



The Third Book of *MOSEH*,
CALLED
LEVITICUS.

The Argument of this Book.

THE Name of this Book is taken from the principal matter handled therein, viz. the Levitical Ceremonies and things appertaining to them, the Administration and Observation whereof was by Gods Ordinance given in charge to the Priests and Levites, (both being of, and constituting the Tribe of Levi) for the maintenance of Gods holy and publique worship. For here for the most part are instituted Ceremonial Laws, not onely of the different sort of offerings and sacrifices: of clean and unclean, as well persons, as beasts; of solemn feasts and holy dayes; but also of the Priests, in regard as well of their persons, as office. To these are joined divers Moral Laws, teaching, what is to be done, or left undone; according to the Law of the Ten Commandements. Besides these there are set down likewise sundry Civil Laws and Constitutions of proceeding against certain abominable sinnes, punishable by the Magistrate. Among the Laws there are also inserted several Histories, as that of the Consecration of the Priests in their Office; of the anointing of the Tabernacle, and the furniture thereof; of the actual administration of the Priestly Office; and the Confirmation of the same by a divine token, and the punishment of the two Priests Nadab and Abihu, for trespassing in their office: and of the punishment of a Blasphemer. We likewise finde here various promises, made to them that shall keep the Laws of God, and terrible threatenings to the transgressours thereof. All these things happened in the space of one moneth; to wit, from the beginning of the second year, after the Israelites coming forth out of Egypt, until the beginning of the second moneth of the same year.

LEVITI-



LEVITICVS.

CHAP. I.

Laws concerning the manner of slaying the free-will-burnt-offering in the Tabernacle, v. 1, &c. which was to be either of great cattel, as of Bullocks, 2. or of small, as of Sheep and Goats, 10. or of fowls, as of Turtle-doves, and young Pigeons, 14.

AND the LORD called Moses, and spake to him, out of the Tent of the Congregation, [Understand the Tabernacle, into which God came to speak with his people, Exod. 29. 42. and they were to come, to enquire of God, and to hear him speak, Exod. 33. 7.] saying :

2. *Speak unto the children of Israel, and say to them : when a man (homo) of you will offer a sacrifice unto the LORD, [offer ; oth. bring on, or, bring to, and so in the sequel ; understand this offering of the peoples part, not the Priests] ye shall offer your sacrifices of the cattel, of oxen and of sheep. [this word comprehends not onely sheep, but goats also, as appeareth below, verse 10. See likewise Gen. 12. on verse 16.]*

3. *If his sacrifice be a burnt-offering [See Gen. 8. on verse 20.] of Bullocks, he shall offer a perfect male : [i. e. one that hath no defect in body ; see below, chap. 22. verse 20, 21, 22.] he shall offer the same at the door of the Tent of the Congregation, [where the altar of the burnt-offering stood, as is to be seen, below verse 5.] according to his pleasure, [by these words it is plain, that here free-will-offerings are spoken of, such as were made not after the usual set order, but as every one thought good, to do of his own accord, according to his own occasions, either by way of seeking and praying to God, or of giving thanks unto him] before the face of the LORD. [i. e. before the Tent of the Congregation, in whose inmost part the Ark of the Covenant was placed, which was a token of Gods present co-habitation, Exod. 25. 22. in which regard also the Tent is called the house of God, 1 Sam. 3. 15. as God likewise is said to be therein, below chap. 4. verse 7, and 18.]*

4. *And he shall lay his hand upon the head of the burnt-offering, [Heb. lean with his hand, viz. to testify by this action, that he doth consecrate this offering unto God, surrendering and presenting the same, as in lieu of himself, for to finde favour for himself, with the LORD, through the sacrifice, to come of the Messiah, typified by this now present. See Exod. 29. 10.] that it may be acceptable for him, [i. e. that it may prove unto him : hat offereth it, a lawful sacrifice, and acceptable to God] for to reconcile him (to make expiation over him) [i. e. that it may betoken and seal unto him the Expiation, which should be made in the sulphers of time, through the Messiah, Rom. 3. 25. 2 Cor. 5. 19. Eph. 1. 7. Col. 1. 14. 19, 30.]*

5. *After that shall be [viz. the Priest, or he that offereth it, by the Priest, as God had commanded it, Ex. 29. 11. and was done likewise below, chap. 8. 15. oth. after that they shall, &c. viz. by the Priest] slay [the Hebrew word properly signifieth to cut, or, pierce the*

throat] the young bullock, before the face of the LORD : and the sons of Aaron, the Priests, shall offer the blood, and sprinkle that blood round about that Altar, which is before the door of the Tent of the Congregation.

6. *Then he [viz. one of the Priests. See 2 Chron. 30. 34.] shall pull off the skin of the burnt-offering, and divide that into its parts.*

7. *And the sons of Aaron, the Priests, shall make fire [Heb. give fire ; viz. of the fire which was to fall down from Heaven, when the first offering should be made upon this Altar, below chap. 9. 24. and was therefore to be kept continually, see below chap. 6. verse 12.] and shall fit (or, dispose) the wood upon the fire.*

8. *Also the sons of Aaron, the Priests, shall fit the pieces, the head, and the grease, [Oth. bowels, or, entrails : oth. the corps, or, bulk of the body, severed from the head and legs, and exenterated] upon the wood that is on the fire, which is upon the Altar.*

9. *Yet the entrails [The Hebrew word here used doth properly signifie, that which is nearest to a thing, which is the inmost, inwardest, or middlemost part of it, and such are the bowels or entrails of the beasts to them] and his legs they shall wash with water : and the Priests shall kindle all that upon the Altar : it is a burnt-offering, a fire-offering [i. e. such a one as must wholly be consumed and devoured by the fire, see Exod. 29. 18. such was the burnt-offering] for a pleasant smell to the LORD. [i. e. very grateful and acceptable to the LORD, and wherewith he is very well pleased ; which is said of the offerings and sacrifices of the beasts, in regard not of themselves, but of the sacrifice of Christ, betokened by them, and which properly is the slay-offering of a sweet-smelling savour to God, Eph. 5. 2. see likewise Gen. 8. on verse 21.]*

10. *And if his sacrifice be of small cattel, of sheep, or of goats for burnt-offering, he shall offer a perfect male.*

11. *And he [viz. the Priests, as above verse 5.] shall slay that, at the sides of the Altar North-ward, [i. e. in the Court, on the right side of the Altar of the burnt-offering, as one went into the Tent of the Congregation] before the face of the LORD, [see above on ve. 3.] and the sons of Aaron, the Priests, shall sprinkle his blood round about the Altar.*

12. *After that he shall divide it into its parts, together with his head and its grease ; and the Priests shall dispose the same upon the wood that is upon the fire, which is upon the Altar.*

13. *Yet the entrails and the legs shall be washed with water, and the Priest shall offer all that, and kindle it upon the Altar, it is a burnt-offering, a fire-offering for a pleasant smell to the LORD.*

14. *And if his sacrifice for the LORD be a burnt-offering of fowl, he shall offer his sacrifice of Turtle-doves, or of young Pigeons. [Heb. sons of the Doves or Pigeons. Thus below chap. 12. 6. thus also a young Bullock, or, called the son of a Bull, Gen. 18. 17. and above*

above here, verse 5. a young ass, the son of a she-ass, Gen. 49.11.] a young unicorn, the son of the unicorns, P[sal. 29.6.]

15. And the Priest shall bring the same to the altar, [viz. the sacrifice of the fowl, as below, verse 17.] and split his head with his nail, [or turn; or wring it about, or, off] and kindle it upon the altar, and his blood shall be wrung out at the wall of the altar.

16. And his crop with his feathers he shall put away, [for feathers, others read dung, filth, ordure; viz. that which is contained within the crop and guts] and shall throw that by the altar, East-ward [in reverence to the divine Majesty, as far from the Ark of the Testimony as might be, the same standing West-wards in the Holy of Holies] at the place of the ashes. [where the ashes of the sacrifices were first thrown, to be carried afterwards forth the camp with other filth and soil gathered thereabouts. See below chap.4.12. and chap. 6. 10, 11. and chap. 8. 17.]

17. Moreover he shall cleave the same [Sacrifice, namely, as above verse 15.] with [or, betwixt] his wings, not sever (them), [i. e. not dis-member the fowl, nor divide it into pieces, as they did with the beasts, the fowl being onely to be cleft in the middle betwixt the wings] And the Priest shall kindle the same upon the altar, on the wood that is upon the fire: it is a burnt-offering, a fire-offering, (for) a pleasant smell unto the LORD.

CHAP. II.

Laws touching the manner of offering the free-will-meat-offerings, which was of meal-flower, either raw unbaked, v. 1, &c. or baked in the oven, 4. or cooked in the pan, 5. or boiled in the Kettle, 7. forbidding to mix any leaven or honey with it; 11. and commanding all offerings to be salted, 13. together with the manner how the first-fruits are to be offered, 14.

NOW when a soul [i. e. any man, or person, (homo)] as the word man is used, above chap.1.2. See Gen. 12. on verse 5.] will offer a sacrifice of meat-offering [i. e. such a one as consisted of meat, or meal-flower, appertaining in part to the Priest, and the rest being burnt with frankincense; See the following verses] unto the LORD, his offering shall be meal-flower: [i. e. searched or sifted meal, or the finest flower of it] and he shall pour oil upon it, and lay frankincense upon it.

1. And he shall bring the same [viz. meat-offering] unto the sons of Aaron the Priests (one) of whom shall take up a handful [Heb. the fulness of his fist, or fists] out of the same meal-flower [viz. that of the meat-offering, i. e. the meal-flower belonging to the meat-offering] and out of the same oil, with all the frankincense thereof: [or, above all, &c. as also below, chap. 3. verse 4. 10. and chap. 4. 9, &c. i. e. together with all the frankincense of the meat-offering] and the Priest shall kindle the remembrance-offering [an incense so called, as putting God in mind (to speak after the manner of men) of the promises made unto the godly Israelites, and of the prayers which they put up to him, which are compared to an incense mounting up, Psalm 141.2. Acts 10. 4. Rev. 8. 3, 4.] upon the altar: it is a fire-offering, (for) a pleasant smell to the LORD.

3. That now which remaineth over of the meat-offering, shall be Aarons and his sons: it is a Holiness of Holinesses [i. e. a most holy thing, or of singular and extraordinary holiness. So also Exod. 30. 36. and below chap. 10. 17. and 24.9 &c. it is a kinde of expression, shewing the eminency or excellency of the thing or person spoken of; Thus God is called the God of Gods, and the Lord of Lords, Psalm 136. 2, 3. The Canticles, or

Song of Solomon is called the Song of Songs, Cant. 1. Compare the Annotations on Gen. 9. verse 25.] of the fire-offering of the LORD.

4. And when thou wilt offer a sacrifice of meat-offering, a batch of the oven; they shall be unleavened cakes [Heb. cakes of unleavenedness, and so in the sequel] of flower mixt with oil, and [oth. or] unleavened wafers, [or, pancakes, or, tarts] stroaked over (or anointed) with oil.

5. And if thy meat-offering be (drest) in the pan, it shall be of unleavened flower mixt with oil.

6. Break it in pieces, and pour oil upon it: it is a meat-offering.

7. And if thy sacrifice be a meat-offering of the Kettle [Oth. pan; i. e. such as is either boil'd in the kettle, or fried in the pan] it shall be made of meal-flower with oil.

8. Then thou shalt bring near unto the LORD that meat-offering, which shall be made thereof: and they shall make it come near unto the Priest, that shall carry it to the altar.

9. And the Priest shall take up of that meat-offering, the remembrance-offering of the same, [See above on verse 2.] and kindle (it) upon the altar: it is a fire-offering (for) a pleasant smell unto the LORD. [See Gen. 8.21. and above 1. on verse 9.]

10. And the remainder of the meat-offering, shall be Aarons and his sons: it is a Holiness of Holinesses [see above on verse 3.] of the fire-offerings of the LORD.

11. No meat-offering that thou shalt offer to the LORD shall be made with leaven: for of no leaven, and of no hony shall ye kindle (a) fire-offering to the LORD. [Understand this of the free-will-offerings or sacrifices; for in the thank-offerings this was not observed: below chap.7.13. nor in the oblations of the first-fruits, or firstlings; below chap.23.17. and here in the next verse. The Honey is likewise forbidden here as well as the leaven, because that notwithstanding the sweetness thereof, it hath that quality, that it will make the dough or paste it is mixed with, to become sowre, and to rise, or be puffed.]

12. The sacrifice of the firstlings, [See below chap. 23. 17.] them ye shall offer to the LORD; [viz. leavened and mixt hony] but they shall not come upon the altar, for a pleasant smell.

13. And every sacrifice of thy meat-offering, shalt thou salt with salt, and the salt of the Covenant of thy God thou shalt not cause to be left off [Heb. to cease; the meaning is, The salt shall put thee in minde of my Covenant, whereby thou standest engaged, to endeavour always for an untainted and uncorrupted life and conversation, Mark 9. 49.] with all thy sacrifices thou shalt offer the salt.

14. And if thou offer to the LORD a meat-offering of the first-fruits, thou shalt offer the meat-offering of thy first-fruits, of green ears dried [or, singed, scorched] by the fire, that is, the small broken grain of full green ears.

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

16. Then shall the Priest kindle the remembrance-offering of it, [See above on verse 2.] of its small broken grain, and of its oil with all the frankincense: it is a fire-offering to the LORD.

CHAP. III.

Laws touching the manner of offering thank-offerings, of Bulls, v. 1, &c. of sheep and goats, 12. forbidding to eat the blood and the fat thereof, 17.

AND if his sacrifice be a thank-offering, [The word in the Hebrew signifies welfare, and prosperity, or requital; implying such a sacrifice whereby men requite God

God with thanksgiving for all the welfare and prosperity, peace, and blessing, he bestows upon them: in which regard it might likewise well be termed, a requite-offering] if he offer it of *Bullocks*, male or female, he shall offer the same perfect [see above, chap. 1. on verse 3.] before the face of the LORD.

2. And he shall [He, viz. that brings them to be offered] lay his hand [see above chap. 1. on verse 4.] upon the head of the sacrifice; and shall slay them [viz. by the Priest, as above chap. 1. verse 5.] before the door of the tent of the congregation, and the sons of Aaron, the Priests, shall sprinkle the blood about the altar.

3. After that shall he offer of that *Thank-offering* a fire-offering unto the LORD; [See above chap. 1. on verse 9.] the fat that covereth the entrails, and all the fat that is at the entrails. [oth. over, or upon the entrails.]

4. Then both the kidneys and the fat that is thereon, that is on the flank (or small-) guts, [understand the guts which lie in the flank of the belly, called *Itia* by the Latines] and the cawl over the liver, with the Kidneys, [Heb. above, as before, chap. 2. verse 2. &c. i. e. together with the Kidneys, which he was not only to sever for this oblation; but likewise for the same end, to take off the fat thereof, &c. and the cawl of the liver] the same he shall take off [or put off, pull off.]

5. And the sons of Aaron shall kindle the same upon the altar, upon the burnt-offering, [which was to be offered there every morning and evening: or, upon, that is to say, after the same; or, upon, that is, according to the manner and use of the burnt-offering. So below chap. 4. 35. and 5. 12.] which shall be upon the wood that is upon the fire: it is a fire-offering of pleasant smell to the LORD.

6. And if his sacrifice be of small cattel, [i. e. of sheep, or goats, as appears by verse 7. and 22. see above chap. 1. on verse 2.] for a thank-offering to the LORD, be it male or female, he shall offer the same perfect.

7. If he offer a lamb for his sacrifice, he shall offer it before the face of the LORD. [See above chap. 1. on verse 3.]

8. And he shall lay his hand upon the head of his sacrifice: and he [i. e. the Priest for him; see above chap. 1. verse 5.] shall slay the same before the tent of the congregation: and the sons of Aaron shall sprinkle the blood thereof round about the altar.

9. After that shall he offer of that thank-offering unto the LORD, his fat, the whole rump, which he shall take off close by the back-bone, [understand hereby the uttermost part of the chine, ending in the holy bone; *Os sacrum*] (or chine) and the fat covering the entrails, and all the fat that is on the entrails.

10. Also both the kidneys, and the fat that is thereon, that is the flank-guts: and the cawl over the liver with the kidneys, the same he shall take off.

11. And the Priests shall kindle the same upon the altar: it is a meat of the fire-offering of the LORD. [Heb. bread of the, &c. understand the flesh of the sacrifices, which was to be consumed by fire, for the honour of God, even as bread or meat is by the mouth of man: or, which in part belonged unto the Priests, for to be eaten by them. See the places, Lev. 21. 6, 8, 17, 21, 22. and chap. 22. 25. Ezek. 44. 7. Mal. 1. 12.]

12. Now if his sacrifice be a goat, he shall offer the same before the face of the LORD.

13. And he shall lay his hand upon her head, and he shall slay it before the tent of the congregation, and the sons of Aaron shall sprinkle its blood upon the altar, round about.

14. Then shall he offer thereof his sacrifice, a fire-offering to the LORD, the fat covering the entrails, and all the fat that is on the entrails:

15. Together with both the kidneys, and the fat that is thereon, that is on the flank-guts; and the cawl over the liver, with the kidneys, the same he shall take off.

16. And the Priest shall kindle the same upon the altar: it is a meat of fire-offering for a pleasant smell: [see Gen. 8. on verse 21.] All fat shall be the LORDS. [accordingly no fat of any beast fit for the sacrifice, was to be eaten by either Priest or owner, but it must be hallowed, and burned to the LORD, see below chap. 7. 23, &c.]

17. (Let this) be an everlasting Institution, [Heb. institution of eternity: see Gen. 13. on verse 15.] for your generations in all your habitations: [They were forbidden to eat the fat of the beasts, not only that which was offered to God in the tent of the congregation, but likewise that which they killed at home for their own use. Yet, understand not all the fat indifferently, but peculiarly the grease, suet, and tallow-fat, growing and hanging on the end and of the films of muscles, and by cold becoming lumpish, hard and brittle, called *adeps* by the Latines. Understand here especially that of the three sorts of beasts expressed, chap. 7. verse 23, 24.] No fat nor blood shall ye eat. [see Gen. 9. on verse 4. Lev. 7. 13, 26. and 17. 10, 4.]

CHAP. IV.

Laws of the manner of sacrifices which were to be offered for the sins committed out of Error, v. 1, &c. either by the high Priest, 3. or by the whole Congregation, 13. or by a Prince and Ruler, 22. or by a private and ordinary man, 27.

Moreover the LORD spake to Mosch, saying;

2. Speak unto the children of Israel, saying: When a soul [i. e. a man, a person. See above chap. 2. on verse 1. and so frequently in the sequel] shall have sinned, by straying [i. e. through ignorance, when a body trespasseth, not knowing that to be sin, which he acted: or falleth into any sin through unadvisedness, at unawares, in haste, heat and passion, not being sensible of the sinfulness of it, till after the trespass committed] from any Commandments of the LORD, [viz. whereby any thing is forbidden; and so 1 Kings 2. 43. and thus commanding is used for forbidding, Deut. 2. 38. and 4. 23. Heb. from all some, i. e. from one or any of all; as it is explained in the end of this verse] which should not have been done, [so below verse 13. and 22. See Gen. 20. on verse 9.] and shall have done (against) any one of them. [understand, that then such a transgressor shall offer the sacrifices here prescribed.]

3. If the Priest that is anointed, [Understand hereby the high Priest; who in after-times of Priests was alone anointed, below ch. 21. 10. Exod. 29. 10. and 30. 30. also Num. 3. 3. Lev. 10. 7. At this time the common Priests were likewise anointed indeed, but onely once for all, this their anointing serving both for them and their posterity, Exod. 29. 29. and 40. 15.] shall have sinned [viz. in any manner of life or doctrine] to the guilt of the people; [to namely, that by his sin he brought a guilt upon the people, they either embracing his false doctrine, or following the bad example of his life and conversation. Compare 1 Chron. 21. 3. Oth. according to the guilt of the people; that is, in the same manner, as any of the common people might come to sin] then shall he offer a bullock for his sin, which he hath sinned, a perfect young one [Heb. the son of a Bull; so below verse 14. see above chap. 1. on verse 14.] for a sin-offering to the LORD. [Heb. for sin, i. e. a sacrifice offered for sin: thus the words sin and guilt, are taken, below chap. 6. verse 17. Ezek. 45. 23. 2 Cor. 5. 21.]

4. And he shall bring that bullock to the door of the tent of

of the congregation, before the face of the LORD: and he shall lay his hand upon the head of that bullock, and he [viz. by one of the other Priests, serving at the altar: For he is distinguished from the Priest, who is called the anointed in the next verse] shall slay that bullock, before the face of the LORD.

5. After that, shall that anointed Priest take of the blood of the bullock: and he shall bring the same to the tent of the congregation.

6. And the Priest shall dip his finger into that blood: and of that blood shall he sprinkle seven times, before the face of the LORD, before the Vail of the holy (place). [Understand that costly and artificial Vail, whereby the holy (place) or the fore-part of the Tabernacle was distinguished and separated from the Holy of Holies, or Most holy part. See Exod. 26. 31, 32, 33. and chap. 35. 12. and chap. 40. 3, 21. Num. 4. 5.]

7. Also the Priest shall put [Heb. give; and so below verse 18. Exod. 29. 12.] of that blood upon the horns [see Exod. 27. 2. and 38. 2.] of the incense-altar [Heb. of the altar of the smoking, or perfuming] of the fragrant spices, before the face of the LORD, that [oth. who] is in the tent of the congregation; [viz. within in the fore-part, right before the Sanctuary, Exod. 30. 6. some refer these words to the LORD himself; see above chap. 1. in the last note on verse 3.] then shall he pour forth all the blood of the bullock on the bottom of the altar of the burnt-offering, [i. e. on the ground, or lowermost part of the altar: so below verse 18, 25, 30, 34.] which is at the door of the tent of the congregation. [i. e. right before the entry of the fore-part of the Tabernacle, called the holy (place).]

