

Holy place. Next, set up the five pillars at the east end to form the enclosure for the first room or Holy Place. Now the tabernacle proper has been set up and is ready for the furniture. Then the ark with the mercyseat and cherubims will be brought into the Most Holy place, just inside the veil. Next bring in the table of shewbread and set it on the north side of the first room or Holy Place. Then bring in the golden candlestick and set it on the south side of this same room and so arrange it that the candelabrum will face the table, and then light the lamps. Now we are ready for the golden altar. It is brought into this same room or Holy Place and set near the veil that separates this room from the second or Most Holy place. Incense is now burned on this altar. With the tabernacle proper thus composed and set up it is in order to set up the court or outside enclosure. After doing so, bring in the altar of burnt sacrifices and set it just on the inside of the gate or closing curtain. One more article of furniture is to be brought. That is the laver which is placed between the altar of burnt sacrifices and the entrance to the tabernacle. This completes the entire structure and it is now ready for the Lord's personal or direct inspection.

Verse 34. Of course no one must see the actual face of the Lord, but some visible evidence will be given of his approval. Hence the cloud covered the tabernacle and the glory of the Lord filled it. All this signified that the divine approval was extended.

Verse 35. This verse might be thought to contradict the statement in chapter 33: 9. That place says he entered the tabernacle while the present one says he was not able to enter. But the explanation is in the various senses of the word "enter." One meaning of the word is "to abide," and is so rendered in Num. 31: 23. The two passages mean that while Moses went into the tabernacle, yet he could not remain in it because of the glory of the Lord. Not that it would have been impossible physically for him to do so, but it was too great a glory for him to abide therein.

Verses 36-38. This cloud was the only visible indication that the Lord wished the congregation to move. It was a cloud by day and appearance of fire by night. This was always in sight of the people so that they could observe its movements whether by day

or by night. No advance notice was given them of the intended move. Hence it was necessary for them to be always on the alert and to keep their attention on the cloud. If they did not, the cloud might move and the congregation as a whole leave the present location and the careless ones be left behind. The whole lesson is the same as one given by Jesus to his disciples and that lesson is couched in the word "watch."

## LEVITICUS 1

*General remarks.* The third book of the Bible is so named from Levi, one of the tribes of the Israelites. When Moses called for the ones on the Lord's side to come to him after the affair of the golden calf the tribe of Levi responded. Now it was fitting that this tribe should be honored with the work and service of the congregation, and have charge of the law. And since this book is made up of the special directions for the religious activities of the congregation it is fitting that the book should have the name. Furthermore, while in this general statement, I will say that the first five chapters give us what should be regarded as the five major sacrifices of the law. They will be described in their respective chapter in these five.

Verses 1, 2. Once more we have the significant statement that the Lord gave Moses commandment to speak to the congregation and hence is authority over them.

Verse 3. This verse tells us the major sacrifice described in this chapter. It is the *burnt* sacrifice and should be scored for purpose of easy citation. One animal accepted in this sacrifice was of the herd or the cattle as we use that term. The Lord is specific in his requirements. It must be a male and without blemish. Also he must offer it willingly. Moreover he must bring it to the door of the tabernacle. Of course, that means to the door of the court, since the term "tabernacle" is often used as a general name for the whole institution.

Verses 4, 5. The one making the sacrifice must lay his hand on the head of the animal thereby signifying that it is offered to the Lord. Then he is the one who must kill the animal. After that is done then the priests shall take charge and use the blood as directed.

Verse 6. The one making the offer-

ing must flay (skin) the animal and cut it into pieces.

Verses 7-9. The priests shall then take charge again and after washing, the parts of the animal must be burned on the altar by the door of the court.

Verse 10. If a man was not able to bring the larger animal, then he could bring a smaller. It could be either a sheep or goat, but must be without blemish.

Verses 11-13. No reason is given why the animal must be killed on the north side of the altar. But the lesson is evident that when God says for a certain thing to be done it is best for man to obey. In this paragraph the reader should observe the part performed by the one bringing the sacrifice and that of the priest. The former killed the animal, cut it into pieces, and washed the parts, and the priest did the rest.

Verses 14, 15. God has never required anything of man that was beyond his ability. One person might be able to bring the largest animal and if so he must do it. If able only to bring the smaller animal that will do. But some might not be able even to bring the sheep or goat. In that case the fowls might be resorted to. But the ones designated are what he must bring, either turtledoves or pigeons. Also he must bring them to the place of sacrifices. For some reason in this case the priest did the killing by wringing off the head. The blood must be expelled from the body and poured down at the side of the altar.

Verse 16. The crop means the craw. It, with the feathers, was taken away and cast by the east side of the altar near the ashes. This indicates that it was not to be burned on the altar but taken just as it is and disposed of with the ashes.

Verse 17. The bird is cut into two pieces but the parts must not be separated. Then the whole of it thus remaining must be burnt on the altar. "Offering made by fire" denotes that not all offerings were burned, which will be found later on in this work. The word "savour" is from *REYACH* and means "odor" here, and in the many places in the Bible where the word is used. The meaning is, when used favorably, that it is pleasing.

## LEVITICUS 2

Verse 1. This chapter describes the only one of the major sacrifices that was wholly vegetable. The word "meat" here means meal or product of the grain. A variety of forms of this product was accepted but directions given for the form decided upon by the one bringing it. In the present verse it is fine flour. It is prepared by pouring oil (olive) on it and putting frankincense on it.

Verse 2. The giver must bring the flour to the priests and first take out a handful of it for burning. The priest shall burn this handful on the altar as a memorial. This means it was a reminder that the man was a sinner and must do something about it.

Verse 3. After the handful had been taken out and burned on the altar the priests were to use the bulk of the flour for their food. (See 1 Cor. 9: 13.)

Verse 4. The word "oblation" is a general name for something offered. The giver might choose to bring a bakemeat and if so then it must consist of unleavened cakes. They must be made of fine flour and mixed with oil. Or, if he uses wafers they must be anointed with olive oil.

Verses 5, 6. The margin here gives us "plate" instead of pan. The idea is that it was cooked on top of the stove or whatever instrument was used for cooking. It also must be unleavened for they have already been told never to burn leaven. The cakes here prepared must be cut into pieces and have oil poured on them.

Verses 7-9. This selection was cooked in a frying pan. By allowing such a variety of means for preparing these meat offerings the Lord was gracious to his people. They might not all be equipped alike and if a man did not have a certain utensil he could use another. In all cases it must be of fine flour and the article must be brought to the priest. The priest shall take out a small portion to be used as a memorial and burned on the altar.

Verse 10. Here again the major portion of the oblation was used by the priest for food, as cited by Paul in 1 Cor. 9: 13.

Verse 11. Here we are told the two things that must never be burned on the altar. They are leaven and honey. No reason is given for this restriction.

Verse 12. Fruits containing honey and certain prepared foods containing

heaven could be used as oblations (offerings) to the Lord in other manner but never burned.

Verse 13. Another restriction that should never be forgotten is that the meat or vegetable offerings were always to be seasoned with salt. When used figuratively, one idea conveyed by salt is that of perpetuity. This service of the Lord was to be considered as permanent while that nation endured.

Verse 14. A devout Israelite might wish to make an offering to God in the very beginning of the crop season and before the crops were fully ripe. In that case he was to dry the ears so that they could be beaten out. But he must select full ears. Of course the word "ears" means what we would call heads of wheat or other small grain.

Verses 15, 16. As in the other cases, a small portion must be taken out of the lot and oil and frankincense put on it. This part was called the memorial which means it was used to keep in memory the fact that something had to be done to remind them that they were sinners. The priest burned this part on the altar.

### LEVITICUS 3

Verse 1. This chapter describes the peace offering and might be selected from the herd, which means the larger animals. In this case they were allowed to use either male or female but it must be without blemish. Such restriction was always made. They must not offer to the Lord something of inferior quality.

Verse 2. The one bringing it was to kill the animal at the door of the tabernacle which means the entrance to the court. After it was killed the priest must sprinkle the blood upon the altar.

Verses 3-5. The word "fat" as used in connection with the sacrifices of the Lord is from a Hebrew word meaning the richest part and applies to such parts as the suet and like matter. The Lord always claimed that part of the animals and the people were not permitted to eat that portion. Also certain portions of the animal here were to be burned upon the altar. Again we notice that the expression "made by fire" is used which reminds us that some offerings made by the children of Israel were not so handled. And this sacrifice was to be a "sweet savour" (pleasant odor), unto the Lord.

Verse 6. As in the case of the first sacrifice described in first chapter, the person was not required to sacrifice what he was not able. If he cannot furnish a cow or bullock he could select one from the flock and it could be either male or female. It must be without blemish.

Verse 7. It was required that he offer it "before the Lord." This means he could not just build a fire in his own dwelling and offer it. He must take it to the place where the Lord had prepared to meet the people which was at the altar, a part of the furniture of the tabernacle.

Verse 8. The one bringing the sacrifice must lay his hand upon the head. Of course the animal must be killed. But there might be some means of bringing about its death by attacking some vital part other than the head. This expression means that the head was to be severed from the body. This would accomplish two things. It would kill the animal and also would cause the blood to be shed which was a very important thing. All through the Bible the value of blood is kept before the reader. God was looking forward to when his own Son was to shed his blood for the sin of mankind and it was necessary to build up the impression as to the importance of blood. And for this reason no one was allowed to eat blood.

Verses 9-11. These choice parts of the animal were taken from it to be burned upon the altar. The caul mentioned is the membrane across the central part of the body that is just above the liver. Note the use of the word "food" in this place. The idea is that they were required to offer the Lord something that would have been useful to them. So the case is today and always. If we are not willing to offer to the Lord something that is of real value to us then we are not making any real sacrifice.

Verses 12-16. We will learn later on that the goat was among the clean animals of which people were permitted to eat and thus could be offered as a sacrifice when not able to furnish a greater beast. This animal was to be prepared after the same manner as the other ones and the blood sprinkled around and about the altar. And the one bringing the animal must do the killing while the priest did the handling.

Verse 17. Here the two things they were never to eat are mentioned which

were fat and blood. It will be well here to state five things that are of special interest. Two things that must never be burned are leaven and honey. Two things that must never be eaten are fat and blood. And one thing that must never be lacking in the meat or vegetable offerings is salt.

### LEVITICUS 4

Verses 1-3. This chapter describes the sacrifice that is the most extensive of all the sacrifices in that it is needed in more special cases and would be called for on more frequent occasions than the others. The chapter will describe sacrifices for four classes and will be noted as we come to them, but might be stated now in the beginning of the chapter. They are the priest, the whole congregation, the ruler, and the private individual. Just why the Lord was particular to consider these classes separately we do not know. But the last two words of the paragraph now being considered give the title of this chapter which is "sin offering." And the class needing the use of sin offerings now described is that of the priests. Yes, even the priest had to do his duty and offer for sin. Here is one of the contrasts between the priests of that Dispensation and our priest. The contrast is because our priest, though living in the flesh and subject to temptation, never sinned and therefore never had to offer a sacrifice for his own sin. The priest was required to bring a young bullock. This means the male of the cattle, and it must be without blemish.

Verse 4. As in all other cases he must bring his offering to the door of the tabernacle and do the killing of the animal.

Verse 5. Observe the expression "that is anointed." All of the sons of Aaron were eligible for the priesthood but all would not be needed at any given time. And when the services of a priest were needed it must be from one acting which is the meaning of the expression stated here. Of course if a priest had committed sin he would have to lay aside his robes of official service and submit his case to one who was in active service. But another contrast is noted here. Instead of sprinkling the blood around about the altar it must be taken to the tabernacle. This does not mean the tabernacle in general because the animal had already been brought to that place as seen in verse 4. This is the taber-

nacle proper and will be explained in next verse.

Verse 6. Here we see this blood was sprinkled or dashed seven times "before the veil." This was in the first room or Holy Place. We do not know why this exception was made as to where the blood was to be sprinkled, but we do realize that a difference existed in the case of a priest.

Verse 7. While in the Holy Place to sprinkle the blood before the Lord the priest officiating must also put some of the blood on the horns of the altar of incense. And we have another evidence that this altar was in the first room and not the second.

Verses 8-10. Certain parts of this animal were taken from it and burned upon the altar of burnt offerings as in other cases.

Verses 11, 12. This paragraph gives us much information. The major portion of the sacrifice was taken to a place outside the camp and burned on a fire of wood. This was an exception to the general rule which required that all burnt sacrifices must be done on the altar. Of course we will not overlook the fact that this animal had first been brought to that place and part of it burned on the altar. But the most of it was burned as here stated. At this place I will ask the reader to read Heb. 13: 11 for there is a most impressive comparison. More will be said on that subject when we reach the passage itself in this work. But it is well to have the subject brought to our attention now. Another helpful piece of information in this paragraph is in the words "where the ashes are poured out." Occasionally a person expresses concern about the condition that would come around the altar with so many animals burned there and so much wood that would have to be burned. In the first place we should not be concerned about the Lord's arrangement but should remember that he knows his business. And even if he does not see fit to tell us all the particulars yet we are certain that all will be cared for. In this instance we do have some information. The ashes of the altar were taken out to this place on the outside of the camp and deposited. This would warrant the conclusion that the accumulation of filth from the blood sprinkled around the altar also would be disposed of as the need appeared.

Verse 13. Another of the special provisions for sin offerings was for the



"whole congregation." Of course this would have to refer to some kind of public action since the sins of the individual members of the congregation are taken care of in another sacrifice later in the chapter. The words "and are guilty" here are explained in the next verse which see.

Verse 14. This shows the writer is considering a sin that the congregation as a whole has made but was ignorant at the time of the action. Such action was not charged against them until they learned of the mistake. When that was done, then a young bullock must be brought. This would be provided out of the congregational fund and it must be brought to the tabernacle just as other sacrifices were.

Verse 15. The elders were leading men as to experience and judgment and not any officials. See comments at Ex. 3: 16. They were here to represent the congregation in the bringing and killing of the sacrifice.

Verse 16. Again the priest "that is anointed" is stipulated. See explanation at verse 5. And in this case some of the blood must be brought into the tabernacle as it was in the case of the offering for the priest.

Verses 17, 18. This blood must be sprinkled or dashed seven times (seven in figurative language indicating completeness) before the veil in the Holy Place. Also some blood was to be put on the horns of the incense altar but the bulk of the blood must be poured out at the bottom of the altar of sacrifices. It reminds us that the blood of Christ was poured out at the foot of the cross.

Verses 19, 20. The additional thought in this paragraph is the declaration "it shall be forgiven them." A popular teaching in the world is that under the Jewish Dispensation the sins were not actually forgiven, but were "rolled forward." This is not a scriptural teaching. It is rather a direct contradiction of positive statements of the scriptures. Special attention will be given to this subject at the study of the book of Hebrews. But it should be observed that in many instances in the Old Testament the statement is made that after the performance of the duty required in the animal sacrifices their sin was forgiven.

Verse 21. As in the previous case, the body of this animal was taken to the place outside of the camp and burned.

Verse 22. This sacrifice is for a ruler. This word is from *NASR* and defined by Strong "an exalted one, i. e., a king or sheik; also a rising mist." The word has been rendered in the A.V. by captain, chief, cloud, governor, prince, ruler, vapor. So these were men of outstanding recognition and finally had some place of authority under the jurisdiction of the official priests. If such a person does a wrong even through ignorance, he is guilty.

Verse 23. However, his guilt will not be held against him until he has obtained knowledge of the fact. Then he must bring an unblemished kid of the goats.

Verses 24-26. The one bringing the goat must kill it; then the priest shall put some of the blood on the horns of the brazen altar, then pour all the remaining blood at the foot. The fat or tallow must be burned on the altar. Nothing said here as to what must be done with the rest of the animal.

Verse 27. This sacrifice was for the private individual of the congregation. He might commit a sin through ignorance "and be guilty." This expression is explained in verse 14.

Verses 28-31. This person may bring a kid of the goats, a female without blemish. He must kill it and the priest will handle it as in other cases. The choice parts were burned on the altar. And again the statement that the sins were forgiven.

Verses 32-35. The individual was permitted to bring a lamb, a female without blemish. The preparation and handling of this animal was the same as for the goat. And when it was done then the sin of the individual was forgiven, not rolled forward.

## LEVITICUS 5

Verse 1. This chapter deals with the fifth of the five major sacrifices and is named in the 6th verse which is trespass offering. The word "swearing" is from *ALAH* and defined "a primitive root; probably to adjure, i. e. (usually in a bad sense) imprecate."—Strong. The word means to curse and is here used of a person who pronounces some evil wish against another without a just cause. That would be wrong and might be overheard by another who would not know the truth about the case. He might not have seen or known about the circumstance that provoked the expression of cursing and hence could not judge of its justness or lack of it. Yet it is doubtful and

the one thus overhearing it should expose the threat of the one making the curse. The public good might be endangered by the threat or curse of the one pronouncing it and the protection of mankind would call for the exposing this threat. If the one overhearing it does not make it known then he is guilty of a sin against the Lord.

Verses 2, 3. Later in the law certain restrictions will be given on the subject of uncleanness, here provided for with the sacrifice under consideration. And let it be noted again that when the person learns of the facts, then he is guilty.

