Explain how such was (and is) true and yet God is not morally responsible.

PARAPHRASE 26:14-39

But if you will not listen to Me or obey Me, but reject My laws, this is what I will do to you: I will punish you with sudden terrors and panic, and with tuberculosis and burning fever; your eyes shall be consumed and your life shall ebb away; you will sow your crops in vain, for your enemies will eat them. I will set My face against you and you will flee before your attackers; those who hate you will rule you; you will even run when no one is chasing you! And if you still disobey Me, I will punish you seven times more severely for your sins. I will break your proud power and make your heavens as iron, and your earth as bronze. Your strength shall be spent in vain; for your land shall not yield its crops, now your trees their fruit. And if even then you will not obey Me and listen to Me, I will send you seven times more plagues because of your sins. I will send wild animals to kill your children and destroy your cattle and reduce your numbers so that your roads will be deserted. And if even this will not reform you, but you continue to walk against My wishes, then I will walk against your wishes, and I, even I, will personally smite you seven times for your sin. I will revenge the breaking of My

covenant by bringing war against you. You will flee to your cities, and I will send a plague among you there; and you will be conquered by your enemies. I will destroy your food supply so that one oven will be large enough to bake all the bread available for ten entire families; and you will still be hungry after your pittance has been doled out to you. And if you still won't listen to Me or obey Me, then I will let loose My great anger and send you seven times greater punishment for your sins. You shall eat your own sons and daughters, and I will destroy the altars on the hills where you worship your idols, and I will cut down your incense altars, leaving your dead bodies to rot among your idols; and I will abhor you. I will make your cities desolate, and destroy your places of worship, and will not respond to your incense offerings. Yes, I will desolate your land; your enemies shall live in it, utterly amazed at what I have done to you. I will scatter you out among the nations, destroying you with war as you go. Your land shall be desolate and your cities destroyed. Then at last the land will rest and make up for the many years you refused to let it lie idle; for it will lie desolate all the years that you are captives in enemy lands. Yes, then the land will rest and enjoy its Sabbaths! It will make up for the rest you didn't give it every seventh year when you lived upon it. And for those who are left alive, I will cause them to be dragged away to distant lands as prisoners of war, and slaves. There they will live in constant fear. The sound of a leaf driven in the wind will send them fleeing as though chased by a man with a sword; they shall fall when no one is pursuing them. Yes, though none pursue they shall stumble over each other in flight, as though fleeing in battle, with no power to stand before their enemies. You shall perish among the nations and be destroyed among your enemies. Those left shall pine away in enemy lands because of their sins, the same sins as those of their fathers.

COMMENT 26:14-39

vs. 14-17 Notice the progressive nature of rejection: (1) "will not hearken" or indifference, somewhat passive; (2) "will not

do" *i.e.* resistance is in it; (3) despise or contempt, to spurn, a volitional turning away; (4) a break with the covenant, the marriage has been dissolved, divorce is filed. We can surely trace the progress of spiritual adultery in this pattern. Cf. Gen. 17:14.

There is also a cumulative and progressive nature in God's response to man's rejection: (1) a sudden sickness called here "consumption and fever." It will affect the eyes. Is such to suggest that the eyes of their heart had already been consumed? Cf. Deut. 28:22; (2) a deep discouragement will set in and you will "pine away"; (3) sow your seed and your enemies will reap your crop; (4) slain before your enemies; (5) constant fear and dread of what will happen next. Cf. I Sam. 4:10; 31:1.

Why would anyone want to bring upon themselves such terrible suffering? Perhaps the first generation was warned and did not walk in the way of destruction, but *every* generation must be educated. We are always only one generation from rejection.

vs. 18-20 Yet a further set of punishments are promised for persistent disobedience. The use of the expression "sevenfold more" refers to a continuing and indefinite number of punishments. The converse of this is found in Job 5:19: "He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee." Our Lord used this expression of seven to refer to an indefinite number of times in Luke 17:4.

It is very important that we see that God is not against pride *per se*, *i.e.* pride of itself, but *the object* of pride which in this case was self instead of God. If man could not be proud of God and had not the capacity to honor Him there could be no real worship. It is when man takes pride in himself as if he were the originator of what he enjoys that God sets His face against him. The heavens will be as unresponsive as metal to such a person. God wants man to know that He has sent the rain and He produced the fruit. If God withheld the rain in what could you take pride? All your plowing, digging and sowing will be perfectly useless. The ground could as well be brass instead of soil. Cf. Deut. 11:17.

vs. 21,22 These verses contain the third warning to Israel. God threatens them with destruction by wild beasts. To continue in defiance of God and rebel against His authority is to court disaster. The frequency and intensity of trouble will continue. Wild animals were used before as a means of punishment for sin: Cf. Deut. 32:24; II Kings 17:25; Isa. 13:21,22; Ezek. 14:15. "Instead of his original lordship over the creatures, lo! the beasts of the field rise up against rebellious man. This strange foe advances to their dwellings; and the cattle grazing before their door, and their little children playing on the grass, are devoured before their eyes by this new assailant . . . the leopard watches his opportunity; the evening wolf ravages the flock; and the bear tears what he finds within his reach; the lion springs on his prey." (*Bonar*) What a sad strange commentary on the way of the transgressor.

vs. 23-26 If there is one obvious lesson from this chapter it is that God in heaven is affected by man's conduct on earth. We cannot set our hearts contrary to God and escape His response.

"The sword goes through the land! Instead of peace and safety, the blood of Israel is shed by violent hands. The blood that ratified their covenant with God has been despised; therefore, lo! their own blood must be shed to avenge the broken covenant.