8. Moreover all the fat of the bullock of the sin-offering, he shall take off from it: the fat covering the entrails, and all the fat that is on the entrails;

9. Besides the two kidneys, and the fat that is thereon, that is on the flank-guts, and the caul over the liver with the kidneys, the same he shall take off;

10. According as it is taken off from the bullock of the thank-offering: and the Priest shall kindle the same upon the altar of the burnt-offering.

11. But the skin of that bullock, and all his flesh with his head, and with his legs, and his entrails, and his dung;

12. And that whole bullock he shall carry forth without the camp, to a clean place, where they throw out the ashes [Heb. at the throwing forth of the ashes; i. e. by or upon it. Understand a place without the camp, where the ashes of the burnt-sacrifices, together with other filth and ordure, that came from them, were usually carried and thrown out. This place is to be distinguished from an other on the East-side of the Court of the Tabernacle, whither the ashes were first carried from the altar. See above chap. 1. on verse 16. and of both places together, Lev. 6. verse 10, 11.] and shall burn him with fire upon the wood: by the ashes thrown out, (there) shall he be burnt.

13. Now if the whole congregation of Israel shall have sinned, [viz. through ignorance, mistake, or unadvisedness, and inconsiderately, as above verse 2.] and the matter is hidden before the eyes of the congregation: and they shall have done ought [Heb. one, i. e. somewhat, something, i. e. committed that trespass] (against) any of all the Commandments [Heb. against all the Commandments; i. e. against one, or any of them all, see above on verse 2.] of the LORD, which should not be done: and are become guilty. [i. e. are fallen into sin, and are therefore liable to punishment. Compare above verse 3.]

14. And that sin, which they shall have sinned against, [viz. against any of the LORDS Commandments] is made known: then shall the congregation offer a bullock, a young one for a sin-offering, and bring the same

before the tent of the congregation. [Heb. before the face of the Tent, &c.]

15. And the eldest of the congregation [i. e. Rulers and Governours which were set over the rest, as also the Teachers and Instructors of the people. See Exod. 3. on verse 16. Matth. 26. 57.] shall lay their hands upon the head of the bullock, before the face of the LORD: and he [viz. the Priest, whose turn or office it was to do the same; see above chap. 1. on verse 5.] shall slay the bullock, before the face of the LORD.

16. After that, shall that anointed Priest [See above on verse 3.] bring of the blood of the bullock to the tent of the congregation.

17. And the Priest shall dip his finger in, (taking) of that blood: [The Hebrew Verb (here used for dipping) construed with the particle *min*, i. e. out of, or, from, doth withal include the Verb to take. Compare herewith the Annotations on Gen. 12. on verse 15. Item below chap. 5. 15. these words may likewise be read thus, shall dip in some of that blood] and he shall sprinkle seven times before the face of the LORD, before the Vail. [see above on verse 6.]

18. And of that blood he shall put upon the horns of the altar, which is before the face of the LORD; that (or, who) is in the tent of the congregation: [viz. the LORD, as above chap. 1. 3. and here verse 7.] then shall he pour out all the blood, at the bottom of the altar of the burnt-offering, which is before the door of the tent of the congregation.

19. Besides he shall take off all his fat from him, and kindle (it) upon the Altar.

20. And he shall do to this bullock, according as he did to the bullock of the sin-offering; so he shall do unto him; and the Priest shall make Expiation for them, [i. e. signify and denounce unto them the sign and seal of the Expiation to be made by the Mediator Messiah. See above chap. 1. on verse 4. and compare 2 Cor. 5. 19, 20.] and it shall be forgiven them. [viz. of grace, through faith for the spilt bloods sake of Christ, Rom. 3. 25. not that of the beasts, Heb. 10. 4. whose shedding of blood was but a type of the Sacrifice of Christ, Hebrews 10. 1, &c.]

21. After that, shall he carry forth that bullock without the camp, and shall burn him, according as he burnt the first bullock; [See above verse 12.] it is a sin-offering of the Congregation.

22. When a chief (man, or, Ruler) shall have sinned, and shall have done against one [Heb. all. See above on verse 13.] of the Commandments of the LORD his God, through straying, [see above on verse 2.] which should not be done, so that he is guilty; [understand this verse, of such an error and straying, as is committed through unadvisedness; when a man doth indeed observe and apprehend his own sin, but not till after the fact or commission: The other sort spoken of in the next verse, proceedeth of meer ignorance, when a man doth not understand, that he hath committed sin, before such time as it is shewed him by another.]

23. Or [Oth. when, or, if] his sin, which he hath sinned against it, shall be made known unto him; then shall he bring for his offering, a he-goat, [i. e. a young one, a Kid, sucking yet; as below verse 28. a she-goat, for a young one. Item, below ch. 5. 6, &c.] a perfect male.

24. And he shall lay his hand upon the head of the he-goat, and he shall slay him [viz. by the Priest] in the place, where they slay the burnt-offering, [to wit, before the door of the Tent of the Congregation. See above chap. 13. Exod. 29. 38.] before the face of the LORD, it is a sin-offering.

25. Then shall the Priest take of the blood of the sin-offering, with his finger, and put (that) upon the horns of the altar of the burnt-offering: then shall he pour out his blood at the bottom of the altar of the burnt-offering.

26. He shall likewise kindle all his fat upon the altar : like unto the fat of the thank-offering : thus shall the Priest make Expiation for him [see above on verse 20.] of his sin, and it shall be forgiven him.

27. And if any man (homo) [Heb. soul. See above chap. verse 1.] of the people of the land, [understand the common people, or vulgar sort, not only of the Israelites themselves, but likewise of the strangers, or Profelites, incorporated with them by open profession of the same Religion and Circumcision, Exod. 12. 49. Num. 15. 16.] shall have sinned through straying ; [see the meaning hercof, above verse 22.] doing ought (against) one of the Commandements of the LORD, which should not be done, so that he is guilty :

28. Or his sin, which he hath sinned, shall be made known to him, then he shall bring for his offering, a young goat, [Heb. a she-goat, or a Kid of the goats, i. e. a young sucking goat : see above on verse 23.] a perfect female, for the sin which he hath sinned.

29. And he shall lay his hand upon the head of the sin-offering ; and that sin-offering shall be slain, in the place of the burnt-offering. [i. e. there where the burnt-offering is wont to be slain, see above chapter 1. on verse 3.]

30. After that, shall the Priest take of her blood with his finger, and do it upon the horns of the altar of the burnt-offering : then he shall pour out all the blood thereof, at the bottom of that altar.

31. And he shall take off all her fat, according as the fat of the thank-offering is taken off, and the Priest shall kindle it upon the altar, for a pleasant smell to the LORD : and the Priest shall make Expiation for him, [see above on verse 20.] and it shall be forgiven him.

32. But if he bring a Lamb for his Sacrifice for sin-offering, it shall be a perfect female, that he bringeth :

33. And he shall lay his hand upon the head of the sin-offering : and he shall slay the same [viz. by the Priest, see above chap. 1. verse 5.] for a sin-offering, in the place where the burnt-offering is slain.

34. After that shall the Priest take of the blood of the sin-offering with his finger, and shall do it upon the horns of the altar of the burnt-offering : then shall he pour out all the blood thereof at the bottom of that altar.

35. And all the fat thereof he shall take off, according as the fat of the Lamb of the thank-offering is taken off : and the Priest shall kindle them [viz. the fats, or fat-nesses, which were of different sorts, as may be gathered, above by verse 8. and 9.] upon the altar, upon the fire-offerings [see above chap. 3. on verse 5.] of the LORD : and the Priest shall make Expiation for him, over his sin, which he hath sinned, and it shall be forgiven him.

CHAP. V.

Laws concerning the manner of offering guilt-offerings, to make Expiation for having heard and concealed cursing, v. 1. For touching unawares any unclean thing, 2. or swearing in vain, 4. of that which he was to do or offer, that was guilty of one or any of these, 6. as also he that had trespassed against the hallowed or consecrated things of the LORD, 14.

NOW when a man (homo) [Heb. soul, and so in the sequel. See Gen. 12. on verse 5.] shall have sinned, having heard a voice of the people, [viz. of blasphemy, or cursing, uttered against God (as below chap. 24. 10, 11.) or his neighbour, (as 2 Sam. 16. 7.)] whereof he is witness, whether he saw it, [viz. having been personally present, when the sin was committed] or knew (it) : [having heard it reported by others] if he

make it not known [viz. to the Magistrate, being kept back through any human infirmity of either timoroufness, or want of courage, or for affections sake, or out of neglect, &c.] then he shall bear his iniquity. [i. e. he shall undergo and suffer punishment, which by this trespass of concealment he hath deserved : see this phrase below, verse 17. and chap. 17. 16. and chap. 20. 20. Num. 14. 33. Isa. 53. 11, &c. and this sin, or iniquity is taken for punishment, Gen. 19. 15. Num. 18. 1. see Gen. 4. on verse 13.]

2. Or when a man shall have touched any unclean thing, [Understand this of the Ceremonial uncleanness, whereof see further below, chap. 11. and Deut. 14.] whether it be the dead carcase of a wilde unclean beast, or the dead carcase of unclean cattel, or the dead carcase of an unclean creeping creature ; [see Gen. 1. on verse 20.] although it were unknown to him, [viz. that he had touched any of those] nevertheless he is unclean and guilty.

3. Or when he shall have touched the uncleanness of a man, according to all his uncleanness, whereby he is made unclean, [i. e. in any kind of uncleanness, whereby a man may become unclean, according to the Ceremonial Law. See of the several kinds of this uncleanness, below chapters 11, 12, 13, 15. and 17.] and it was hid before him : and he is made aware of it ; [Heb. hath known it, and so verse 4.] he is guilty :

4. Or if a man shall have sworn unadvisedly with his lips, uttering (the same) to do evil, or to do good, [to wit, to his neighbour ; of the evil, see an example, 1 Sam. 25. 22. Item, Acts 23. 22. of the good, Mark 6. 23.] according to all what a man uttereth unadvisedly in an oath, and it was hidden before him, [viz. through distemper and trouble of his spirit] and he is made aware of it ; he is guilty of one of those. [i. e. of one of the foresaid misdeeds.]

5. It shall be then, [i. e. then shall this following Law be observed by and with him] when [oth. because] he is guilty of one of those : that he shall confess, wherein he hath sinned : [i. e. in which of the foresaid particulars ; oth. that he hath sinned therein.]

6. And shall bring for his guilt-offering to the LORD for his sin, which he hath sinned, [Understand the Sacrifice, to be made for the sin committed of infirmity, and making a man guilty nevertheless before God ; see of this offering below likewise verse 16. and chap. 6. 17. and chap. 7. 1, 19.] a female of small cattel [see above chap. 1. on verse 2.] a Lamb, or a young Goat for the sin : [oth. for sin-offering. See above chap. 4. on v. 2.] then the Priest shall make Expiation for him by reason of his sin.

7. But if his hand be not able to compass so much, [i. e. if he be not able to do it by reason of his poverty, thus below verse 11. and chap. 25. verse 26.] as is sufficient for a small cattel, [Heb. the sufficiency of a small cattel] then shall he (for) his offering, for the guilt which he hath sinned, bring unto the LORD two Turtle-doves, or two young Pigeons [Heb. sons of the dove, and so verse 11. see above chap. 1. on verse 14] one for a sin-offering, and one for a burnt-offering.

8. And he shall bring them to the Priest, who shall first offer that which is for the sin-offering : and shall split her head with his nail beside her neck, but not cut (it) off.

9. And of the blood of the sin-offering he shall sprinkle on the wall of the altar : but the remainder of that blood shall be wrung out at the bottom of the altar : it is a sin-offering.

10. And the other he shall make for a burnt-offering, after that manner ; [Or, according to the right, i. e. after the manner and order appointed in this behalf, being accordingly right and lawful : thus the word is taken elsewhere too. Compare Gen. 40. 13. and see the Annotations thereupon] then the Priest shall make Expiation

tion for him because of his sin, which he hath sinned, and it shall be forgiven him.

11. But if his hand cannot compass two Turtle-doves, or two young Pigeons, then he that hath sinned [Oth. then he, because he hath sinned] shall bring for his offering the tenth part of an Ephah [called Gomer, Exod. 16. 36. holding forty hen-egg-shells, ten of them made up an Ephah, holding ten times as much, that is to say, as much as four hundred thirty two hen-egg-shells. They were measures for dry wares] of meal-flower for a sin-offering: he shall do no oil over it, nor lay frankincense thereupon, because it is a sin-offering.

12. And he shall bring that to the Priest, and the Priest shall gripe his handful thereof for remembrance of the same, and kindle that with fire upon the altar, upon the fire-offerings of the LORD. [Oth. after the manner of the fire-offerings. See above chap. 3. on verse 5.] it is a sin-offering.

13. Then the Priest shall make Expiation for him over his sin, which he hath sinned in any of those (things), [viz. of the sins mentioned above, verse 1.] and it shall be forgiven him: and it [viz. the remainder] shall be the Priests, like unto the meat-offering.

14. Moreover the LORD spake to Moses, saying;

15. When a man [Heb. soul] shall have transgressed through transgression, and sinned through straying from [oth. (in ought) of, or, about, or, because of] the holy things of the LORD [Heb. the Holinesses of the LORD, i. e. from, of, or about the thing, which are hallowed and consecrated to the LORD, and separated for an holy use, and so in the next verse, &c. and compare chap. 22. 2. and chap. 16. 4. and 19. 24.] then shall he bring for his guilt-offering to the LORD, [Heb. his guilt, i. e. the sacrifice for his guilt. See above ch. 4. on verse 3.] a perfect Ram out of the flock with thy estimation in silver shekels, [i. e. with as much money, as the purloined thing shall be worth. Compare below chap. 22. 14. and chap. 27.] according to the shekel of the Sanctuary, [which was as much again as the common shekel, to wit, about half a Rix-dollar, (two shillings three pence)] for a sin-offering.

16. Thus shall he restore that which sinning he (hath purloined) of the holy things, and shall add over and above the same the fifth part thereof, which he shall give unto the Priest: thus shall the Priest make Expiation for him, with the Ram of the guilt-offering, [see above on verse 6.] and it shall be forgiven him.

17. And if a man shall have sinned, and done (against) one of all the Commandments of the LORD, which should not be done; howbeit he knew not of it, yet he is guilty, and shall bear his iniquity. [see above verse 1.]

18. And he shall bring a perfect Ram out of the flock unto the Priest, with thy estimation for a guilt-offering; and the Priest shall make Expiation for him, over his praying, through which he hath strayed, not knowing the same; then it shall be forgiven him.

19. It is a guilt-offering; he hath assuredly made himself guilty to the LORD. [Heb. making guilty, he hath made guilty himself, i. e. notwithstanding that he trespassed through ignorance, or unadvisedness, inconsiderateness, or forgetfulness, or hate and passion, or any other weakness and infirmity, yet he hath committed sin, and is liable to punishment for it. Compare Luke 12. 48.]

CHAP. VI.

Laws concerning those, that purloined any thing from their neighbour, v. 1, &c. a further Declaration of the lawful manner of the burnt-offering, 8. of the meat-offering, both that which was common, 14. and that

which was to be offered at the consecration of Aaron and his sons, 19. and of the sin-offering, 24.

Moreover the LORD spake unto Moses, saying: [Note: The seven former verses of this Chapter, are by some made to co-here with the former Chapter, according to the partition in the Hebrew Text, and that not without reason; they handling yet, of the guilt-offering.]

2. When a man [Heb. soul; and so in the sequel: see Gen. 12. on verse 5.] shall have sinned, and transgressed against the LORD through transgression: [he that trespasseth against his neighbour, sinneth likewise against the LORD; not only because man is his creature, and appertaineth to him; but also, that God hath commanded us, to love our neighbour, and not to do him any hurt; besides that the Name of the LORD is often abused in and about the trespasses which are committed against the neighbour] that he shall have lied [oth. denied] of what hath been given him in custody, or put into his hand, [Heb. of putting of the hand, i. e. of that which was put and entrusted, or committed into the hand, whether it be of one alone, or of more, with whom he hath entred into contract or society, by plighting of the hand, or signing with the hand, or any other binding way, to be true and trusty about the matter committed] or of robbery, or of (that which) he withholdeth from his neighbour by violence, [or, hath deceitfully withdrawn, (or purloined) from his neighbour.]

3. Or that he shall have found that which was lost, and lied over it, and sworn with falsehood; over (or, about) ought that a man doth, sinning therein.

4. It shall be thus, because he hath sinned, and is become guilty, that he shall return again the robbery which he robbed, or the (thing) withheld, which he withholdeth by violence, or the thing in custody, which was given him in custody, or the (thing) lost, which he hath found.

5. Or over, (or, about) all that he hath sworn falsely, that he shall restore the same in its principal sum, and add the fifth part over (and) above it: to whom the same belongs, (or, whose that is) to him shall he give the same, upon the day of his guilt. [i. e. when he shall be found and declared guilty. Oth. On the day of his guilt-offering, i. e. when he shall be obliged to offer the sacrifice for his guilt, for his Expiation with God: then he shall withal make satisfaction to his neighbour. Compare Matth. 5. 23.]

6. And he shall bring his guilt-offering to the LORD, unto the Priest, a perfect Ram out of the flock, with thy estimation [See above chap. 5. on verse 15.] for a guilt-offering.

7. Then shall the Priest make intercession for him, [See above chap. 1. on verse 4.] before the face of the LORD, and it shall be forgiven him: over (or about) ought of all that he doth, wherein he is guilty. [Heb. of the guilt therein.]

8. Moreover the LORD spake unto Moses, saying:

9. Command Aaron, and his sons, saying; This is the Law of the burnt-offering: [i. e. the pattern of the manner how the burnt-offering shall be done or administered, both the daily, Exod. 29. 38. and the voluntary, Lev. 1. and that which the Law enjoineth for any trespass] it is [viz. the burnt-offering. Here is a description of the burnt-offering; compare the same with the note on Gen. 8. 20.] that which ascends through burning upon the altar, all the night, until the morning: whereby the fire of the altar shall be kept burning. [to wit, that which at the first sacrificing thereupon, fell down from heaven, and was to be kept burning there continually. See below verse 12. and 13.]

10. And the Priest shall put on his linen garment [See

[See hereof, *Exod.* 28. 29, 40.] and draw on his linnen drawers over his flesh, and shall take up the ashes, when the fire shall have consumed the burnt-offering upon the altar: and shall lay the same by the altar. [viz. the ashes.] See above chap. 1. verse 16.]

11. After that shall he put off his cloaths, and shall put on other cloaths: and shall carry forth the ashes without the camp, to a clean place. [see above chap. 4. on verse 12.]

12. The fire now upon the altar shall be kept burning thereupon, it shall not be extinguished, but the Priest shall kindle wood there [viz. upon that altar] every morning [Heb. in the morning, in the morning. See *Gen.* 39. on verse 10.] and shall sit (or dispose) the burnt-offering thereupon, and kindle the fat of the thank-offerings thereupon.

13. The fire shall continually be kept burning upon the altar: it shall not be extinguished.

14. This now is the Law of the meat-offering. [See chap. 2. on verse 1.] (One) of the sons of Aaron shall offer the same, before the face of the LORD, right before the altar. [oth. upon the altar. Heb. at the face of the altar.]

15. And he shall take up thereof his handful, out of the meal-flower of the meat-offering, and of the oil thereof, & all the frankincense that is upon the meat-offering, then shall he kindle it upon the altar: it is a pleasant smell [see above chap. 1. on verse 9.] for a remembrance of the same, [see above chapter 2. on verse 2.] to the LORD.

16. And the remainder thereof Aaron and his sons shall eat: [This Law was grounded on three reasons: 1. That the things once hallowed, might not be slighted through common use. 2. That the same might not be abused afterwards by or among the people, for shew, or pride, or gluttony, or any otherwise. 3. That the Priests which served at the Altar, might live of the Altar, 1 *Cor.* 9. 13.] it shall be eaten unleavened, in the holy place, in the Court of the Tent of the Congregation shall they eat the same. [Hereby is expressed, which was the holy place where the holy Viands were to be eaten by the Priests. See also below verse 26. and chapters 10, 11, 13.]

17. It shall not be baked with leaven; it is their portion which I have given of my fire-offerings; it is a Holiness of Holinesses, [see above chap. 2. on verse 3.] like unto the sin-offering, and like unto the guilt-offering.

18. Every male among the children of Aaron shall eat the same: be it an everlasting Institution [Heb. institution of Eternity. See *Gen.* 13. on verse 15.] for your generations, of the fire-offerings of the LORD: whatsoever [or, whosoever] toucheth the same, [viz. the things mentioned in the two foregoing verses] shall be holy. [i. e. be reputed holy and unfit for other things or uses, but it must either be broken, or washed, or rensed and scowred: See below verse 27, and 28.]

19. Moreover the LORD spake unto Moses, saying:

20. This is that offering of Aaron and his sons, which they shall offer unto the LORD, on the day when he shall be anointed: [viz. Aaron himself, or any one of his sons (or one after another.)] The tenth part of an Ephah, [see above chap. 5. on verse 11.] meal-flower, a meat-offering continually, [i. e. either, like unto the continual meat-offering, or, together with the continual meat-offering, or, for a continual meat-offering, [viz. in the anointing of the Priests: as for the continual meat-offering, see *Exod.* 29. 40.] the moiety thereof in the morning, and the moiety thereof in the evening. [i. e. the one part for the morning sacrifice, the other for the evening sacrifice]

21. It shall be made in a pan with oil; roasted [oth.

fried, and so cooked that it bubble up, and be blown up to some swelling and rising: so below chap 7. 12.] and the baked pieces [Heb. cookings of the meat-offering of pieces, i. e. cooked or baked pieces of the meat-offering] thou shalt offer for, a pleasant smell to the LORD.