Verse 4. A man might swear to do a certain thing. It might be a determination to bring on some other person or thing a good or evil. The words "good" and "evil" here are not used in a strictly moral sense, for in that sense it would never be a sin to do the good. "Evil" means some unpleasant or unfavorable condition. There could be cases where such condition would be justified and thus not a sin. Or a pleasant and favorable condition might be brought to a person which would not be justified. In that case an unworthy person would be encouraged and hence something "good" would be a sin, and the man doing this swearing would be guilty "in one of these" which means he would be guilty in either the case of the "good" or the "evil."

Verses 5, 6. This person must confess his wrong. That alone would not suffice. He must bring a "trespass offering." This is the name of the major sacrifice we are considering in this chapter. It may be of the sheep or goats but must be a female and the priest will use it on behalf of the guilty person.

Verse 7. If not able to bring an animal then he may bring two doves or pigeons. While the occasion of this action is the sin of trespass, yet it must be atoned for by invoking the provisions of the first and fourth major sacrifices. We are not told why this peculiar requirement. It is enough to know the Lord required it and of course it is always best to do as God instructs.

Verses 8-10. The priest must officiate again and kill these birds in the order and manner here described. "Manner" is from a word that means "decree or divine law." It refers to the established law concerning the five major sacrifices. As said before, the first five

chapters of this book describe respectively as to chapters, the five major sacrifices of the Mosaic system. Afterwards when any one of the five is called for and no specifications are given, then the persons concerned must go to these five chapters and find the one, or ones, required to determine the formula for that particular sacrifice. Here again please note that the sin atoned for was forgiven.

Verses 11-13. Here is a case where a man is too poor to bring any living creature, not even the birds. So his condition may be attended to, by bringing the second of the major sacrifices as listed in this part of this book. It is in the class of meat offerings but is offered for sin. An ephah was a little more than a bushel so the man was to bring a little less than a gallon of fine flour. I do not know why he was to put no oil or incense on it. But such was the stipulation. And the bulk of the flour shall be used by the priest for food. (1 Cor. 9: 13.)

Verses 14, 15. Certain things were appropriated to the Lord. A man might not know about it in some instances. That is, he would not know that the articles had already been "earmarked" for the Lord and would make personal use of them. Then he must bring a ram to the priest for an offering. This would be the penal part of his atonement. The priest is the one who must estimate or decide whether the ram is worth as many shekels as it should be worth.

Verse 16. But the penal requirement is not all. That would not restore the things taken from the possessions of the Lord. So he must also make amends by restoring the thing taken and as a further item of penal nature he must add a fifth. With this the priest will make atonement for him and he *shall be forgiven*.

Verses 17-19. There is nothing new in this paragraph but the repetition will serve to emphasize the importance of the service and also give us another reminder that when a man did what he was told to at that day he was forgiven.

## LEVITICUS 6

Verses 1, 2. The five major sacrifices have been described in detail in the preceding chapters of this book. After this we will see many special applications of them. And in some cases the particular instances in which one of the sacrifices will be required will be

shown. All this may test our patience but ought to impress us with the mind of God and show us how exact he is about our service. While we have seen that the various conditions of man are considered, whether poor or rich and whether sin of ignorance or otherwise, yet in each case the directions were to be observed. In the present paragraph the sin of lying is cited. Especially lying concerning the personal property of another delivered into hand for safe keeping. He might claim it had been taken away by another when it was not the truth. If a man accepts the property of some one else to keep that commits him to the safety of that article.

Verse 3. The popular saw "finders keepers and losers weepers," is not justified by the law of God; neither is it by the laws of man. If a person finds a thing of value he should make an honest effort to find the owner and restore it. Not to do so is considered dishonest and is unlawful now as then. If the owner suspects that the person considered has found the lost article or knows something about it, then he must not lie about it.

Verses 4, 5. If guilty as above stated, he must make it right commercially by restoring the lost or other article to its owner. Also add a fifth to it for interest, or as a sort of punitive requirement.

Verse 6. Making a thing good financially does not always settle the whole case. It is even so now. If I steal a man's property and am apprehended I must return the stolen goods. But in addition I must suffer the penalty under the law. So under the law of Moses this man must bring an unblemished lamb for a trespass offering. "With thy estimation" means that the priest must be the judge of the quality of the animal.

Verse 7. The priest is the one to handle the case as in others. When it is done then the man's sin was forgiven.

Verses 8, 9. Here the explanation is given that the term "burnt offering" is derived from the continual burning on the altar. This subject will be considered more in verses below.

Verse 10. While officiating with the sacrifices the ashes might become too much accumulated for the proper burning of the fire on the altar. In that case he could continue in his priestly clothing even though doing the necessary and incidental work of clearing

out the ashpit. But he must remain near and dispose of the ashes temporarily, by putting them beside the altar.

Verse 11. Afterward these ashes must be disposed of in the permanent way by being taken to a place outside of the camp. Before doing this he must put off his priestly garments and put on others. This circumstance is the origin of the familiar comparison that Jesus put off his robes of glory before coming to earth. The comparison is quite interesting but we should not be too dogmatic about it for many contrasts also could be cited. In all of our comparisons, and there are many proper ones, we should be careful not to drift off into speculation.

Verses 12, 13. This passage must be considered in the light of Num. 4: 13, 14. Please see that place now. The reader will learn that when moving, the delicate fabric of a veil was put over the altar and the heavy things of the altar service were placed on top of the same. This would force us to the conclusion that no fire was on the instrument at such time. Thus we must understand the paragraph here being considered as applying only when in service, not when in transportation.

Verse 14, 15. A repetition of the law already given on this subject. A small part of the flour was taken out of the supply and burned on the altar and it would be a sweet savor or pleasant odor to the Lord.

Verse 16. It is interesting to note that "holy place" and "court" are used in the same connection. This is because while certain distinctions are made as to which is the Holy Place and which not, yet in the sense of quality, or as an adjective, all of the things of the Lord are holy.

Verses 17, 18. This food was for the exclusive use of the ones officiating in the sacrifice. No one else had a right to it. That is the meaning of the last three words. It means that no one may touch it except those who are holy or who are consecrated.

Verses 19-23. As already seen, the priests had to offer sacrifices as well as did others. But not all of them were for sin. They were also for the purpose of consecration or inducting into active service. Whenever a new priest was needed to be put into service then this offering of consecration must be made. And an interesting contrast here is that no part of the offering was to be eaten. It must be wholly

burnt. The reason for the difference is that the major portion of the other meat offerings was for food for the priest. But this offering is already for the benefit of the priest so therefore it should be put altogether on the altar.

Verses 24, 25. There was only one altar for burnt sacrifices. That is the main point in this paragraph. This altar was before the Lord. That is, it represented the presence of the Lord in that Dispensation and hence that was the place where the offering should be made. Such restriction will appear more significant as we pass along.

Verse 26. This holy place is explained in verse 16 above.

Verse 27. It was not the touching of the flesh that made him holy. The meaning is that none was permitted to touch it unless he was holy or consecrated. This was because the whole procedure was of a holy nature. This is indicated by the close of the verse since the blood of the sacrifice had been sprinkled on certain things and then spoken of as being holy.

Verse 28. In order that this vessel may not be used again it was to be broken, if an earthen one. But since a brassen one could not be broken it must be cleansed by being scoured and rinsed. These are some of the peculiar regulations that were a part of the law of the Lord. No reason is assigned why this was required. Only, the lesson of obedience is found in the instructions.

Verse 29. There were certain directions given as to who should participate in the activities, such as who must go to the tabernacle community every year; and now, as to who may eat of this sacrifice. No particular reason is given.

Verse 30. We should bear in mind that the terms "sin offering" and "holy place" are used a little freely and the connection must be always considered. We do not believe the Bible contradicts itself. But in one place it will direct that the flesh of a sin offering be eaten in the holy place, the court. Perhaps in another it will say that it must not be eaten at all. But the explanation in the present verse is that the flesh of an animal whose blood is brought into the tabernacle for sin is not to be eaten. Not all the animals were so used so far as their blood was concerned. And the ones that were must be considered in this verse.

## LEVITICUS 7

Verses 1-6. This paragraph does not offer anything new but is another instance of the repetitions that will be found frequently in the book. And the slight variation that may be found in the different accounts would serve as an explanation of the subjects as a whole. It is similar to the fact of there being four accounts given of the Gospel. They all agree in thought even though different in wording. But this very difference serves as an explanation one of another.

Verse 7. This provision for the priest was referred to by Paul in 1 Cor. 9: 13.

Verse 8. The skin could be treated and then used either as clothing or in some mechanical purpose. Thus we see that the necessary "food and clothing" came to the priests through their service of the Lord.

Verses 9, 10. This means of course that all except the small portion that was taken out to be burned was to be theirs for food. The word "much" is not in the original directly. But it means that the right of one of the sons of Aaron to this food was as much (or great) as that of another.

Verses 11, 12. We are about to read of a little variation from the services that have been considered. That is, there is a combination of sacrifice on the altar with a sort of religious feast. The altar feature is considered in this paragraph and conforms to the previous regulations. The variation will come next.

Verses 13-15. This is the variation mentioned in preceding paragraph. We see that leavened bread was permitted and might lead us to confusion unless attentive. We have been impressed with the thought that no leaven was ever to be burned. But it is plain here that the service now being considered in this paragraph is wholly in the class of a feast in connection with the sacrificial activity named in preceding one. The word "eaten" in verse 15 is the key to the situation.

Verses 16, 17. Usually the requirement was made that no remainder of an offering could be eaten the second day. But an exception is made here for no reason that is stated. Simply that the Lord said so and that makes it a law to be obeyed in faith.

Verse 18. So particular was the Lord about the restrictions just given that if they were neglected and the eating was done on the third day it



would not bring any credit to the performer. Not only so but it would bring a curse on him. The same principle is true now. If a person performs some religious service that is not in harmony with the law of the Lord, it not only will not be any benefit to him but it will bring the displeasure of God upon him.

Verse 19. Suppose that a sacrifice has been attended to. Then the parts reserved for the priest, the breast and shoulder, should come in contact with something that was regarded as unclean. Then that flesh is rendered unfit for food and must not be used as food. It must be destroyed by fire.

Verse 20. Uncleaness in the Old Testament did not always mean a condition of literal or actual filth. A thing might be considered unclean ceremonially that was not so in its natural sense. This is evident from the fact that many things considered unclean in that day are said by Paul to be "good" and not to be refused. (1 Tim. 4: 4.) And when a person ate of the things of the Lord while he was unclean he was to be cut off from the people.

Verse 21. This verse explains what is meant by being unclean in the preceding one. It means a person that had come in contact with some unclean thing. And if the fact of touching an unclean thing made a person unclean in that day, much more would it be so regarded by the Lord in our day. Paul teaches this in 2 Cor. 6: 17.

Verses 22, 23. The law against eating fat is again repeated. The fat means the choice part of the animal, such as the suet of the beef, or the tallow of the sheep.

Verse 24. The fat of the animals was the Lord's and was to be burned on the altar if used at all in the service. But a distinction was made against the fat of an animal that was found having been torn by some beast. Such fat must not be used in the sacrifices. But they could make a personal use of it with the restriction that they must not eat of it.

Verse 25. So strict was the Lord about persons eating this fat that belonged to the sacrifices that whosoever did so was to be cut off. See Ex. 31: 14 for explanation of the meaning of this expression.

Verses 26, 27. Eating of blood was as objectionable to God as the eating of fat and the person guilty was to be "cut off."

Verses 28, 29. The words to be emphasized here are, "unto the Lord," which meant the sacrifice must not be transacted in their private homes but must be taken to the place where the Lord was to meet with them.

Verse 30. He could not delegate to another his duty. He must bring the offering to the place and not expect the Lord to send his priest after it.

Verses 31-34. The parts to be for the use of the priests are again named. Note the expression "for ever" in connection with the statute. It means "age-lasting." As long as that age or Dispensation continued that statute was to be in force.

Verses 35, 36. The information in this paragraph is to the effect that the regulations under consideration had their beginning at the time that Aaron and his sons were introduced into the priesthood service of the Lord.

Verse 37. The five major sacrifices described in the first five chapters of this book are named in one connection here and it would be well for those marking their Bibles to underscore the names and make reference to the chapters referred to.

Verse 38. In one verse we have the expressions "commanded Moses" and "commanded the children of Israel" used in the same connection. Which means of course that one expression is as strong as the other. That means that the sabbatarians who try to distinguish between the authority of God and that of Moses are in grave error. Since they do this in order to cover up their gross inconsistencies it makes their perversity all the more condemnable.

## LEVITICUS 8

Verses 1-3. This is the same service described in Ex. 29. Let us take notice that the congregation was to assemble and be present at the consecration service. It is much like the requirements of certain activities in the New Testament. They must be considered in the presence of the church. This great principle of God's government of his people will be discussed in detail in the proper connection.

Verses 4-6. The first thing that was done for the consecration was to wash them. And the first thing that is done to consecrate a person for the service of God in the Christian Dispensation is to wash him in water. (Heb. 10: 22.)

Verse 7. After being washed the garments were placed on them. The garments for the spiritual priests to-

day consist of living for Christ. (Rom. 13: 14.)

Verse 8. These objects must be put into their proper place as a means of communication with the Lord. (Ex. 28: 30.)

Verse 9. This is the piece on which were the words, "Holiness to the Lord."

Verse 10. See Ex. 30: 26-29 for description of this oil and observe the restrictions as to its use.

Verse 11. To sprinkle or dash seven times is a figurative indication of complete consecration to God. The term "seven" is so used in the scriptures.

Verse 12. The frequency and importance of pouring oil on the head as seen in the Old Testament ceremonies of various kinds must not be overlooked, because it established the basis for the figurative use of the term. Thus we have the statement in Heb. 1: 9, that God had anointed the Son with the oil of gladness.

Verses 13-16. See Ex. chapter 29 for detailed directions for this consecration.

Verse 17. Again we have the interesting circumstance of taking this animal's body to the outside of the camp to be burned. (Heb. 13: 11.)

Verses 18-21. Perhaps the reader has noticed that it was Moses who was officiating in this service at the altar. That was because the priesthood has not yet been established but is in the act of being established. This makes it necessary for Moses to act since he is the lawgiver and in this respect is greater than Aaron.

Verses 22-24. The application of blood to the ear, suggested the hearing of the right things; to the hand, meant the doing of right things; and to the feet, of walking in the right paths.

Verses 25-27. Since Aaron and his sons were the ones to be consecrated, these articles were placed in their hands to be put through a formal presentation before God.

Verses 28, 29. After the formal actions of the prospective priests then Moses put the pieces on the altar and burned them in a sacrifice.

Verse 30. Not only must the bodies of the priests be consecrated as described above, but also the garments they are to wear in the service. So the robes of righteousness which Christians must wear, which means their mode of religious life, also had the

consecration of the blood of Christ who is our sacrifice.

Verse 31. An exception is here made of the manner of preparing the flesh for the service. It was to be boiled instead of roasted. No reason is given for this.

Verses 32-36. Moses is the spokesman in this paragraph and he is directing the actions of Aaron and his sons. Just why these seven days were required as the period for remaining at the tabernacle is not stated. But it is a common idea set forth in the several situations coming up in the Old Testament that seven is considered, and is suggestive of, the idea of completeness. Also in this paragraph is another statement of the commandment of the Lord "by the hand of Moses."

### LEVITICUS 9

Verses 1, 2. The eighth day here means the day after the period of seven of the consecration set forth in the previous chapter. The priests have been placed in their office now so they are the ones who are to make the offering. In the act of consecration Moses did the offering for them.

Verses 3-7. Not only must the men to be priests be consecrated but the people also must be consecrated. That is commanded here and the priests just having been put into office are the ones to act in consecrating the people.

Verse 8, 9. The articles of furniture for the service must be consecrated with blood. So the blood was sprinkled on the horns of the altar and then all the blood was poured out at the bottom of the altar. At this place we will again recall that the blood of Christ was poured out at the foot of the cross.

Verses 10, 11. After taking certain portions from the animal to be burned on the altar the body was taken outside of the camp to be burned. (Heb. 13: 11.)

Verses 12-14. Since the transactions are still concerned with the consecrations of the service we are to understand that "he" refers to Moses. That is, Aaron and his sons cooperated with Moses in this whole procedure just as God and Christ cooperated in all the transactions of the system of salvation.

Verses 15, 16. I shall merely repeat here the remark that the word "manner" refers to the ordinance established in the beginning of the book as pertaining to the law of the sacrifices. See explanation at chapter 5: 10.

Verse 17. The meat offering was the vegetable offering consisting of meal or fine flour. A handful was taken out to be burned on the altar and the rest of it was to be eaten by the priest.

Verse 18. This bullock was for the people. After it had been slain the priests presented the blood and Moses sprinkled it on the altar. We compare the fact that Christ presented his blood to be used in consecration of the system of religion to be maintained under the last Dispensation.

Verses 19-23. The parts to be burned on the altar are again mentioned. Then we are told that Moses and Aaron went into the tabernacle and when they came out they blessed the people. They could not have done so had the people not been there in waiting. This is a similar thought as expressed in Heb. 9: 28.

Verse 24. We know from various sources that the art of fire-making had been known by humanity long before this. It was not necessary therefore that the fire be miraculously started here, just to give them fire, but this would be the Lord's manner of demonstrating his approval of the situation. It was not the last time that God expressed his mind with fire. 1 Kings 18: 38.) All this again reminds us of Heb. 1:1.