Pestilence and plague ravage their cities. Thinking to escape the sword of the invader, they betake themselves to fenced cities, and defy the enemy. But the Lord scales their walls and leads in His troops, *i.e.* the *pestilence* with all its horrors. The raging pestilence soon weakens the hands of the defenders of their cities, and opens the gates to the foe. 'Know then that it is a bitter thing to depart from the Lord.' Famine follows pestilence. So scarce is food now, that instead of each family having its own oven, one oven will suffice for ten families, and the quantity given to each is scrupulously weighed, and none receive enough to satisfy their hunger. When Judah felt these horrors of famine in the siege of Jerusalem by the Babylonians, they might know assuredly that the Lord's arrows were coming fast from His

quiver (*Cf.* Jer. 38:9)." (*Ibid*)

vs. 27-33 This is the fifth and last warning of destruction. The land is to be totally destroyed. God had promised opposition before but in verse 28 He adds *fury* to His opposition. The details of such fury are described in the ensuing verses.

Cannibalism was promised and practiced. *Cf.* Deut. 28:53-57; II Kings 6:28, 29. In the siege of Samaria by the Syrians and at the siege of Jerusalem by the Chaldeans, parents ate their children. *Cf.* Lam. 4:10; Jer. 19:9; Ezek. 5:10; Zech. 11:9. In the siege of Jerusalem by Titus it is reported that "a woman named Mary killed her infant child and boiled it during the height of the famine, and after she had eaten part of it, the soldiers found the rest of it in her house."

The destruction of "the high places" is promised in a manner that indicates God's utter contempt for idolatry. The use of the expression "high places" must be read in its context to decide its use. At times Jehovah was worshipped in these "high places." *Cf.* Judges 6:25, 26; 13:16-23; I Sam. 7:10; I Kings 3:2; II Kings 12:3; I Chron. 21:26. The high places here as elsewhere (*Cf.* Num. 22:41; 33:52; Deut. 12:2; Joshua 13:17) were used for idolatry. The breaking down of such eminences should speak to Israel of their inability to save. How strange that they would prefer such gods to the One true God who had again and again demonstrated His power to save.

The idols to the sun-god, the pillars to the gods of the stars, will be hacked down and broken up. The dismembered bodies of such "gods" will be thrown together in a heap. On top of the pile will be thrown your own dead bodies! Your carcasses will be mingled with your gods in a manure pit! "When apostate Israel have succumbed to the sword, famine and pestilence, they will not even have a decent burial!" *Cf.* Isa. 17:8; II Chron. 14:5; 34:7. The words of Ezekiel are a graphic fulfillment of this promise: "Your altars shall be desolate, and your images shall be broken, and I will cast down your slain men before your idols, and I will lay down the dead carcasses of your children before their idols, and I will scatter your bones round about your altars." *Cf.* Ezek. 6:4, 5.

"Not only will the elevated spots outside the cities with their idols be destroyed, and the carcasses of the deluded people be scattered among their remains, but the cities themselves will be converted into ruins and desolations. Cf. Jer. 4:7; 9:11; Ezek. 6:6; 12:20; Neh. 2:17. Even the sanctuary (the tabernacle or Temple) with all its holy places, sacred edifices, and the synagogues will be leveled. Cf. Jer. 51:51; Ezek. 21:7; Amos 7:9; Psa. 68:36; 74:7. God here reverses His promise that He made to dwell in the midst of His people. When this awful destruction of the sanctuary is to take place God will not regard the fact that the odor of sweet sacrifices is being offered up. The service which may then be performed to Him will not hinder Him from executing this judgment.

From the ruin of the cities and the sanctuaries the desolation extends to the whole country. While the devastations up till now were the results of God permitting hostile invasions and conquests, the desolation of the whole country and the dispersion of the Israelites described in verses 32 and 33 are to be the work of God Himself. He who has promised to bless the land in so marvelous a manner (Cf. vs. 4-10) as a reward for their obedience, will Himself reduce it to the most astounding desolation as a punishment for their disobedience, so much so, that their very enemies will be amazed at it." (Cf. Jer. 9:11; Ezek. 5:15; 33:28, 29; 35:10; 36:5) (*Ginsburg*)

"They will not even be permitted to tarry among the ruins of their favoured places, but God Himself, who brings about the desolation, will disperse the surviving inhabitants far and wide. To show how complete this dispersion is to be, God is represented with a drawn sword in His hand pursuing them and scattering them, so that both their land and every city in it should be denuded of them, and that there should be no possibility of any of them turning back. Thus the sword which God promised should not go through their land if they walk according to the Divine commandments, will now be wielded by Himself to bring about their utter dispersion from the land. A similar appalling scene is described by Jeremiah: 'I will scatter them also among the heathen, who neither they nor their fathers have known:

and I will send a sword after them, till I have consumed them.' Cf. Jer. 9:16; 42:16-18; Ezek. 12:14." (*Ibid*)

vs. 34-39 At long last the land can have its rest. The sabbath rest for the land had been ignored for several years. What the nation would not give voluntarily, God will now obtain by punishment. The land will lay fallow for several years while God's people are held in bondage. We wonder if anyone bothered to read what God gave Moses in the wilderness of Sinai? Such history written ahead of time would be the most impressive of all warnings.

The few inhabitants left in the promised land will be full of fear and timidity. Cf. Deut. 28:65-67. Are we to conclude that this excessive apprehension is produced by God or the circumstances? We could easily say that God produced the circumstances and they produced the fear. Those who were formerly bold as lions are now running like rabbits. Israel will intermarry with the heathen. Many of them will lose their national identity. Cf. Deut. 22:3; I Sam. 11:3, 20; Jer. 50:6; Ezek. 34:4, 16. We take the expression "the land of your enemies shall eat you up" to refer to the sad mixup and complete confusion to prevail in the land of their enemies. "So utterly incorporated among them would they become as to disappear with no separate existence." Cf. Num. 13:32; Ezek. 36:13.