22. The Priest also, who of his sons shall become the Anointed in his stead, [i. e. he that shall succeed him in the Priestly office] shall do the same: be it an everlasting institution: it shall be kindled whole for the LORD. [viz. to be wholly or utterly burnt.]

23. Thus every meat-offering of the Priest shall be whole; [viz. wholly and entirely to be kindled and burnt. Oth. it shall be burnt whole] it shall not be eaten.

24. Moreover the LORD spake unto Moses, saying.

25. Speak unto Aaron, and unto his sons, saying; This is the Law of the sin-offering, [See above chap. 4. on verse 3.] In the place where the burnt-offering is slain, [see above chap. 1. on verse 3.] (there) shall the sin-offering be slain before the face of the LORD: it is a Holiness of Holinesses. [see above chap. 1. on verse 3.]

26. The Priest that offereth the same for the sin, [Heb. that un-sineth (it) i. e. offereth it for sin] shall eat it: it shall be eaten in the holy place, in the Court of the Tent of the Congregation.

27. What- (or, who-) soever shall touch the flesh thereof, shall be holy: [See above on verse 18.] so he that shall have sprinkled of it upon his garment, that [viz. garment] whereon he shall have sprinkled, thou shalt wash in the holy place. [see above on verse 16.]

28. And the earthen vessel, wherein it was sodden, shall be broken; but if it be boiled in a copper vessel, it shall be scowred, and washed in water. [viz. in holy water, out of the Laver, see *Exod.* 40. 7, 30. and below 8. on verse 11.]

29. Every male among the Priests shall eat the same: it is a Holiness of Holinesses.

30. But no sin-offering [Such as were the sin-offerings to be offered for the trespass of the high Priest, and that of the whole Congregation, *Lev.* 4. 5, 16. Item, the yearly sin-offering on the day of Expiation, *Lev.* 16. verse 17.] of whose blood there shall be brought into the Tent of the Congregation, for to make Expiation in the Sanctuary, it shall be eaten: it shall be burned in the fire.

CHAP. VII.

Laws concerning the Guilt-offering, v. 1, &c. declaring what shall be the Priests share, both thereof and of some other Sacrifices, 7. Laws concerning Thank-offerings, 11. as well of praise-offering, 12. as of vow-offering, and free-will-offering, 16. the eating of the fat forbidden, together with a Declaration, what fat might be made use of for other things, 22. the eating of blood forbidden, 26. an other appendix or caution yet, concerning thank-offerings, 28. the conclusion of all the former Laws, 35.

This now is the Law of the Guilt-offering, [see above chap. 5. on verse 6.] it is a Holiness of Holinesses. [see above chap. 2. on verse 3.]

2. In the place [See of this place above, chap. 1. 3.] where they [viz. the Priests] do slay the burnt-offering, [whereof see above chap. 6. on verse 9.] (there) they shall slay the guilt-offering: and they shall [One of the Priests namely, see above chap. 1. 5.] sprinkle of the blood thereof round about the altar.

3. And of that all his fat shall be offered: the rump, and the fat that covereth the entrails.

4. All

4. Also both the kidneys, and the fat that is thereon, that is upon the flank-guts: and the caul over the liver, with the kidneys, [see above chap. 3. on verse 4.] the same they shall take off.

5. And the Priest shall kindle the same upon the Altar of the fire-offerings of the LORD: it is a guilt-offering.

6. Every male among the Priests, shall eat the same; it shall be eaten in the holy place; [See above chap. 6. on verse 16.] it is Holiness of Holinesses.

7. As the sin-offering, so also shall be the guilt-offering; one kind of Law shall be for them both; it shall be the Priests, [The offering namely] that shall have made Expiation with it [as having administered this Ceremony betokening the Expiation, and pointing at the Messiah, who was to purchase the same: see above chap. 1. on verse 4.]

8. Also the Priest that offers the burnt-offering of any, that Priest shall have the skin of the burnt-offering, which he offered:

9. Besides all the meat-offering that is baked in the oven: together with all that is prepared in the kettle, and in the pan, shall be the Priests that offereth the same:

10. Likewise all meat-offering mixt with oil, or dry, [i. e. without oil, or drink-offering; as the meat-offerings for the trespasses were, above chap. 5. 11. and the jealousy-offerings, Numb. 5. 15.] shall belong to all the sons of Aaron, to the one, as to the other. [Heb. the man as his brother.]

11. This now is the Law of the Thank-offerings [See above chap. 3. on verse 1.] which they shall offer unto the LORD.

12. If he offer it for a praise-offering, [Or, confess-offering, acknowledge-offering, whereby the mercies and favours received at Gods hands, were with all humility and reverence openly acknowledged, and thanks returned unto God for them. See of this offering likewise below, chap. 22. 29. 2 Chron. 29. 31. and 33. 16. Ps. 50. 14.] he shall besides the praise-offering offer unleavened cakes mixt with oil, and unleavened wafers stroaked with oil: and those cakes mixt with oil, shall be of roasted (or, fried) meal-flower.

13. Besides the cakes he shall offer leavened bread to his sacrifice; with the praise-offering of his Thank-offering.

14. And one thereof [viz. one of the leavened bread-(loaves) mentioned in the former verse] out of all the sacrifice, shall he offer unto the LORD for a heave-offering: [understand such an offering as was to be elevated and lifted up, on high by the Priest, in the offering. See of the same likewise below verse 32. Exod. 29. 27, 28. and compare herewith below the Annotations on verse 30.] it [viz. the said heave-offering] shall be the Priests, who sprinkle the blood of the thank-offering.

15. But the flesh of the praise-offering of his thank-offering shall be eaten on the day of the sacrifice thereof; [i. e. when the sacrifice shall be made] they shall leave nothing of it over till the morning.

16. And if the stay-offering of his sacrifice be a vow, [Understand a pious and religious vow, voluntarily made unto the LORD, in things lawful and of our own disposing, for the glory of God, and manifestation of our thankfulness. Compare Num. 30. 2.] or free-will-offering, [i. e. that, which a man being not prescribed or constrained by any Law, doth offer unto the LORD of the free motion and disposition of his own heart. See of the like below, chap. 22. 23. Ezek. 46. 12.] that shall be eaten that day, when he shall offer his offering: and the remainder thereof shall likewise be eaten the next day.

17. That which yet remained over of the flesh of the stay-offering, shall on the third day be burnt with fire:

18. For if in any wise there be eaten [Heb. eating be eaten] of that flesh of his thank-offering on the third day, he that offered the same, shall not be acceptable, [viz. before the LORD] it shall not be imputed to him, [viz. for an acceptable Thank-offering] it shall be an abominable thing: [The Hebrew word here used signifieth properly that which through age is grown to be of an ill sent, and savour, and colour] and that soul [i. e. man or person; and so in the sequel] which eateth thereof, shall bear her iniquity. [See above chapter 5. on verse 1.]

19. And the flesh [viz. of the thank-offering; see the former and next verse] which shall have touched any unclean (thing), shall not be eaten: it shall be burnt with fire: but as for the (other) flesh [viz. that remained over yet, and hath touched no unclean thing] that flesh every one [viz. of the Priests and of those that brought the sacrifice to be offered] that is clean may eat thereof.

20. Yet when a soul shall have eaten the flesh of the thank-offering, which is the LORDS, and her uncleanness is upon her; [Understand Ceremonial uncleanness, whereof such a one shall not have cleansed himself yet, according as is prescribed below, chap. 21. and 22.] the same soul shall be destroyed out of her people. [see Gen. 17. on verse 14.]

21. And when a soul shall have touched ought unclean, (as) the uncleanness of a man, or unclean cattle, or any unclean abomination, [i. e. any such thing, as is declared unclean, and therefore to be loathed and abhorred] and shall have eaten of the flesh of the thank-offering, which is the LORDS, the same soul shall be destroyed out of her people.

22. After that the LORD spake to Moses, saying:

23. Speak to the children of Israel, saying; Ye shall eat no fat [see above chap. 3. on verse 18.] of an ox, or sheep, or goat.

24. But the fat of a dead carcase, and the fat of that which is torn, may be used [Heb. done] to all [i. e. any kind of] work, yet ye shall not eat it at all.

25. For every one that shall eat the fat of a beast, whereof one shall have offered a fire-offering to the LORD, that soul that shall have eaten it, shall be destroyed out of her people.

26. Also in all your habitations shall ye eat no blood, whether it be of fowl, or of cattle.

27. Every soul that eateth any blood, the same soul shall be destroyed out of her people. [See Gen. 9. 4. Lev. 3. 17. and 17. 14.]

28. Moreover the LORD spake to Moses, saying:

29. Speak unto the children of Israel, saying; He that offereth his thank-offering to the LORD, shall bring (near) his offering; [i. e. he shall bring it himself; in person, and not another for him: See the next ver.] of his thank-offering to the LORD. [i. e. of those parts or pieces, which was to be offered to God, or given to the Priest.]

30. His hands shall bring the fire-offerings of the LORD, the fat on the breast [or, with the breast] he shall bring with the breast, to wave the same for a wave-offering before the face of the LORD. [Understand, according to the opinion of some, such an offering, as was to be waved, or moved by the Priest towards the four quarters of the world; and therefore is to be distinguished from the heave-offering, which was moved only by elevating or lifting upwards, above verse 14. See likewise of this wave-offering, below chap. 8. 27. and 9. 21.]

31. And the Priest shall kindle that fat upon the Altar: yet the breast shall be Aarons and his sons.

32. Ye shall likewise give the right shoulder for an heave-offering unto the Priest; out of thy thank-offering.

33. He of the sons of Aaron, that offereth the blood of the Thank-offering, and the fat, to him shall the right shoulder be a portion. [See Exod. 29. on ver. 22.]

34. For the wave-breast [Heb. breast of waving, or moving. See above on verse 14.] and the heave-shoulder [Heb. shoulder of heaving, or elevating] have I taken from the children of Israel out of their thank-offerings, and have given the same to Aaron the Priest, and to his sons for an everlasting institution, [see Gen. 13. on verse 17.] from the children of Israel.

35. This is the anointing of Aaron and his sons, [i. e. the right, or due and lawful portion appertaining to Aaron and his sons, by reason of their Priestly office, whereunto they are called, and by the anointing hallowed and consecrated] from the fire-offerings of the LORD; on the day [i. e. from that day wherein they shall be consecrated] when he [viz. Moses, or, God by Moses] made them draw near [oth. when he (viz. Aaron) shall make them draw near] for to administer the Priesthood unto the LORD.

36. Which [Portion namely] the LORD commanded to give them from the children of Israel, on the day he anointed them; be it an everlasting institution for their generations.

37. This is the Law of the burnt-offering, of the meat-offering, and of the sin-offering, and of the guilt-offering, and of the fill-offering [Or, the consecration-offering. Heb. of the fillings; for the Priests, when they were installed into their office, had their hands filled with sacrifice; or with that sacrifice was their confirmation in the Priestly office fulfilled. See Exod. 28. 41. and 29. 9. and 32. 29. below 8. 33. 1 Kings 13. 33. Ezek. 43. 26.] and of the Thank-offering.

38. Which the LORD commanded Moses upon mount Sinai; on the day when he commanded the children of Israel, that they should offer their sacrifices unto the LORD in the wilderness of Sinai.

CHAP. VIII.

After that Moses had gathered the assembly of the children of Israel, by Gods command, v. 1. &c. he washed Aaron and his sons, 6. putteth the high Priestly garments upon Aaron, 7. anointeth the Tabernacle with the Altar and Laver, 10. anointeth Aaron, 12. putteth the holy garments upon his sons, 13. offereth sacrifices for them, 14. addeth therunto some other ceremonies yet, about some parts of their body and garments, with a meat-offering, 23. gives them some peculiar charges, 31. which they perform, 36.

Moreover the LORD spake unto Moses, saying:

2. Take Aaron and his sons with him, and the garments, [Understand the holy and Priestly garments, which God had commanded to be made, Exod. 28. 2. and accordingly were ready now, Exod. 39. 1.] and the anointing oil: [Heb. oil of anointing, or, unction; and so in the sequel. See thereof further, Exod. 30. 23, 24, 25. and chap. 37. 29.] besides the bullock of the sin-offering, [i. e. which was to be offered for a sin-offering. See hereof and the things following, Exod. 29. 1. &c.] and the two Rams, and the basket of the unleavened bread (loaves) [i. e. the basket wherein the unleavened things were laid and carried, which were to be offered to God.]

3. And gather all the Congregation, at the door of the Tent of the Congregation.

4. Now Moses did according as the LORD had com-

manded him: and the assembly was gathered at the door of the Tent of the Congregation.

5. Then said Moses to the Congregation; This is the matter (or, thing) [Heb. word. See Gen. 20. on verse 10.] which the LORD hath commanded to do. [See Exod. 29. and 30. and compare these two chapters with this.]

6. And Moses made Aaron and his sons draw near, and washed them with that water. [See above chap. 6. on verse 28. and below verse 11.]

7. There he put him [viz. Aaron] on the coat, [of this Priestly array, see Exod. 28. 4.] and girded him with the girdle; and put on him the mantle; also he put on him the Ephod: [Of this habit, see Exod. 28. 4, 6, 7. it was twofold: one the high Priests made of precious stuff, Exod. 28. 6. whereof the Text here speaketh: The other was of linnen, for the rest of the Priests and the Levites, and the Kings, 1 Sam. 2. 18. and 22. 18. and 1 Chron. 15. 27.] and girded the same with the artificial girdle of the Ephod, and bound him about therewith.

8. Further he put on him the breast-plate: and joined to the breast-plate the Urim and the Thummim. [Of these see Exod. 28. 30. the words do signifie lights and perfections. They were things not made by the art of man, but given by God to Moses to put in, or set on the holy breast-plate.]

9. And he set the hat on his head: and on the hat, above his face, [Heb. over against. Compare Exod. 28. 37, 38. and 29. 6.] he set the golden plate, [or, leaf. Heb. flower of gold] the crown of Holiness; [so called, for that as some do write, it was made somewhat like a Crown. See further, Exodus 29. on verse 6.] according as the LORD had commanded Moses.

10. Then Moses took the anointing oil, and anointed the Tabernacle, [the Tent of the Congregation] and all that was therein: and hallowed the same. [i. e. set them apart for an holy use, and so in the two next verses. Item Gen. 2. verse 3. Exodus 2. 41. and 29. 1. 2 Chron. 7. 7. Joel 1. 14.]

11. And he sprinkled thereof upon the Altar seven times: and he anointed the Altar, and all his furniture; together with the Laver [A vessel, out of which the Priests, as they went into the Tabernacle, did wash their hands, and their feet; as also the flesh of their sacrifices, and the instruments or utensils appertaining to that holy service. See Exod. 30. verse 18, 19, 20. and chap. 40. 7. 30. and above 6. 28.] and its foot to hallow them.

12. After that he poured of the anointing oil on Aarons head; and he anointed him to hallow him.

13. Also the sons of Aaron, Moses caused to draw near, and put them on coats, and girded them with a girdle, and bound them up caps, according as the LORD had commanded Moses.

14. Then he caused the Bullock of the sin-offering to come near: and Aaron and his sons laid [Oth. leaned with: and so below verse 18. see above chap. 1. on verse 4.] their hands upon the head of the Bullock of the sin-offering.

15. And they slew (him), and Moses took the blood, and did with his finger round about the horns of the Altar; and purified [Heb. unspined] the Altar: [i. e. separated the same from common and unholy use. So Exodus 29. 36. and below chap. 14. 49.] after that he poured forth the blood [to wit, the rest, or remainder of the blood: see Exod. 29. on verse 12.] at the bottom of the Altar, and hallowed him, to make expiation for him. [i. e. by this sacrifice to fit and dispose him for an holy use; or, to make expiation upon him; i. e. to offer sacrifices upon him for the expiation of mens transgression. Thus likewise Exod. 29. 36.]

16. Moreover he took all the fat, which was on the entrails,

trails, [Or, upon, over the entrails] and the caul of the liver, and both the kidneys, and their fat: and Moses kindled it upon the Altar.

17. But the Bullock with his skin, and his flesh, and his dung, he burnt without the camp with fire: according as the LORD had commanded Moses.

18. After that he caused the Ram of the burnt-offering to be brought near, and Aaron and his sons laid their hands upon the head of the Ram.

19. And they slew (him), and Moses sprinkled the blood upon the Altar round about.

20. He likewise divided the Ram into his parts; [See above chap. 1. 6.] and Moses kindled the head, and those parts of the grease:

21. But the entrails and the legs he washed with water: [See above on verse 11.] and Moses kindled that whole Ram upon the Altar; it was a burnt-offering of a pleasant smell, [See above chap. 1. on verse 9. and Gen. 8. verse 21.] a fire-offering it was unto the LORD; according as the LORD had commanded Moses.

22. Then he caused the second Ram, the Ram of the fill-offering; [Heb. of the fillings, or, fulfilling; i. e. that, by the offering whereof they were compleated or consumed in their Priesthood. See above chap. 7. on verse 37.] to be brought near, and Aaron with his sons did lay their hands upon the Rams head.

23. And they slew (him), and Moses took of his blood; and did it upon the tip of Aarons right ear, [Understand the tender and soft part of the lower part of the ear, called otherwise, ear-lap, or ear-tip] and upon the thumb of his right hand, and upon the great toe of his right foot.

24. He caused likewise the sons of Aaron to approach; and Moses did of that blood upon the tip of their right ear, and upon the thumb of their right hand, and upon the great toe of their right foot: after that Moses sprinkled that blood [viz. the rest or remainder of the blood of that sacrifice, and so above verse 15.] round about upon the Altar.

25. And he took the fat of the rump, and all the fat that is at the entrails, and the caul of the liver, and both the kidneys, and their fat, besides the right shoulder.

26. He took likewise out of the basket of unleavened (bread), which was before the face of the LORD, [See above chap. 1. on verse 3.] one unleavened cake, and an oiled bread-cake, [Heb. a cake of the bread of the oil] and a wafer, he laid them upon the fat, and upon the right shoulder.

27. And he gave all that into the hands of Aaron, [Heb. palms of Aaron, and so in the sequel] and into the hands of his sons: and waved the same for a wave-offering, [See above chap. 7. on verse 30.] before the face of the LORD.

28. After that, Moses took them out of their hands; and kindled them upon the Altar, upon the burnt-offering, those were fill-offerings [Heb. fillings, or, fulfilling; and so in the sequel; see above chap. 7. on verse 37.] of a pleasant smell; it was a fire-offering to the LORD.

29. Moreover Moses took the breast, and waved them for a wave-offering, before the face of the LORD: it fell to Moses his share, from the Ram of the fill-offering: [This was in reference to that time, when the Priesthood was first instituted, and Moses administered the Priests office, extraordinarily. For afterwards he did it no more, keeping himself to the Political and Propheatical office, and putting his own children too among the common Levites] according as the LORD had commanded Moses.

30. Moses took likewise of the anointing-oil, and of the blood, which was upon the Altar, and sprinkled upon Aaron, upon his garments, and upon his sons, and upon the garments of his sons with him: and he hallowed Aa-

ron, [See above on verse 10.] his garments, and his sons, and the garments of his sons with him.

31. And Moses said to Aaron, and to his sons; Boil that flesh before the Tent of the Congregation, and eat the same there, together with the bread that is in the basket of the fill-offerings: according as I commanded, saying; Aaron and his sons shall eat that. [viz. the remainder of the flesh and bread that is in the basket.]

32. But that which remaineth over of the flesh, and of the bread, ye shall burn with fire.

33. Also ye shall not go forth out of the door of the Tent of the Congregation, for seven days, until the day that the days of your fill-offering be fulfilled: for seven days your hands shall be filled, [i. e. so long shall ye be confirming in your Priestly office, by several Ceremonies: see above chap. 7. verse 37.]

34. According as was done this day, the LORD commanded to do, for to make expiation for you.

35. Ye shall therefore abide seven days, day and night, at the door of the Tent of the Congregation, and shall observe the watch of the LORD. [Or, keep this Ordinance of the LORD. Understand the Priests duty in observing and keeping all that was commanded them to do in the Tabernacle, and especially that which concerned their present Consecration: Compare Num. 3. 7, 8. and chap. 9. 19. 2 Kings 11. 5.] that ye die not: [as happened afterwards to Nadab and Abihu, when they, contrary to the Ordinance offered strange fire to the LORD] for thus I am commanded.

36. Aaron now and his sons did all the things which the LORD had commanded, through the Ministry of Moses. [Heb. through the hand of Moses, i. e. through his Ministry and direction. See Exod. 4. on verse 13. see below chap. 10. 11. Num. 16. 40. Josh. 14. 2.]

CHAP. IX.

Aaron is charged to begin the function of his Priestly office, v. 1, &c. he doth it, offering first for himself, 8. and afterwards for the people, 15. which he likewise blesseth, 22. God confirmeth this service with a Token, 24.

AND it came to pass on the eight day, [viz. the day after the seven days of the Congregation, mentioned before, chap. 28. verse 37. Compare Ezek. 43. 26, 27.] that Moses called Aaron and his sons, and the eldest of Israel. [See above chap. 4. on verse 15.]

2. And he said unto Aaron; Take thee a Calf [i. e. to be slain for thee; see below verse 8.] a young bullock, [Heb. the son of a Bull, i. e. a young Bullock] for a sin-offering, and a Ram for a burnt-offering, (which) are perfect; and bring them before the face of the LORD. [See above chap. 1. on verse 3.]

3. After that, speak unto the children of Israel, saying; Take a he-goat for a sin-offering, and a calf, and a lamb of one year. [Heb. sons of a year; so below chap. 14. verse 10.] perfect, for a burnt-offering.