### LEVITICUS 10

Verse 1. *Strange fire.* This means fire obtained from the outside or from some source other than the one expected of the Lord. An indication of the source from which the fire was to be obtained is in chapter 16: 12. The Lord had consecrated this by starting the fire miraculously and there is where they should have obtained it. The R.V. words the last part of the verse "had not commanded them." That explains the verse to mean that the Lord had not commanded them to get this fire which they used, and therefore it would be wrong to use it. The principle is taught that God does not have to say "don't do it" to make a thing wrong. If he has not said "do it" with reference to subjects on which he is legislating, then to do a thing makes it wrong. In other words, we must respect the silence of God as well as his spoken word.

Verse 2. Here is another instance where God demonstrates his will by the use of fire. But this time it is to condemn and not to bless. It was very appropriate to use this means for punishment in this instance. These men

had gone on the outside to get the fire they intended to use, so God brings fire from the outside (miraculous source) to punish them. It says they were devoured. Yet verse 5 shows they still existed which proves that devouring or destroying does not always mean annihilation.

Verse 3. Since God was never, and never could be sinful, the statement of being sanctified does not always mean the act of cleansing from sin. It also means to recognize as sinless. As such he would be possessed of absolute authority and should be obeyed strictly and reverently. This is what these men had not done. After Moses made this speech we are told that "Aaron held his peace." He was the father of these men and the natural inclination would be to defend them or at least try to apologize for them. This speech of Moses quelled any such action if he had intention of defending them.

Verses 4, 5. Something must now be done with the bodies and Moses called certain men to perform the task. Since these men were not members of Aaron's immediate family they did not belong to the priesthood. The service now to be rendered was not of a priestly nature, hence, some one outside of the sacred class should do it. Sometimes it is necessary for the church to have certain work done that is not a part of the religious activities. In such cases it is proper to employ those not Christians to do the work, such as building or improving the church house, etc., etc. They did not interfere with their clothing arrangement for that would have been outside their task. They were told only to carry the men outside the camp. Whatever was finally done with the bodies, the garments were not buried with them for Ex. 29: 29, 30 shows that when it was necessary for one man to replace another in the priesthood the garments were to come to him for service also.

Verses 6, 7. The situation is so grave and the greatness of the sin is so depressing that Moses puts a ban on all demonstrations from the remaining sons of Aaron.

Verses 8-10. While all the sons of Aaron were eligible for the priestly service, not all of them were in active service at one time, but just as many as would be needed for the work. So now these two remaining sons came into active service which would require them to go into the tabernacle to officiate in the service of that place

as their brothers had done before them. Nothing has been said as yet about the cause for the rash actions of the first two sons. Therefore we would necessarily conclude that the precaution here against going into the service while under the effect of intoxication implies that such was the state of the sons who were slain. And we incidentally get a thought as to the effects of liquor. When men are under its influence, it renders them irresponsible and dangerous. The use of alcoholic liquor as a beverage is condemned all through the Bible and the declaration is made that no drunkard will enter the kingdom of heaven. One specification here as a reason to put the use of it away, is that they be able to recognize the difference between the holy and unholy things.

Verse 11. Here we see that one of the duties of a priest was to teach the people. This is taught in other places. (Deut. 17: 9; Mal. 2: 7.) Moses will not always be with them and yet the people will need the services of teachers. The Lord designed that the priests should do this work. In order to be able to do so, and be informed in the law, they must keep their minds clear from the befogging of drink.

Verses 12, 13. Since there are some new priests in office or active service, Moses repeats to them a part of the functions and privileges of their office. This included the use of making food out of the part of the meat or flour offering that was left after the small portion had been burned on the altar.

Verses 14, 15. Among the things to be repeated to them was the instruction about the wave breast and heave shoulder. This was a very unusual procedure and one that did not exhibit any logical reason. As such it might be the more easily forgotten and neglected. Therefore, it is expressed to them here. The breast was put on the hands of the person officiating and waved or given a sort of swinging motion, back and forth, before the Lord. The shoulder was placed on the hands and given a heaving, or up and down, motion, then appropriated to the personal use of the priest for food.

Verses 16-20. The goat of the sin offering should have been used in a different way from what it was here. Part of it was to be eaten in the court, part was to be burnt, and the blood was to be brought into the Holy Place. But when Moses made inquiry he found that the whole animal had been burnt and no use made of the

blood in the holy place. He complained to Aaron about it. The 19th verse is a little indefinite, if taken alone. It will be clear when we bear in mind the circumstance that has just happened to the other brothers of the present acting priests. That affair had evidently intimidated all of them, and they feared to enter the Holy Place. It was thus an action from fear or fright, and not one of deliberate disobedience. When Moses heard this explanation he was content.

## LEVITICUS 11

Verses 1, 2. Before going further into the study of this chapter it is well to make some general observations. The Old Testament period was one of education and preparation for the more informal and spiritual service to come in the New. Mankind had not been instructed fully about the finer principles later to be taught and in which they were to be guided by the spirit of the Christian Dispensation and not the letter of the Jewish Dispensation. Among the primary or object lessons was that of distinction between certain animals for food or sacrifice. The ones that are here to be classed as unclean are not to be regarded as such literally or physically, or even from a sanitary standpoint. Paul declares in 1 Tim. 4: 4, that every creature of God is good and nothing to be refused. And he was talking about eating them too. He is not presuming to give directions as to what a man might or might not prefer to eat. He meant there was nothing any more, that was ceremonially unclean as was the case of old. And so we are to consider the restrictions of this chapter in the light of divine authority. Or, they were to observe these distinctions because the Lord said to, and not because they could see something unclean in any of the creatures mentioned.

Verse 3. Two characteristics were required of the larger animals in order to be classed among the clean. They must have cloven feet and must chew the cud.

Verses 4-8. There could be no reason to misunderstand what the Lord meant by his instructions in verse 3 because he names some specific animals that did not come within the description. That is, these animals mentioned had one of the characteristics but not the other. That made them objectionable to the Lord. Naturally, then, any animal that had neither of these points



(such as the horse) would not be permitted for food.

Verses 9-12. Among the kinds of fish to be rejected were those not having both fins and scales. This would exclude the catfish which all people know today to be one of the most desirable and delicate kinds of food. But it is unclean, according to verse 12 at hand. The lessons of obedience prompted by faith is the object to be taught.

Verses 13-19. Instead of stating some characteristic by which to classify the fowls to be eaten and those to be rejected, they are named. The word "kind" is frequently found in this chapter. It means a variety of the various things mentioned. For instance, every variety of the eagle was rejected.

Verse 20. *Fowls that creep.* The Revised here says "winged creeping things." It does not mean what would be termed insects, but some sort of living creatures that usually moved by use of their feet, yet had wings so that they could mount the air.

Verses 21-24. Some specification of the kind of living things referred to in preceding paragraph is given here so as to avoid confusion. This indicates that the general classification was to have some exceptions.

Verse 25. *Until the even.* This statement or expression shows that many of the laws and restrictions imposed on the Israelites were ceremonial and not physical. For it would be easily understood that a physical condition of uncleanness would not just continue till evening and then be gone; especially after having been put through some form of purification as was done here. But again we have the lesson of divine requirement based on authority, and not on the logical understanding of man.

Verses 26-28. This would have excluded the bear and yet today many people think the bear to be very acceptable food. And according to Paul in 1 Tim. 4: 4 it is good. But under that Dispensation it was a religious requirement to show divine authority.

Verses 29-31. A few more specifications. Here it is not only forbidden to eat certain animals but the touching of them rendered the person unclean. That would mean that such a person would not be fit to engage in any of the services until made clean again by the manner of purification to be described elsewhere.

Verse 32. If a vessel of service

comes in contact with one of the unclean things, such as dead animals, that vessel is considered unclean and must be put into water.

Verse 33. Should one of the unclean things fall into the earthen vessel used for service, that vessel must be broken. This is to be considered as an exception of the preceding verse. For some reason this vessel was considered so unfit that it was to be broken and not cleansed by putting into water.

Verses 34, 35. Even meat that is ordinarily considered clean and fit for food, if it comes in contact with the water that had been used to cleanse a vessel, is to be considered unclean. Even the cooking utensils, important though they may be, when coming in contact with this unclean material are unclean and must be destroyed.

Verse 36. Water is here presented with the thought that it has great cleansing properties. If there is plenty of water (much water) into which some article of use happens to fall, then it is considered as cleansed. However, if a person comes in contact with that thing that is about to fall into the water he is unclean.

Verses 37, 38. If a part of a dead carcase comes in contact with seed intended to be sown, that seed is still clean, provided it is left dry. But if water had been put on the seed previous to its contact with the unclean carcase, it was rendered unclean. No reason is given for this. We know that water is considered as a cleansing agent. But when it is used in a way that would cause it to be a dissolvent then the thing so affected by it would be more susceptible to the uncleanness of the carcase.

Verses 39, 40. Even the beasts considered were rendered unclean by dying of themselves. All persons touching them were unclean. The law had already been given against eating blood. An animal dying of itself would not have been bled properly and hence must be considered unclean. Of course, it will be necessary for someone to dispose of the carcase, yet the one who was called on to perform that service must wash his clothes. That still left him unclean until the evening. That would mean that even though he went through the cleansing ceremony of washing his clothes, he would not be permitted to come in contact with any of the holy things till even.

Verses 41, 42. Just a slight variation in the specifications. This paragraph includes the snake among the rejected

articles of food. It is used today by many people, and if they wish to eat it, there is no law against it, now. But there was then.

Verse 43. Here is some strong language. It shows them that if they eat of or touch these unclean things then not only would they be rendered unclean, but they would be considered abominable in the sight of God. That would mean, of course, that none of their services rendered, while in that condition, would be accepted. To accept them would be the same as accepting uncleanness, which God will not do.

Verses 44, 45. The fundamental reason is here given why they should do as told. It is from the Lord their God. The things they were commanded to observe did not have any logical basis therefore they would be led to observe them through reverence for the one making the demand. Also, a reference is made to their former bondage and the one now demanding their obedience is the very same one who delivered them. Therefore, gratitude as well as absolute reverence should prompt them to obey.

Verses 46, 47. The principle of action in this whole subject is expressed in the words "make a difference." In all of God's dealings with man he has been particular to have him observe that principle. It has always been objectionable to the Lord for man to be careless about such distinctions. As a final summing up of this whole chapter, let it be remembered that what God wished to do was to teach the children of Israel, and through them the whole world, that He is supreme. His creature, man, must learn the lesson of obedience from the motive of reverence and not merely on the ground of logic. As a means of getting this important lesson across, the Lord has laid down such arbitrary regulations as these, about clean and unclean animals and things.

### LEVITICUS 12

Verses 1-5. Here is another and a noted instance where the requirements were not based on any actual condition of uncleanness. The birth of a child was according to the law of God, and a woman was to be honored who had gone through that experience; yet this ceremonial condition of uncleanness and its treatment was placed in that law to teach the lesson of obedience. We can see that no physical condition was in the mind of the Lord

since the period of uncleanness was doubled in the case of a female babe. The period of preliminary uncleanness or separation in the case of a male child was only half as long as the other. This was in order to comply with another provision that had been made with Abram and his seed. It was stipulated that when a boy baby was eight days old he must be circumcised. (Gen. 17: 12). Therefore, the period was regulated so as to harmonize with that covenant. With the female babe such ordinance had no relation, therefore the woman was required to consider herself unclean for double the time, as with the other.

Verses 6, 7. There is no charge of sin or wrongdoing from a moral or actual standpoint against a woman who has borne a child. As already stated, such were in high praise in the estimate of God. Yet she must observe some of the formalities of the divine law. Again we note that the period of days and weeks which she had to observe while waiting for her condition of blood to pass, did not settle the matter. She must then go through some of the religious exercises in connection with the altar. She is told to bring a lamb and a bird for an offering. She must bring it to the priest and he shall officiate in the service at the altar. All this was in order to settle finally the whole affair and put her in a state of compliance with the law.

Verse 8. As in other cases of the animal sacrifices, God did not make any demand on the woman that was beyond her financial state. Thus, if she were not able to bring a lamb, she could bring two turtles (turtledoves) or two young pigeons. Note that she would be accepted in this lesser offering only if she were not able to bring the other. In Luke 2: 24 we read of the case of Mary, that she brought the birds. Since there was no criticism of her devotion at that time we must conclude that her offering was acceptable. And that makes us conclude also that the parents of Jesus were poor.

### LEVITICUS 13

*General remarks.* It would be difficult and unnecessary to consume the space required to comment on this chapter, verse by verse, since there is so much repetition. The importance of noting every detail of this horrible disease was more significant in the light of the plan of making the children of Israel a nation among nations

and composed of strong men who could cope with the heathen nations surrounding them. Hence, they were given all these various symptoms for detection. According to the Schaff-Herzog Cyclopedia the leprosy of Biblical times was unlike that of modern times. This work of reference sums up the description of the disease as recorded in our present chapter with so much brevity, and yet, clearness, that I can do no better than quote from it the paragraph on the subject, as follows: "Lepra Mosaica, leprosy of Lev. 13 and 14. Its most marked symptoms were 'a rising, a scab, or a bright spot,' 'in the skin of the flesh' (Lev. 13: 2), with a hair turned white in the rising, scab, or bright spot, these being deeper than the scarf-skin (13: 3), and spreading of the scab, etc. (13: 7, 8.) As a more advanced case we have 'quick raw flesh in the rising' (13: 10). In verse 18 we find that the disease may take its origin in a boil, with the same symptoms. In verse 29 we have the disease appearing in the beard, or hair of the head,—a great calamity to the Jew, who was so proud of his beard; and here it comes in the form of a scall, with thin yellow hairs in the patches. These are all the symptoms we have; and they are probably given merely as initial symptoms, so that the priest should recognize the onslaught of different diseases in their earliest stages. The 'rising' may correspond to the tubercles of *Lepra tuberculosa*, or the bullae anaesthetica of the most recent authora. The scall of the head may be the *Morphoea alopeciat*, or Foxmange, placed by Kaposi (Hautkrankheiten, Wien, 1880), as a subdivision of the second form of leprosy,—the *Lepra maculosa*. In verses 12-17 we read, that, if the patient is white all over, he is clean, no doubt because the disease had then run its course. In this case it is probably a general *Psoriasis*."—Article, LEPROSY.

Regardless of the actual condition of disease with those afflicted or suspected to be afflicted with this disease, many formal requirements are to be noted, such as the term of "seven days" in verses 4, 5, 26, 33, 50. All this indicates that even in this terrible affliction the rule of formality or ceremony, based on the authority of God was to be observed. To the detail of leprosy in a house or garment or other thing of an inanimate nature, attention will be given in the next chapter.

Another interesting item in the reg-

ulations of this disease and those afflicted with it is given in verses 45, 46. After it had been concluded that a person had the disease he must have his dwelling in a segregated district and not try to mingle closely with the public. If it became necessary to go abroad he must protect the public by covering his mouth and also by announcing to those in hearing that he was unclean. This will explain the state of mind of those afflicted when they saw the Saviour. We read in the New Testament (Matt. 8: 2; Luke 17: 12), how the lepers came toward Jesus with pleading and humble attitude and seeking relief from their humiliation. The lepers were placed by the law in perpetual quarantine.

### LEVITICUS 14

Verses 1, 2. Leprosy has been pronounced an incurable disease. However that may be, it might run its course or it might be cured miraculously. And if that took place, then the patient was still not ready to be admitted to society. There must also be a ceremonial cleansing. Now we have no scripture statement that leprosy is a type of sin and thus are not warranted in making a positive statement to that effect. But we certainly would be permitted to note some of the outstanding comparisons. Because, while a sinner may get rid of his actual life of sin by repentance or reformation of life, that alone does not make him whole before God nor qualify him for the fellowship with the society of the Lord's people religiously. We shall now notice the ceremonial program for the cleansing of the leper after being freed from the actual disease.

Verse 3. When it was thought that the leper had been cleared of the actual disease, he was to be brought to the priest who was the official person to handle all the ceremonies pertaining to the altar service. When the priest made the examination and found the patient healed physically then he must proceed with the ceremonies.

Verses 4-7. It would be unwise to speculate about the significance of all the details of this peculiar ceremony. There have been already too many instances of the requirements of the law that were so illogical that we know we cannot press them too far, without seeming to get out of the cases what the Lord did not put in them. But there can be no doubt that in a general sense this whole procedure typi-

fles the plan of spiritual cleansing of man from the stain of sin, even after he has become free of its practice. Some living creature had to die in each case and some blood had to be shed. Also some fortunate creature was to be turned loose while another had to be slain. And there had to be a dipping of one in the blood of the other. This may well be taken as a good comparison, then, between Christ and the case now being considered here. Christ had to die for the cleansing of man from his sin, while the man to be cleansed is to be permitted to live. By making this great sacrifice for the world, Jesus, the sinless one, made it possible and right for a sinner to become whole and cleansed from his sin and prepared for the fellowship of God's people.

Verses 8, 9. Even after the man had been physically and ceremonially cleansed, he had some further precautions to take. After a man has repented and is then made free from the guilt of his sins by the blood of Christ, still he must make sure that he will not return to his former practice of sin and thus become stained again.