FACT QUESTIONS 26:14-39

648. Show the four progressive steps of rejection and the five responses of God to man's rejection.
649. How does the warning in these verses relate to us?
650. How is the expression "sevenfold" used in this chapter?
651. God is not against the capacity of pride. Why?
652. What is the meaning of the phrase "the heavens as iron and the earth as brass"?
653. There are five sets of warnings in these verses. Trace and mark them.
654. Are we to understand God used the beasts of the field to

punish man? Give examples. Discuss.

655. When the sword is used in war there are two or three inevitable consequences. What are they?
656. Describe the extreme conditions that follow in the wake of war. Could this happen in our land?
657. God adds something to His promise of opposition as in verse 28. What is it?
658. The destruction of "the high places" indicates God's utter contempt for idol worship. How so?
659. Even the sanctuaries of God will be destroyed. How? Why?
660. God himself participates in the last stage of destruction. What is it?
661. At long last the land can rest. What is meant by this thought?
662. What will happen to the few remaining inhabitants of Canaan?

4. GOD'S FAITHFULNESS TO HIS COVENANT 26:40-45

SUMMARY STATEMENT 26:46

TEXT 26:40-46

- 40 And they shall confess their iniquity, and the iniquity of their fathers, in their trespass which they trespassed against me, and also that, because they walked contrary unto me,
- 41 I also walked contrary unto them, and brought them into the land of their enemies: if then their uncircumcised heart be humbled, and they then accept of the punishment of their iniquity;
- 42 then will I remember my covenant with Jacob; and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.
- 43 The land also shall be left by them, and shall enjoy its sabbaths, while it lieth desolate without them: and they shall accept of the punishment of their iniquity; because, even

because they rejected mine ordinances, and their soul abhorred my statutes.

44 And yet for all that, when they are in the land of their enemies, I will not reject them, neither will I abhor them, to destroy them utterly, and to break my covenant with them; for I am Jehovah their God;

45 but I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the nations, that I might be their God: I am Jehovah.

46 These are the statutes and ordinances and laws, which Jehovah made between him and the children of Israel in Mount Sinai by Moses.

THOUGHT QUESTIONS 26:40-46

- 660. Why confess their father's sins as well as their own?
- 661. Is "trespass" and "walking contrary" a distinct or different violation of God's will?
- 662. God definitely attributes to Himself the responsibility of bringing Israel into bondage. Discuss how this is true.
- 663. What is meant by the expression "uncircumcised heart be humbled"?
- 664. If God did remember His covenant with Jacob, Isaac and Abraham what would happen?
- 665. What is meant in the promise toward the land in verse 42?
- 666. Can we say from the description of the punishment in verse 43 that the punishment fits the crime? Discuss.
- 667. Jehovah promised not to forsake or abhor His people utterly. What is meant?
- 668. Verse 46 sounds like the end of the book of Leviticus, but it is not. Why not?

PARAPHRASE 26:40-46

But at last they shall confess their sins and their fathers' sins of treachery against Me. (Because they were against Me, I was

against them, and brought them into the land of their enemies.) When at last their evil hearts are humbled and they accept the punishment I send them for their sins, then I will remember again My promises to Abraham, Isaac, and Jacob, and I will remember the land (and its desolation). For the land shall enjoy its Sabbaths as it lies desolate. But then at last they shall accept their punishment for rejecting My laws and for despising My rule. But despite all they have done, I will not utterly destroy them and My covenant with them, for I am Jehovah their God. For their sakes I will remember My promises to their ancestors, to be their God. For I brought their forefathers out of Egypt as all the nations watched in wonder. I am Jehovah. These were the laws, ordinances, and instructions that Jehovah gave to the people of Israel, through Moses, on Mount Sinai.

COMMENT 26:40-46

vs. 40-42 "The chastisements of God, like the gospel of Jesus Christ, are either a savour of life unto life or of death unto death; they either make or mar; they may sanctify and save or they may leave the soul more bound in the bonds of sin than ever. It is only godly sorrow—sorrow regarded in a true light and treated the way God intended—that works repentance unto salvation; otherwise it works death (II Cor. 7:10)." (C)
 God has no pleasure in the death of the wicked. A free acknowledgement of sin is the first step to recovery." In this state of pining away under the enemies, they would confess themselves to their own and their fathers' sins, *i. e.* would make the discovery that their sufferings were a punishment from God for their sins, and acknowledge that they were suffering what they deserved, through their unfaithfulness to their God and rebellion against Him, for which He had been obliged to set Himself in hostility to them, and bring them into the land of their enemies; or rather their uncircumcised hearts would then humble themselves, and they would look with satisfaction upon this fruit of their sin." (*Keil*)

If and when God did remember and fulfill His covenant with

Jacob, Isaac and Abraham, what would take place? Exodus 32:13 plainly states that God would multiply the posterity of Jacob as the stars of the heaven and would give them the land of Canaan. The Chaldee Versions render the verse: "And I will remember in mercy the covenant which I covenanted with Jacob at Bethel (Gen. 35:9-15), and also the covenant which I covenanted with Isaac at Mount Moriah (Gen. 22), and the covenant which I covenanted with Abraham between the divided pieces of the sacrifice (Gen. 15:18-21)." (*Ibid*) We believe the conditions were never met and the promise was left unfulfilled.

vs. 43-45 Verse 43 is repetitious of verses 33 and 34. It is evidently repeated here to show the seriousness of their sin. The land *will* have its sabbath rest whether you give it or not; the land will rest even at the expense of your punishment. God has a wonderful capacity for a concurrent fulfillment of His will in man, *i.e.* the punishment of the Amorites became the deliverance of His people Israel. Even in the desolation of the land a sabbath rest is provided.