4. Likewise a Bullock, and a Ram, for a thank-offering, to offer before the face of the LORD, and a meat-offering mixt with oil; for to day the LORD will appear unto you. [Heb. the LORD is (or, hath) appeared unto you. He speaketh of the future act, mentioned below, v. 24. as if it were present, yea past already, to make them apprehend the assurance and certainty of the thing: so Gen. 20. 3. Exod. 9. 3. Mat. 26. 28. &c.]

5. Then they took what Moses had commanded them, (bringing the same) [These words in the parenthesis are inserted here, in regard that the precedent Verb to take, doth oft times include another word in it self, to compleat the sense. See Gen. 12. on verse 15. Oth.

T

Then

Then they brought that which Moses had commanded] right before the Tent of the Congregation: and the whole Congregation drew near, and stood before the face of the LORD.

6. And Moses said; This thing which the LORD hath commanded, shall ye do: and the glory of the LORD shall appear unto you. [Understand the glorious tokens of the manifestation of God by fire, which came forth from the LORD, whereby the burnt-offering was kindled and consumed without any human means or help: see below verse 23, 24. Compare Exod. 24. 16, 17. and chap. 40. 34, 35. Ezek. 43. 2.]

7. And Moses said to Aaron; Draw near unto the Altar, and make (ready) thy sin-offering, and thy burnt-offering: and make Expiation for thee and for the people; [first, for thy self, that thou mayest be fit, to make the Expiation for the people, having expiated thy self first. For the Levitical Priests, being sinners as well as the rest, they were necessitated to offer likewise for themselves, Heb. 7. 27, 28.] after that, make (ready) the sacrifice of the people, and make the Expiation for them, according as the LORD hath commanded.

8. Then Aaron approached to the Altar: and slew the calf of the sin-offering [i. e. that which was to be offered for sin. Compare below the Annotations on verse 15.] which was for him (self).

9. And the sons of Aaron brought the blood unto him, and he dip't his finger in that blood, and did it upon the horns of the Altar: then he poured out the blood at the bottom of the Altar.

10. But the fat and kidneys, and the caul of the liver of the sin-offering he did kindle upon the Altar, [i. e. he did fit and prepare the same for to be kindled and consumed there. So below chap. 13. verse 14, 27, 20. for it was presently after kindled and consumed by the fire, which wonderfully fell down out of heaven, or else came forth out of the Holy of Holies; below verse 24.] according as the LORD had commanded Moses.

11. But the flesh and the skin [Together with all that was yet remaining of that Calf. Compare above 4. 11.] he burned with fire without the Camp.

12. After that he slew the burnt-offering: and the sons of Aaron delivered unto him [Heb. caused to finde on him, i. e. delivered, reached forth to him, or served him with, or brought unto him; and so in the sequel, verse 13, and 18, &c.] the blood; and he sprinkled that round about the Altar.

13. They delivered him likewise the burnt-offering in its pieces; with the head: and he kindled upon the Altar.

14. And he washed the entrails and the legs; and he kindled them upon the burnt-offering, upon the Altar.

15. After that, he caused the sacrifice of the people to be brought near: and took the he-goat of the sin-offering, which was for the people, [or, of the people; i. e. to be offered for the people. Compare verse 8. the Annotations] and slew him, and prepared him for a sin-offering, [Heb. he made him sin; i. e. he prepared him to be an offering for sin. Or, he un-sinned him; or, made him sin-less; i. e. he cleansed and purified the people of their sin by offering of him; understand, not really by the blood of the goat, but typically, and as pointing at the only sacrifice, Christ, who alone is able actually to take away sins, Heb. 9. and 10. see above chap. 4. on ver. 20. wherefore he is likewise said to be made sin to us, 2 Cor. 5. 11.] like unto the first: [viz. the offering of the Calf: see above ver. 1. and 8.]

16. Moreover he caused the burnt-offering to be brought near, and made the same (ready) according to the right. [i. e. in that lawful manner, as it ought to be done. See above chap. 5. on verse 10.]

17. And he caused the meat-offering to be brought

near, [Which was always to accompany the burnt-offering, as is to be gathered, above by chap. 6.] and filled thereof his hand [viz. with the meal-flower whereof the meat-offering consisted. See above chap. 2. 2.] and kindled it upon the Altar; besides the burnt-offering of the morning. [i. e. that which was to be offered every morning in countie: see Exod. 29. 38, 39, 40.]

18. After that he slew the Bullock and the Ram for a thank-offering, which was for the people: [viz. to be sacrificed for them. Compare above the annotation on v. 8.] and the sons of Aaron delivered the blood unto him (which he sprinkled round about the Altar.)

19. And the fat of the Bullock, and of the Ram, the rump, and that which covereth (the Entrails) [Understand the fat, which covereth the entrails. Compare above chap. 3. v. 3, 9, 14. and chap. 4 v. 8. and chap. 7. v. 3, &c. out of which places this word entrails, is inserted here, to make up the fence.] and the kidneys, and the caul of the liver.

20. And they laid the fat upon the breasts, and he [viz. Aaron] kindled that fat upon the Altar.

21. But the breasts and the right shoulder Aaron waved for a wave-offering, before the face of the LORD, according as Moses had commanded.

22. After that, Aaron lifted up his hands to the people, and blessed them; [viz. as Priest, whose office it was, to impart the spiritual goods unto the people of God; by teaching, offering, and praying. Now the publick blessing was a kinde of prayer, whereof we read the form. Num. 6. verse 23.] and he came down [viz. from an hillock of an easie gentle ascent, without steps whereon the Altar stood, so that it could easily be seen round about, what was a doing thereupon. Compare Exod. 20. 26. Oth. being come down] after that he had done the sin-offering, and burnt-offering, and thank-offering. [Heb. from doing of the sin-offering, &c.]

23. Then Moses went with Aaron into the Tent of the Congregation, after that they came forth and blessed the people: [viz. as Gods Ministers over his people; which blessing was performed openly with calling on the Name of God, according to the prescript, Num. 6. 24, &c. see also Deut. 10. 8.] and the glory of the LORD appeared unto all the people. [See the next verse, and above the Note on ver. 6.]

24. For a fire went forth from the face of the LORD, [i. e. from the Holy of Holies, called together with the whole Tabernacle, the House of God, 1 Sam. 3. 15. 1 Chron. 6. 31, 32. where the Ark of the Covenant was, a Token of Gods presence. Or, understand this of Heavens, called likewise the Habitation of the LORD; Deut. 26. 15. Isa. 63. 15. 2 Chron. 30. 27. from whence in the days of Eliah, the fire fell down upon his sacrifice, 1 Kings 18. 38.] and consumed upon the Altar the burnt-offering, and the fat: when all the people saw this, they shouted, [i. e. made a joyful noise and acclamation] and fell upon their faces. [in token of their humility and reverence: see Gen. 17. on verse 3.]

CHAP. X.

Nadab and Abihu sinning against the LORD, are put to death by the fire of the LORD, v. 1, &c. Moses having given order to carry forth their dead bodies without the camp, 4. forbiddeth Aaron and his two other sons, to mourn for them, 6. as also to drink wine or any other strong drink, when they were to go into the Tent of the Congregation, 8. He likewise declareth unto them, what they might eat of the fire-offerings of the LORD, 12. and is angry by reason of the sin-offering that was not eaten, 16. but is appeased again by Aaron, 19.

And

AND the sons of Aaron, Nadab, and Abihu, took every one his Censer, [A Vessel to kindle frankincense in: so also Num. 16. 17. The Hebrew word doth likewise signify an extinguishing Vessel or Instrument, Exod. 25. 38. and a chafing-dish, Exod. 27. 3.] and put fire therein, and laid incense thereon, and brought [oth. offered; i. e. meant or intended to offer] strange fire [viz. such as was not taken from the holy fire of the Tabernacle, of which see above chap. 1. on verse 7. and chap. 6. on verse 12.] before the face of the LORD, [see above chap. 1. on verse 3.] which he had not commanded them.

2. Then there went forth a fire from the face of the LORD, [See above 9. on verse 24.] and consumed them: [i. e. put them to death, consumed their life; for both their garments and their bodies remained entire, and were not consumed by the fire; as appeareth below by verses 4. and 5.] and they died before the face of the LORD. [in the Court of the Tent of the Congregation.]

3. And Moses said to Aaron; That is it, which the LORD hath spoken, [Compare above chap. 8. 3. 5. where mention is made of the punishment of those, that should not duly administer their office in the Tabernacle] saying; in them which draw near unto me, [i. e. which serve me in the Tabernacle, to wit, the Priests. See Exod. 19. 22. and below chap. 21. 17. Ezek. 42. 13. 14.] I will be hallowed, (or sanctified) [i. e. declared holy, viz. by punishing of those, that do not observe my laws; so Ezek. chap. 28. verse 22. see the like use of the word justify, Psalm 51. 6. God is hallowed likewise when he sheweth his mercies, and by them is declared kinde and merciful, Ezek. 20. 41.] and before the face of all the people will I be glorified: but Aaron held his peace [not murmuring through impatience against the judgements of God.]

4. And Moses called Misael and Elzaphan [Heb. Mischael and Elisaphan] the sons of Hurziel Aarons uncle: [Heb. Hurziel, the brother of Amram, father to Aaron and Moses, Exod. 6. 18. and Num. 3. 19.] and said to them: Come on, carry your brethren [i. e. cousins; for they and Aaron were brothers-children, but Nadab and Abihu were a degree further. See Gen. 24. on verse 27.] away from before the Sanctuary, without the Camp. [for to be buried there.]

5. Then they came on, and carried them in their coats, without the Camp: according as Moses had spoken.

6. And Moses said to Aaron, and to Eleazar [Heb. Elhazar] and to Ithamar, his sons; Ye shall not uncover your heads, nor rend your garments, [i. e. ye shall not use or express any mourning; which was usually done then, by going bare-headed and rending of garments; below chap. 13. 45. and 21. 10.] that ye die not, and great wrath came over all the Congregation: [oth. and the (LORD) grew wroth with all the Congregation] But your brethren [see Exod. 2. on verse 11.] all the house of Israel shall bewail this burning [whereby Nadab and Abihu were burned] which the LORD kindled.

7. Neither shall ye go forth out of the door of the Tent of the Congregation, [Understand, for that present time] that ye die not; for the anointing of the LORD is upon you: [see above chap. 8. verse 2. and 20.] and they did according to the word of Moses.

8. And the LORD spake to Aaron, saying:

9. Wine and strong drink [The Hebrew word Schchar signifieth all kinde of drink, whereby men may be made drunk] thou shalt not drink, -thou, nor thy sons, with thee; when ye are to go into the Tent of the Congregation, [viz. to administer your Priestly office] that ye die not: be it an everlasting institution [Heb. an institution of eternity. See Gen. 13. on verse 15. and above 3. 17.] among your generations.

10. And to make difference betwixt the holy and betwixt the unholy: [Understand this in regard, first, of the doctrine, as in the next verse, &c. secondly, of the Ceremonies, as below chap. 11. &c. thirdly, of manners, or morality, below chap. 18. &c.] and betwixt the unclean, and betwixt the clean.

11. And for to teach the children of Israel all the institutions, which the LORD spake to them through the Ministry of Moses. [Heb. by the hand: see above chap. 8. on verse 36.]

12. And Moses spake to Aaron, and to Eleazar, and to Ithamar his remaining sons; Take the meat-offering, that remained over of the fire-offerings of the LORD, and eat the same unleavened [Or, unleavened cakes, made of the meal-flower of the meat-offering, which was offered to the LORD; see above chap. 2. 1.] by the Altar: [viz. of the burnt-offering, which stood in the Court, before the door of the Tent of the Congregation: Compare above chap. 1. 3.] for it is a Holiness of Holinesses. [see above chap. 2. on verse 3.]

13. Therefore ye shall eat the same in the holy place, [i. e. by the Altar; as in the fore-going verse, in the Court of the LORD: see above chap. 6. on verse 16.] because it is thy appointed portion, and the appointed portion of thy sons, out of the fire-offerings of the LORD: for thus I am commanded.

14. Also the wave-breast [Heb. breast of the waving, or, of the wave-offering] and the heave-shoulder, [Heb. shoulder of elevation, or, lifting up; or, of the heave-offering] ye shall eat in a clean place, [clean, according to the Ceremonial Law, which might be any where in the Camp; for not onely the men, but the women also might eat thereof: consequently this clean place here is to be distinguished from the holy place mentioned in the former verse, which was in the Court of the LORD] thou and thy sons, and thy daughters, with thee: for they are given for thy appointed portion, and the appointed portion of thy sons, out of the thank-offerings of the children of Israel.

15. The heave-shoulder, and the wave-breast they shall bring (near) together with the fire-offerings of the fat: for to wave the wave-offering before the face of the LORD: which shall be an everlasting institution to thee and thy sons with thee, [Or, which shall be an appointed part for thee and thy sons for ever: Heb. for an appointed part of eternity] according as the LORD commanded.

16. And Moses sought very narrowly [Heb. seeking, sought: i. e. he sought, or enquired, most diligently] (for) the he-goat of the sin-offering; [which was offered for the sin of the people, above chap. 9. 15. understand, for that part of it, which belonged to the Priests] and behold, he was burnt: wherefore he was very angry with Eleazar, and Ithamar, the remaining sons of Aaron, [viz. for not having administered their office as they ought, having burnt what they should have eaten] saying:

17. Wherefore have ye not eaten that sin-offering in the holy place? [See above verse 13.] for it is a Holiness of Holinesses: and he [viz. the LORD] hath given you that, that ye should bear the iniquity of the Congregation, [see Exodus 11. on verse 35.] to make expiation over them before the face of the LORD,

18. Behold the blood thereof is not carried within into the Sanctuary, [Heb. Holiness; i. e. into the first or fore-part of the Tabernacle, otherwise called the holy (place), into which this blood ought to have been brought. See above chap. 4. verses 5, and 16. which if it had been done, then the he-goat must have been entirely burnt without the Camp: see above chap. 4. 12. and 21. and Lev. 6. 30. and 16. 27.] ye ought to have wholly eaten the same [Heb. eating, eaten] in the Sanctuary, [i. e. near it in the Court where the holy eat-

ing-place was: see above verse 12.] according as I commanded.

19. Then Aaron spake to Moses; Behold this day they have offered their sin-offering, and their burnt-offering, before the face of the LORD, and such things hapned unto me: [or, met me; viz. that I lost my two sons Nadab and Abihu, and might not mourn over them, inasmuch that I was not able, for grief of heart, to eat of that offering] and if I had eaten sin-offering to day, would that have been good in the eyes of the LORD? [i. e. would that have been pleasing and acceptable to the LORD; viz. that I being yet full of grief and sorrow, by reason of the judgement upon my two sons, should have eaten of that sin-offering, with a sad and heavy mind.]

20. When Moses heard that, it was good in his eyes.

CHAP. XI.

Laws concerning the difference of the clean and unclean beasts, not only for eating, as of great four footed beasts, v. 1, &c. of fishes, 9. of fowls, 13. and creeping creatures, 20. but also, in touching of a dead carcase, 24. of some other creatures yet to be held unclean, 29. and how one could be made unclean by any of them, 31. with an exhortation to purity and holiness, 44. whereupon followes the conclusion of this Chapter, 47.

And the LORD spake to Moses and to Aaron, saying:

2. Speak unto the children of Israel, saying: This is the Beasts which ye shall eat, out of all the beasts that are upon the earth. [Heb. out of all cattel. The Hebrew word is taken here in a general notion: as also Gen. 1. 26. and chap. 6. verse 7, 20.]

3. Whatsoever among the beasts divideth the claw [or, hoof, contrary to horses, asses, mules, &c.] and cleaveth the cleft of the claw in two, [i. e. so parteth that they have their claws divided, not into many, as we see in dogs, cats, &c. but into two onely, as in oxen, cows, sheep, &c.] (and) cheweth the cud; [Heb. fetcheth up the chewed (meat) or, cud, and so in the sequel. Understa'd these beasts which ruminat or chew again, what they had chewed and swallowed once already; as we see the oxen, cows, and sheep do, being sate down. Three conditions or properties are required in these clean beasts: 1. The dividing of the claws or hoofs. 2. The cleaving of them in two. 3. The chewing of the cud. The difference of the two former conditions, is to be taken not only out of this verse and the seventh, but especially out of verse 26.] that shall [i. e. may] ye eat.

4. Nevertheless these shall ye not eat of them, which (onely) chew the cud, [Wanting the two other properties; and so for the words following, (only) divide the claws: see Deut. 14 6.] or only divide the claws: the Camel, for he cheweth the cud indeed, but doth not divide the claw. [viz. into two parts, but into more; which is against the second requisite condition, wanting likewise in the Conies and Hares, mentioned in the two next verses] the same shall be unclean to you.

5. And the Coney, [Oth. a mount-mouse, or, a bear-mouse, being a four footed beast of the bigness of a hedge hogge, and the shape of a mouse and bear, having its abode in the hollow rocks, and abounding much in Palestina] for that cheweth the cud indeed, but divideth not the claw; the same shall be unclean to you.

6. And the Hare; for he indeed doth chew the cud, but divideth not the claw: the same shall be unclean to you.

7. Also the Swine, for that divideth the claw indeed,

and cleaveth the cleft of the claw in two, but cheweth not the cud: the same shall be unclean to you. [as having but the two former conditions, and wanting the third.]

8. Of their flesh ye shall not eat, nor touch their dead carcase; they shall be unclean to you.

9. This ye shall eat of all that is in the waters: all that (or, whatsoever) in the waters, in the Seas, in the Rivers, hath fins and scales, [Together namely; therefore among the fishes all were unclean: 1. That had neither fins nor scales: 2. That had but one of these] the same ye shall eat.

10. But whatsoever, in the Seas, and in the Rivers, of all the crawling of the waters, and of every living soul that is in the waters [See Gen. 1. on verse 20.] hath no fins or scales, the same shall be an abomination to you. [i. e. that whereof men ought to abhor to eat, or to touch it being dead, as the next verse explaineth it.]

11. Yea an abomination they shall bee unto you: of their flesh thou shalt not eat, and their dead carcase thou shalt abhor.

12. Whatsoever hath no fins nor scales in the waters, the same shall be an abomination unto you.

13. And of the fowl, ye shall abhor these; they shall not be eaten, they shall be an abomination: the Eagle, [In the Translation of the names of the Fowls here set down, the most common opinions of the Learned hath been followed] and the Hawk, [Oth. Ossifrage, (or, the Bone-breaker) a certain kinde of Eagle, which renew their age, Psalm 103. 5.] and the Sea-Eagle, [having his name in the Hebrew, from the strength and vigour of his flying.]

14. And the Vulture, and the Crow after her kinde. [Unto this Fowl there is ascribed a very good and sharp sight, Job 28. 7.]

15. All (or every) Raven after his kinde.

16. And the Ostrich [Heb. the daughter of the Ostrich. Some are of opinion that this qualification here is given to this sort of fowl, because they should be all females or hens, and have no cock among them. Oth. the Owl] and the night-Owl, and the Cuckoo, and the Sparrow Hawk, after its kinde.

17. And the stone-Owl, and the diue-or di-dopper, and the Screech-Owl. [Here is meant a certain kinde of great Owls, or a fowl flying in the night, otherwise called Huhu.]

18. The Jack-Daw, and the Bittern, and the Pelican,

19. And the Stork, [Having his name in the Hebrew from his kindness to his fires, or parents, feeding, helping and supporting them in their old age, and when they cannot help themselves] the Heron after his kinde, and the Lap-wing, and the Bat.

20. Every creeping fowl, that goeth upon four (feet), shall be an abomination to you.

21. This nevertheless thou shalt eat of all the creeping fowl, that goeth upon four (feet), which hath legs above on its feet; [Oth. which hath no legs. (Some Hebrew Texts having ו and others נל) to leap therewithal upon the earth.]

22. Of those ye shall eat these, the Grasshopper, after its kinde, [That this creature was fed on in the Oriental Countries, appeareth by Matth. 3. 4. Mark 1. 6.] and the Solham according to its kinde, and the Hargol after its kinde, and the Hagab after its kinde. These three names, Solham, Hargol, and Hagab, are left here as they are exprest in the Original, in regard that they are not so properly and certainly known, what they were. In the general, they signifie certain kindes of small creatures, called Insects, described in the former verse.]

23. And all creeping fowl having four feet, shall be an abomination to you.

24. And

24. And in these [viz. following things, rehearsed from hence to verse 43.] shall ye be made unclean; [viz. by touching of the same] whoſo ſhall have touched a dead carcaſſ, he ſhall be unclean, until the evening. [i. e. he ſhall, by reaſon of his ceremonial uncleannels, not be allowed to converſe with other men, much leſs appear in the Court of the LORD, or eat of that which is offered till after that evening.]

25. Whoſo ſhall have carried (ought) of their dead carcaſſ, he ſhall waſh his cloaths, and be unclean until the evening.

26. Every Beaſt [Three ſorts of Beaſts are mentioned here, by whoſe touching a man was made unclean: 1. Unclean great ones, here and in the two next verſes. 2. Unclean ſmall ones, verſe 29, 30, 31, &c. 3. Unclean ones dying of themſelves, or torn in pieces, v. 39.] that divideth the hoof, yet cleaveth not the cleft in two, [i. e. that divideth indeed the hoof, but not in two only, as the ſheep, and oxen, but in more parts, as the lions, wolves, bears, dogs, cats. See above on verſe 3, and 4.] nor cheweth the cud, ſhall be unclean to you: whoſo ſhall have touched the ſame, he ſhall be unclean.

27. And whatſoever goeth upon its paws among all beaſts, going upon four (feet), they ſhall be unclean to you: whoſoever ſhall have touched their dead carcaſſ, he ſhall be unclean until the evening.