Verse 10. For a detailed description of how such creatures were to be prepared and used in the altar service see the first five chapters of this book and the comments.

Verses 11-13. It must never be overlooked that in the performance of the sacrifices of the Jewish law it required the services of the priests. They were the lawful representatives of that system. And the spiritual priests (Christians, 1 Peter 2: 9) are the ones who are to execute the divine law today since the law of Christ was given.

Verse 14. We here have another statement of the peculiar application of the blood. On the ear, to signify the hearing of the truth. On the hand, to signify the doing of right things. On the foot, to signify walking in right paths.

Verses 15, 16. Incidentally, we have in this paragraph a clear setting forth of the distinctive meanings of the three words, "pour" and "dip" and "sprinkle." The New Testament requires sinners to be baptized in water for the remission of sins. Certain ones contend that either one of the words which I have here placed in quotations may be used as a definition of the word for baptism, that there is practically no difference. But here in one connection the three words are

used and the original in each case will be given, that the reader can see for himself that the three words do not have even a similar meaning, since they come from different words. The Hebrew words for the three words under consideration are, respectively, YATSAQ, TABAL, NAZAH.

Verse 17. Oil is here applied to the same parts that had been consecrated with the blood. Oil was a symbol of light and so the person cleansed also needs further instruction.

Verse 18. Similar to preceding verse except that it is done in the form of more honor since it is poured over the head, thus indicating the blessing of God. See that shade of meaning of the ceremony in Heb. 1: 9.

Verses 19, 20. The former patient could not attend to the ceremonial purification for himself. He must contact the priest in active service at that time who shall handle the sacrifice according to the law.

Verses 21, 22. Same provision here made for the man too poor to bring a larger offering. According to his ability he must bring. The same principle is taught in the New Testament. (2 Cor. 8: 12.)

Verses 23-30. This paragraph does not differ from various passages already considered. But attention will be called to the fact that not only must the sacrifice be submitted to the priest, but that must be done at the door of the tabernacle. It was the place designated by the Lord for the official performances of sacrificial service, so the priest could not leave the tabernacle and go to the man's private home to do that service for him.

Verses 31, 32. We cannot be too observant of the provision made according to the ability of the people of God. Many institutions of man make an arbitrary stipulation as to what will procure their benefits and the poor as well as the rich are exacted. But God does not deal thus. We should not overlook the other feature of this subject either. If God will make allowance for a man's poverty or other lack, he also will make the stronger demands of the man with more ability. That also is a principle that holds good under the Christian Dispensation. (Luke 12: 48.)

Verses 33, 34. *I put plague of leprosy.* This is the expression referred to in previous chapter. This shows that while leprosy was a disease of the flesh and had its symptoms as re-



lated to the tissues of man, yet God caused inanimate objects, such as houses and garments to be infected with it. In this connection we will bear in mind that the preparatory or educational age of the world is still going. The people, like children or young people in literary schools, need to be gradually brought into the understanding of the higher and more logical principles of life by first becoming accustomed to training under the "object lesson" method. The Old Testament period may be justly considered as the object lesson period. This will explain many situations otherwise difficult of understanding.

Verse 35. The private individual was not permitted to decide the case. Neither did he have right to be indifferent about it. If there should be any indication that something was wrong, he must make it known.

Verse 36. Nothing could be clearer than the thought that most of the regulations practiced at the time of which we are writing, were formal and not actual or physical. Here is the case in point. If the condition of leprosy had to do only with the literal sense of the word, then the things in the house would have been just as much tainted whether the priest saw them before, or after, he had entered the house. But as the case was considered, only the things that were in the house after he came in would be considered unclean if he found the house to be so. Again we have the matter presented as already expressed in this study, that many of the regulations were arbitrary and for the purpose of educating mankind in the principle of obedience and respect.

Verses 37, 38. This is one of the instances where the seven days were observed. That was often done in Bible times. The condition of the house was allowed to progress under the Lord's will, and the whole thing done to teach the lesson of obedience.

Verses 39-42. Since this whole situation is under the management of God, through the priest, we would think that miraculous power could have cleansed the house of the plague at once. This is true. But there is more than the specific value of the house at stake. God is teaching the lesson of obedience as stated above. Besides this, the lesson is seen here, that an effort should be made to save anything that is threatened. That is a principle taught all through the Scriptures. The

admonitions found in many places about trying to "restore" and bring doubtful ones to repentance are in harmony with the procedure recorded here.

Verses 43, 44. The word "fretting" is from a word that means "painful." The thing that is being examined is a dumb object. But the effect the disease would have on one who would be affected thereby would be painful. And thus it must be considered for the sake of those who would occupy, or even come into the house, occasionally.

Verse 45. After the house has been officially pronounced unclean and definitely infected with the disease, and after all efforts have been used to remedy it that were available and they failed, then the last resort for the safety of others is to destroy the house completely.

Verses 46, 47. After the house has been pronounced diseased, then all who had been in the house while it was being considered are unclean, but not to the extent of having the disease. He must wash his clothes and be considered unclean "until the even." That is, he must consider himself as unfit to engage in anything that would require him to touch any holy thing, and this state of his condition was to be observed all that day. As to whether he would ever have any more trouble over the plague would depend on further developments. If, after the present precautions against infection, he should develop in himself any suspicious symptoms, then he would be required to undergo the experiences described in chapter 13.

Verse 48. If the priest finds the conditions as described in this verse then he shall pronounce the house clean. It will not be considered as having the disease of leprosy at the time of final examination although it was so infested before.

Verses 49-57. When the plague of leprosy in a house has been removed by the treatment given it by the priest, then the ceremonial cleansing must be administered as in the case of a man so afflicted. The reader will here consult chapter 14: 4-7, and apply the thoughts there offered to the case now at hand.

## LEVITICUS 15

Verses 1-13. The system given to the children of Israel through Moses was all the government they had, either for their religious or civil life.

It had to take care of all their needs as a nation and as individuals. This explains in part why the requirements are found in so many instances that might seem to be unnecessary, were we to be thinking only of religious activities. So we have all these sanitary regulations. It is considered needful by all that we have some restrictions to be enforced by law for the protection of the public. We are "our brother's keeper" in more than one sense. Even though a man were so careless or negligent about his own welfare as to take no precautions about his physical condition, others might be affected by it and thus he is not permitted to do as he pleases. The public safety is at stake and all means possible must be used for its sake. Of course, while the actual interests of health in general are being taken care of, the lesson of respect for law is also given.

Verses 14, 15. Similar ceremony must be observed for the legal cleansing as was used in the cases of leprosy. Some exceptions as to detail but the same principle.

Verses 16, 17. This refers to the action of nature in relieving a man of normal strength, of the pressure from the reproductive impulse. If he is not married or for some other reason his life germ is not expended by cohabitation, but is discharged by the involuntary urge of his physical impulse, that would bring him under the condition described in this paragraph.

Verse 18. The relation of the sexes is an experience necessary for the reproduction of the race and is therefore not unclean, actually. But the same idea of precaution is needed in this case as in others. Extreme carelessness in this lawful action could result in disease. Cleanliness is thus required.

Verses 19-23. The same precaution of isolation for the sake of others is required in this case. No benefit could come to a woman thus afflicted by coming in contact with another, hence it would be no injustice to her to put her off from society until such time as would be necessary to make proper treatment and disposition of her case.

Verse 24. The woman might be a married one. The "flowers" refer to the discharge of a woman at certain periods through the child-bearing portion of her life. If her husband should be so unreasonable as to have relations

with her at such time, then he is to be considered unclean as here described.

Verses 25-28. The ordinary time for the condition of discharge above mentioned must always be considered as a time of uncleanness. If she should run over that regular length of time, all the extra days must be included in the time of uncleanness.

Verses 29, 30. The ceremonial cleansing is again regarded as necessary as before.

Verse 31. Many of the instances of uncleanness that have been treated previously in this study had no direct connection with the tabernacle. The women never came into it to officiate, nor did all of the men. Yet the writer says these requirements were made that the tabernacle be not defiled. The tabernacle was a type of the church in many respects and is required to be kept clean. (2 Cor. 6: 16, 17.) Thus, we see again that many of the requirements of that ancient system were typical and not literal.

Verses 32, 33. This is a summing up of previous requirements. The word "sick" in verses 33 is from *DAVEH* and defined by Strong "sick (especially in menstruation)."

## LEVITICUS 16

Verse 1. In stating that the Lord spake to Moses "after the death," etc., it is not for the purpose of giving us the date of the conversation. We would necessarily know it was not before. But the expression has the effect of "in view of." The terrible visitation which God thought necessary to make at that time was to be a lesson to all others on the sanctity of the tabernacle and nothing should be attempted that would violate that sanctity.

Verse 2. Aaron, the High Priest, was the only person at that time who had the right to enter the Most Holy place of the tabernacle. And even he did not have the privilege of entering that place at just any time he might choose. Hence the warning given here. The words "at all times" mean that he must not come at any time the desire might enter his mind. To do so would bring death. Incidentally, we also have a lesson in this verse as to the authority of Moses. In a matter so important as to involve life and death he was even above Aaron the High Priest. Thus we are again to be made aware of the error of those who try to lessen the authority of the Mosaic law.

Verse 3. In a technical sense we

speak of the first room in the tabernacle as the Holy Place and the second room as the Most Holy. But in a descriptive sense, both rooms were considered holy. That was true even of the court. The connection here makes it plain that the second room is the place now being considered. And it will be helpful for the reader to know that the chapter now before us is the one that gives the procedure of the famous day of atonement which was the third one of the three yearly feasts of the Jews, and one on which all the males must go to the tabernacle community.

Verse 4. The garments here mentioned are described in their making in Ex. 28, and were prepared for the use of the High Priest when he was officiating as such.

Verse 5. In verse 3 mention was made of a young bullock that was to be offered by Aaron when he came into the holy place. We are not to conclude that he took the body of the animal there. It was only the blood. (Heb. 13: 11.) And the blood of this particular animal was for himself. (Heb. 5: 3.) In the verse now being considered the smaller animals were taken of the congregation and for it. The reference is made to two kinds of offerings, "sin" and "burnt." The reader again should consult the first and fourth chapters of this book for details on these offerings.

Verse 6. This is explained in preceding paragraph.

Verse 7. The door of the tabernacle here means the entrance to the court that was surrounding the tabernacle proper. The use of these goats was for the benefit of the congregation and will be understood soon.

Verse 8. The one "for the Lord" here means the one that is soon to be offered to the Lord on the altar of burnt sacrifices. The other is to become the scapegoat. The meaning and significance of this word will be fully discussed in verses 20-22 below.

Verse 9. This is the action referred to in preceding verse. This animal was killed and offered on the brasen altar at the entrance to the court.

Verse 10. This goat was presented alive and was never killed as will be shown in a later paragraph in this chapter. The decision as to which goat was to be used for this was made by casting lots. That was an action resorted to in ancient times as a means of deciding questions. There were

various methods used at different times, but in all cases where God wished to use it as a means of making known his will he would always see that the outcome would not be "just luck" but come out as he willed in the case. (Prov. 16: 33.) In using this means of declaring his will at times we have indication of significance of Heb. 1: 1.

Verse 11. This same action is meant in verses 3 and 6. But the reader must not be impatient with the repetition. He should bear in mind that we are studying the great day of atonement on which the spiritual status of the whole nation of the Israelites was being adjusted. The day which typifies so much that is said in the New Testament. The day whose activities have so much relation to the service of Christ. So the words "bring the bullock" means he brought the animal and killed it in order to obtain the blood to be taken into the Most Holy place in the tabernacle. The disposition of the body of the bullock will be explained later on in the chapter.

Verse 12. *Censer*. This is from *MAOTAH* and Strong defines it: "a pan for live coals." The same Hebrew word has been translated in the A.V., by the words firepan and snuffdish. It is plain therefore that it was a portable instrument and not a piece of furniture located there permanently. He must take this instrument with him to the altar that is at the court entrance. There he will find live coals because that fire was always burning while the institution was in service. There he obtained the fire which he brought into the Most Holy place here described as "within the veil." He also had a handful of the sweet incense that had been prescribed and prepared for this purpose (Ex. 34: 35), to burn on this censer in the Holy Place.

Verse 13. The cloud or visible fumes of the incense acted as a covering for the mercy seat "that he die not," or, that he may obtain the blessing of Heaven.

Verse 14. The particular manner of applying the blood of the bullock is here described. He was to sprinkle or dash the blood over and toward the mercy seat. At this place the promise was made that God would meet with the priest. And at this place it would be proper to offer this blood which was to be to appease the Lord. This dashing of the blood was done seven times which signifies a complete sacrifice.

Verse 15. After the procedure of the foregoing verse the priest must go out and kill the goat that had fallen to the Lord. Then he must bring of its blood into the place where he had taken the blood of the bullock. At this point a question may have come up in the mind of the reader. We can see that the priest on this day enters the Most Holy place more than once. And does this agree with the language in Heb. 9: 7 where it says he entered this place "once a year"? There will be no difficulty if we let the language be used as meaning the same as we would use it. For instance, we might say that Americans celebrate the Declaration of Independence once a year and no one would question or misunderstand it. Then it might be asked, "How do they celebrate it?" and the explanation would be "by burning fireworks and making speeches." But the fact that they burnt these fireworks and made speeches several times on that day would not affect the statement that they celebrate the event "once a year."

Verse 16. *Because of their transgressions.* This refers to the people, but the expression is sandwiched between two others pertaining to the tabernacle. This shows that some general sense is meant and this will be fully discussed at verses 20-22.

Verse 17. The High Priest is in one part of the tabernacle at this time. Therefore, we must conclude that the word in this verse is restricted to the first room or Holy Place. It must not be occupied while the High Priest is officiating in the Most Holy place. We are not told why this restriction was given to them. Verses 18, 19. All of the parts of the institution were to be cleansed by the use of the blood. This is what is meant by Paul in Heb. 9: 22. That verse is erroneously cited often as referring to the blood of Christ. It refers to the literal blood of the animals slain under the Jewish Dispensation.

Verses 20-22. The tabernacle and its furniture have now been purified and atoned for, by the blood of the sacrifices. This typifies the cleansing and purifying of the church which is the spiritual tabernacle with the people of Christ under the Christian Dispensation. (Eph. 5: 25, 26.) Next will come the service for the congregation in the use of the live goat, called the scapegoat. This word is from AZAZEL and Strong defines it "goat of departure; the scapegoat." The meaning is clear

when we remember that this goat was used to let the sins of the nation escape from them into the wilderness. The figurative use of this goat was that the sins of the nation were placed on the head of the animal to let him bear the burden instead of the guilty. It is the basis of the expression often used among people of "making one the goat." Doubtless this is thought to be nothing but slang. But it is used in cases similar to the one where the term originated. A case where the real responsible person in a given matter of supposed wrong doing is either not known or is wished to be unknown, and then some other unfortunate fellow will be named in order to distract attention from the real guilty one. That is when the saying of "making one the goat," is used.

When the priest laid his hands on the head of this goat and confessed all the sins of the nation, those sins were figuratively placed there and then the goat was lead away in token of the vanishing of the sins. This action is what John had in mind when he spoke of Jesus as the Lamb of God that taketh ("beareth" in the margin) away the sin of the world. It should not be thought that the individual sins of the Jews were all atoned for by this great service of the scapegoat. If, after the service had been attended to by the High Priest, it remained that some individual Jew owed the Lord a sacrifice for his individual conduct and he did not attend to it, this service of the High Priest would avail him nothing. Likewise, even though Jesus died for the sins of the whole world, if individuals fail to attend to their own duties of service to God, the sacrifice of Christ will do them no good. The activities of the High Priest in the Jewish system were for the benefit of the congregation as a whole.

Verses 23-25. One of the particulars not already mentioned in this chapter was that before the priest engaged in the offering of the sacrifice for sin, he must put off his special clothing long enough to wash himself. So it was with Christ. Before he proceeded with his great work of making a service for man, he laid aside his heavenly garments of glory (Phil. 2: 7), and came to earth. Then he also washed himself. (Matt. 3: 13-15.) He explained to John the purpose, that it was to fulfill all righteousness. Jesus carried out his personal duties through his earthly services and then completed the great



matter by offering himself as a complete sacrifice for sin.

Verse 26. Nothing new especially here, but we should remember that the goat that was taken by this man into the wilderness was never brought back and thus never used again, although not slain. Neither was it the plan of God that Jesus should be made to become a sacrifice for sin a second time.

Verse 27. The transaction of this verse and the like has been referred to a number of times in this work. But it contains such a significant and beautiful thought that I shall offer a few additional remarks on it. The language in Heb. 13: 11 is in reference to this circumstance. The rule was that animals offered to God in sacrifice must be burned on the brazen altar inside the court gate. But this was one of the few exceptions. And the feature of it that Paul brings out is that the blood of this animal was brought into the tabernacle for sin, but that the body was taken outside of the camp to be burned. This typified the fact that Jesus was not permitted to die in the city. The place of crucifixion was on the outside which indicated some humiliation was intended to be imposed upon him. The Romans had various methods of executing the persons whom they found guilty of murder, or any crime calling for the death penalty. Crucifixion was one of the methods and was the one resorted to when the "convict" was supposed to be the most vile and disgraceful of all. Such a person was not worthy to die inside the city but must be taken to the outside and killed. While this was the motive for the action of the Romans in the case of Jesus, the hand of God was in it and brought it about that way, for the purpose of its humiliation. Not only did the secular government consider this form of execution as one of shame, but so it was considered by the law of Moses. (Deut. 21: 22, 23.) Paul cites this scripture in his argument to the Galatian brethren. (Gal. 3: 13.) He has the same circumstance in mind in his admonition in Heb. 13: 11, where he says for us to go forth with Christ in his exile to the outside and thus bear his reproach with him.