Even in a far away land in bondage and loss God will not forget them. While they were afar off He saw them and was moved with compassion toward them. But they *must* come to themselves and recognize whose they are and what they have done. A full confession of sin and a willing refusal of the pigpen of idolatry must happen before they are restored to the Father and the land. God's covenant only awaits Israel's response to His law of love.

Verse 46 concludes the book of Leviticus: "These are the statutes and ordinances and laws, which Jehovah made between him and the children of Israel in Mount Sinai by Moses." There yet remains an appendix.

FACT QUESTIONS 26:40-46

663. How are the chastisements of God like the Gospel of our Lord?
664. Godly sorrow is not enough. What else is needed?

665. There is a good use for affliction. What is it?
666. Did God actually expect Israel to take some satisfaction in their own punishment? Discuss.
667. Why the repetition in verse 43?
668. How can Israel be compared to the prodigal son?

APPENDIX: CONCERNING VOWS 27:1-34

A. VOWS OF PERSONS 27:1-8

TEXT 27:1-8

- 1 And Jehovah spake unto Moses, saying,
- 2 Speak unto the children of Israel, and say unto them, When a man shall accomplish a vow, the persons shall be for Jehovah by thy estimation.
- 3 And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary.
- 4 And if it be a female, then thy estimation shall be thirty shekels.
- 5 And if it be from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels.
- 6 And if it be from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation shall be three shekels of silver.
- 7 And if it be from sixty years old and upward; if it be a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.
- 8 But if he be poorer than thy estimation, then he shall be set before the priest, and the priest shall value him; according to the ability of him that vowed shall the priest value him.

THOUGHT QUESTIONS 27:1-8

669. In fulfilling a vow a price was placed upon the person or persons involved. Why?
670. The money paid represented something. What was it?
671. Why call it "estimation" if the price is pre-determined?
672. A man from the age of 20 to 60 is of the most value. Why?
673. Notice that a woman from 20 to 60 is worth the same amount for which our Lord was sold. Any significance?
674. Why include such young ones in vows?
675. A man is not worth much after 60. Is this the thought of verse 7?
676. A poor man can make a vow even if he does not have the money. How?

PARAPHRASE 27:1-8

The Lord said to Moses, Tell the people of Israel that when a person makes a special vow to give himself to the Lord, he shall give these payments instead: A man from the age of twenty to sixty shall pay twenty-five dollars; a woman from the age of twenty to sixty shall pay fifteen dollars; a boy from five to twenty shall pay ten dollars; a girl, five dollars. A boy one month to five years old shall have paid for him two and a half dollars; a girl, one and a half dollars. A man over sixty shall pay seven and a half dollars; a woman, five dollars. But if the person is too poor to pay this amount, he shall be brought to the priest and the priest shall talk it over with him, and he shall pay as the priest shall decide.

COMMENT 27:1-8

vs. 1-8 Why is this chapter on vows included? Perhaps because vows are mentioned five times in Leviticus and careful laws concerning their use were needed. Cf. 7:16; 22:18, 21, 23;

23:38; Num. 30:1, 2; Ecc. 5:4, 5. Perhaps the purpose and form of vows is best stated in Deut. 23:21-23: "When you make a vow to the Lord your God, you shall not be slack in paying it; for the Lord your God will surely require it of you, and slackness would be sin in you. But if you refrain from vowing, it will not be sin in you. The vow which has passed your lips you shall be watchful to perform, a voluntary offering which you have made to the Lord your God, which you have promised with your mouth."

"Making a vow, therefore, or dedicating anything to the Lord by vowing, was not commanded, but was presupposed as a manifestation of reverence for God, sanctified by ancient tradition." (*Keil*). Cf. Prov. 20:25. The form used in the first verse indicates a new revelation of God has been given by God to Moses. We like the very careful development of these verses by S. H. Kellogg:

First, we have the law (vv. 2-8) concerning the vowing of persons. In this case it does not appear that it was intended that the personal vow should be fulfilled by the actual devotement of the service of the person to the sanctuary. For such service abundant provision was made by the separation of the Levites, and it can hardly be imagined that under ordinary conditions it would be possible to find special occupation about the sanctuary for all who might be prompted thus to dedicate themselves by a vow to the Lord. Moreover, apart from this, we read here of the vowing to the Lord of young children, from five years of age down to one month, from whom tabernacle service is not to be thought of.

The vow which dedicated the person to the Lord was therefore usually discharged by the simple expedient of a commutation price to be paid into the treasury of the sanctuary, as the symbolic equivalent of the value of his self-dedication. The persons thus consecrated are said to be "for the Lord," and this fact was to be recognised and their special dedication to Him discharged by the payment of a certain sum of money. The amount to be paid in each instance is fixed by the law before us, with an evident reference to the labour value of the person thus

given to the Lord in the vow, as determined by two factors—the sex and the age. Inasmuch as the woman is inferior in strength to the man, she is rated lower than he is. As affected by age, persons vowed are distributed into four classes: the lowest, from one month up to five years; the second, from five years to twenty; the third, from twenty to sixty; the fourth, from sixty years of age and upwards.