28. Alſo, whoſo ſhall have carried their dead carcaſſ, he ſhall waſh his cloaths, and be unclean until the evening: they ſhall be unclean to you.

29. Moreover theſe among the creeping creatures, that creep upon the earth, ſhall be unclean to you: the Weaſel, and the Mouſe, and the Tortoiſe, after their kinds. [The Hebrew word for Tortoiſe, ſignifieth properly that which is ſwollen or blown up and vaulted as it were. In tranſlating of the names of theſe creatures in general ſet down in this and the next verſe, we have followed that which ſeemed moſt probable and likely, and is moſt received among the Learned.]

30. And the Hedgehog, and the Crocodile, and the Lyſard, and the Snail, and the Mole.

31. They ſhall be unclean to you among all creeping creatures: [Underſtand the foreſaid Locuſts, which made a man unclean, not only being eaten, but alſo by being only touched, as appeareth further by the ſequel] whoſo ſhall have touched them when they are dead, he ſhall be unclean until the evening.

32. Beſides all that whereon (ought) of the ſame ſhall fall, being dead, ſhall be unclean, (whether it be) of any wooden Veſſel, or garment, or ſkin, or ſack, or any Veſſel wherewith (any) work is done: it ſhall be put into the water, and be unclean until the evening, after that, it ſhall be clean.

33. And every earthen Veſſel, into which (ought) of the ſame ſhall have fallen, [Heb. which ſhall fall out of the ſame into its middeſt, i. e. into the miſt whereof, or into which there ſhall have fallen any thing of the ſaid unclean beaſts, whether they were alive or dead; for they were not to be touched in any wiſe] all that is therein, ſhall be unclean, and thou ſhalt break the ſame.

34. Of all food a man eateth, whereupon the water ſhall be come, [viz. wherewith any thing ſhall have been waſhed, that was made unclean by touching the things or creatures aforeſaid] (the ſame) ſhall be unclean: and every drink, a man drinketh, ſhall be unclean in every Veſſel. [viz. which through the touching of thoſe things was become unclean.]

35. And whereupon ought of their dead carcaſſ ſhall fall, (that) ſhall be unclean, the oven, and the earthen pan ſhall be broken, they are unclean: therefore they ſhall be unclean unto you.

36. Yet a fountain, or well of gathering of waters [viz. into which any of theſe unclean beaſts ſhall have

fallen, or be caſt and periſhed] ſhall be clean [i. e. one ſhall not need to draw out all their water, and throw it away as unclean; but every one ſhall have liberty to uſe it, according to his occaſions] but whoſo ſhall have touched their dead carcaſſ, [Whatſoever perſon, or thing, the carcaſſ toucheth, being drawn forth out of the well or water-fountain, into which it was faln or thrown, &c.] ſhall be unclean.

37. And if (ought) of their dead carcaſſ ſhall be faln upon any ſowing ſeed, [i. e. ſuch as is uſually ſowed for the uſe of man or beaſts: as appeareth by the words following] that is ſown, that ſhall be clean.

38. But when water ſhall be put upon the ſeed, and (ought) of their dead carcaſſ ſhall be faln thereupon, that ſhall be unclean to you.

39. And if (any) of the beaſts, which are food for you, ſhall be dead, whoſo ſhall have touched the carcaſſ of the ſame, ſhall be unclean until the evening.

40. Likewiſe, he that ſhall have eaten of the carcaſſ thereof, [Underſtand this properly of eating of it ignorantly, when a man knew not that the meat made ready and put before him, was of a dead carcaſſ, for otherwiſe they were prohibited to eat of any ſuch, Deu. 14. 21.] ſhall waſh his cloaths, and be unclean until the evening: and whoſo ſhall have carried the carcaſſ of it, ſhall waſh his cloath, and be unclean until the evening.

41. Moreover every creeping creature, that creepeth upon the earth, that ſhall be an abomination, it ſhall not be eaten.

42. Whatſoever goeth upon its belly, and whatſoever goeth upon its four (feet); or, whatſoever hath many feet, [Heb. unto all that multiplieth its feet] among all creeping creatures, that creepeth upon the earth, them ſhall ye not eat, they being an abomination.

43. Do not make your ſouls [i. e. perſons; ſee Gen. 12. verſe 5.] abominable on any creeping creature, that creepeth, and make not your ſelves unclean thereon, leſt ye be made unclean thereon.

44. For I am the LORD your God; [From the reaſons which God maketh uſe of here for the preſſing and inculcating of theſe Laws upon this people, it appeareth that the Ceremonial cleanness was an inſtruction and introduction of them, to the true ſpiritual holineſs, as principally intended, and to be regarded. God taketh his ground, 1. From his nature, which is ſpiritual and perfectly holy. 2. From the end, whereunto he choſe and called the Iſraelites, which was the hallowing and ſanctifying of them in body and in ſpirit. 3. From the mercies and benefits he ſhewed them, having led them forth out of Egypt, to bring them into the land of promiſe; betokening thereby, that he was likewiſe ready to deliver them out of the ſpiritual Egypt; that they might learn to know and ſerve him here, and live with him for ever in the heavenly Canaan hereafter] therefore ye ſhall hallow your ſelves, and be holy [i. e. cleanſe and purifie your ſelves from all pollution and defilement of ſoul and body, and accompliſh your holineſs, that is, the true renovation of life, in the fear of God, 2 Cor. 7. 1.] becauſe I am holy: and ye ſhall not make your ſoul unclean on any creeping creature, that ſtirreth upon the earth.

45. For I am the LORD, that make ye go up out of the Land of Egypt, that I may be a God unto you, [See Gen. 17. on verſe 7.] and that ye may be holy, becauſe I am holy. [Or, be ye then holy, for I am holy.]

46. This is the Law of the Beaſts, and of the Fowl, and of every living ſoul, that ſtirreth in the waters; and of every ſoul that creepeth upon the earth.

47. For to put difference betwixt the unclean and betwixt the clean: and betwixt the creature to be eaten, and betwixt the creature not to be eaten.

CHAP. XII.

Laws touching as well the uncleanness of a woman in child-bed of a son, v. 1, &c. or of a daughter, 5. as her purification or cleansing, whether she were rich, 6. or poor, 8.

Moreover the LORD spake unto Moses, saying:

2. *Speak unto the children of Israel, saying: when a woman shall have given seed, [Understand hereby the conception of man in the mothers womb, proceeding not only from the man, but also from the woman; for the word signifieth both to give seed, and to produce it, Gen. 1. 11, 12. Compare Heb. 11. 11.] and brought forth a male-child: then she shall be unclean seven days; according to the days of separation of her sickness, [thus denominated, because that during their ordinary monthly courses, they were to be separated from the company of other people, not to be touched by any; for every one that touched any woman in that condition, and whatsoever was touched by her, and he likewise that touched the same things, were to be held unclean for a time: see below chap. 15. verse 19, 20, 21, &c.] shall she be unclean. [i. e. according as she is seven days unclean, when her monthly course is upon her, below ch. 15: 19. so she shall likewise be unclean for seven days, having brought forth a son.]*

3. *And on the eighth day, the flesh of his fore-skin shall be circumcised. [For by this time the mother was free again of her former uncleanness, (whereof ver. 2.) whereby it appeareth, that the Circumcision could not be administered before this day, till when both mother and child were unclean.]*

4. *After that shall she abide three and thirty days, [viz. before she shall be held absolutely clean, remaining separated all this while, not wholly from all society, but onely from the Sanctuary, and from things appertaining to Gods publick worship and service] in the blood of her purification: [Heb. bloods (the plural) i. e. in the blood of her monthly course, whereof she must first be wholly cleansed, before she might go into the Sanctuary of the LORD] she shall touch no holy (thing) [i. e. no remainder of any thing that was offered or hallowed to the LORD] and to the Sanctuary she shall not come, until the days of her purification be fulfilled.*

5. *But if she shall have brought forth a female, then she shall be two weeks unclean, [i. e. as long again as she was when she brought a son: as also she was then to forbear coming to the Sanctuary, double the time, viz. sixty six days] according to her separation: [i. e. according to the manner of her being separated from the society of men, by reason of her monthly course: see above on verse 2.] after that shall she abide sixty six days in the blood of her purification.*

6. *And when the days of her purification for the son, or for the daughter shall be fulfilled; then shall she bring a lamb of a year old for a burnt-offering, and a young Pigeon, or Turtle dove, for a sin-offering, before the door of the Tent of the Congregation, unto the Priest.*

7. *The same shall offer that before the face of the LORD, and shall make expiation for her; then shall she be clean of the course of her blood: this is the Law of her that hath born a male or female.*

8. *But if her hand finde not enough for a Lamb, [Heb. sufficiency of a Lamb; i. e. if she have not the ability and means, to finde or provide so much. See the like phrase below chap. 25, 26. The mother of our LORD was likewise so poor, that she was not able to offer a Lamb, Luke 2. 24.] then she shall take two Turtle-doves, or two young Pigeons, one for a burnt-offering,*

and one for a sin-offering: [this offering had a special regard to original sin, wherein as well the mother, as the fruit of her womb, was conceived and born; none excepted, but onely our LORD Jesus Christ] and the Priest shall make expiation for her, so she shall be clean.

CHAP. XIII.

Laws touching Leprosie, and the different kindes of them, ordaining by whom and by what marks they were to be distinguished and judged, v. 1, &c. of the Leprosie of the swelling, 9. of the sores or boils, 18. of the fiery inflammation, 24. of the Scall, 29. of the blisters, 38. of the baldness, or bareness, 40. of the duty of the Leper, 45. and of the Leprosie in cloaths, linnen, woollen, and skins, 47.

Moreover the LORD spake unto Moses, and unto Aaron, saying:

2. *If a man, when there shall be in the skin of his flesh of swelling, [Heb. a rising, or, raising] or sore, (boil) or white blister, which would become a plague of Leprosie in the skin of his flesh; [or, a mark or token of the plague of Leprosie, which might well deserve to be called a plague, not onely in this Chapter, but likewise below, chap. 14. 3. Deut. 24. 8, &c. for this Leprosie was a kinde of scabbiness, or manginess, very infectious, and held incurable; different from the Leprosie of our days and Countries, as being far more grievous and insupportable] he shall then be brought unto the Priest Aaron, or unto one of his sonnes, the Priests.*

3. *And the Priest shall view the plague in the skin of the flesh; if the hair in that plague be changed (into) white, [The particle into is inserted here, and in some following verses, out of verse 16. and 17. below, where it stands expressed] and the aspect of the plague [i. e. the shew and evidence thereof as it presents it self to the view and judgement of the Priest] is deeper then the skin of his flesh: it is the plague of Leprosie: when the Priest shall have viewed him, then shall he declare him unclean: [Heb. pollute him, or, make him unclean: i. e. declare and pronounce him to be such; so below, verse 11, 15, &c. to purifie, or, make clean, is as much as to say, declare and pronounce him clean, below verse 6. and 13, &c.]*

4. *But if the blister be white in the skin of his flesh, [His, viz. that is infected with, or suspected of this disease] and its regard is not deeper then the skin, and the hair is not turned (into) white: then the Priest shall shut him up, that hath the plague. [Heb. shut up that plague; i. e. the person that hath it, or seems infected with it, so below, 25. 12, 13, 17, 31.] seven days.*

5. *After that, the Priest shall view him upon the seventh day; (and) see if the plague, according as he can discern, [Heb. in his eyes; i. e. according as he is able to discern with his eyes, and judge by his observation, and so below verse 37.] remain at a stand, and the plague be not spread further in the skin; the Priest shall shut him up seven other days.*

6. *And the Priest shall the second time view him on the seventh day; (and) loe, if the plague be retired, [Or, shrunk, or, obscured] and the plague is not spread in the skin; then the Priest shall declare him clean: [Heb. cleanse, or, purifie; i. e. declare and pronounce him such; see above on verse 3.] it was a sore, and he shall wash his cloaths, so he is clean. [viz. from the plague of Leprosie, as appeareth out of ver. 8.]*

7. *But if the sore be wholly spread in the skin, [Heb. spreading, spread, i. e. wholly or altogether, or very much; so also below, verse 22, 27, 35.] after that he shall*

shall be shewed to the Priest for his cleansing: he shall be shewed to the Priest a second time.

8. If the Priest shall observe that, loe, the sore is spread in the skin: then the Priest shall declare him unclean; it is Leprosie.

9. When the plague of Leprosie [See above on verse 2.] shall be in a man: then shall he be brought unto the Priest.

10. If the Priest shall observe that, loe, there is a white swelling in the skin, which hath turned the hair into white, and (there) is health [Heb. life, or, liveliness] of living flesh in that swelling; [i.e. the flesh is sensible yet, for by Leprosie it is as it were mortified, and grows past feeling. And observe here, as also below verse 14. a general observation whereby to judge of this Leprosie; viz. that where living or sound flesh was intermixed with that which was unsound and of different colours, the same was the true Leprosie: on the contrary, where but one sort of colour was seen, that was a sign of some other sore or accident.]

11. That is an inveterate Leprosie in the skin of his flesh: therefore the Priest shall declare him unclean; he shall not cause him to be shut up: for he is unclean,

12. And if the Leprosie [i.e. the swelling which seemeth to be Leprosie, or the mark of it, and so in the sequel] doth altogether bud forth [Heb. budding forth, bud forth] and the Leprosie have covered the whole skin of him that hath the plague [Heb. the whole skin of the plague; i.e. of him that hath the plague upon him. See above on verse 4. and on what followeth] from his head to his feet, according to all the sight of the eyes of the Priest: [i.e. according to his best view and judgement.]

13. And the Priest shall observe, that, loe, the Leprosie hath covered his whole flesh; then shall he declare him clean, that hath the plague. [Heb. shall he declare the plague clean; i.e. him that hath it, and so below verse 17. &c.] it is altogether turned into white; [viz. the plague] he is clean. [i.e. he that seemed to have the plague of Leprosie, is free and clear of it.]

14. But on what day living flesh shall be seen therein, [viz. intermixt with the flesh that was turned white, the diversity of colours being a token of the true Leprosie, but the uniformity a token of health, or at least of some other and less dangerous accident. See above on ver. 10.] he shall be unclean.

15. When the Priest then shall have seen that living flesh, he shall declare him unclean, that living flesh is unclean, it is Leprosie.

16. Or when that living flesh turneth, and shall be changed into white; then he shall come to the Priest.

17. When the Priest shall have viewed him, that, loe, the plague is turned into white; then the Priest shall declare him clean that hath the plague, [Heb. shall purifie the plague. See above on verse 6. and 13.] he is clean.

18. The flesh also, when in the skin thereof, there shall have been a sore, if it be healed.

19. And there shall become (or grows) in the place of that sore, a white swelling, or a white ruddy blister, then it [viz. the flesh whereon that white swelling, &c. appeareth] shall be shewed unto the Priest.

20. If the Priest shall observe, that, loe, its [viz. the blisters or swellings as is exprest below, verse 25.] aspect (or, regard) is lower then the skin; and the hair thereof turned into white, then the Priest shall declare him unclean: it is the plague of Leprosie, it is budded forth through the sore.

21. Now when the Priest shall have viewed the same, that, loe, there is no white hair on it, and the same is not lower then the skin, but shrunk in: then shall the Priest shut him up seven days.

22. When afterwards it shall be wholly spread forth in

the skin, then the Priest shall declare him unclean; it is the plague. [viz. of Leprosie: see above verse 20.]

23. But if the blister shall abide standing in its place, not being spread abroad, it is the boil [i.e. a sign of inflammation. Oth. an inflammation, or, burning; and so below verse 28.] then the Priest shall declare him clean.

24. Or when there shall have been a fiery burning in the flesh, and the sound (part) of that burning [Heb. the life, or, liveliness, or, the health, or healthfulness] of the burning: Understand that part of the flesh, which is recovered of the inflammation, and grown whole again, is a white ruddy, or a white [understand altogether white] blister.

25. And the Priest shall have seen the same, that, loe, the hair upon the blister is turned into white; and its regard (or aspect) is deeper then the skin, it is Leprosie, it is budded forth through the inflammation; therefore the Priest shall declare him unclean: it is the plague of Leprosie.

26. But if the Priest shall observe the same, that, loe, there is no white hair upon the blister, and it is not lower then the skin, but shrunk in: then the Priest shall put him up seven days:

27. After that the Priest shall view him on the seventh day: if it be wholly spread in the skin, then the Priest shall declare him unclean: it is the plague of Leprosie.

28. But if the blister shall abide standing in its place, and shall not be spread abroad in the skin, but shrunk in, it is a swelling of the inflammation: therefore the Priest shall declare him clean; for it is the boil of the burning (or inflammation). [Compare above the note on verse 23.]

29. Moreover when in a man or woman, there shall be a plague in the head, or in the beard,

30. And the Priest shall have viewed the plague, that, loe, its aspect is deeper then the skin, and there is yellowish thin hair upon it: then the Priest shall declare him unclean, it is a scall, it is leprosie of the head, or of the beard.

31. But when the Priest shall have viewed the plague of the scall, that, loe, its regard is not deeper then the skin, and there is no black hair upon it: [Which was a sign of cleanness and health, below verse 37. like as the yellowishness was a sign of uncleanness and infection, above verse 30.] then the Priest shall shut him up, that hath the plague of the scall, seven days.

32. After that, the Priest shall view that plague on the seventh day; if, loe, the scall be not spread, and there be no yellowish hair on it, nor the regard of the scall deeper then the skin;

33. Then he shall cause himself to be shaved, [Heb. he shall shave himself; i.e. cause himself to be shaved] but the scall he shall not shave; and the Priest shall cause him that hath the scall, to be shut up a second time seven days.

34. After that the Priest shall view the scall on the seventh day; if loe, the scall be not spread abroad in the skin, and its aspect be not deeper then the skin; then the Priest shall declare him clean, [viz. of the plague of Leprosie; and so above verse 6. 13. and below verse 37. 39. 40. 41.] and he shall wash his cloaths, and be clean.

35. But if that scall be wholly spread abroad in the skin, after his cleansing,

36. And the Priest shall have viewed him, that, loe, the scall is spread abroad in the skin: the Priest shall not seek after the yellowish hair; [i.e. not heed or regard it at all] he is unclean.

37. But if the scall, for ought he can see, [Heb. in his eyes; see above on verse 5.] remained standing, and black hair be grown upon it, that scall is healed; he is clean.

clean; therefore the Priest shall declare him clean.

38. Moreover when a man or woman shall have blisters on the skin of their flesh, white blisters;

39. And the Priest shall have observed, that, loe, there are shrunk white blisters in the skin of their flesh; it is a white wheal (or, spot) budded forth in the skin; he is clean. [viz. of the plague of the Leprosie. See above verse 34. and the two next.]

40. And when a mans hair of his head shall be fallen off, he is bald, he is clean.

41. And if from the side of his face the hair of his head shall be fallen off: [i. e. from the Crown to the fore-head, and the temples of the head, which is termed otherwise to be bald before, or baldness of the fore-head] he is bald, he is clean.

42. But if in the baldness (of the head) or in the baldness (of the fore-head) there be a white ruddy plague, that is leprosie, budding forth in his baldness (of the head) or baldness (of the forehead.) [Hence it appeareth, that the Text here, doth not speak of baldness coming of age, or from any other accident, but only of that which is caused by Leprosie, and that this only, and not the other is declared unclean.]

43. When the Priest shall have viewed him, that, loe, the swelling of that plague in his baldness of the head or baldness of the fore-head, is white, ruddy, like unto the aspect of the Leprosie of the skin of the flesh. [i. e. having a like shape and hue with the Leprosie spoken of before, which appeareth in the skin of the flesh.]

44. That man is leprous, he is unclean: the Priest shall declare him utterly unclean, [Heb. declaring unclean, he shall declare him unclean] his plague is upon his head.

45. Moreover the garments of the Leper, in whom that plague is, [Those which were found unclean by the Priest in manner aforesaid, were charged, 1. To wear rent or torn garments. 2. To go bare-headed. 3. To wrap their upper lip and so to cover their beard. 4. To proclaim, when they saw any body, their own uncleanness. 5. To dwell apart from the society of men; and all this, partly in regard of themselves, in token of their sad and mournful condition, and partly that others also should take heed of coming near, and being infected by them] shall be rent, [compare Gen. 37. the note on verse 29.] and his head shall be bare, and he shall muffle the uppermost of his lip: [Oth. his mustachoes, compare Ezek. 24. 17. and Mich. 3. 7.] withal he shall cry, unclean, unclean.

46. All the days, wherein this plague shall be upon him, he shall be unclean; he is unclean; he shall dwell alone: [See Num. 5. 2. and 12. 14. 2 Kings 15. 5. 2 Chron. 26. 21. Luke 17. 12.] his dwelling shall be without the Camp.

47. Further, when the plague of Leprosie shall be on a garment, on a woollen garment, or on a linnen garment;

48. Either on the warp or on the woof of linnen, or of woollen, or on a skin, or on any skin-work. [i. e. any thing made by Tanners, Skinners, Furriers.]

49. And that plague on the garment, or on the skin, or on the warp, or on the woof, or on any skin, stuff, be greenish or ruddy; it is the plague of Leprosie: therefore it shall be shewed to the Priest.

50. And the Priest shall view the plague; and he shall cause that which hath the plague to be shut up. [Heb. shut up the plague. Compare above the note on verse 4.]

51. After that, he shall view the plague on the seventh day: if the plague be spread abroad on the garment, or on the warp, or on the woof, or on the skin, for what work soever that skin may have been made: that plague is a gnawing Leprosie, [Oth. stinging, pricking, or smarting, paining, &c. i. e. such a one as will cause smart and pain to him that shall wear or use those garments, &c.] it is unclean. [viz. that garment, stuff, thing,

matter, whereon the plague is: and so in the end of the next verse.]