Verse 28. This is just another mention of the ceremonial formality that has been mentioned a number of times.

Verses 29, 30. While this chapter as a whole is on the subject of the great day of atonement, this passage is the

climax of the subject and would be the appropriate place to mark the passage if the reader is doing such marking. This feast always came on the tenth day of the seventh month regardless of all other dates or occasions. Of course it was a holy day and no manual work allowed to be done in it. The priest on that day entered the Most Holy place in the tabernacle and performed the service that was to atone for the sins of the people as a whole and it was not repeated until that same time the following year.

Verse 31. To "afflict" their souls means that they were to be in a state of great humiliation in view of their being sinners, and requiring some visible transaction, to make themselves at one with God.

Verse 32. The priesthood had been given exclusively to Aaron and his family. When it became necessary for another to fill the place of the one having served previously, he must be consecrated unto that office. The consecration ceremonies would be attended to before the death of the acting priest but he would not take full charge of the work until the death of the present one.

Verses 33, 34. This indicates that on this great day in each year not only was the congregation atoned for, but also the tabernacle. This is plain when we remember that the tabernacle was a type of the church and the church is composed of human beings who need the services of an atoning Saviour.

## LEVITICUS 17

Verses 1, 2. Aaron was an inspired man and God guided him as such. Yet in this instance we note that God placed Moses between him and Aaron in giving the commandment which again proves the great authority of Moses in the law to the people.

Verses 3-5. God has always had some specified place or thing at which he will meet with his people religiously. In the Patriarchal Dispensation it was the family altar of burnt sacrifices. In the Jewish Dispensation it was the tabernacle. This does not mean that no services of any kind were permitted elsewhere. But those exercises pertaining to the tabernacle service must be performed at that place and if any one attempted to substitute his own home or other privately chosen place his act would be considered as one guilty of blood.

That means it was a guilt that called for the death penalty. While on this subject it will be proper to state that in the third and last Dispensation the place that corresponds with the ones formerly considered is the assembly of the Christians. And it likewise requires that certain services must be done in such a gathering. (Acts 20: 7; Heb. 10: 25.)

Verse 6. The blood must be sprinkled on the altar; hence, the reason for the order set forth in preceding paragraph. The fat or suet must be burned on the altar. That part of all the beasts used in sacrifice belonged to God.

Verse 7. *Sacrifices unto devils.* Sometimes a fact is attributed to the actions of men that might not have been their intention. These people of old did not know much if anything about demons as we think of them. But the word used here, while directly it means something rough such as the goats or other rough animals offered in sacrifice, yet the inspired writer concludes that such sacrifices must be counted as offered to some being other than the true God. Paul comments on this subject (1 Cor. 10: 20), and says that the heathen sacrificed to devils or demons. The word for "demons" is defined by Thayer as: "a deity inferior to God." Every act of religion is given to the credit of some being supposed to be greater than the one doing the act. Since the act of sacrificing to some being other than the true God would have to be to some imaginary one, the inspired writers conclude that the demons or fallen angels must get the credit.

Verses 8, 9. This is explained in verses 3-5 above.

Verse 10. The law against eating blood was never repealed. It is still the law of God in the Christian Dispensation. (Acts 15: 29.)

Verses 11, 12. A reason is given for the ordinance of the preceding verse. The life of all flesh is in the blood, and therefore, it is considered too exclusive to be used for food for the body. All through the dealings of God with man the importance of blood is held out. From the first sacrifice commanded, as far as we have the account, a creature having blood was used. All of which was getting the world ready to appreciate the one and great sacrifice to take the place of all others, the Son of God.

Verses 13, 14. The sacredness of the blood is still the subject of the writer.

When a man is hunting and takes a living creature, that is among the ones permitted to be eaten, he must shed its blood. Also, he must show the respect to it that we do to the body of a man. Respect it by covering it with the earth. The penalty for a man who ate blood was that he be cut off or slain.

Verses 15, 16. The beast that had died in the manner here described was not considered as perfect, and the one making use of it was thus unclean. Not physically but in a ceremonial sense. Therefore, he must go through the formality mentioned for cleansing.

## LEVITICUS 18

Verses 1, 2. The underlying reason the children of Israel were to observe the instructions about to be given was that they came from the Lord their God. Not necessarily because they could see the logical connection, but because they were divine commands.

Verse 3. They had spent many years in a heathen country and are about to come into another such country. The power of example is so great that constant warnings had to be given them against imitating the examples of iniquity.

Verse 4. *Judgments, ordinances.* There is little practical difference between these words yet some distinction exists when used together as they are here. The former especially refers to decisions or verdicts that might be expressed by the Lord when the occasion arose. The latter had special reference to laws established as a fixed practice.

Verse 5. A statute is the same as an ordinance and used in the scriptures with the same effect. But this place has special application to the fixed requirements of the outward services of the law. If a man would do those services he was considered as living in them or by them. This is again in view of the thought of their living in the object-lesson period of the world.

Verse 6. Here the special subject of the chapter is introduced. No physical reason is given why close kin were not to marry. The theory that such marriage would result unfavorably in the offspring has long been a popular one. Later authorities have discounted it. In fact, there are numerous instances on record where immediate relatives have ignorantly lived in the intimate relation and produced children with no ill effects. Aside from

the positive law of God that would make it wrong for these people, the social confusion of such intermarriages would be an objection to them.

Verses 7-16. I have grouped all these verses in one paragraph because the comments to be offered will apply to all. The reader may go through the verses and note the following relations specified: Mother, father's wife, sister, son's daughter, daughter's daughter, father's wife's daughter, father's sister, mother's sister, father's brother's wife, daughter-in-law, brother's wife. The only expression used in connection with this relation is "uncover the nakedness." This is in perfect keeping with the Biblical basis of marriage. The only "ceremony" required or used as far as the Lord was concerned was the fleshly act that made them one. When a man and woman have the fleshly relation they are by that act made into one in God's sight, and that constitutes the basis of marriage as far as the Lord is concerned. (See Gen. 2: 24.)

Verse 17. This verse agrees with one comment in preceding paragraph, that social and not physical reasons were the motive for this law against the marriage of near kin. There could not be any possible effect physically of producing offspring from two different women even though they were of the same family blood. But there could be very evil results socially.

Verse 18. The physical results of offspring from two sisters would be the same whether both women were living or not. But the danger of jealousy would be greater if both were living at the time of the marriage to the same man. This was manifested in the case of Jacob, and the two sisters, in Gen. 30.

Verse 19. Decency and cleanliness would be sufficient motive for this law even if God had said nothing about it. (See chapter 15: 24.)

Verse 20. This is the same law given in Ex. 20: 14, 17. The word "carnally" could mean anything wrong and thus something prompted by the desires of the flesh. In this case it refers to the act of fleshly union with a woman belonging to another man.

Verse 21. The word "fire" is not in the original. The thought of the sentence is in the word "pass" which means to be devoted to or given to. Molech was the chief imaginary deity of the Ammonites, a heathen nation near the children of Israel. The verse

therefore means they must not permit their children to worship this heathen god.

Verse 22. This verse refers to what is known as sodomy and was the outstanding sin of the cities destroyed in the time of Lot. This vile iniquity has been practiced for centuries and indicates a depraved state of the passions. It is accomplished by various methods, but the fundamental principle in the subject implies that one man uses the body of another in some way that will gratify his sexual nature. This is considered by Paul in Rom. 1: 27.

Verses 23. This vile sin is called bestiality in modern language. The sin was punished with death under the law of Moses.

Verses 24, 25. Besides being vile and vicious in their very nature, these practices were common among the nations surrounding the children of Israel and the Lord wishes his people to be a separate people in their manner of life, as well as in their state of national life.

Verses 26, 27. Not only were the children of Israel required to abstain from these evil practices, but the sojourners who might be among them must likewise not be allowed to do them. And if people of the world are pleased to be present with Christians, they must be made to understand that they cannot be suffered to conduct themselves in any way that would do violence to the proper conduct of said people. They cannot be compelled to take active part in the religious activities of the Lord's people, but they can and should be required to respect their conduct and not to obstruct it.

Verse 28. The threat that is indicated here was actually carried out in later history of the nation. Because of idolatry, in imitation of the practices of the heathen about them, the nation of the Israelites was made to go away into captivity.

Verse 29. Even before the nation as a whole was thrust out of the land, the individuals who were guilty of the evils named were cut off or slain.

Verse 30. The great motive for the commands and the obedience thereto is that they came from the Lord their God.

## LEVITICUS 19

Verses 1, 2. God is a holy being and his creatures should have him for example of their life. Not to the same extent, which would be impossible, but

to the extent agreeable with the nature of man. The leading thought, as applied to the people, was that they were to be separate from other nations and consider themselves exclusively as belonging to God.

Verse 3. "To fear" here means "to respect" and is the same idea as in Ex. 20: 12. It should be noted here that the word "sabbath" is in the plural. That is because the seventh day of the week was not the only sabbath. Every holy day was a sabbath and there were various days of that kind in their system. All of them were to be observed by abstaining from manual labor.

Verse 4. Molten gods would be the objects made by man by casting the metal in the form of some imaginary deity. Idols in general would be things on earth or in the sky that they might worship. All of such was practiced by the heathen people around them and that was forbidden. The first and second commandments of the tables of the law forbade all such practices.

Verses 5-8. This is the same stipulation given in chapter 7: 11-18. It is not stated why it was so objectionable to God for them to eat of this offering on the third day unless it was in order to encourage promptness. We should note that one of the requirements here is that it be offered of their free will. A further suggestion may be found in the eighth verse. If the person tries to prolong the offering to the third day he has "profaned" the hallowed thing. That word means to "make a personal or temporal use of a sacred thing." If a man started out to render a religious service to the Lord and then tried to stretch it out to an unauthorized time it would be interpreted as indication that he was getting a fleshly satisfaction out of it.

Verses 9, 10. Consideration for those not as fortunate as ourselves is taught in this paragraph. There will always be individuals among us that are needy (Deut. 15: 11; Matt. 26: 11), and it is a duty to assist them. For this reason the remnants of their crops must be left for them.

Verse 11. We can see three degrees of "crookedness" in this verse. One is to steal outright. Another to manipulate a transaction in a deceptive manner so as to cheat the other fellow out of his property; the other is to lie deliberately about the whole deal and thus try to get the financial advantage of him.

Verse 12. It should be noted that false swearing is here condemned. Some people try to offset the teaching of Christ on this subject (Matt. 5: 33-37), by saying he was only condemning false swearing. But that is not the case. He was condemning something that was allowed in the Old Testament. False swearing was not allowed even then as this verse shows. Also, they must not profane the name of God. This is the same as taking the name of God in vain or to no good purpose and is condemned in commandment 3.

Verse 13. According to this verse "pay day" came daily. This indicates that the laborer needed what he was working for so much that he could not wait till some future date for his pay. This further indicates that what could be considered "fair and living wage" does not necessarily require so much money that a man would be able to lay up great amounts of it for hoarding purposes.

Verse 14. The word "curse" here is from a word that means to make light of, which would be a grievous sin. Also to hinder a blind man and take advantage of his misfortune would certainly bring the wrath of God on the guilty. God is the maker of all mankind and reverence for Him as well as consideration for the unfortunate should prompt us to be a helper and not a hindrance to them.

Verse 15. The word "judgment" means to render a decision in a dispute. In such a situation we should not allow ourselves to be influenced, either by our sympathy for a poor man, if in the wrong, nor in favor of another man in the wrong because of his popularity or other greatness. We should always be impartial in rendering a decision.

Verse 16. The scriptures never require one to hide the truth nor shield a man in wrong. But this verse means one who makes a public use of a scandal or rumor. That kind of a person would be inclined to give testimony against a neighbor falsely that would result in having him condemned to die by the executioner.

Verse 17. Solomon says that "open rebuke is better than secret love." (Prov. 27: 5.) It is no real favor to a brother to withhold a rebuke that is due him. He will never be led to repent by our knowledge of his sin unless we let him know about it. It may be that if we come out and frankly



show him his fault he will be led to reformation.

Verse 18. The principles commanded in this verse are also taught in the New Testament. (Rom. 12: 19; Matt. 19: 19), but we should always distinguish between individual action and official or judicial action. The Corinthians exercised vengeance (2 Cor. 7: 11), but they were acting as a church and not as individuals. The present verse is against a man taking personal vengeance in the way of retaliation.

Verse 19. Here we have another law that is not based on any moral principle that we know of. There is no objection to this kind of thing elsewhere when the product of such breeding is in evidence. For some reason not made clear to us now the Lord wished all things to be kept in a pure strain.

Verse 20. The reader is urged not to forget the basis of the marriage relation as it existed in the beginning. All formal ceremonies on the subject have been started by man and the violation of the "moral law" really refers to the neglect of observance of these ceremonies. This fundamental principle will help to understand many circumstances relative to this perplexing subject. Also, the Lord was not as strict on the subject in those times as he is now. In the present verse there was no violence used against the maid and thus she was a party to the action. Since she was not a free woman she cannot be held as responsible as otherwise and hence her services to the man to whom she was promised must not be entirely taken away. There must be some punishment and that was scourging. The R.V. gives the pronoun in the plural which is correct since both the man and woman are involved.

Verses 21, 22. In addition to the personal punishment put on them for their sin, the guilty man (since he was the one doing the seducing), must bring an offering to the Lord. Of course, he must bring it to the door of the tabernacle where the priest has charge and there the offering will be appropriate according to the law. When this is done the sin of the man "shall be forgiven him."

Verses 23-25. At present the children of Israel are wandering in the wilderness. Many of the laws being given them had special application in accord with that condition. It was expected that finally they would be settled in their own country and then certain

other regulations would apply. This passage states one of that kind. They will start groves of fruit trees. The fruit of the first three years is considered as unsuitable for food, as it would be somewhat immature. The fruit of the fourth year, while suitable for human consumption, must not be used by the person raising it. It must be used to praise the Lord. Of course, that could mean only that it must be turned over to the Levites who were the official people for the Lord's institution. And this agrees with the law given at other places that the first of everything was the Lord's.

Verse 26. The law against eating blood has been noted a number of times. The word "enchantment" means a human prediction supposed to be based on some unusual faculty possessed by the prophet. The word "times" is not in the original but the thought of the expression is in the word "observe" which is to cover or speak indefinitely. This would be done to confuse the patron and make him think that the prophet knew something that he did not. The whole subject refers to people who are not satisfied with the things God wished man to know, but presume to find out further information. Such activities have always been condemned and violate Deut. 29: 29 and many other passages.

Verse 27. Of course we understand the head here means the hair of the head even as we would understand the beard to be the hairy growth of the face. And the verse has in mind some of the heathen practices of making some particular condition in these parts of the hairy growth in honor of some of the heathen deities. To cut the hair of the head so as to leave the man with short hair, was not forbidden here. We will see as we go on through the book that it was the practice for men to have their hair short, except when under the Nazarite vow. (Num. 6: 5.) This passage means they must not make these peculiar alterations in their hair or beard.

Verse 28. The preceding paragraph forbade the misuse of the hair. This verse goes further and condemns the mutilation of the body. Some heathen practiced the gashing of the body either as an act of penitence toward their god or in token of some feeling of depression over the loss of loved ones. The law against printing marks on the flesh would have ruled out the horrible practice of tattooing. The

same principle is taught in the New Testament. (1 Cor. 6: 19.) When people mutilate their bodies either by tattooing or by printing other marks on them such as "make-up," which makes them look unnatural, they violate this principle taught in both Old and New Testaments.

Verse 29. The margin gives us the word "profane" in the place of prostitute. That is in agreement with the lexicon. The word "profane" means to make a lower or common use of a sacred thing and could well be applied to cases other than those of the subject of morality. In this verse, though, it refers to the latter topic. The human body is a sacred possession and should be used in a way that will please God. If it is used for base passion or greed only, then, that is a lowering of the body and constitutes profanity. And a man who would take advantage of his parental authority over his daughter would be a great sinner. Not only so as to his own conduct, but he would be setting an example that would result in widespread immorality in the land.

Verse 30. Explained at Ex. 31:13, 14.

Verse 31. In a general way this verse is explained in verse 26 above. The word "familiar" is not in the original but supplied by the translators. The thought of the expression is in the meaning of the original word for "spirits," which is given by the lexicon as a "ventriloquist or necromancer." It means a person pretending to have some special knowledge not possessed by people in general and through this deception tries to get the confidence of his dupe. The word "wizards" is from YIDONIR and Strong defines it: "properly, a knowing one; specifically a conjurer; (by implication) a ghost." The meaning is much the same as the word just explained. And the principle involved is that of a person who makes believe that he possesses some faculty of looking into the region considered unknown to the masses. The whole business implies that such person is that much more of a supernatural being than his fellows.