The law takes first (vv. 3, 4) the case of persons in the prime of their working powers, from twenty to sixty years old, for whom the highest commutation rate is fixed; namely, fifty shekels for the male and thirty for a female, "after the shekel of the sanctuary," *i. e.*, of full standard weight. If younger than this, obviously the labour value of the persons's service would be less; it is therefore fixed (ver. 5) at twenty shekels for the male and ten for the female, if the age be from five to twenty; and if the person be over sixty, then (ver. 7), as the feebleness of age is coming on, the rate is fifteen shekels for the male and ten for the female. (These commutation rates are so low that it is plain that they could not have represented the actual value of the individual's labour. The highest sum which is named—fifty shekels—as the rate for a man from twenty to sixty years of age, taking the shekel as \$0.5474, would only amount to \$27.375. Even from this alone it is clear that, as stated above, the chief reference in these figures must have been symbolic of a claim of God upon the person, graded according to his capacity for service.) In the case of a child from one month to five years old, the rate is fixed (ver. 6) at five, or, if a female, then at three shekels. In this last case it will be observed that the rate for the male is the same as that appointed (Num. 18:15, 16) for the redemption of the firstborn, "from a month old," in all cases. As in that ordinance, so here, the payment was merely a symbolic recognition of the special claim of God on the person, without any reference to a labour value.

But although the sum was so small that even at the most it could not nearly represent the actual value of the labour of such as were able to labour, yet one can see that cases might occur when a man might be moved to make such a vow of dedication

of himself or of a child to the Lord, while he was yet too poor to pay even such a small amount. Hence the kindly provision (ver. 8) that if any person be poorer than this estimation, he shall not therefore be excluded from the privilege of self-dedication to the Lord, but "he shall be set before the priest, and the priest shall value him; according to the ability of him that vowed shall the priest value him."

FACT QUESTIONS 27:1-8

669. The purpose of the dedicating one's self to the Lord was not for service in or around the tabernacle. How do we arrive at this conclusion?
670. The money paid represented symbolically—what did it represent?
671. Sex and age determined the cost. Why? Name the four classes.
672. How long would the vow last? Imagine two or three possible purposes or projects for a vow.
673. Those who were devoted to God and wanted to make a vow but had no money could do it. How?

B. VOWS OF DOMESTIC ANIMALS 27:9-13

TEXT 27:9-13

- 9 And if it be a beast, whereof men offer an oblation unto Jehovah, all that any man giveth of such unto Jehovah shall be holy.
- 10 He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then both it and that for which it is changed shall be holy.
- 11 And if it be any unclean beast, of which they do not offer an oblation unto Jehovah, then he shall set the beast before the priest;

- 12 and the priest shall value it, whether it be good or bad: as thou the priest valuest it, so shall it be.
13 But if he will indeed redeem it, then he shall add the fifth part thereof unto thy estimation.

THOUGHT QUESTIONS 27:9-13

677. What is the difference in offering an animal for a vow and offering an animal for a sacrifice?
678. Once an animal is given for a vow, *i.e.* to confirm a vow, it cannot be changed. Why?
679. Even an unclean beast could be used in a vow. How?
680. Why would anyone want to redeem an animal in a vow?

PARAPHRASE 27:9-13

But if it is an animal that is vowed to be given to the Lord as a sacrifice, it must be given. The vow may not be changed; the donor may neither change his mind about giving it to the Lord, nor substitute good for bad or bad for good; if he does, both the first and the second shall belong to the Lord! But if the animal given to the Lord is not a kind that is permitted as a sacrifice, the owner shall bring it to the priest to value it, and he shall be told how much to pay instead. If the animal is a kind that may be offered as a sacrifice, but the man wants to redeem it, then he shall pay twenty per cent more than the value set by the priest.

COMMENT 27:9-13

vs. 9-13 "This next section concerns the vowing to the Lord of domestic animals (vv. 9-13). If the animal thus dedicated to the Lord were such as could be used in sacrifice, then the animal itself was taken for the sanctuary service, and the vow was

unalterable and irrevocable. If, however, the animal vowed was "any unclean beast," then the priest (ver. 12) was to set a price upon it, according to its value: for which, we may infer, it was to be sold and the proceeds devoted to the sanctuary. In this case, the person who had vowed the animal was allowed to redeem it to himself again (ver. 13) by payment of this estimated price and one-fifth additional, a provision which was evidently intended to be of the nature of a fine, and to be a check upon the making of rash vows." (*Ibid*)

FACT QUESTIONS 27:9-13

674. A vow seems to indicate a desire on the part of the worshipper to do something he hasn't done or to cease from something he has been doing. How would an animal be used in this purpose?
675. Just how was an unclean animal used?

C. VOWS OF HOUSES AND FIELDS 27:14-25

TEXT 27:14-25

- 14 And when a man shall sanctify his house to be holy unto Jehovah, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand.
- 15 And if he that sanctified it will redeem his house, then he shall add the fifth part of the money of thy estimation unto it, and it shall be his.
- 16 And if a man shall sanctify unto Jehovah part of the field of his possession, then thy estimation shall be according to the sowing thereof: the sowing of a homer of barley *shall be valued* at fifty shekels of silver.
- 17 If he sanctify his field from the year of jubilee, according to thy estimation it shall stand.
- 18 But if he sanctify his field after the jubilee, then the priest

- shall reckon unto him the money according to the years that remain unto the year of jubilee; and an abatement shall be made from thy estimation.
- 19 And if he that sanctified the field will indeed redeem it, then he shall add the fifth part of the money of thy estimation unto it, and it shall be assured to him.
- 20 And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more:
- 21 but the field, when it goeth out in the jubilee, shall be holy unto Jehovah, as a field devoted; the possession thereof shall be the priest's.
- 22 And if he sanctify unto Jehovah a field which he hath bought, which is not of the field of his possession;
- 23 then the priest shall reckon unto him the worth of thy estimation unto the year of jubilee: and he shall give thine estimation in that day, as a holy thing unto Jehovah.
- 24 In the year of jubilee the field shall return unto him of whom it was bought, even to him to whom the possession of the land belongeth.
- 25 And all thy estimations shall be according to the shekel of the sanctuary: twenty gerahs shall be the shekel.