52. Therefore he shall burn that garment, or that warp, or that woof of woollen or of linnen, or all skin-stuff, wherein that plague shall be: for it is a gnawing Leprosie: it shall be burnt with fire.

53. Yet if the Priest shall see, that loe, the plague on the garment, or on the warp, or on the woof, or any skin-stuff, is not spread abroad.

54. Then the Priest shall command to wash that, whereon that plague is; and he shall cause the same to be shut up other seven days.

55. When the Priest, after that it is washed, shall have viewed the plague, that, loe, the plague hath not altered its hue, [Heb. eyes] and the plague is not spread abroad; it is unclean; thou shalt burn it with fire; it is a fretting [inetching, corroding] on its hindermost (or, back-part) [Heb. in his baldness, (of the head) understand thereby, the back or inward part of the garment or stuff, which we use to call the wrong side, which in the wear is next the body] or its fore-part [Heb. in its baldness of the fore-head, whereby is understood the fore-part, or out-side of stuffs and garments, which is most seen in the wearing. Others understand by the former sort of baldness here, when a garment hath lost its wooll or hair through age, and becoming leprous afterwards; and by the latter when any Leprosie hath bereaved a garment of its wooll.]

56. Now if the Priest shall observe, that, loe, the same plague, after it is washed, is shrunk: then he shall tear (or, rend) it off from the garment, or from the skin, or from the warp, or from the woof.

57. But if it be seen yet on the garment, or on the warp, or on the woof, or on any skin-stuff, it is (a) forth-budding (Leprosie): thou shalt burn that whereon the plague is, with fire.

58. But the garment, or the warp, or the woof, or all the skin-stuff, which thou shalt have washed; when the plague shall be retired from it; the same shall be washed the second time, and it shall be clean.

59. This is the Law of that plague of the Leprosie, of a woollen or linnen garment, or a warp, or a woof, or any skin-stuff; for to declare the same clean, or to declare (it) unclean.

CHAP. XIV.

Laws touching the purification or cleansing of a Leper, v.

1. &c. of the Ceremonies to be observed therein, 3. and the sacrifices, with the condition of the rich, 10. and of the poor, 21. of the Leprosie of the houses, and the marks, whereby they were to be known, 33. of the manner of cleansing them, 49. the conclusion of both this and the former Chapter, 51.

After that the LORD spake unto Moses, saying:

2. This shall be the Law of the Leper (or leprous person) in the day of his cleansing: [i. e. then when the Priest shall publish and declare him clean] that he shall be brought to the Priest. [to wit, somewhat nearer to him, that he should not need to go far forth out of the Camp.]

3. And the Priest shall go forth without the Camp: when the Priest shall observe, that loe, the plague of the Leprosie of the Leper, is healed, (or recovered) [This viewing, and the Declaration ensuing, was to be performed by the Priest, according to the Laws prescribed in the former Chapter.]

4. Then the Priest shall command to take for him that is to be cleansed, two living clean birds: [The Hebrew word doth signifie a bird in general, Deut. 4. 17. Psalm 8. 9.

8. 9. and in particular a small bird, and among them more especially, a *sparrow*, as it is taken by many, *P[alm]* 84. 4. and 102. 8.] together with Cedar wood and Scarlet, [understand some kinde of stuff, of wooll, or the like, twice dyed in Scarlet colour. See *Gen.* 38. on verse 28. and *Exod.* 25. 4.] and hyssop. [see *Exodus* 12. 22.]

5. The Priest shall likewise command, to slay the one bird, in an earthen Vessel, [Into which the blood of the slain bird was to drop or run out, and to be mixed with the water] over living water. [understand such as come forth out of a springing fountain, or running river; being called living water, because of its stirring in the flowing or running, resembling life thereby; compare *Gen.* 26. 19. and the Annot. thereupon.]

6. That living bird he shall take, and the Cedar-wood and the Scarlet, and the hyssop, and shall dip the same, and the living bird into the blood of the bird that was slain over the living water.

7. And he shall sprinkle over him that is to be cleansed from his Leprosie, seven times: after that he shall declare him clean and let the living bird flie into the open field. [Heb. send forth, or, dismiss, or, let loose over the face of the field.]

8. He now that is to be cleansed, shall wash his cloaths, and shave off all his hair, and wash himself in the water, so he shall be clean, after that he shall come into the Camp; but shall remain without his Tent seven days. [Compare above chap. 13. on verse 46. and *Numb.* 12. on verse 24. and 31: on verse 19.]

9. And it shall come to pass on the seventh day, that he shall shave all his hair off his head, and his beard, and the brows of his eyes; yea all his hair he shall shave off, and shall wash his cloaths, and bathe his flesh with water, so he shall be clean.

10. And on the eight day he shall take two perfect Lambs, [Whereof the one was to be offered for a guilt-offering, and the other for a burnt-offering. See below verse 12. and 19.] and a perfect sheep of a year old, [Heb. a daughter of a year] together with their tenns [viz. of an Ephā, i. e. three Gomers: see *Exod.* 16. on verse 36.] of meal-flower, for a meat-offering, mixed with oil, and one log of oil. [a small measure used for liquid wares, holding four quadrants, one whereof was the measure of one hen-egge-shell and a half, so that a Log, contained as much as six ordinary egg-shells, being the fourth part of a Cab, which held four Logs, or twenty four egg-shells.]

11. Now the Priest that maketh the cleansing, shall set (or, place) the man that is to be cleansed, and these things before the face of the LORD, at the door of the Tent of the Congregation.

12. And the Priest shall take that one Lamb, and offer the same for a guilt-offering, with the Log of oil: and shall wave the same for a wave-offering [see above chapter 7. on verse 30.] before the face of the LORD.

13. After that, he shall slay that Lamb in the place, where they slay the sin-offering and the burnt-offering, in the holy place. [Heb. place of holiness, which was in the Court by the Altar of the burnt-offering: See *Exod.* 29. 11. and above 4. 4. and chap. 6. on ver. 16. and 26.] for the guilt-offering, like to the sin-offering is, for the Priest; it is a Holiness of Holinesses. [See above chap. 2. on verse 3.]

14. And the Priest shall take of the blood of the guilt-offering, which the Priest shall do upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.

15. The Priest shall likewise take out of the Log of oil: and shall pour it upon the Priests left hand. [Thus also below verse 26. i. e. upon his own hand; and con-

sequently not on his that is cleansed.]

16. Then the Priest shall dip in his right finger, (taking) [This word is put in here, according to the sense of the Hebrew idiom, whereof see *Gen.* 12. on verse 15.] of this oil, that is in his left hand, and shall with his finger sprinkle seven times before the face of the LORD.

17. And of the residue of the same oil, that shall be in his hand, the Priest shall do upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, above upon the blood of the guilt-offering. [i. e. upon the place, where that was put before; see above verse 14. and below verse 28.]

18. That which shall yet have remained over of the oil, that was in the hand of the Priest, he shall do upon the head of him that is to be cleansed: so the Priest shall make expiation over him, before the face of the LORD.

19. The Priest shall likewise prepare the sin-offering, and make expiation for him that is to be cleansed from his uncleanness: and after that he shall slay the burnt-offering. [see above on verse 10.]

20. And the Priest shall offer [Heb. make ascend] that burnt-offering, and that meat-offering upon the Altar: thus shall the Priest make the expiation for him, and he shall be clean.

21. But if he be poor, and his hand do not compass (that), [i. e. if through poverty he be not able to do so much; see above chap. 5. on verse 7. and below chap. 22. verse 30, 31, 32, &c.] then he shall take one Lamb for (a) guilt-offering to be waved, for to make expiation for him; besides a tenth of meal-flower mixed with oil for (a) meat-offering, and a Log of oil.

22. Together with two Turtle-doves, or two young Pigeons, [Heb. sons of a Dove; so below verse 30.] which his hand shall reach unto; whereof one shall be for a sin-offering, and one for a burnt-offering.

23. And he shall bring the same to the Priest, on the eighth day of his cleansing, [Or, for his cleansing] at the door of the Tent of the Congregation, before the face of the LORD.

24. And the Priest shall take the Lamb of the guilt-offering, and the Log of oil; and the Priest shall wave the same for a wave-offering, before the face of the LORD.

25. After that shall he slay the Lamb of the guilt-offering; and the Priest shall take of the blood of the guilt-offering, and do upon the right ear tip of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.

26. Also the Priest shall pour of that oil, upon the Priests [i. e. his own; see above on verse 15.] left hand.

27. After that shall the Priest with his right finger sprinkle of that oil, which is upon his left hand, seven times before the face of the LORD.

28. And the Priest shall of that oil which is upon his hand, do upon the tip of the right ear of him, that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the guilt-offering.

29. And the residue of the oil, that is in the Priests hand, he shall do upon the head of him, that is to be cleansed, to make Expiation for him, before the face of the LORD.

30. After that, he shall prepare the one of the Turtle-doves, or of the young Pigeons, of that his hands shall have compassed.

31. Of that which his hand shall have compassed, the one shall be for a sin-offering, and the other shall be for a burnt-offering, above the meat-offering: thus the Priest shall make Expiation for him that is to be cleansed,

before the face of the LORD.

32. This is the Law (of him) in whom the plague of the Leprosie shall be, whose hand in his cleansing, shall not have compassed (that). [viz. which was required for the cleansing of Leprosie at first, above verse 10.]

33. Moreover the LORD spake unto Moses, and unto Aaron, saying:

34. When ye shall be come into the Land of Canaan, which I shall give you for a possession, [Heb. am giving; i. e. shall give assuredly. Compare above chap. 9. the Annotations on verse 4.] and I shall have given the plague of Leprosie in a house of the land of your possession.

35. Then he, whose that house is, shall come, and make it known to the Priest, saying; it seemeth unto me, as if there were a plague in the house. [i. e. by what I am able to discern and conjecture, the house doth seem thus conditioned unto me, as if it were tainted with that infection.]

36. And the Priest shall command, that they [viz. all the inhabitants and retainers of the house] shall void that house, [to wit, taking forth likewise and removing the household-stuff of it. The Hebrew word doth properly signifie to remove something out of ones sight] before the Priest come, for to view the plague, lest all that is in the house become unclean: and after that, the Priest shall come for to view that house.

37. When he shall view that plague, that loe, that plague at the walls of that house, are greenish, or ruddy, hollow places, and their aspect is lower (or, deeper) then the wall;

38. The Priest shall go forth out of that house, at the door of the same house: and he shall cause that house to be shut up seven days.

39. After that the Priest shall return on the seventh day; if he shall observe, that, loe, the plague on the walls of that house is spread abroad.

40. Thus the Priest shall command, that they break out the stones, wherein that plague is, and throw the same without the City, in an unclean place.

41. And he shall cause that house to be scraped within round about, and the dust [i. e. scraped clay, mortar, rubbish, &c.] which they have scraped off, they shall throw forth without the City, in an unclean place.

42. After that they shall take other stones, and bring (them) in the place of these stones, and they shall take other clay, (or, mortar) and strike that house.

43. But if that plague return and bud forth in that house, after that they have broken out the stones: and after the scraping of the house, and after that it shall be plaistered:

44. Then the Priest shall come: when now he shall observe, that, loe, that plague is spread forth on that house; it is a gnawing Leprosie, [Compare above chap. 13. verse 51.] in that house, it is unclean.

45. Therefore they shall quite break down that house, its stones, and its wood, together with all the clay (or, mortar) of the same house: and they shall carry it forth the City to an unclean place.

46. And who so goeth into that house at any day, whiles it shall be shut up, shall be unclean until the Evening.

47. He also that lieth to sleep, [Or, sleepeth: see Gen. 19. on verse 4.] shall wash his cloaths: likewise he that eateth in that house, shall wash his cloaths.

48. But when the Priest shall be gone in again [Heb. going in, gone in; i. e. again, or, reiteratedly gone in] and shall observe, that loe, the same plague is not spread abroad on that house, after that the house shall be plaistered: then the Priest shall declare that house clean, because that plague is recovered.

49. After that, for to purifie (or, un-sin) that house, [i. e. to purifie the same, and to fit it again for an orderly and clean use. Compare above chap. 8. 15. and the

Annot. thereupon. Item, below verse 52, and 53.] he shall take two (small) birds; together with Cedar-wood, and Scarlet, [see above on verse 4.] and hyssop.

50. And he shall slay the one bird in an earthen Vessel, over living water. [See above verse 5.]

51. Then shall he take that Cedar-wood, and that hyssop, and the Scarlet, and the living bird, and shall dip the same into the blood of the slain bird, and into the living water: and he shall sprinkle that house seven times.

52. So he shall un-sin (or, expiate) that house with the blood of the bird, and with that living water; and with that living bird, and with that Cedar-wood, and with the hyssop, and with the scarlet.

53. The living bird now he shall let flie without the City into the open field [Heb. over the face of the field, and so above verse 7.] thus shall he make Expiation over the house, [i. e. purifie or un-sin the house, verse 49. See the Annot. there; and this phrase, Exodus 29. 37. Leviticus 16. 16. and 33. Ezek. 45. 20.] and it shall be clean.

54. This is the Law for every plague of Leprosie, and for scall. (or, scabbiness.)

55. And for Leprosie of garments, and of houses.

56. As likewise for swelling, and for (the) sore, and for blisters.

57. For to teach [To wit, the Priest, and by him the people also] in what day ought is clean, and in what day ought is unclean. This is the Law of the Leprosie.

CHAP. XV.

Laws touching the seed of men, running, either through weakness and disease, v. 1, &c. or, in their sleep, 16, 17, 18. and of the women their monthly courses, either ordinarily, 19. or, extraordinarily, 25. together with their cleansing, 29. and an exhortation to cleanness, 31. whereupon followeth the Conclusion of the Chapter, 32.

Moreover the LORD spake to Moses, and to Aaron, saying:

2. Speak unto the children of Israel, and say to them: Every man, [Heb. man, man, which repetition implieth all men, or every one. Thus Exod. 36. 4. and below chap. 17. 3, 8, 10, &c.] when he shall be running (or, issuing, flowing) out of his flesh, [thus the Scripture modestly calleth the mans privy part, as likewise above chap. 12. verse 3. Ezek. 16. 26. and 23. 20. and here in the next verse] shall be unclean for his running.

3. This now shall be his uncleanness for his running: if his flesh run forth his running. [viz. through weakness and natural infirmity, which the Physicians call Gonorrhea] or his flesh doth stop it self of his running, that is his uncleanness.

4. Every couch (or, lying place) whereon he that hath the running, shall lie, shall be unclean: and every stuff [or, vessel. The Hebrew word signifieth here all manner of household-stuff, furniture, vessels, garments, utensils, moveable goods, so below verse 6, and 22.] whereon he shall sit, shall be unclean.

5. Every one likewise that shall touch his couch, shall wash his cloaths, and bathe himself with water, and shall be unclean until the evening.

6. And he that sitteth upon that stuff, whereon he that hath the running, shall have sat, shall wash his cloaths, and bathe himself with water, and shall be unclean until the Evening.

7. And he that toucheth the flesh of him that hath the running, [i. e. any part of his body, saving the hands, they

they being washed, [see below verse 11.] shall wash his cloaths, and bathe himself with water, and be unclean until the even.

8. Likewise, when he that hath the running, shall have spit upon a clean one, then shall he [viz. that is spit upon] wash his cloaths, and shall bathe himself with water, and be unclean until the Even.

9. Also every saddle [Understand hereby all manner of furniture, cushions, seats, &c. whereon men use to sit] whereon he shall have ridden [whether on horseback, or any otherwise; for the Hebrew word signifieth not onely to ride upon a horse, or other beast, as Gen. 24. 61. Num. 22. 22. but likewise upon Waggon and Chariots, &c. 2 Chron. 35. ver. 24. Jer. 17. 25.] shall be unclean:

10. And whosoever toucheth any thing that shall have been upon him, shall be unclean until the even, and he that beareth the same, shall wash his cloaths, and bathe himself with water, and be unclean until the even.

11. Besides, every one, whom he that hath the running, shall have touched, not having rinsed his hands with water, the same shall wash his cloaths, and bathe himself with water, and be unclean until the even.

12. The earthen vessel likewise, which he that hath the running, shall have touched, shall be broken: but every wooden vessel shall be rinsed with water.

13. Now when he that hath the running, shall be cleansed of his running, [i. e. when his running shall have ceased] then shall he for his cleansing [understand, for the Ceremonies which the Law required that he might be reputed clean again] number seven days for himself, [see Num. 19. 11, &c.] and wash his cloaths; and he shall bathe his flesh with living water, [see above chap. 14. on verse 5.] so he shall be clean.

14. And on the eight day, he shall take for himself two Turtle-doves, or two young Pigeons; [Heb. two sons of a dove, and so below verse 29.] and shall come before the face of the LORD, at the door of the Tent of the Congregation, and shall give them to the Priest.

15. And the Priest shall prepare the same, one for a sin-offering, and one for a burnt-offering: so the Priest shall make expiation over him before the face of the LORD, by reason of his running.

16. Moreover a man, when the seed of copulation shall be gone forth from him, [viz. in his sleep; for here is described another sort of uncleanness, besides that which proceeded from bodily weakness] he shall bathe all his flesh with water, and be unclean until the even.

17. Also every garment, and every skin, on which the seed of copulation shall be, the same shall be washed with water, and be unclean until the even.

18. Likewise the woman, [viz. shall be unclean] when a man shall have lain by her with the seed of copulation: [Understand here, such a man, as had the aforesaid infirmity upon him, or who was polluted in his sleep] therefore they shall bathe themselves with water, and be unclean until the even.

19. But when a woman shall be running, her issue of blood being in her flesh, then she shall be seven days in her separation, [See above chap. 12. on verse 2.] and whosoever toucheth her, shall be unclean until the even.

20. And whatsoever she shall have lain upon in her separation, the same shall be unclean; together with whatsoever she shall have sate upon, shall be unclean.

21. And whosoever toucheth her couch (or, lying place); shall wash his cloaths, and bathe himself with water, and be unclean until the even.

22. Also whosoever toucheth any stuff, [See above on verse 4.] whereon she shall have sate, shall wash his cloaths, and bathe himself with water, and be unclean until the even.

23. And, if it shall have been upon the couch, or upon the

stuff whereon she sate, [viz. any stuff, vessel, furniture, or moveable goods, that lay upon her bed, couch, or upon any thing that was thereupon] when he touched the same, he shall be unclean until the even.

24. Likewise if any have surely lain [Heb. lying, lain] by her, [she having her course upon her, though without his knowledge; for wittingly and willingly to lie with a menstruous woman, was forbidden on pain of death, below chap. 20. verse 18.] that her separation [i. e. her monethly course, so called, because that during the same, she was separated from the society of men] be upon him, [i. e. that he be defiled with her monethly issue] then he shall be seven days unclean; besides every couch, [or, lying place] whereon he shall have lain, shall be unclean.

25. Also when a woman shall run many days of the course of her blood, without the time of her separation, [Understand, without the ordinary time of her course] or when she shall run, above her separation, [i. e. longer then she was used to do] she shall be unclean all the days of the course of her uncleanness, as in the days of her separation.

26. Every couch, whereon she shall have lain all the days of her courses, shall be unto her, as the couch of her separation: and all (the) stuff, whereon she shall have sate, shall be unclean, according to the uncleanness of her separation.

27. And so, he that toucheth those things, shall be unclean: therefore he shall wash his cloaths, and bathe himself with water, and be unclean until the even.

28. But when she becometh clean of her course, [i. e. when it ceaseth] then she shall tell seven days for herself, and after that she shall be clean.

29. And on the eighth day, she shall take for herself two Turtle-doves, or two young Pigeons: and she shall bring them to the Priest, at the door of the Tent of the Congregation.

30. Then the Priest shall prepare one for a sin-offering, and one for a burnt-offering: and the Priest shall make expiation for her from the course of her uncleanness, before the face of the LORD.

31. Thus shall ye separate the children of Israel from their uncleanness, that they die not in their uncleanness, [i. e. by reason thereof] when they should pollute my Tabernacle, which is in the midst of them.

32. This is the Law of him that hath the running, and from whom the seed of copulation issueth forth, so that thereby he becometh unclean.

33. Together with a weak woman in her separation, and of him that is running of his issue, for a man, and for a wife; and for a man that shall have lain by an unclean (woman.)

CHAP. XVI.

God commandeth the high Priest to goe into the Sanctuary for to make a general expiation, v. 1, &c. with an instruction when and wherewith he should do the same, 3. and in what order of offering and of administering the other Ceremonies, which are set down here at large, 6. whereunto is annexed a precept touching the duty of the people in general, 29. with the conclusion of this Chapter, 34.

AND the LORD spake to Moses, after that the two sons of Aaron were dead: [viz. Nadab and Abihu, whom the LORD had put to death, for having appeared before him with strange fire. See above chap. 10. 1, 2.] when they approached before the face of the LORD, and died.

2. The LORD then said to Moses; Speak unto thy brother Aaron, that he do not go at all times into the Holy; [Heb.

Holiness, that which is holy, holy place. Understand here and below verse 3. and chap. 17. 27. the Holy of Holies, or the most holy place, the innermost part of the Tabernacle, distinguished from the fore-part, commonly called the Holy, see Exod. 26. 33, 34. Heb. 9. 2, 3] within the Vail, [see above chap. 4. on verse 6.] before the Expiation-cover, [see Exodus 25. 17, 18, &c.] that is upon the Ark, that he die not; for I appear in a cloud upon the Expiation-cover, [viz. ordinarily, and in a visible manner, which ought to stir up an holy fear and awfulness in you. Compare Exodus 3. verse 5. and 1 Kings 8. on verse 11, 12. and the Annotations.]

3. Herewith shall Aaron go into that holy (place); with a Bullock, a young one [i. e. with the blood of a slain bullock, as appeareth below by verse 14. Heb. the son of a Bull] for a sin-offering, and a Ram for a burnt-offering.