Verse 32. Perhaps this command was and is ignored more grievously than many of the other commands. Respect for older persons is thought by many young people to be a kind of lowering of their own dignity. It results in disobedience to parents and other persons in authority. All through the Bible the Lord has taught chil-

dren and young folks to regard with respect those who are older, and to conduct themselves accordingly. Great sorrow may come to them if they neglect this.

Verses 33, 34. Another reminder of their pilgrimage in the land of Egypt in which they were strangers (temporary dwellers), and were so badly treated. Knowing by experience how such treatment makes one feel, they should be led to consider others.

Verses 35-37. A general summing up of the various regulations previously given as to their obligations to each other as citizens of the commonwealth. If all men would consider the happiness of others and not be centered in self alone the world would be a better place in which to live.

## LEVITICUS 20

Verses 1, 2. This is the same law as in chapter 18: 21, which see. The particular mode of execution is here stated and the people of the land are the executioners. This is just. When a man leads his children to serve this heathen deity, it tends to break down the purity of the nation as a whole and would threaten the merging of it with the one that is destined to be finally destroyed by the Lord. It is therefore of national interest to keep out all forms of idolatry.

Verses 3-5. Aside from information already considered, this passage gives us a very clear definition of the expression "cut off," so often used in the Old Testament. In verses 3 and 5 are the words "cut him off." And in verse 4, the words "kill him." This gives us an insight to the strength of the expression so often found. There is a further thought in this passage. If the people fail to do their duty, and fail to execute the law of death on such a person, that will not shield him from the wrath of God. In such a case, God will take personal charge of the case and execute him. The same principle is taught in the New Testament regarding the action of discipline to be finally inflicted on an unworthy character. See Paul's statements regarding the one at Corinth who was worthy of drastic action and rejection. (1 Cor. 5: 3.) Paul, as the inspired representative of the Lord had already decided against that guilty man. Even if the church had neglected its duty that would not have been any benefit to the guilty person. He would have been rejected of the Lord, anyway.

But, the church would have been guilty before God.

Verse 6. Already explained in chapter 19: 31.

Verses 7, 8. The word "sanctify" means to be separate and set apart for some holy and special use. God required the people to be separate as a nation and not mingle with the other nations in their sinful practices.

Verse 9. "To curse" in the sense of the word here means "to make light of." It is condemned in the light of chapter 19: 32. See comments at that place.

Verse 10. It will be noted that both guilty parties were to be killed. In the case of the Pharisees in John 8: 3-5, the woman only was brought. This could not have been explained by saying they did not know the guilty man for they claimed to have taken her in "the very act." This showed their hypocrisy and their attempt to mislead Jesus into contradicting the law through his supposed sympathy for womankind.

Verses 11, 12. This is considered in chapter 18: 8, 10.

Verse 13. This is the sin called sodomy and considered in chapter 18: 22. Both men were to be killed. This sort of iniquity is what Paul means in 1 Cor. 6: 9, at which place more detailed explanation will be found.

Verse 14. Explained in chapter 18: 17.

Verses 15, 16. See chapter 18: 23 for other comments on this horrible evil.

Verse 17. This is just a more detailed form of the law given in chapter 18: 9, and was regarded as abominable in the sight of God.

Verse 18. This refers to the indecency of cohabiting at the time the woman is going through the period experienced by those in the child-bearing age. Such practice was to be punished severely.

Verses 19-21. A repetition of the law in chapter 18: 12, 13.

Verse 22. They were not just to keep part of the law, but must keep all of the Lord's judgments and statutes. The threat that the land would "spue" them out was an indefinite prediction of what happened when they were driven from their land and taken into the captivity by the Babylonians, and other heathen.

Verse 23. Sometimes people who profess to belong to the Lord will try

to justify their conduct by saying that other people do so and so. But even here in the Old Testament times we see that God's people were expected to be different from all others. If they do not intend to do so, they should make no profession of being another kind of people.

Verse 24. This land was not "their land" by rightful possession but by usurpation, for it had been given to God's people in the days of Abraham. (Gen. 12: 7). At present it was being held in usurpation by the heathen, and God proposes to let the rightful heirs come to their own, on condition that they conduct themselves as they should and not be as evil and abominable as the present occupants. Many things forbidden of the children of Israel might not have been objectionable to God were it not that the heathen made a prominent practice of them. God wished to remove all things that might identify his people as being like the heathen.

Verses 25, 26. In harmony with the thoughts expressed in preceding paragraph they must make the distinctions already set down, and thus make themselves different from the wicked nations around them.

Verse 27. See chapter 19: 31 for explanation of this verse.

## LEVITICUS 21

Verses 1-3. The word for "defiled" here is from an original that means "to be foul, especially in a ceremonial or moral sense, contaminated," according to Strong. It thus refers to the fact of coming in contact with a dead person. This was forbidden as far as one's distant relation. Those near of kin, such as are named in this passage, of course must be taken care of and in such case it was permitted with certain exceptions, to be mentioned in next verse.

Verse 4. A "chief" man was prohibited from such activities as referred to in preceding verse. This would have special application to men with position of public service. Such a man should let others care for the dead so that he would be "clean" and free to perform the service that required a "clean" officiant.

Verse 5. This is explained in chapter 19: 27, 28.

Verse 6. This verse indicates that the "chief" men in verse 4, has special application to the common priests because they were the ones who did

this officiating. If a man had come in contact with a dead person, that would disqualify him for the work of the altar. Hence he must remain holy which here means he must not be ceremonially unfit.

Verse 7. These priests, unlike those of the Church of Rome, were permitted to marry. They must marry a moral woman and one not divorced.

Verse 8. Here is a good definition of the word "sanctify." The priest was to be kept away from the service of caring for the dead so that he will at all times be prepared (ceremonially), to wait on the altar. This presents a condition of separation from the common duties of social life.

Verse 9. So serious was the crime of harlotry considered, and so important was the office of the priesthood, that if the daughter of the priest became thus guilty, she must be put to death by fire.

Verses 10-15. This passage deals with the restrictions laid on the High Priest, which are more stringent than the ones for the common priest. Of course, he must not marry an impure woman nor any other who is not in proper condition. He is restricted beyond that. A woman could be a pure woman morally, even though having been married, but while a married woman is a pure woman; yet she is not a virgin. The High Priest must marry a virgin. Just here some reader may think the type does not harmonize since our High Priest, Christ, never married. There are at least two thoughts to be taken into consideration here. In the first place, it is a mistake to think that all types were to be identical with the antitype. We know that is not the case. An instance or two will be cited. Moses was a type of Christ and yet he was put to death for his sin. Canaan was a type of Heaven yet it contained sinners and other evils while Heaven will have nothing vile in it. So we must bear in mind that a type, like a parable, is intended to apply only at certain points and the rest of the story or description is given to complete the connection. There is another thought that may have been overlooked by those making the objection on this subject. It is true that Christ did not marry in the flesh, but he will be married finally, spiritually. Like the High Priest of the law, he will marry only a virgin. (2 Cor. 11: 2; Eph. 5: 25-27). So the type and antitype agree perfectly here.

Verses 16-21. Again the reader is reminded that we are studying the typical and educational age of the world. Actual or physical objects must be used to teach the people because they are not yet ready for the higher and spiritual lessons. Thus, as spiritual unfitness is to be rejected when the perfect Dispensation comes, so the idea is impressed on the people during the preparatory age by making the restrictions apply to physical things ceremonially. Most of the items in this passage are understood, but the word "stones" in verse 20 may offer an inquiry. At the time the A. V. was produced, certain words were used by the English speaking people in a serious and respectful sense but may have since been debased to a state of "slang" or other objectionable form. Such is the case with this word. The original word shows it to have reference to the reproductive organs of a man. Such a man would not be able to reproduce after his kind. As a type, it refers to a man in the profession of spiritual priesthood today who has become impotent by sin. Such a person of course could not bring forth any spiritual fruit for Christ, therefore, such person is not permitted to participate in the spiritual service of the church.

Verses 22, 23. Here is another instance where the type varies from the antitype. The person in the latter is not authorized to even partake of the spiritual activities of the church, while the former is permitted to eat of the bread that has been set by, for the support of the priesthood although not allowed to officiate in the services. That was because such men had no other means of living since they had no land of their own and were not mingled with the outside in general.

Verse 24. Once more we see the great superiority of Moses. God did not tell this law directly to Aaron although he was an inspired man. But he told it to Moses, and he in turn told it to Aaron and his sons.

## LEVITICUS 22

Verses 1-3. All of the statements in this paragraph must be considered, to avoid confusion. We would naturally think that the priests were the very ones to have charge of the holy things of the people. That is true unless they have become defiled in some manner. If that has taken place with any of them then they are disqualified for the usual service because their



"uncleanness" is upon them. If they presume to officiate while in that condition they are to be cut off.

Verses 4-6. Some items of this ceremonial uncleanness are specified because the people had to be reminded from time to time just what God meant by his restrictions. These items have already been explained previously in this work.

Verse 7. "When the sun is down" here has the same meaning as "at even" in other places where this ceremonial uncleanness is the subject. And again we must note that it is not actual or physical uncleanness that is being considered. No arbitrary time, such as the sundown, would make the person clean. But some rule had to be established while they were being trained in the practice of obedience. So this rule was given.

Verse 8. This was considered in chapter 7: 24.

Verse 9. In this verse the word "die," is used in the same connection and about the same persons as "cut off" in verse 3.

Verse 10. A stranger is one from the outside, and thus, not a member of the priesthood. Such a person must not eat of the holy things. Likewise, one who is not of the Christian priesthood (meaning a disciple of Christ), is not authorized to partake of the things belonging to the service of Christ.

Verse 11. If a man is bought by the money of the priest, then such person was permitted to partake. Or if a child is born to the priest he also is permitted to partake. Likewise, a person who is bought with the money (price, or blood) of Christ is permitted to partake of the divine service and claim its benefits as his own.

Verses 12, 13. The outstanding thought in this paragraph is that the services and benefits of the priesthood were not for those on the outside. If a priest's daughter married one outside that disqualified her. It is true today, that if a disciple of Christ joins himself to any institution outside of the church, that disqualifies him from further participation in the Lord's services. If the priest's daughter becomes separated from the objectionable person and is returned to her father's house, then she may again partake. Likewise, when a disciple who has erred and gone from the Lord's fellowship, shall return to the fold, then

he may again have fellowship with the service as before.

Verse 14. To eat "unwittingly" means to do so without knowing the facts at the time. After learning the truth, then he must make it right as stated.

Verses 15, 16. This means that such persons must not be permitted to go on in the divine service until the trespass has been made right.

Verses 17-19. Again, the importance of the Lord's service and its required purity is the reason why there is so much repetition. Even in the Christian Dispensation a large amount of the teaching was done by repetition, for this purpose. (2 Pe. 3: 1).

Verse 20-22. The perfect animal was always required when offered in the specified services of the Lord. This was always demanded.

Verse 23. Distinction is made here between "freewill offerings" and a "vow." Here is another view of the ceremonial or formal nature of that law. As has been stated so often, many of the requirements were ceremonial and not physical or logical. That is why certain services would permit of things not perfect. I shall suggest by way of illustration that in the N. T. system we learn that certain qualifications had to be present in a man before he could serve as a bishop of the church. Yet, there are some of them that would not be required of unofficial men before they might partake of the services of the Lord as a Christian. (See 1 Tim. 3).

Verses 24, 25. We have previously seen (chapter 7: 24; 17: 15; 22: 8) that they were not permitted these mangled beasts to be eaten. Now they were also not permitted to offer them to the Lord. Surely, if an object is not fit for private use it is not fit for the service of the Lord. Today people will sometimes be more exacting about the things they want for their own use than they are in what they offer to Christ. They will allow conditions and explanations to be applied against the demands of Christ that they would not even consider if their personal interests were concerned. Such persons should take a lesson from the teaching here. It is required of Christians to take such lessons. (Rom. 15: 4).

Verses 26-28. This paragraph is on the same principle set forth in Ex. 23: 19. It is one that encourages the spirit of being humane. Kindness to

animals is plainly taught in the Old Testament. (Prov. 12: 10).

Verses 29, 30. Certain offerings that were not directly required might be offered voluntarily. If offered, then the Lord gave certain regulations. In this case the offering must be used in the day first offered. It might not be contributed so as to make it stretch out over an extended period. See comments on this subject at chapter 19: 5-8.

Verses 31-33. Two great facts were kept constantly before the minds of the children of Israel: That it was the Lord who was commanding them, and that it was the very One who had delivered them from bondage of Egypt. Gratitude should have urged them to be obedient to his holy laws.

### LEVITICUS 23

Verses 1, 2. This is the chapter that gives us the most detailed description of the three yearly feasts of the Jewish law and we shall study it with great care. In the present paragraph these feasts are called "holy convocations." The second of these words is from *miqra* and defined "something called out, i. e. a public meeting (the act, the person, or the place); also a rehearsal."—Strong. And since every one of these occasions on which a gathering of the people, or certain ones of the people, was required was also a day of rest from manual labor, the name came to be synonymous of sabbath. In view of this we shall so consider the convocations about to be mentioned.

Verse 3. As further proof of the idea in the preceding paragraph, in this one we have the expression "seventh day" used in the same connection with the word "convocation." Of course we should bear in mind that thus far the subject matter has specifically to do with the weekly sabbath which came and was to be observed regardless of all other holy days. The strictness of its requirements will serve as an insight into the mind of the Lord as concerning the other holy days and occasions. The expression "of the Lord" is not to be taken as indicating that the other sabbaths did not come from the Lord. But the weekly sabbath is referred to in this way because it is the one which God himself actually observed at the instance of the week of creation. God used six days for his creative work and at the end of the six days his work was ended. The day following the days of creation

was therefore observed by the rest or pause of God on that day. Since he was the one who established such a day at that time it is referred to in after chapters in the Bible as "my rest" (Heb. 3 and 4).

Verse 4. Here the feasts of the Lord are called holy convocations. This brings in the special feature of the word. It not only means any holy day but includes the idea of some sort of assembling. That would be necessary in order to carry out the activities of these feasts as we will see. They were to come at stated times as here mentioned since they were to be "proclaimed in their seasons."

Verse 5. We cannot give much attention to the teaching that the passover was one of the sabbath days of the Old Testament system. Here it is mentioned immediately after that of the "holy convocation" of the previous verse, which is an introduction to these holy days. Therefore, whether here or in the New Testament times, let us never lose sight of the truth that the passover is always to be reckoned among the sabbath days. Since it came only once a year while the weekly sabbath came over fifty times a year that would make it a sabbath day of unusual significance. This is what John meant by the expression "high day" in John 19: 31.

Verse 6, 7. The occasion for this feast of unleavened bread, also called the seven day feast, was the fact that they had been rushed out of Egypt the night of the slaying of the firstborn so that their bread did not have time to "rise" or ferment or become leavened. As a reminder of this eventful night God required them to celebrate it at that season each year. That is, they were to eat bread that was unleavened for the period of seven days in addition to the one of the passover. While each of these seven days was a part of the "feast of unleavened bread," the first and the seventh were the only ones that are called convocations. (See Num. 28: 18, 25.) Throughout these seven days they must not even have leaven in their homes. Therefore, each year there would be a period of eight days in all in which there would be no leaven found in their houses. So the distinctive meaning of the two feasts that came together in this way was; the one was in memory of their deliverance through the death of the firstborn of Egypt and the other was

in memory of their hasty exit from the land. Also, because of the relation between the two feasts, and the fact that they came together, the two came to be referred to often as one and the same feast. Hence, if a writer wishes to make general reference to that particular season he may do so either by calling it the feast of the passover or the feast of unleavened bread. This conclusion is very essential to the understanding of the various places where reference is made to this time of the year, and the reader is urged to make note of it.

Verse 8. Here we see that the seventh as well as the first of this period of seven days was a holy day. Lest the reader might be confused I shall state again that while the first and seventh are the ones that were spoken of as holy days, yet all seven had to be observed on the point of having, or using unleavened bread. That kind of bread only was used through the whole period.

Verses 9, 10. The first of the "three yearly feasts" has just been studied, now we come to the second one. At this time it was supposed that some of their crops were far enough along that a small part could be gathered to use in religious observance before the Lord. Hence, they were required to take a sheaf as the firstfruits. It has already been seen that God claims the first of everything and thus it was appropriate that the first handful of the grain that was produced should be given to the One who had made any harvest possible.

Verse 11. There is nothing new in the formality of waving this first sheaf as we have previously seen done with regard to the breast of certain animals. Now we see the same action used in the presentation of this first sheaf of the grain. It was to be presented to the Lord in the manner of waving it. The time when it was to be waved is the all-important thing as far as it pertains to the matters of the New Testament events. It is known by all students of the scriptures that the first Gospel discourse and setting up of the church came on Pentecost. (Acts 2). But back here where we are now studying we do not find that word. That is because the word is from the Greek, and the Old Testament was written in Hebrew. The description of it as it is given in the observance agrees with the Greek name for it, as we will see before leaving this chapter. The reference to the

second feast that was made in the preceding paragraph is not to be taken to mean that we are yet actually in the second feast. The basis on which its date came is here being laid while still at the first one. Since this first feast came in their first month which corresponds to our March and April, we can see why the first products of their grain would be ready to pluck as was stated at verse 10 above. So we read that this first sheaf was to be waved "on the morrow after the sabbath." The term "the sabbath" might cause us some confusion since they had so many days that were called sabbath days. But when the expression is used and the context does not require some special application we must take it to refer to the weekly sabbath, the day on which God rested from his creative work; the day which came every week regardless of any and all other days. Also, in the instance now under consideration, the last regular or weekly sabbath that they have had was the one that followed the passover which was the seventh day of the week. This was also the first of the seven day feast of unleavened bread which we have already seen was a sabbath or holy day. (verse 7, 8). And the verse we are now considering says this first sheaf was to be waved on the morrow after this sabbath. Therefore, the first sheaf was waved on the first day of the week which is now called Sunday in the legal calendar.