THOUGHT QUESTIONS 27:14-25

681. What is meant by the use of the terms "good" or "bad" as in verse 14? Why no right of appeal?
682. Doesn't this sound a little ridiculous to buy back your own house? Discuss.
683. Please explain in your own words just what is meant in verse 16.
684. How does the year of jubilee relate to the dedication by a vow of a field?
685. How can the field be returned to the owner?
686. Does verse 23 indicate that the price of the field was to be paid at the time of the vow? Discuss.
687. Under what conditions did the field belong permanently

to the priest? For what reason?

688. What is the point of mentioning the shekel of the sanctuary in verse 25?

PARAPHRASE 27:14-25

If someone donates his home to the Lord and then wishes to redeem it, the priest will decide its value and the man shall pay that amount plus twenty per cent, and the house will be his again. If a man dedicates any part of his field to the Lord, value it in proportion to its size, as indicated by the amount of seed required to sow it. A section of land that requires ten bushels of barley seed for sowing is valued at twenty-five dollars. If a man dedicates his field in the Year of Jubilee, then the whole estimate shall stand; but if it is after the Year of Jubilee, then the value shall be in proportion to the number of years remaining until the next Year of Jubilee. If the man decides to redeem the field, he shall pay twenty per cent in addition to the priest's valuation, and the field will be his again. But if he decides not to redeem the field, or if he has sold the field to someone else (and has given to the Lord his rights to it at the Year of Jubilee), it shall not be returned to him again. When it is freed in the Year of Jubilee, it shall belong to the Lord as a field devoted to Him, and it shall be given to the priests. If a man dedicates to the Lord a field he has bought, but which is not part of his family possession, the priest shall estimate the value until the Year of Jubilee, and he shall immediately give that estimated value to the Lord, and in the Year of Jubilee the field shall return to the original owner from whom it was bought. All the valuations shall be stated in standard money.

COMMENT 27:14-25

vs. 14-25 We continue the discussion of S. H. Kellogg: The law regarding the consecration of a man's house unto

the Lord by a vow (vv. 14, 15) is very simple. The priest is to estimate its value, without right of appeal. Apparently, the man might still live in it, if he desired, but only as one living in a house belonging to another; presumably, a rental was to be paid, on the basis of the priest's estimation of value, into the sanctuary treasury. If the man wished again to redeem it, then, as in the case of the beast that was vowed, he must pay into the treasury the estimated value of the house, with the addition of one-fifth.

In the case of the "sanctifying" or dedication of a field by a special vow two cases might arise, which are dealt with in succession. The first case (vv. 16-21) was the dedication to the Lord of a field which belonged to the Israelite by inheritance; the second (vv. 22-24), that of one which had come to him by purchase. In the former case, the priest was to fix a price upon the field on the basis of fifty shekels for so much land as would be sown with a homer—about eight bushels—of barley. In case the dedication took effect from the year of jubilee, this full price was to be paid into the Lord's treasury for the field; but if from a later year in the cycle, then the rate was to be diminished in proportion to the number of years of the jubilee period which might have already passed at the date of the vow. Inasmuch as in the case of a field which had been purchased, it was ordered that the price of the estimation should be paid down to the priest "in that day" (ver. 23) in which the appraisal was made, it would appear as if, in the present case, the man was allowed to pay it annually, a shekel for each year of the jubilee period, or by installments otherwise, as he might choose, as a periodic recognition of the special claim of the Lord upon that field, in consequence of his vow. Redemption of the field from the obligation of the vow was permitted under the condition of the fifth added to the priest's estimation, *e.g.* on the payment of sixty instead of fifty shekels (ver. 19).

If, however, without having thus redeemed the field, the man who vowed should sell it to another man, it is ordered that the field, which otherwise would revert to him again in full right of usufruct when the jubilee year came round, should be forfeited;

so that when the jubilee came the exclusive right of the field would henceforth belong to the priest, as in the case of a field devoted by the ban. The intention of this regulation is evidently penal; for the field, during the time covered by the vow, was in a special sense the Lord's; and the man had the use of it for himself only upon condition of a certain annual payment; to sell it, therefore, during that time, was, in fact, from the legal point of view, to sell property, absolute right in which he had by his vow renounced in favour of the Lord.

The case of the dedication in a vow of a field belonging to a man, not as a paternal inheritance, but by purchase (vv. 22-24), only differed from the former in that, as already remarked, immediate payment in full of the sum at which it was estimated was made obligatory; when the jubilee year came, the field reverted to the original owner, according to the law (25:28). The reason for thus insisting on full immediate payment, in the case of the dedication of a field acquired by purchase, is plain, when we refer to the law (25:25), according to which the original owner had the right of redemption guaranteed to him at any time before the jubilee. If, in the case of such a dedicated field, any part of the amount due to the sanctuary were still unpaid, obviously this, as a lien upon the land, would stand in the way of such redemption. The regulation of immediate payment is therefore intended to protect the original owner's right to redeem the field.