4. He shall put on the holy linnen coat, [Heb. the linnen coat of holiness, and so in the sequel, garments of holiness; i. e. holy garments, so called, as being ordained for an holy use. So likewise Exod. 28. 2. in which sense other things also are called holy, Exod. 29. 31. and 30. 25. and 22. 4. 2 Chron. 5. 5.] and a linnen d. over shall be upon his flesh, and he shall gird himself with a linnen girdle, and cover (himself) with the linnen hat: these are holy garments, [Understand by these here mentioned, the rest also, as they stand registred at large, Ex. 28. 4, &c. and compare verse 43.] therefore he shall bathe his flesh with water, when he shall put them on

5. And from the Congregation of the children of Israel, he shall take two he-goats for a sin-offering: and one Ram for a burnt-offering.

6. After that Aaron shall offer the bullock of the sin-offering, that shall be for him: and shall make expiation for himself, and for his house. [i. e. family. See Gen. 7. on verse 3.]

7. He shall likewise take both the he-goats: and he shall put (or, place) them before the face of the LORD, at the door of the Tent of the Congregation.

8. And Aaron shall cast the lots over these two he-goats: [Heb. give the lots, viz. to know which of them the LORD would have slain for a sin-offering, and which was to be let go free into the wilderness, or open field] one lot for the LORD, and one lot for the passing he-goat. [Heb. Azazel. This word, (as most conceive) being compounded of two, whereof the one signifieth a he-goat, the other, to go, or pass away, it seemeth to imply either the living he-goat, which was let loose for to go away; or, the place whither he was turned loose. See this word likewise below, verse 10. and 26.]

9. Then shall Aaron bring near the he-goat on which the lot for the LORD shall be come; and shall make him for a sin-offering.

10. But the sin-offering, on which the lot shall be come, to be a passing-he-goat, shall be put alive before the face of the LORD, to make expiation by him: [or, with, or upon him] that they may let him forth toward the wilderness, as a passing he-goat. [or, to Azazel, i. e. to the place so called.]

11. Then Aaron shall bring near the bullock of the sin-offering, which shall be for himself, and make expiation for himself, and for his house: and shall slay the bullock of the sin-offering, which shall be for himself.

12. He shall likewise take a Censer full [Heb. the fulness of the Censer; so in the sequel, the fulness of the hands, i. e. the hands full, and fulness of the house, for the house full, Num. 22. 18. Item, the fulness of a place, or bowl; for a bowlful, Judg. 6. 38.] of fiery coals [Heb. coals of fire, i. e. such as were well kindled, fiery, and red hot; so 2 Sam. 22. 13. Ezek. 1. 13. Rom. 12. 20] from the Altar, from before the face of the LORD,

and his hands [Heb. fists] full of incense of fragrant spices, beateen (small): [see the description of this incense, Exod. 30. 34, 35, 38.] and he shall carry it within the Vail. [see above on verse 2.]

13. And he shall lay that incense upon the fire before the face of the LORD: that the mist [Heb. cloud] of the incense, may cover the Expiation-cover, which is upon the Testimony. [That thereby the Priest may be hindered to see the Token of the Divine presence] and that he may not die.

14. And he shall take of the blood of the bullock, and shall sprinkle with his finger, upon the expiation-cover East-ward: [Heb. upon the face of the Expiation; and so in the sequel here in this verse. This sprinkling was made but once: the other made on the place before the Expiation-cover, was done seven times. See above chap. 4. 6.] and before this expiation-cover he shall sprinkle of that blood with his finger seven times.

15. After that, shall he slay the he-goat of the sin-offering, which shall be for the people; and shall carry his blood within the Vail: and shall do with his blood like as he did with the blood of the bullock, and shall sprinkle the same upon the expiation-cover, and before the expiation-cover.

16. Thus shall he make expiation for the holy (place), [What it is to make expiation for a place, that is shewed here, and verse 19. viz. by sacrifices to purifie and to un-sin the same, from the Ceremonial uncleanness or defilements, which may be on, or have been committed in them. Compare chap. 8. 15. and chap. 14. 49, 52, 53. and here below, verse 19, 20.] by reason of the pollutions of the children of Israel, and by reason of their transgressions, according to all their sins: and thus shall he do at the Tent of the Congregation, which dwelleth with them, in the midst of their uncleannesses. [i. e. is and abideth among them, which have many impurities upon them.]

17. And there shall be no man in the Tent of the congregation, when he [viz. the high Priest] shall go in, for to make expiation in the holy (place), [Understand here the holy of holies, as above verse 2.] until he shall come forth: thus shall he make expiation for himself, and for his house, and for all the Congregation of Israel.

18. After that, he shall come forth to the Altar, which is before the face of the LORD, [Understand the Altar of the burnt-offering, which is said to be before the face of the LORD, for the reasons above mentioned, chap. 1. on verse 3. thither he was to come forth, viz. out of the fult or fore-part of the Tabernacle, as the same is to be gathered out of the former verse, where the Priests coming forth out of the innermost part of the Tabernacle is spoken of] and make expiation for the same: and he shall take of the blood of the bullock, and of the blood of the he-goat, and do it [Heb. give it] round about the horns of the Altar.

19. And he shall sprinkle thereupon with his finger seven times: and he shall cleanse the same, [See above on verse 16. and below on verse 20.] and hallow (it) from the uncleanness of the children of Israel.

20. Now when he shall have made an end of expiating the Holy (place), and the Tent of the Congregation, and the Altar: then he shall bring near [Oth. offer] that living he-goat.

21. And Aaron shall lay [See above chap. 1. on verse 4.] both his hands upon the head of the living he-goat, and shall confess thereupon, all the iniquities of the children of Israel, and all their transgressions, according to all their sins: and he shall lay them upon the head of the he-goat, and shall let (him) forth by the hand of a man at hand [Heb. a timely (one), i. e. by a certain fit man at hand, or having time and leisure, or used to attend at such a time for such a purpose and service] towards the wilderness.

22. Thus

22. Thus shall that he-goat bear away upon him all their iniquities into a separated land; [Heb. Land of separation, i. e. dis-inhabited, and cut off from the society and conversation of men] and he [viz. that man which was at hand] shall let him out into the wilderness.

23. After that, Aaron shall come into the Tent of the Congregation, and shall put off the linnen garments, which he had put on, when he went into the holy (place) and he shall leave them there.

24. And he shall bathe his flesh with water, [See above chap. 6. on verse 28.] in the holy place, [see above chap. 6. verse 16. 26. and chap. 10. on verse 13.] and put on his (own) cloaths: - then he shall go forth, and prepare his burnt-offering, and the burnt-offering of the people, and make expiation for him (self) and for the people.

25. Also he shall kindle the fat of the sin-offering upon the Altar. [viz. the Altar of burnt-offerings; for upon the Altar of Incense it was forbidden to offer such sacrifices, Exod. 30. 9.]

26. And he that shall have let forth the he-goat, which was a passing-he-goat, [See above on verse 8.] shall wash his cloaths, and bathe his flesh with water; and after that, he shall come into the Camp.

27. But the bullock of the sin-offering, and the he-goat of the sin-offering, whose blood is brought in to make expiation in the Holy (place), [see above on verse 2.] they shall carry forth without the Camp: but their skins, their flesh, and their dung, they shall burn with fire.

28. He now that burnt the same, shall wash his cloaths, and bathe his flesh with water: and after that he shall come into the Camp.

29. And (this) shall be unto you for an everlasting Institution; [Heb. institution of eternity, and so below verse 31, 34. see Gen. 13. on verse 13.] In the seventh month [called 1 Kings 8. 2. Ethanim, and now by the Jews Tisri, agreeing for the most part with our September] on the tenth of the month shall ye humble your souls, [or, afflict, trouble, grieve them, i. e. earnestly and seriously humble your selves before the LORD, by confessing of your sins, by fasting, by prayer, by abstaining from all bodily comforts and delights. See this phrase likewise below verse 31. Psalm 35. 13. Isa. 58. 3. 5. Dan. 10. 12. By the word Souls here, are especially understood the bodies, as Psalm 16. 10. or your persons, i. e. both souls and bodies together, as Gen. 12. 5.] and do no work, in-born nor stranger, that sojourneth in the midst of you.

30. For on that day he [viz. the high Priest] shall make expiation for you, [see above chap. 1. on verse 4] for to cleanse you: from all your sins shall ye be cleansed before the face of the LORD.

31. Thus shall be a Sabbath of rest for you, that ye may humble your souls: it is an everlasting institution. [see above on verse 29.]

32. And the Priest, [i. e. the high Priest, see above chap. 4. on verse 3.] whom one shall have anointed and filled his hand, [see above chap. 7. on verse 37.] for to administer the Priestly office for his father, shall make the expiation: when he shall have put on the linnen garments, the holy garments: [garments of holiness, as above verse 4.]

33. Then shall he expiate the holy Sanctuary, [Heb. the sanctuary of holiness] and the Tent of the Congregation, and the Altar, he shall expiate: as also for the Priests, and for all the people of the Congregation shall he make expiation.

34. And this shall be for an everlasting institution unto you, to make expiation for the children of Israel, once a year, from all their sins: and they did, according as Moses had commanded.

Laws forbidding to offer sacrifice any where, but only in the Tabernacle, v. 1, &c. and to none else, but unto the LORD alone, 5. by no means unto Devils, on pain of being cut off, 7. Item, forbidding to eat blood, on like pain, 10. or any dead carcase, being torn, 15.

Moreover the LORD spake to Moses, saying:

2. Speak to Aaron, and to his sons, and to all the children of Israel, and say to them; This is the word [or, thing] which the LORD hath commanded, saying:

3. Every one [Heb. man, man, i. e. every man, or, every one, whoever he be; so above chap. 15. verse 2. and below verse 8. and 10.] of the house of Israel, that shall slay an ox, or lamb, or goat, [viz. to offer the same unto the LORD, as doth plainly appear by the sequel, verse 4.] in the Camp; [understand, without the Court of the Tabernacle, as the next verse sheweth] or, that shall slay (them) without the Camp.

4. And shall not bring the same to the door of the Tent of the Congregation, for to offer an offering to the LORD, before the Tabernacle of the LORD: the blood shall be imputed to that man, he hath spilt blood; [i. e. he is to be repaid, as if he had spilt or shed innocent blood. See the reason hereof, below verse 11.] therefore shall that man be destroyed out of the midst of his people: [see Gen. 17. on verse 14. and below chapter 18. on verse 29.]

5. That, when the children of Israel bring their slain-offerings, which they slay in the field, [Heb. upon the face of the field. This the Israelites practised before the setting up of the Tabernacle, Exod. 5. 3. and chap. 8. 27. which now the LORD forbiddeth on pain of cutting off the transgressor from his people, above ver. 4. and below verse 9.] that they do bring them to the LORD, at the door of the Tent of the Congregation, unto the Priest: and slay the same for thank-offerings to the LORD.

6. And the Priest shall sprinkle the blood upon the Altar of the LORD, at the door of the Tent of the Congregation; and he shall kindle the fat, for a pleasant smell to the LORD. [see Gen. 8. on verse 21.]

7. Neither shall they any more offer their slain-offerings unto Devils, [The Hebrew word signifieth properly such as are rough and hairy, like goats, in which or such like shapes the Devils sometimes appear to men; and thus likewise they are pictured, or fashioned by the Heathens, and also worshipped: see likewise of these, 2 Chr. 11. verse 15.] whom they go a whoring after; [i. e. with whom they do commit Idolatry. For like as a woman playeth the whore, communicating her body to any man, besides her own lawful husband; so it is spiritual whoredome, when a man doth yield and attribute that love and honour, which he oweth to none but God, unto Idols, or any creature, whether it be outwardly, or inwardly. See Exod. 34. 15. Lev. 20. 5, 6. with the Annot. Jud. 8. 33. Ezek. 16. verse 16, 26. and ch. 23. 8, 19, 21, &c.] that shall be an everlasting institution for their generations.

8. Say then unto them; Every one of the house of Israel, and of the strangers, which sojourn in the midst of them as strangers; he that shall offer a burnt-offering, or a slain-offering.

9. And shall not bring the same to the door of the Tent of the Congregation, for to prepare the same to the LORD, the same man shall be cut off out of his people.

10. And every one out of the house of Israel, and out of

of the strangers, that sojourn as strangers, in the midst of them, that shall have eaten any blood, against his soul, that shall have eaten that blood, I will set my face, [Heb. I will give my face against the soul, i. e. I shall be highly offended with such a one, and become his enemy, and shall make it my work to execute my just Judgements and vengeance upon him: so below chap. 20. 3. and 26. 17. *Ezech. 14. 8, &c.*] and shall cut him off out of the midst of his people.

11. For the Soul of the flesh [i. e. the life thereof understood of any beast, see *Gen. 9. on verse 4.*] is in the blood: therefore have I given it you upon the Altar, for to make expiation over your souls: for it is the blood that shall make expiation for the soul. [viz. Sacramentally, pointing at, or typifying the blood of Jesus Christ, the immaculat Lamb, which was to be slain for man upon the Altar of the Cross, *Rom. 3. 25. Col. 1. 20. Heb. 9. 12.*]

12. Therefore have I said to the children of Israel; No soul of you shall eat blood: neither shall the stranger, that sojourneth in the midst of you, eat blood.

13. Every one likewise of the children of Israel, and of the strangers which sojourn in the midst of them, that shall have taken a wilde beast or fowl that is eaten, in hunting; [Heb. that shall have hunted the hunting of a wilde beast, &c. i. e. taken in, or by hunting. Compare with this, *Gen. 27. the Annot. on verse 3.*] hee shall pour out the blood thereof, and cover the same with dust.

14. For it is the soul of all flesh; his blood is for [or, in, or, with] his soul: therefore have I said to the children of Israel; ye shall eat the blood of no flesh: for the soul of all flesh [see above verse 11.] that is his blood, who so eateth the same, shall be cut off.

15. And every soul among the in-born, or among the strangers, that shall have eaten a dead carcase; [viz. through ignorance, or inadvertency; not of deliberation, or set purpose: see above chap. 11. on verse 40.] he shall wash his cloaths, and bathe himself with water, and be unclean until the even: after that he shall be clean.

16. But if he do not wash [them], [viz. his cloaths] nor bathe his flesh; then he shall bear his iniquity. [see above chap. 3. on verse 1.]

CHAP. XVIII.

Laws enjoining the Israelites not to live after the customs, or manner of the Egyptians, and Canaanites, v. 1, &c. but according to Gods Institution, 4. to beware of incestuous copulations, and marriages, 6. of lying with a menstruous woman, 19. and of adultery, 20. not to offer ones children to Molech, 21. to abhor all unnatural copulation, 22. together with the reasons for confirmation of these Laws, 24.

Moreover the LORD spake to Moses, saying:

2. Speak unto the children of Israel, and say to them: I am the LORD thy God. [i. e. that God whom ye ought to obey as your onely God and Saviour, and who is able and ready to reward the obedient, and to punish the disobedient.]

3. Ye shall not do after the works of the Egyptian land, wherein ye have dwelt; neither shall ye do after the worship of the Land of Canaan; whither I do bring you, and (ye) shall not walk in their institutions. [thus their abominable customs are called, which through the general use and connivance, had gotten such a vogue and swinge among the said Nations, that they were held and observed as so many Laws and solemn Institutions: Compare below, verse 30. and chap. 20. verse 23.]

4. My Rights shall ye do, and my Institutions shall ye

keep, for to walk therein; I am the LORD your God.

5. Ye shall keep my Institutions and my Rights shall ye keep; That man which doth the same, shall live by them; [This sentence teacheth three things: 1. The perfection of the doctrine of the Law: 2. The righteousness of the works. 3. The reward promised to that righteousness; but since corrupt man is destitute of that righteousness, the reward is of meer grace, through the expiation of Christ, embraced by faith, *Isa. 53. 11. Rom. 3. 20, 21, 22, 23, &c.* Compare *Deut. 6. the Annotations on verse 25.*] I am the LORD.

6. No man shall [Heb. man, man, shall not, i. e. no man shall; for these ensuing Laws address themselves peculiarly to the men; yet so as by necessary consequence, the womankind is included] approach to any of near kin to his flesh, [the word used for near kin in the Hebrew, is common indeed to both sexes, but here it is taken for the female, and extendeth to the degrees of kindred and alliance here set down, and those which may be included through conformity of such kindred and alliance] for to uncover the shame: [Heb. nakednesse, and so in the sequel. This is a modest phrase, signifying that which the Scripture elsewhere, calleth, to know, or acknowledge one. See *Gen. 4. on verse 1.* or to uncover the seam of ones garment, *Deut. 22. 30. and 27. 20.*] I am the LORD.

7. Thou shalt not uncover the shame of thy father, and the shame of thy mother: [The particle and serveth here for explaining, in lieu of, to wit, for the fathers shame and the mothers shame are taken here for one and the same: see also verse 8. and 16. Item chap. 20. 11.] she is thy mother, [i. e. thou art born of her: and understand consequently the same of the father, who may not uncover the shame of his daughter, for that he is her father, and she born of him.] thou shalt not uncover her shame.

8. Thou shalt not uncover the shame of the wife of thy father: [i. e. of thy step-mother: nor consequently the step-fathers: for under one example, the like degrees are comprehended] it is the shame of thy father. [to whom alone it is lawful to uncover the same.]

9. The shame of thy sister, the daughter of thy father, [Being thy half sister, viz. by the fathers side] or of the daughter of thy mother, [thy half sister by the mothers side] born at home, [i. e. in a lawful marriage] or born abroad; [i. e. unlawfully. Others take it thus: that God forbids in general to marry the sister, whether she be thy fathers daughter, born at home, i. e. thy full sister, by father and mother: or the daughter of thy mother, born abroad, i. e. thy half sister by the mothers side; as verse 11. it is forbidden to marry the half sister by the fathers side] their shame thou shalt not uncover.

10. The shame of the daughter of thy son, or of the daughter of thy daughter, [And so downwards in the right line, of all the children of thy children] their shame thou shalt not uncover: for they are thy children. [i. e. they are issued and born of thy self by means of thy children.]

11. The shame of the daughter of the wife of thy father, born to thy father, (she is thy sister) her shame thou shalt not uncover.

12. Thou shalt not uncover the shame of thy father, [viz. of her which is thy Aunt, by the fathers side; as in the next verse the Aunt by the mothers side is spoken of] she is thy fathers near kin.

13. Thou shalt not uncover the shame of the sister of thy mother, for she is thy mothers near kin.

14. Thou shalt not uncover the shame of the brother of thy father; [i. e. of the wife of thy fathers brother; as the words explain it, whose shame is called the uncles shame, as being one flesh with him] thou shalt not approach

proach to his wife, [viz. to have carnal communion with her, see Gen. 20. on verse 4.] *she is thy Aunt.* [viz. in Law, or by alliance; who was likewise forbidden to marry the couzen or nephew of the deceased; wherefore it was yet more unlawful for uncle and niece to marry together.]

15. *Thou shalt not uncover the shame of thy daughter in law: she is thy sons wife, thou shalt not uncover her shame.* [In like manner was it unlawful for the son in law to marry the mother in law, below chap. 20. 14.]

16. *Thou shalt not uncover the shame of the wife of thy brother:* [From this law was excepted afterwards the case of a brothers dying without male-issue: for then the next brother or kinsman was to marry the widow of the deceased, to raise seed to his brother, Deut. 25. 5. Matth. 22. 24. By this law it followeth necessarily, that a woman being married to the one brother, she may not marry the other, after the formers decease; and conformably, a man being married to one sister, he may not after her death, marry the other,] *it is the shame of thy brother.*

17. *Thou shalt not uncover the shame of a woman and her daughter: the daughter of her son, nor the daughter of her daughter thou shalt not take, for to uncover her shame:* [Understand here the step-daughter, and the step-son, and the children come forth by them; from whom the step-father, and the step-grand-father were to abstain, as of their own children, and childrens children] *they are near kin, it is a vile deed.*

18. *Also thou shalt take no wife unto her sister;* [This Law is by some understood thus: that a man ought not to have two wives together in marriage; for howbeit, that some of the fore-fathers did so, and God bore with them in that time, yet it was not so from the beginning, as Christ teacheth, Matth. 19. 8. out of Gen. 2. 24. and in the New Testament it is quite abolished. Divers nevertheless understand the word *sister* here in the proper sense, for the wives own sister. Otherwise the word *sister* is taken sometimes in the larger sense, intimated before, for one, not born of the same natural parents, but barely for another woman, and the word *sister* is used for the word *other*, Exod. 26. 3. Ezek. 1. 9. and 3. 13, &c.] *for to distress (her),* [i. e. to shame, spight, and vex her, which commonly happeneth, where there are more wives then one. See 1 Sam. 1. much more where two sisters are coupled together thus, as may be seen in Jacobs case, Gen. 30.] *by uncovering her shame besides her, in her life (time).* [if this be understood of the proper or true sister, then these words may serve to aggravate the distress, which she is to undergo by her own sister, during her life. Hence consequently cannot be inferred, that the man may marry the other sister, the former, his wife, being dead; whereof see above on verse 16.]

19. *Neither shalt thou approach to the wife, in the separation of her uncleanness,* [i. e. when she is to be separated by reason of her monthly course. See above chap. 12. 2. and chap. 15. 24, 25.] *for to uncover her shame.*

20. *And thou shalt not lie with thy neighbours wife for seed to become unclean with her,* (or, to be defiled with her). [Heb. and to the wife of thy neighbour shalt thou not give thy by-lying for seed, or, seed, &c. and so often in the sequel.]