Verses 12-14. This paragraph is a continuation of the details of this day on which they were to offer the sheaf of the first fruits which was on the day we call Sunday. They are cautioned not to make a personal use of this beginning of their crop production until they had given the Lord his part first. And the term "green ears" indicates that the crops were just barely far enough along to be used, yet they could be used for the purposes of the season.

Verses 15, 16. Now we come to the actual study of the second feast referred to at verses 9, 10. After the sabbath has passed, the one just before the waving the first sheaf—after that day is gone, then they are to begin counting for another great day. They start counting down the calendar of the days of the week and each time they come to one of the regular sabbaths, they are to make note of it. They continue this until they have come to seven of these weekly sab-

baths. Of course the one just following the passover must not be counted in this seven because that one had already gone when they were told to begin to count for the seven. Thus, if they counted until they had counted seven of the weekly sabbaths that would make 49 days since the day they waved the first sheaf, which was our Sunday. Now the count has brought us up to a weekly sabbath. But the instruction was not to stop there. After they had counted until they had come to seven of these sabbaths, then one more day must be taken in, the "morrow after the seventh sabbath." Of course we know that would also be another first day of the week, which is what we call Sunday, or Lord's day. That would make fifty days after the day of waving the first sheaf (including that day of course) in the Old Testament times, or fifty days after the resurrection day in the New Testament times. And of course that would fall on the day we call Sunday. On that day they were to bring a "new meat offering" unto the Lord.

Verses 17-21. This paragraph gives the details of the activities of this 50th day described in preceding paragraph. The reader should note the expression "firstfruits unto the Lord" in 17th verse. It corresponds to the three thousand converts to Christ in Acts 2, which were also the firstfruits of the Christian Dispensation. And the last verse of this paragraph again required that this day must be a holy day. This is the feast that is called Pentecost in the New Testament because the Greek word from which it comes is *PENTECOSTE* and defined by both Strong and Thayer as "fiftieth." It gets that meaning from the fact that it came fifty days after the passover week as we saw in preceding paragraph. And also this all agrees with the facts in the New Testament events. It was on the day of Pentecost that the Holy Spirit came upon the apostles and started them in the great work of setting up the church and for the first time bringing in the fruits of the Christian Dispensation. When we are asked to show on which day of the week the church was set up, we answer that it was on the first day of the week, commonly called Sunday. That is correct, but unless we go to secular history to prove it we cannot do so at all without the information in this chapter we are now studying. That is the reason I am devoting so much detail to the

study of it. Before leaving this part of the chapter, that deals with the first two of the three yearly feasts, I shall make a brief summing up statement, based on what has already been presented. The first month of the year came in on what we call Saturday. That would be their first day, or beginning of the month. (See Num. 28: 11; 1 Sam. 20: 5, 24, 27.) The passover was on the 14th day of the month which would be on Friday. The next day (Saturday) would be the beginning of their seven day feast of unleavened bread. Counting after this Saturday that began the seven day feast they would go till they had counted off seven of the weekly sabbaths, which would make 49 days, stopping on a Saturday. Then on the morrow after this 49th day they would have the feast, which is called Pentecost, in the New Testament.

Verse 22. This verse is a repetition of general regulations already explained and has no special connection with the feasts of this chapter.

Verses 23-25. The Jews had exercises required at various times in connection with the major feasts. One of them is here described as coming in the seventh month. This is the month in which the third of the great annual feasts came. But before the time of the actual date for that third feast they had the activities described in this paragraph. Of course we remember that the first of each month, brought in a holy day. And this one is given special mention because it begins the month in which the third of the great festivals will come.

Verses 26, 27. This paragraph gives the third yearly feast of the Jewish Dispensation which consisted of only one day of services. It is called the day of atonement. On that day the High Priest officiated for the sake of the nation as a whole. The individual sins or obligations of the children of Israel were not atoned for on this day unless they also performed their own personal obligations. See comments at Chapter 16: 20-22. To "afflict" their souls meant they must become humble and serious minded on this day, and refrain from all manual labor. It was the day on which the fact that man is a sinner, was publicly indicated in the great sacrifice offered to God. And it is or was the most prominent type of the complete sacrifice of Jesus for the world.

Verse 28. Here it is said that the atonement was made "before the



Lord." That means that the High Priest went within the veil and stood before the ark over which the presence of God was promised, to commune with the national representative of the people.

Verses 29-31. No work was allowed to be done on this day since it was a sabbath. The penalty for violation was death and in that way the guilty one was to be cut off from the people.

Verse 32. Much indefiniteness is apparent as to the exact hour in which the sabbath of any particular date was to begin. If this evening to evening should be interpreted literally, then the conclusion here would be that they were to begin their period of rest near sundown of the ninth day. That would still leave the whole period of daylight of the tenth day for the services of the day of atonement.

Verses 33-36. This is called the feast of tabernacles. The reason for this name will be considered later on in this chapter. This feast is specified as being a feast of seven days, beginning on the 15th day of the 7th month. Mention is made of the 8th day in connection with the feast, because the beginning date and the closing one are both counted. That is, from the 15th day till the same hour on the 16th day would be one day. So that, in order to have seven days' extent for this feast, the period would have to extend into the 22nd day of the month. Then, counting both the 15th and 22nd days of the month would make the 22nd the 8th day. Both the beginning and closing days of this feast were holy convocations or sabbath days.

Verse 37-39. Nothing much new in this paragraph but a general summing up of the subject already discussed in the chapter. The most significant feature of the passage is in the word "beside" in 38th verse. It sometimes is easy for man to think that if he is very attentive to one line of services to God, he may be excused from some of the others. But this teaches that such is not the case. The special or extra services that one might offer to the Lord will be blessed, all right, if they are in harmony with the revealed law of God. But no amount of zeal or activity in one direction will take the place of the things specifically required elsewhere.

Verses 40-44. In this passage we have the more detailed description of the Feast of Tabernacles and the purpose

of its observance. The R. V. as well as the lexicon renders the word here called "boughs" by the word "fruit." The branches of the palm trees were selected because of their tendency to cover, and the boughs of the thick trees together with willows of the brook, also for their use as a hiding place. With these crude materials they made booths or temporary shelters. Something on the order of the Indian teepee. Then for seven days they forsook their permanent dwellings and dwelt under these places. The purpose is stated in verse 43 to be a reminder of their experience while going through the wilderness after leaving Egypt. Since they were on the march all of the time with no certain length of time to remain in one place, they did not have opportunity of building more solid homes. Now that they will be able to "build houses and dwell in them" after they reach the promised land, he does not wish them to forget it. An account of how and where they observed this feast is given in Neh. 8: 14-18. The lesson to us is that while we are going through this world we should bear in mind that we here do not have any permanent residence. (Heb. 13: 14).

## LEVITICUS 24

Verses 1-3. In the second verse is the word "continually" and in the third verse is the expression "evening unto morning." This shows that the use of these bowls on the candlestick was for the night time only, yet the practice was to be continual, that it was not to be neglected.

Verse 4. "Pure" candlestick means that the metal used was not to contain any alloy.

Verses 5-8. In most places in the Bible these cakes are referred to as the twelve loaves of unleavened bread on the table of shewbread. The original ordinance is shown in Ex. 25: 30. They were placed on the table in two groups, or rows. This bread was renewed every sabbath. While on the table no actual use was made of them. But after being there for the week they were removed, and then used as food for the priest.

Verse 9. The tribe of Levi as a whole was supported by the tithes of the other tribes. Num. 18: 21. The priests who were serving at the altar had a special provision of being given certain parts of the materials brought to the place for service (Heb. 9: 13).

And this bread that had been on the table for a week then became the exclusive food for them. (1 Sam. 21: 4, 5).

Verses 10-14. This is an incident inserted historically to show us how the laws of God were to work in actual practice. This woman had married an Egyptian and thus her son was not respectful toward God. He was heard to speak blasphemously. While the law had expressly provided that the children of Israel must not curse the name of God, yet they were somewhat undecided what to do with a guilty person of this relationship. They bring him to Moses to learn what to do. If Moses had been a man who spoke and wrote on his own authority, as the sabbatarians falsely claim, then he certainly would have gone ahead in this case and acted on his own authority also. But he put the man under guard until he could consult the Lord. He was then instructed that the man must be killed. The witnesses were to lay their hands on the head of the guilty one. This was to designate the man to be executed and to indicate their approval of the penalty.

Verses 15, 16. Since this kind of subject was now brought to the public attention the Lord goes on and repeats some of the law that had already been given on the matter of blaspheming. When a man was thus guilty, the congregation must execute him and not expect the Lord to do it miraculously.

Verse 17. The law of capital punishment for murder which was given to man many centuries before (Gen. 9: 6), is here repeated.

Verses 18-20. It should be constantly borne in mind that the Mosaic system was both civil and religious. All of the laws as to conduct between man and man were given in this plan. Thus a part of them are here repeated. And when the action of "eye for eye" is taken, it must be regarded as a lawful action and not a personal one of vengeance.

Verses 21, 22. In matters that had a strictly religious benefit the stranger was not included. In those of a civil nature the same law that applied to the children of Israel was to apply to the stranger. That was right and is so today. If a person of another nation is visiting in our country he is expected to obey our laws.

Verse 23. In putting this man to death, they were obeying the Lord by

obeying what Moses commanded them to do.

## LEVITICUS 25

Verses 1, 2. It is well that we "keep our bearings," and remember that the people are still at the place where they have been for some time, at Mt. Sinai. God expects to bring them finally to the land promised to them and to the fathers. It will be necessary for their happiness in temporal as well as spiritual matters that they make the proper use of the land. Even uninspired men know that it is a good thing for the soil to rotate it. The same end was to be accomplished with the children of Israel by giving the whole land one complete rest every seven years.

Verse 3, 4. This noted ordinance will figure much in the experiences of the national life of the Jewish nation. The seventh year is spoken of as the sabbatical year. The violation of it gave them serious trouble as we will see.

Verses 5-7. Not only were they not to till their soil, but they must not make any use of nor gather the voluntary products. This sabbath of the land was declared to be "meat" for them. The meaning was that by giving the land this rest it would be a benefit in the long run and result in more food for them than they would have if they tilled the soil continually without any rest.

Verses 8-10. In addition to the seventh year which was always to be a year of rest for the land, after seven of these sabbatical years had passed there was another year of rest. This year was to be observed just as the seventh year in regard to the tilling of the soil. It had more purposes and restrictions than the regular seventh years. This fiftieth year was also to be regarded as a year of jubilee. This word is from an original that has the first meaning from its strong sound. It was used to announce to the nation that the year of the great rest was at hand and for everyone to conduct himself accordingly. And because this great year was announced by the blowing of his jubilee kind of trumpet, the period announced by it came to be called the "year of jubilee." It is interesting to note that this great year started on the tenth day of the seventh month, which was the day of atonement, a very fitting time to start the great year of rest with all its benefits and advantages. Among the radi-

cal effects this year was to have, was that of causing the land to revert to its original owner, if it had been transferred for some reason. This subject will be treated more fully later in the chapter.

Verses 11, 12. The land in this year must be treated the same as in the seventh years. Verse 12 is to be understood in the light of 6th verse. By letting the land have this extra rest it will bring them still more increase afterwards so that they will have the advantage of "eating the increase" as a result.

Verse 13. In this year of jubilee the land was all to go back to its first owner if for some reason it had been transferred temporarily. The object God had in view by this law is stated in Ezk. 46: 18, "that my people be not scattered every man from his possession." God wished to keep the nation together and not be scattered all over the earth. And as an inducement for them to remain near, if some man was unfortunate and had to use his land as security for a money favor, it would be regarded as a loan only and would have to be returned to him at the year of jubilee. With this prospect in view he would linger near and wait for the return of his possession.

Verses 14-17. To "oppress" one another, here means that they might take advantage of a man's financial straits and exact more from him as a price than is right. But instead they must take only what the land would be worth for the number of years till the year of jubilee. In reality the transaction amounted to a rental of the land for the number of years yet to come before the year of return. So that if it were to be still ten years only until this great year, then the price of the land at the time of the transfer would be whatever that much land was supposed to produce in ten years.

Verse 18. That they might dwell in the land in safety is here again given as the purpose of this provision in the sale of their possessions.

Verse 19. This is virtually the same thought as expressed in verse 6.

Verses 20, 21. The Lord knew that it would cause some anxiety among the people as to their food supply, so this assurance is given. In the sixth year the land will be made to produce the amount of three years. That would take in the necessitate of the sixth

year, also the requirements of the seventh, and then in the eighth they would have a supply to use while making another crop.

Verse 22. All of this production would not ordinarily be required, but it is the graciousness of the Lord to be abundant in his blessings. Hence even unto the eighth there was still some of the old fruit on hands.

Verses 23-24. In the New Testament the Lord generally speaks to his people on the principle involved while in the Old he uses specific instances. So, in the former he will tell us that we are not our own (1 Cor. 6: 19, 20), which means that all that we are and have belongs to God. In the latter case he specifies how they must handle the title to their land since it belongs to the Lord. On this basis they must sell their land in the nature of a loan and not a permanent sale or transfer.

Verse 25. Here is a variation from the use of the fiftieth as to the redemption of the land sold under misfortune. If a man gets into close circumstances and has to sell his land, then he has the consolation that at least it will come back to him in the year of jubilee. In the mean time, if any of his kinsmen should be able to redeem the land and return it to its original owner they may do so. An instance of this is seen in the case of the husband of Naomi. Ruth 2: 20; 4: 4, 6). Of course we understand the term "brother" as used in such connections always means any near of kin.

Verse 26. A man's circumstances might change before the year of jubilee so that he is able to redeem the land himself. If so he is permitted to do so.

Verse 27. If the situation becomes as intimated in preceding verse then the man must compute the worth of the land for the number of years yet lacking to the year of jubilee. That amount is what is meant here by the word "overplus." One rendering of that word is "remaining." So it means that when he takes his land back it must be on condition that he restores this overplus or remaining amount of the rental that would have still been his had the borrower or renter kept the land till jubilee.

Verse 28. This sounds somewhat like a repetition of the previous statement. To some extent it is, but it also has the idea that a man might think he is able to redeem the land

and make it known that he is ready to "take up the note" so to speak, and would tell the other man so. Then when the computation is made it is found that he is not as able along this line as he thought. If so, then he must wait till jubilee.

Verses 29-31. Almost all laws have some exceptions, especially those that have to do with the dealing with man and man. So there must be some stipulations on the matter of redeeming a property. For instance, a man might think he was so close run that he had to sell a residence in a walled or defended city. In that case he is required to redeem it within a year if at all. If the year pass by and he has not come to redeem it, then the sale becomes permanent and will not be released in the jubilee. This exception is made on the principle that land or fields that are for farming and production of life's necessities is to be regarded in a different light from a property that is only used as a dwelling. This is indicated by the word "fields" in 31st verse. That is, the unwalled towns are to be regarded as in the same class as the country open to the public, or open for cultivation of the soil.

Verse 32. Here is an exception to the other exception. It is made in favor of the Levites. From the importance of their position in the nation this consideration is made for their property.

Verse 33. If a Levite is compelled to sell a house in one of these defended cities he is not required to redeem it within a year (if at all), as the others did. He has the entire period in which he may redeem it, if able. And if he never becomes able to redeem it financially, then it will become his in the fiftieth year.

Verse 34. Still another exception. The fields or surrounding land of the suburbs belonging to the Levites must never be sold away from them. It is their perpetual possession. All of these special favors given to the Levites will seem fair when it is remembered that their special duty was to take care of the tabernacle service for the congregation. Also, in appreciation of their faithfulness in going over to the Lord's side, alone, of all the tribes in the matter of the idolatry at Sinai.

Verse 35. This verse is of more general application than the others since it takes in even the sojourner. It is right to be merciful to the poor whether they be members of the Lord's

society or not. This same principle of helping those on the outside is taught in the New Testament. (Gal. 6: 10). Also this verse has more specific reference to the transactions of money. If the unfortunate man falls into close circumstances and needs money then it should be loaned to him. This is the meaning of the words "decay" and "relieve" in this verse.

Verses 36-38. In a case like the one referred to in preceding verse the lender of money is not allowed to take usury. This is from NESHEK and Strong defines it as "interest on a debt." Some teach that usury means only excessive interest. But it does not mean that as used by the Lord. It should be noted that the case being considered is one where a man is compelled to borrow money because of poverty. It does not pertain to a case where a man borrows money for speculative or investment purposes. In that kind of situation it would be just as proper to take interest from a brother as from any other man. That would be just because the money was not borrowed because of the misfortune or poverty of the party.