Verse 25 lays down the general principle that in all these estimations and commutations the shekel must be "the shekel of the sanctuary," twenty gerahs to the shekel;—words which are not to be understood as pointing to the existence of two distinct shekels as current, but simply as meaning that the shekel must be of full weight, such as only could pass current in transactions with the sanctuary.

FACT QUESTIONS 27:14-25

676. There must have been some very good reasons for vowing away one's house and living in it as a tenant. Could

you pose some such circumstance?

- 677. The owner would really never lose the house permanently, but only till Jubilee. What advantage was this?
- 678. There are two cases to be considered in the sanctifying of the land. What were they?
- 679. Are we to understand that a man would live on his own farm and turn all the proceeds to the priests? If not, what is involved?
- 680. How was the price of the land fixed?
- 681. What would happen if the field was sold to another during the time it belonged to the priest? *i.e.* sold before it was redeemed?
- 682. Explain verse 25.

D. EXCLUSIONS FROM THE VOWS 27:26-34

1. FIRSTLINGS AMONG BEASTS 27:26, 27

2. DEVOTED THINGS 27:28, 29

3. THE TITHE 27:30-33

TEXT 27:26-34

- 26 Only the firstling among beasts, which is made a firstling to Jehovah, no man shall sanctify it; whether it be ox or sheep, it is Jehovah's.
- 27 And if it be of an unclean beast, then he shall ransom it according to thine estimation, and shall add unto it the fifth part thereof: or if it be not redeemed, then it shall be sold according to thy estimation.
- 28 Notwithstanding, no devoted thing, that a man shall devote unto Jehovah of all that he hath, whether of man or beast, or of the field of his possession, shall be sold or redeemed: every devoted thing is most holy unto Jehovah.
- 29 No one devoted, that shall be devoted from among men, shall be ransomed; he shall surely be put to death.

- 30 And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is Jehovah's: it is holy unto Jehovah.
- 31 And if a man will redeem aught of his tithe, he shall add unto it the fifth part thereof.
- 32 And all the tithe of the herd or the flock, whatsoever passeth under the rod, the tenth shall be holy unto Jehovah.
- 33 He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and that for which it is changed shall be holy; it shall not be redeemed.
- 34 These are the commandments, which Jehovah commanded Moses for the children of Israel in Mount Sinai.

THOUGHT QUESTIONS 27:26-34

689. Why exclude the firstborn from dedication by vow? Cf. Exodus 13:2.
690. Is the firstborn of an unclean beast under consideration in verse 27?
691. How reconcile 27:27 with Exodus 13:13; 24:20?
692. A "devoted thing" was different than one which was "vowed" or given in a vow. What was the difference?
693. Verse 28 and verse 29 seem to be discussing two different forms of "a devoted thing." Discuss the difference.
694. Why not vow a tithe to the Lord? Cf. Exodus 13:2.
695. Why would anyone want to redeem his tithe?
696. What is meant by the expression "whatsoever passeth under the rod"? Cf. Ezek. 20:37.
697. The tithe of the flock could not be changed. Why not? What was to be done if there was a change?
698. The entire book of Leviticus was given at what time and in what place?

PARAPHRASE 27:26-34

You may not dedicate to the Lord the firstborn of any ox or sheep, for it is already His. But if it is the firstborn of an animal that cannot be sacrificed because it is not on the list of those acceptable to the Lord, then the owner shall pay the priest's estimate of its worth, plus twenty per cent; or if the owner does not redeem it, the priest may sell it to someone else. However, anything utterly devoted to the Lord—people, animals, or inherited fields—shall not be sold or redeemed, for they are most holy to the Lord. No one sentenced by the courts to die may pay a fine instead; he shall surely be put to death. A tenth of the produce of the land, whether grain or fruit, is the Lord's, and is holy. If anyone wants to buy back this fruit or grain, he must add a fifth to its value. And the Lord owns every tenth animal of your herds and flocks and other domestic animals, as they pass by for counting. The tenth given to the Lord shall not be selected on the basis of whether it is good or bad, and there shall be no substitutions; for if there is any change made, then both the original and the substitution shall belong to the Lord, and may not be bought back! These are the commandments the Lord gave to Moses for the people of Israel on Mount Sinai.

COMMENT 27:26-34

vs. 26, 27 The firstborn has always belonged to the Lord. We have learned of the four classes of objects which can be vowed or promised to the Lord, *i. e.*: (1) persons—vs. 2-8; (2) animals—vs. 9-13; (3) houses—vs. 14, 15; (4) lands—vs. 16-25. There are two exceptions to these votive offerings. They are: (1) the firstborn; (2) the "devoted thing." Exodus 13:2 says: "Sanctify, consecrate, set apart to Me *all* the firstborn males whatsoever is first to open the womb among the Israelites, both of man and of beast is Mine." (*Amplified*) It would therefore be meaningless to offer to God what already belongs to Him. An unclean beast could be purchased or redeemed by paying the price set by the priest

plus 20% more and then the worshipper could sell it. If an unclean animal was not redeemed by the one who brought it, it was to be offered for sale by the priest. "As this was at variance with Exodus 13:13 and 24:20, where it is enacted that the first-born of an ass is either to be redeemed with a sheep, or is to be put to death, the authorities of the second Temple interpreted the expression in the passage before us as not applying to the firstborn of the unclean animals, but to unclean animals generally which were dedicated for the repairs of the sanctuary." (*Ginsburg*)

vs. 28, 29 These verses discuss the objects that could be given to God by the worshipper for God's use and property. They actually belonged to God. They could not be redeemed by the owner who had thus given them to God, nor could they be sold to anyone else by the officials of the Tabernacle. A man (himself or his slaves), an animal, a field, or a house belongs to the priest for the use of God's service. An Israelite could at any time "devote" such to God. Verse 28 discusses those objects devoted by man to God. Verse 29 discusses objects God Himself had chosen to come under this ban. In such cases they were doomed or devoted to destruction and therefore must not, and cannot be redeemed. "The beast at Sinai, that touched the mountain would be doomed or 'devoted.' The fields of Gilboa, wet with the blood of Saul and Jonathan, were devoted, or doomed by David. Cf. II Sam. 1:21. Ahab was told by the Lord that Benhadad was doomed or devoted. Such were the Canaanites; such was Jericho (Josh. 6:17), with all its spoil, hence the awful aggravation of Achan's sin." (*Bonar*) The vows of men could not in any way affect these objects.

vs. 30-33 A tenth part of whatever the soil produces belongs to God. Man cannot vow to God what does not belong to him; neither can man give to God that which is already His. If a man wanted to use the seed of his soil he could redeem the tithe of the seed by paying what it was worth plus 20%. Cf. Num. 18:21-24, Deut. 14:22-29.

The *Amplified* version renders verse 32 as: "and all the tithe of the herd or of the flock, whatsoever passes under the herdsman's

staff (by means of which each tenth animal as it passes through a small door is selected and marked), the tenth shall be holy to the Lord (Cf. II Cor. 9:7-9)." We see in this rendering the custom of counting and marking the animals for God. Cf. Jer. 33:13; Ezek. 20:37. There is to be no selection or substitution in this counting. If there is, then both animals belong to God. We refer the reader to our work on the subject of tithing as found in *THE CHURCH IN THE BIBLE*, page 407ff.

v. 34 "These are the commandments, which the Lord commanded Moses on Mount Sinai for the Israelites." We take this to refer particularly to this chapter, but more generally to the entire book of Leviticus.

Thus, on this first day of March, 1975, I have completed our study of this grand book. It has been a night and day pursuit for several months, but it has been most personally rewarding to the writer. How I hope many of you have travelled with me from the first verse to the last. It is my earnest expectation and prayer that many will so travel and be benefitted in the days yet to come. What a joy to meditate upon His word!

FACT QUESTIONS 27:26-34

683. Name the four classes of objects upon which vows could be exercised.
684. Name the two where vows could not be used.
685. Is there a contradiction in Lev. 27:29 and Ex. 13:13; 24:20? Explain.
686. It was no light matter to "devote" something to God. Discuss this thought with present day implications.
687. God had certain objects and persons He had "devoted" to Himself. What were they, and what was to be done with them?
688. Discuss the tithe of the soil and the flock as it relates to man and God, and to us.
689. What has been your greatest benefit in your study of Leviticus?

LEVITICUS

ALL THE REFERENCES TO LEVITICUS IN THE NEW TESTAMENT

Leviticus		New Testament
5:11	“. . . and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.”	Luke 2:24
7:12	“Through him then let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to his name.”	Hebrews 13:15
11:44	“. . . because it is written, Ye shall be holy; for I am holy.”	I Peter 1:16
12:1-8	“And when the days of their purification according to the law of Moses were fulfilled, they brought him up to Jerusalem, to present him to the Lord . . .”	Luke 2:22
12:8	“. . . and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.”	Luke 2:24
13:49	“And Jesus saith unto him, See thou tell no man; but go, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.”	Matthew 8:4 Cf. Mark 1:44; Luke 17:14
14:2, 3	“And when he saw them, he said unto them, Go and show yourselves unto the priests. And it came to pass, as they went, they were cleansed.”	Luke 17:14

NEW TESTAMENT REFERENCES TO LEVITICUS

Leviticus		New Testament
16:2, 12	" . . . which we have as an anchor of the soul, <i>a hope</i> both sure and stedfast and entering into that which is within the veil";	Hebrews 6:19 Cf. Rev. 8:5
16:27	"For the bodies of those beasts whose blood is brought into the holy place by the high priest <i>as an offering</i> for sin, are burned without the camp." "Let us therefore go forth unto him without the camp, bearing his reproach."	Hebrews 13:11, 13
17:7	"But <i>I say</i> , that the things which the Gentiles sacrifice, they sacrifice to demons, and not to God: and I would not that ye should have communion with demons."	I Cor. 10:20
18:5	"And he said unto him, Thou hast answered right: this do, and thou shalt live."	Luke 10:28 Cf. Rom. 10:5; Galatians 3:12
19:18	"Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy":	Matthew 5:43. Cf. 19:19; 22:39; Mark 12:31; Luke 10:27; Rom. 13:9; Gal. 5:14; James 2:8
20:7	" . . . because it is written, Ye shall be holy; for I am holy."	I Peter 1:16
23:29	"And it shall be, that every soul that shall not hearken to that prophet, shall be utterly destroyed from among the people."	Acts 3:23

LEVITICUS

Leviticus		New Testament
24:9	“. . . how he entered into the house of God, and ate the showbread, which it was not lawful for him to eat, neither for them that were with him, but only for the priests?”	Matt. 12:4; Cf. Mark 2:26; Luke 6:4
24:19, 20	“Ye have heard that it was said, An eye for an eye, and a tooth for a tooth”:	Matt. 5:38
25:10	“To proclaim the acceptable year of the Lord.”	Luke 4:19
26:12	“And what agreement hath a temple of God with idols? for we are a temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.”	II Cor. 6:16
26:21	“And I saw another sign in heaven, great and marvellous, seven angels having seven plagues, <i>which are</i> the last, for in them is finished the wrath of God.”	Rev. 15:1; Cf. 15:6; 15:8; 21:9

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