Verses 39-41. In the old times the relation of servant was permitted between the Lord's people. "Strange," did I hear you say? Well, it must be still borne in mind that God was taking them through the educational period in which he was getting them accustomed to some items of obligation that were to be placed on a higher spiritual basis later on. God wanted man to be able to appreciate what it means to be free and one of the best ways to do this was to have him experience bondage and freedom, literally. Even though such relationship was permitted, a distinction was to be made. It was between a bond-servant and a hired servant. The one indicated the condition of forced servitude and the other a voluntary one. A brother who was too poor to get along and who had no property for security could offer his personal services as security. In that case it must be in the nature of a voluntary service. So, even in the matter of servitude the type is complete. Because even Christians are said to be servants. Like the type, they become voluntary servants to God, whereas they were involuntary servants to Satan. I do not mean that a man serves Satan unless he wishes to. But the thought is that unless he is willing



to be a servant of God then he is left with no other alternative but to serve Satan. (Rom. 6: 16-18). In the case of the poor brother under the law of Moses, if he never becomes able to redeem himself before the year of jubilee, then at that time he was to become a free man. All this agrees beautifully with the arrangement of the great feast of atonement. By comparing chapter 23: 27 and verse 9 in this chapter we see the year of jubilee, the year of the release of the servants, was the same as the year and date on which the nation was made free from the guilt of the past sins. Likewise, when Jesus officiated as our High Priest and entered Heaven with his own blood, that laid the plan for the release of those who had been in the service of sin. (Heb. 9: 24; Rom. 6: 17, 18.)

Verses 42, 43. God claims these servants. He had purchased them from bondage in Egypt by the sacrifice of the first born of the Egyptians. He has also purchased man from the bondage of sin by the slaying of his first born or "only begotten Son." In view of this, Christians are enjoined to treat their brothers as brothers, and not as some inferior creatures even though they may be less able and less talented.

Verses 44-46. Since the relation of master and slave was permitted for reasons shown in verses 39-41, the lesson is carried on out that a distinction was to be made between the Lord's people and those on the outside. Christians are likewise told to make a distinction as shown above and cited in Gal. 6: 10. Lest the reader might get too rough an impression as to the meaning of the word "heathen," I shall state that the original word has been rendered in the A. V. by the words "gentile, heathen, nation and people." The underlying meaning is a person from the outside of God's nation.

Verses 47-49. A man's brother or near kinsman might fall into straitened circumstances and be compelled to borrow money of one of the strangers or "outsiders." If so, then a more fortunate brother was permitted and encouraged to redeem the other. If his own circumstances should change and be able to redeem himself, then he may do so. And this stranger, though not a professed adherent of the law, must be made to understand that since he is living in the territory ruled by the Lord, he must be subject

to it. Our civil law holds the same principle, and if an alien is not willing to abide by our laws then he is expected to leave the country.

Verses 50-54. The exchange or release of personal servants was regulated on the same basis as the land. The whole subject was related to the year of jubilee. Hence, if a man had taken money from a more fortunate brother in exchange for his bodily services, he was to continue that service till the year of jubilee unless he had become able before that time to redeem himself. If he does not become that strong financially, he will have to continue his servitude till the fiftieth year. The master is warned not to take advantage of it and rule with rigor, or harshness.

## LEVITICUS 26

Verse 1. Having lived for centuries in a country where the people worshiped all the host of heaven and every living creature on the earth, they had been so filled with the impression of idolatry that God did not intend they should lose sight of the evil thereof. Hence the warning against such iniquity is often repeated. Not only is the subject of idolatry in general condemned. Man is so inclined to take advantage of the slightest loophole that it was necessary to specify many variations of the sin of idolatry. Hence, the technical specifications of this verse. God is the maker of these very materials from which man had made images for worship. The lesson is that the Maker of the materials should be worshiped and not the materials.

Verse 2. The word sabbath is in the plural. This is because there were many days of holy observance besides the seventh day of the week. (See chapter 23.)

Verses 3, 4. A heavy proviso in the form of "if" and connected with their obedience was placed under all the promises of God. Their failure to comply with this proviso explains their falling short of enjoying all the blessings of God.

Verse 5. This is a descriptive picture of the greatness of their prosperity if they obeyed the Lord. The crops would be so great that by the time they had the grain cared for, it would be time to gather the grapes. By the time that crop was cared for, it would be time to sow for the next

crop. All the while they would have bread without any rationing necessary.

Verse 6. This was a promise of protection from the evil nations that would be about them through the years of the occupational period, especially. The promise was made on the same condition as the others.

Verses 7, 8. It was the will of God that his people should expel the heathen nations from their land and as assurance of their success it was said that even a few of them would be able to chase great numbers of the enemy. Of course this would not be on account of their superior military might for they did not have that. God would assist them on condition that they obey his law.

Verse 9. In warfare it is common for an army, even though successful, to be greatly reduced in numbers and have to call for "reinforcements." In this case God would see that they not only would make successful headway against the hostile army, but their own forces would increase all the while.

Verse 10. At times when the future production might have been uncertain (in their estimation), they laid up a surplus for future use. This teaches that the immediate prospects of plenty will be so bright that they will bring out that stuff that had been stored up and consume it. That is the same action that man makes now. Frequently when an abundant crop of fruit or other food is on hand, the cupboards will be opened and the old things stored up will be brought out and used.

Verses 11-13. The tabernacle was to be the visible evidence of God's presence. Its existence accompanied with the blessing of the Lord would be a constant incentive for them to continue as a righteous people and to depend on the divine government for their prosperity in both religion and national life. All this was related with the one great fact at the beginning of their service as a people. They had been delivered out of the bondage to the Egyptians. There they not only were forced to serve the kings over them, but were led into such service as disrespected their own God.

Verses 14-16. The negative as well as the positive side of God's law must be kept before the mind. The pleasant result of obedience as well as the unpleasant result of obedience. And the nature of the unpleasant results was specified for them so that there could

be no misunderstanding as to what God meant. "Terror" here means a condition of panic. "Consumption" here is from a word that means "emaciation." "Ague" is defined in the lexicon as "inflammation." All these awful conditions were to be brought upon them if they disobeyed the law of God.

Verse 17. In all their military operations the success was dependent on the help of God. If they disobeyed him then he would turn against them and they would be the victims of the army against which they were fighting. It would even become so terrifying in their defeat that they would make a disorderly retreat when no army was pursuing them.

Verse 18. The further punishment of "seven times" is to be understood as a figure meaning completeness. Their further punishment then would be complete.

Verse 19. These are more figurative expressions. Making the heaven or sky as iron indicates that it would be hardened so as not to give any rain, and the earth as brass would mean that no growth of crops would be possible for it could not be tilled.

Verse 20. This verse is literal. They would strive to produce desired results, would work hard but all in vain. And the trees that ordinarily produced fruit for them without their labor would be made barren by the Lord.

Verse 21. If these punishments still fail to bring them to repentance then they would be put to still stronger tests indicated by the figure seven again.

Verse 22. This verse specifies the kind of plagues that would be used against them if they continued to rebel. Visible punishment for sin was necessary in the period of their national training.

Verse 23. The word "reformed" is from YACAR and Strong defines it "to chastise, literally (with blows) or figuratively (with words); hence to instruct." This agrees with the statements that have frequently been made in this work; that God was taking the people through a kind of training or educational period even as a child is taken through such. At such a time or stage of existence it is necessary to use means that will impress the student by the unpleasantness it causes him since he seems not to be able yet to realize the meaning of the training through his higher reasoning.

Verse 24. To walk contrary unto them, of course, meant that God would oppose their conduct with more complete punishments. This does not mean completeness in the sense that the entire amount of items would be poured on them at once. It could not mean that because the same expression is repeated a number of times. It means that the punishment selected by the Lord each time would be complete of its kind. The great number of times and things stated in this chapter as brought against the people by the Lord proves that he is gracious and always gave the people opportunity from time to time to profit by their experience and straighten up before further evil was put on them. This is the same principle expressed in the N. T. (2 Pe. 3: 9).

Verse 25. This was the sword of the enemy. It would be the means God would use to bring about the punishment selected for that occasion. "Avenge the quarrel" is from words meaning "execute the vengeance." The covenant mentioned here means the law that had been given to them at Sinai and that required them to worship the true God and not do after the heathen nations round them. So complete would God intend the punishment to be, that it would not avail them any to flee from the enemy into the city. They might escape the actual contact of the enemy's sword thereby, but they would not escape the hand of God. He would follow them there and bring a pestilence upon them.

Verse 26. *Staff of your bread.* This is the same thought as commonly heard, that bread is the staff of life. This means that God would reduce their bread supply until it would have to be rationed to them. So scarce would be their supply of flour that the women of ten families would have room in one oven to bake all the bread they had for their families. Since their supply of the necessities of life as to bread became so low, naturally we would expect their provisions in general to be short. So why waste the fuel to heat up ten ovens when one would hold all the bread they had to bake? The amount of bread on hand would not satisfy their hunger.

Verses 27, 28. This passage is a further warning of a general nature, to let them understand that if necessary God would bring more punishment upon them.

Verse 29. This awful thing doubtless took place on more than one occasion,

but a notable one is recorded in 2 Kings 6: 29.

Verse 30. The high places means the places of elevation which were often selected or even prepared for the purpose of idolatrous worship. The conclusion is apparent in most instances that their attachment to the idolatrous people and their ways accounted for their departure from the true God. Hence, the punishments inflicted on them from time to time were in connection with that national vice.

Verses 31, 32. This has general reference to their misfortune of falling into the hands of their enemy nations so that their own worship would be rendered impossible.

Verse 33. This is more along the same line as preceding paragraph except that it goes further. The other pictured their downfall in their own country. This verse shows that they would also be taken out of their land and be scattered among the lands of the heathen nations whose gods they had been serving.

Verses 34, 35. The seventh year of rest for the land was violated by the nation, and this is referred to in the threat here predicted. A more detailed explanation of this revolution will be given in its proper place. It is well to note here that God is able to overrule the disobedience of man. When the land had been violated by running it to death by constant cultivation, they would be taken from it to give it a chance to catch up with its rest. This was fulfilled by the great captivity.

Verses 36, 37. General panic would be a fitting description of the condition here described. When a man is guilty of wrong against God it gives him a feeling of fear so that each unusual sound startles him. He thinks it is some omen of punishment about the judgment of the Lord whom he has disobeyed. So complete will be this panic that their actions will be those of persons unsettled in conduct and cause them to attack each other as if attacking their enemies.

Verses 38, 39. The great reduction of the nation while in the land of captivity is here predicted. The fulfillment of this is seen in Ezra 2: 64. There the number at the end of their captivity was fifty-two thousand, while it was about three million in the days of their national strength.

Verses 40-42. The love and graciousness of God is here shown. If the

people should prove favorable toward the punishment and acknowledge their own sins and repent, then God promised to bless them. And he would do this in respect to the covenant made with their fathers, Abraham, Isaac and Jacob.

Verse 43. This verse must not be looked at as a sort of "rubbing it in" after they had indicated their desire to return to God. Even if they must continue in the country for the sake of the land that had been wronged, it must have time to catch up with its years of rest. All this would be on the same principle recognized by all government. Even though a man makes a literal restoration of a thing of value he has unjustly taken, he must pay the penalty of the law personally.

Verses 44, 45. So, while they must continue in the land of their captors for the sake of the land and for the sake of their personal punishment, yet if they then see their mistake and repent, then God will see to it that they will not utterly be consumed but will survive the trial and be allowed to return to their own country.

Verse 46. This verse informs us that the tables of stone given Moses while at the top of the mount were not the only law given for the children of Israel. These various laws were given to them by the very same agency as were the two tables. That was "by the hand of Moses."

### LEVITICUS 27

Verses 1, 2. The word "singular" means a vow that is great or unusual or distinct. In that Dispensation a man was allowed to devote his children or servants to the service of God if he wished. But it might occur sometimes that circumstances of a just nature would cause him to wish to redeem such person to his own use again. In that case he must pay the redemption estimated. And of course the estimation must be made by Moses and not by the individual making the vow.

Verses 3-8. This paragraph gives the various ages and kinds of persons who had been offered in the vow, and then wished to be redeemed.

Verse 9. In the preceding paragraph we see that a vow of devotion as to sons or daughters or servants might be redeemed with money. But this paragraph is to show that animals devoted in a vow must not be

redeemed. They must be considered as holy or belonging to God and thus must be sacrificed and not redeemed.

Verse 10. In spite of the restriction of preceding verse, a man might think to change his vow by substituting something for the thing he had vowed. It was not to be accepted. Not only so, but if he attempted such a thing he would be a greater loser than he would have been had he let the first vow stand. For if he tries to give one thing in the place of the other, then both articles will be taken from him. A lesson should be drawn from this for us. God will never accept one act of obedience in the place of the other. If circumstances make it impossible to perform some particular duty, we are exempted, but we are not permitted to do something else in its place. Neither may we put the performance of some other divine command in the place of the one we cannot perform.

Verses 11-13. All beasts offered in sacrifice must be clean, but there were services with beasts other than sacrifice. Such might be offered in the vow that had been made. If it is desired to redeem such a beast, the man must make an additional payment of one fifth of its regular value. The expression, "shekel of the sanctuary," seen in so many places means that it must be money of legal tender according to the requirements of the sanctuary.

Verses 14, 15. A vow could be made concerning a house as well as a person. In such case it could be redeemed. If so he must do as he did in redeeming the unclean beast. He must increase the payment by one fifth of its regular value.

Verse 16. Much the same regulations applied when a man had offered part of his land in vow. He might redeem it under these restrictions.

Verses 17, 18. The expressions "from the year of jubilee" and "after the jubilee" are the forms used here to mean the nearness to the fiftieth year. If it is nearer the one past than the one coming, then it is said to be "after" it, and so on. Since this year of jubilee was the great leveler of everything, it had to be figured in all considerations of land value.

Verses 19, 20. If the field is to be redeemed, then the fifth part must be added. He will have one opportunity to redeem the field. If he does not use that opportunity, then it must be allowed to stand according to the vow.



If he has sold a piece of land, then he cannot vow that property but will have to wait till the year of jubilee to repossess it. That is, if he had merely sold it and had not tried to vow it to the Lord. If such a thing had taken place, then he would never repossess it as will be seen in next paragraph.

Verse 21. This field that he wished to vow to God even though he had sold it, will finally become the Lord's in the jubilee, and will be turned over to the priest.

Verses 22-24. A man might have just bought a piece of ground from another. That seller would be thinking of the jubilee at which time he expected to receive it again and would have right to thus expect it. So if this buyer wishes to vow it to God he may do so. But that vow will give such land to the Lord only until the jubilee, then it will become the property again of the original owner.

Verse 25. The standard of value according to the sanctuary is here given as twenty gerahs. This was a small coin of varying value. Hence, whatever was the accepted value of it at any time for use of the sanctuary was to be required for vows.

Verse 26. The special possession of the first born of beasts could not be redeemed at all. All such must be turned over to the sanctuary use.

Verses 27, 28. This paragraph is merely a detail of what has been already offered in this chapter. A thing devoted to God must be considered as something holy.

Verse 29. This has reference to enemies that are devoted or promised for destruction. If the children of Israel make any such vow, then they cannot change their minds and try to substitute something in its place. A noted example of this kind of transaction is recorded in Num. 21: 2, 3. It will be interesting and helpful for the reader to turn to that place and read the account of the vow of the people of God and their faithful performance of the vow.

Verse 30. The tithe or tenth of all their products belongs to God. This was for the support of the tribe of Levi in general. They had no opportunity for producing anything since they were constantly "standing by" for the special service about the tabernacle. Thus they must be supported by the tithes of the other people.

Verse 31. If some particular beast

or crop is thought to be needed at home, then he could retain it by giving an extra fifth of its value in money.

Verse 32. "Passeth under the rod" means that the young were thus counted off to see how many had been produced that season. One out of every ten must be given to the Lord.

Verse 33. He must not try to show partiality and see if number nine is a specially good animal and number eleven not so good, etc. He must be fair and give the Lord each tenth beast. If he tries to redeem it with some other article then he would lose both the same as in verse 10.

Verse 34. A grand summing up of the law. The Lord commanded it. He commanded it to Moses. And he commanded it to Moses for the children of Israel. Again the great authority of Moses in connection with the so-called ceremonial law is plainly stated. And this law was given to Moses at Mount Sinai, the very same place and the very same occasion as were used in giving the tables of the ten commandments.

## NUMBERS 1

Verse 1. By comparing Ex. 40: 17 here, it will be seen that it has been just one month since the tabernacle was reared up. And by further comparison with Lev. 1:1 it will be learned that the time of this month was used in connection with occupation of the formal place of meeting between God and his people and must be recognized as the proper place for them to attend with their sacrifices.

Verse 2. A census is now commanded to be taken. It was not to include the entire population, but just those of military age; the males only to be taken into this numbering.

Verses 3, 4. In addition to being of the age of twenty they must also be able to go to war. They must be able-bodied. These restrictions brought the group to contain only those who would pass a physical examination and be of the necessary age. Thus it was not for the purpose of determining the amount of the population as is generally done by nations today. The future of the nation was to be beset with conflicts with the enemy, so their military strength was the important thing with them.

Verses 5-16. Aaron was commanded to work with Moses in this numbering. They were to select a man to