21. *And of thy seed thou shalt not give to pass through (the fire) for Molech;* [Thus was the Idol of the Ammonites called, known likewise by the name of Milcom, 1 Kings 11. 5, 7. for whose honour and worship the parents caused their own children to be burned alive; or at leastwise (as some do write) to passe betwixt two great flaming-fires, to be cleansed and purified thereby, as they conceived; the practise whereof God expressly forbiddeth here. See likewise below chap. 20. verse 2. Deut. 18. 10. 2 Kings 17. 17. and 23. 10.] *and the name of thy*

God thou shalt not prophane, (or, un-hallow) [i. e. not dishonour the same, by doing or committing that which he forbiddeth, and omitting, or not heeding that which he commandeth. Compare below, chapter 22. 2. Thus Gods Institutions and Sabbath are said to be prophaned, Psalm 89. 32. Nehemiah 13. 17.] *I am the LORD.*

22. *Thou shalt not lie by mankind, (or, a male person) with woman-like copulation* [i. e. as men lie with women; so below chapter 20. verse 13.] *that is an abomination.*

23. *Also thou shalt lie by no beast, to become unclean* (or, be defiled) *therewith: a woman likewise shall not stand before a beast, for to have to do with it; it is an abominable mixture.* [Or, an horrible confounding and disturbing of the order instituted by God in Nature, and a monstrous confusion of all modesty and honesty.]

24. *Defile not your selves with any of these; for the Heathen, whom I cast out from your face, are defiled with all these.*

25. *So that the Land is unclean, (polluted) and I do visit its iniquity over it:* [i. e. I am now punishing the same for its iniquity: so Isa. 26. 21. Jer. 36. 31. See Gen. 21. on verse 1.] *and the Land speweth out its inhabitants.* [The Hebrew Verb here doth properly signify to cast, or vomit through loathing, when the stomach abhorreth and cannot bear what is presented to it; which comparatively is spoken of a Land, aggrieved and troubled with vile and abominable inhabitants. So below ver. 28. and chap. 20. 22.]

26. *But ye shall keep (observe) my Institutions and my Rights; and do nothing of all these abominations, in-born, nor stranger, that sojourneth in the midst of you.*

27. *For the men of this Land which were before you, did all these abominations, and the Land is become unclean.*

28. *That that Land do not spue you out, when ye shall have polluted it, as it hath spued out the people which were before you.*

29. *For whosoever shall do any of these abominations: these souls that do them, shall be extirpated (or, cut off) out of the midst of their people.* [By this and divers other places, it plainly appeareth, that the Hebrew Verb here used, doth likewise oft times include and comprehend an opprobrious coporal and mortal punishment.]

30. *Therefore shall ye keep my command,* [Heb. keeping, observation, i. e. that which I have commanded you to keep and observe. So also, Gen. 26. 5. Elsewhere this word is rendred watch, guard, as Num. ver. 7, &c. See the Annot. there.] *that ye do nothing of those abominable institutions,* [Heb. institutions of abominations. See above on verse 2.] *which were done before you, and defile not your selves with them; I am the LORD your God.*

CHAP. XIX.

Laws, commanding the Israelites to be holy, v. 1, &c. to honour father and mother, to keep the Sabbaths, 3. to shun Idolatry, 4. duly to slay and use the thank-offerings, 5. to remember the poor in harvest-time, 9. to do no wrong to their neighbour, neither in judgement, nor without it, 11. nor to be against him in heart, but to do him good in words and deeds of pure love, 17. not to mix different things, 19. not to suffer whoredom, 20. at what time they should eat the fruits of the Land of Canaan, 23. to eat no blood, and to use no sooth-saying, &c. 26. to make no Heathenish marks of mourning, 27. nor to prostitute their daughters for whoredom, 29. but to have God and his Ordinances

distances in esteem, 30. and not the sooth-sayers, 31. to honour the ancient, 32. to right the strangers, 33. yea every one in all kinde of commerce and dealing, 35.

Moreover the LORD spake unto Moses, saying:

2. Speak to all the Congregation of the children of Israel; and say to them; Ye shall be holy: [i. e. live according to all my Laws and Commandements, in all matters Moral, Ceremonial, and Civil; of all which, some are rehearsed in this Chapter] for I the LORD your God, am holy. [not only in thoughts, words and deeds, but also in my being, and essence, holiness itself.]

3. Every one shall fear, (Or, stand in awe of) his mother, and his father, [the mother is set before the father here, because children stand most in need of their mothers in their younger years, and when they are grown up to ripen, some most neglect and despise them] and keep my Sabbaths; I am the LORD your God. [See above chap. 18. on verse 2. as also below here verse 4, 10, 12, and 14, &c.]

4. Ye shall not turn your selves to the Idolls, [The Hebrew word doth properly signifie things of nothing, or, that are not; wherefore the Apostle saith well, that the Idoll is nothing in the world, 1 Cor. 8. 4. *for it is but a vain Ceremony of the vain heart of man, 1 Sam. 12. 21.] and make you no molten gods: I am the LORD your God.

5. And when ye shall offer a Thank-offering [See above chap. 3. on verse 1.] unto the LORD; ye shall offer the same according to your well-pleasing: [i. e. of your own accord, free, willingly, and cheerfully, without any constraint. For these thank-offerings were enjoined indeed, yet not precisely limited; so that every one might dispose therein, according as he found his heart disposed. See above chap. 7. verse 16. and compare this with the free-will-burnt-offering, above chap. 1. verse 3.]

6. It shall be eaten on the day of your offering, and the second day: but that which remaineth over on the third day, shall be burnt with fire.

7. And if on the third day it be eaten at all, [Heb. eating, eaten] it is an abominable thing, [see above chap. 7. on verse 18.] it shall not be acceptable.

8. And who so eateth that, he shall bear his iniquity, [See above chap. 5. on verse 1.] for having profaned (unhallowed) the holy (thing) of the LORD: [see above chap. 5. on verse 15.] therefore shall that soul be extirpated out of her people. [See Gen. 17. on verse 14.]

9. Likewise when ye shall Harvest in the Harvest of your Land, thou shalt not wholly Harvest off the corner of thy field; and not gather up that which is to be gathered up of thy Harvest. [i. e. the residue or remainder of the scattered ears, that are to be gathered up yet.]

10. In like manner shalt thou not glean thy Vineyard, [viz. after that the principal grapes shall be cut off, and the gathering of the Vintage is done, the Vineyard being once over with gathering] and gather up the grapes fallen off from thy Vineyard: thou shalt let them remain for the poor and the stranger; I am the LORD thy God.

11. Ye shall not steal: and ye shall not lie [Or, not deny, what ye have taken in custody to keep for others] nor deal falsely every one against his neighbour.

12. And ye shall not swear falsely by my Name: for ye would [Oth. and ye shall not] profane the Name of your God: [see above chap. 18. on verse 21.] I am the LORD.

13. Thou shalt not oppress nor rob thy neighbour deceit-

fully: the wages (or hire) [Heb. work, or labour. See Job 7. on verse 1. Jer. 22. on verse 13, &c.] of the day-labourer shall not lodge with thee till the morning.

14. Thou shalt not curse the deaf nor set any offence (stumbling-block) before the face of the blinde: [whereby he might get some hurt or fall] but thou shalt fear before thy God; I am the LORD.

15. Ye shall do no wrong in judgement; Thou shalt not receive the face of the poor, [i. e. in judging and sentencing, not regard the qualification or condition of men persons, but judge and pronounce according to the merit and justice of the cause. See the same phrase, Deut. 10. 17. and Psalm 82. 2. Compare Deut. 1. 17. and Prov. 24. 23.] nor prefer the face of the great: [i. e. not favour nor further him in his wrongful cause. See the like phrase, Exod. 23. 3.] in righteousness shalt thou judge thy neighbour.

16. Thou shalt not walk (as) a Tale-bearer, among thy people; [i. e. thou shalt not go up and down, or here and there, to spread ill rumours of thy neighbour, and to catch up others every where for to spread them. See the like phrase, Prov. 11. 13. and 20. 19. Jer. 6. 28. and 9. 4. The Hebrew word here rendered Tale-bearer, doth properly signifie one, that carrieth things about after the manner of Pedlers, buying something of one body, and by and by selling it again to another. For thus it is with such Tale-bearers, hearing somewhat of one, and by and by telling it another, for some poultry profit, to the abuse of his neighbour.] Thou shalt not stand against the blood of thy neighbour: [i. e. thou shalt not onely not kill thy neighbour, but likewise not be instrumental, that through false witness, he may be put to death] I am the LORD.

17. Thou shalt not hate thy brother, [i. e. thy neighbour: see Gen. 19. on verse 7. and 29. 4. or, thy country-man. See Exod. 2. 11. 1 Sam. 30. 23. Rev. 22. 1. where the word brother is taken for Country-men] in thy heart: thou shalt carefully reprove [Heb. rebuking, rebuke] thy neighbour, and shalt not suffer the sin in him. [Oth. that thou do not bear the sin for him, or, for his sake: meaning the punishment he deserved, being made to bear the same with him.]

18. Thou shalt not avenge, nor keep (anger) against the children of thy people; but thou shalt love thy neighbour as thy self: I am the LORD.

19. Ye shall keep my Institutions; Thou shalt not suffer any two kinde of thy beasts to have to do together: Thou shalt not sow thy field with two sorts (of seed) [So Deut. 22. verse 9.] and a garment of two sorts (stuff, intermingled, [as of woollen and linnen. See Deut. 22. 11.] shall not come upon thee.

20. And when a man shall have lain with a woman, by copulation of seed, [Compare above chap. 18. 22.] that is a maid-servant, despised by the man, [understand him, to whom she was betrothed, or married, and afterwards despised and abandoned by him. Oth. by every one despised, i. e. so much despised, that she was not made free, but left in slavery or bondage. Oth. betrothed to a man] and is not redeemed at all, [Heb. not redeeming, redeemed] nor any freedom is given her: they shall be scourged; [Hebr. scourging, or, beating shall be (made.) See of this punishment, Deut. 25. 2, 3.] they shall not be put to death; for she was not made free. [if she had been made free, she must have been put to death, Deut. 22. 24.]

21. And he shall bring his guilt-offering to the LORD, at the door of the Tent of the Congregation, a Ram for a guilt-offering.

22. And the Priest shall make expiation for him, with the Ram of the guilt-offering, over his sin, which he hath sinned, before the face of the LORD; and forgiveness shall be made him for the sin, he sinned.

23. Also

23. Also when ye shall be come into that Land, and have planted every Tree for food, ye shall circumsise the fore-skin thereof, its fruit: [i. e. ye shall hold the first-fruits thereof unclean, like the fore-skin, and not use but throw away the same] three years it shall be uncircumsised to you, [i. e. unclean, and consequently unfit for use] there shall be nothing eaten of it.

24. But in the fourth year all his fruit shall be a holy thing, [They were to be consecrated to the LORD, to praise him for the fruitfulness of the Trees: and therefore they were to be given to the Priests, who did eat the food prepared for, and dedicated unto God. Heb. holiness] for praise-giving to the LORD.

25. And in the fifth year ye shall eat the fruit thereof, for to multiply the revenue of the same unto you: [i. e. to the end, that the LORD may bleis and multiply the revenue thereof for you] I am the LORD thy God.

26. Ye shall eat nothing with the blood: ye shall give heed to no birds noise (or Augury) [The Hebrew phrase signifieth to make observations, and take notice both of birds and other things, through vain arts, thereby to reveal, or prognosticate and foretel future and hidden matters. Thus this word is likewise used, 1 Kings 21. 6. 2 Chron. 33. 5.] nor use jugling. [The Hebrew word signifieth, to bewitch with blinding ones eyes, that they seem to see, what they see not; as by some it is taken, Deut. 18. 10. 2 Kings 21. 6, 7. 2 Chron. 33. 6. Isa. 2. 6. and 57. 3, 7. Jer. 27. 9. Others understand it of time-observing, or sooth-laying, by looking on the clouds, and the disposition of the sky or heaven, called Astrology.]

27. Ye shall not shave the corners of thy head round: neither shalt thou spoil the corners of thy beard.

28. Ye shall make no incision in your flesh for a dead body, [Heb. soul; i. e. for the dead corps of any man, so below chap. 21. verse 1. 11. and chap. 22. 4. Num. 9. 6. Psalm 16. 10.] nor make writing of a printed mark in you; I am the LORD.

29. Thou shalt not prophane (unhallow) thy daughter, keeping her to whoredom; lest the Land commit whoredom, and the Land be filled with vile actions.

30. Ye shall keep my Sabbaths, and ye shall fear my Sanctuary: [Or, stand in awe of it, honour it, observing and following the Laws and Ordinances, which are to be kept in it; and not appearing in the same, being unfit and unprepared, through Idolatry, or any other sin and uncleanness, see below chap. 26. 2.] I am the LORD.

31. Ye shall not turn your selves to sooth-sayers, [Or to the sooth-saying spirits: For the word doth signifie as well the spirits who being asked about unknown and hidden things, gave answers, when the sooth-saying men or women came to them to enquire. They are commonly indeed called sooth-sayers, but in good sooth and deed, are most unworthy of that name; their answers proving often false, and their telling truth deceitful and hurtful. See of them below chap. 20. 27. Deut. 18. 11. 1 Sam. 28. 3, 9. 2 Kings 21. 6. 1 Chron. 10. 13. Acts 16. 16.] and to the Wizards, (or Negromancers) [The Hebrew word comes from knowing, because these men vaunted much of their rare knowledge, not only of things past and unknown to others, but likewise of things to come, and happen after, making use of vain and diabolical arts, to attain to their mystery. See of them below also chap. 20. verse 6, 27. 1 Sam. 28. 3, 9. Isa. 8. 19.] and seek them not, desling your selves with them: I am the LORD your God.

32. Before the gray hair, thou shalt rise up, and shalt bear reverence to the face of the ancient; and thou shalt fear (or stand in awe) before thy God; I am the LORD.

33. And when a stranger shall sojourn with thee in your Land, ye shall not oppress him. [The Hebrew Verb here signifieth, to wrong and defraud one, whether it be

unwittingly, or wittingly, and of design and purpose, yea and with violence.]

34. The stranger, sojourning with you, shall be among you, as an in-born of your selves: ye shall love him, as your selves, for ye were strangers in the Land of Egypt: I am the LORD your God.

35. Ye shall do no wrong in judgement with the ell, [Understand all manner of orders for hand-measure, or foot-measure, or any instruments, whereby the length and breadth of any solid or contiguous matter is measured] with the weight, or with the measure. [whereby some liquid wares, and dry ones too, such as are not of contiguous bulk, are measured.]

36. Ye shall have a just ballance, just (weighing) stones, [i. e. a just weight; for it was usual in those times, to put stones into the scales instead of other weights: See likewise, Deut. 25. 13, 15. Prov. 16. 11. Mich. 6. 11.] a just Ephah, [see above chap. 5. on verse 11.] and a just Hin: [this was a measure of liquid wares, containing as much as seventy two ordinary hen-egg-shells. See of the same, Exod. 29. 40. and below 23. 13. Num. 15. 4, 9.] I am the LORD your God, which carried you forth out of the Land of Egypt.

37. Therefore shall ye keep all my Institutions, and all my rights, and shall do them: I am the LORD.

CHAP. XX.

Punishments ordained, against some enormous sins; as against the offering of ones children to Molech, v. 1, &c. against running after sooth-sayers, and Negromancers, (or Diabolical artists), 6. against cursers of father and mother, 9. against adultery, 10. against some incests, unnatural abominations, and unlawful copulations and marriages, 11. with an exhortation for the observing of Gods Commandments, 22. and among other things, of avoiding the customes of the Heathen, 23. of putting difference betwixt clean and unclean beasts, 24. of stoning the sooth-sayers, and Diabolical artists, 25.

Moreover the LORD spake unto Moses, saying:

2. Thou shalt likewise say unto the children of Israel: Every one [Heb. man, man, and below verse 9.] of the children of Israel, or of the strangers, sojourning in Israel, that shall have given of his seed unto Molech, [see above chap. 18. on verse 21.] shall surely be put to death; [Heb. dying, be put to death, i. e. without mercy, so below verse 9, 10, 11, 12, 15, &c.] the people of the Land shall stone him with stones.

3. And I shall set my face against that man, [See above chap. 17. on verse 10. also below, verse 5, &c.] and shall extirpate him out of the midst of his people; [viz. by a special judgement, which I shall cause to light upon him, even in this life, in case he be not punished by the Magistrate; and so in the sequel] because he hath given of his seed unto Molech, [see above verse 2.] to pollute my Sanctuary, [by coming unto it, being defiled with such abominable sins. Compare above chap. 15. verse 31.] and to prophane (unhallow) my holy Name. [Heb. the Name of my Holiness. See above chapter 18. on verse 21.]

4. And if the people of the Land shall in any wise hide their eyes from that man, [Heb. shall have hiding, hid their eyes, i. e. shall of purpose and wittingly have past by such an hainous offence, without due animadversion and punishment] when he shall have given of his seed unto Molech, that they doe not put him to death;

5. Then shall I set my face against that man, and against his family: [Or, generation, i. e. children and posterity, following the footsteps of his idolatry, as may

be gathered by the words following. Compare *Exod.* 20. 5.] and I shall extirpate him, and all those that goe a whoring after him. [i. e. commit idolatry, and abandon the LORD (their true Husband, *Hof.* 2. 18. 19. 2 *Cor.* 11. 4.) to cleave unto idols : which when it comes to pass, God is said to grow or be jealous, *Exod.* 20. 5. *Deut.* 5. 9. see above chap. 17. on verse 7.] for to go a whoring after Molech; out of the midst of their people.

6. When there is a Soul, that shall have turn'd her self to the Sooth-sayers, [Of whom see above chap. 19. on verse 31.] and to Wizards, to go a whoring after them; then shall I set my face against that soul, and shall extirpate her out of the midst of her people.

7. Therefore hallow (or, sanctifie) your selves, [see above chap. 11. on verse 44.] and be holy; for I am the LORD your God.

8. And keep my Institutions and do them : I am the LORD that halloweth you. [viz. by separating you from the rest of the world, for to justifie you of grace, through the merits of the Messiah, and by my Spirit renewing you to an holy life. Thus this word is likewise to be taken, *Ezek.* 37. 28.]

9. When there is any [Heb. man, man] that shall have cursed his father, or his mother, the same shall surely be put to death : he hath cursed his father, or his mother; his blood [Heb. his bloods (in the plural)] is upon him. [i. e. he is himself the cause, and guilty of the shedding of his own blood. See the like phrase, *Jos.* 2. 19. 2 *Sam.* 1. 16. and so in the sequel, verse 11. Item *Matth.* 27. 25. *Acts* 18. 6. Otherwise his blood be upon him.]

10. A man likewise, that shall have committed adultery with any ones wife, because he hath committed adultery with his neighbours wife, shall surely be put to death, the adulterer and the adulteress.

11. And a man that shall have lain with his fathers wife, he hath uncovered his fathers shame; they both shall be surely put to death; their blood is upon them. [see above verse 9.]

12. Also when a man shall have lain by mankind, (or male) with wife-like copulation, [see above chap. 18. 22.] they both have committed an abomination : they shall surely be put to death : [viz. both of them, unless the one party had been forced and suffered violence. See *Deut.* 22. 25.] their blood is upon them.

13. And when a man shall have taken a wife and her mother, it is a vile deed : they shall burn him and the same with fire, [viz. if both of them did wittingly commit such an abominable action; at least the guilty was to die] that there may be no vile action in the midst of you.

14. Besides, if a man shall have lain with a beast, he shall surely be put to death; the beast ye shall put to death likewise.

15. Thus, when a woman shall have approached to any beast, for to have to do with it, then ye shall put to death the woman and that beast : [viz. for to take away the remembrance of such a hainous sin, and to terrifie all people from following and falling in the like abomination] they shall surely be put to death; their blood is upon them.

16. And when a man shall have taken his sister, the daughter of his father, or the daughter of his mother, and seen her shame, and she shall have seen his shame, it is a stain, (disgrace) ; [The Hebrew word doth ordinarily signifie, kindness, or a good deed; but here, and *Prov.* 14. 34. the clean contrary, i. e. an evil, base, and disgraceful act, whereby God is most highly offended, the neighbour scandalized, and the guilty person made infamous. Thus also the word to bles, is taken sometimes for its contrary, to curse, 1 *Kings* 21. 10.] therefore they shall be extirpated before the eyes of the children of their

people : he hath uncovered the shame of his sister, he shall bear his iniquity. [thus also below verse 19. and 20. see above chap. 5. on verse 1.]

17. And when a man shall have lain by a woman having her sickness, [viz. he knowing that aforehand. Compare above chap. 15. the Annotations on verse 24.] and uncovered her shame, made bare her fountain, and she her self shall have uncovered her fountain, then they shall both be extirpated out of the midst of their people.

18. Withall thou shalt not uncover the shame of the sister of thy mother, and of the sister of thy father, because he hath uncovered his near kin, they shall bear their iniquity.

19. Also when a man shall have lain with his Aunt, [i. e. here, the wife of his Uncle, who became his Aunt by marriage] he hath uncovered the shame of his Uncle; they shall bear their sin; they shall die childless. [i. e. (as some do hold) they shall be put to death; or, God shall curse their copulation, that they shall not be able to get, or keep any children, if so be the Magistrate do not punish them.]

20. And when a man shall have taken his brothers wife; it is uncleanness : [Heb. Separation, i. e. a matter, which by reason of its impurity, ought to be cashiered and removed from among mankind : The Hebrew word is likewise used of the uncleanness of a woman, having her sickness upon her, for the which she was to be separated from the society of men, above chap. 15. 19, 20, &c. The exception of this Law, see *Deut.* 25. 5.] he hath uncovered the shame of his brother : they shall be childless. [See the Annotations on the former verse.]

21. Keep ye therefore all my Institutions, and all my Rights, and do the same, that that Land, whither I bring you, for to dwell therein, do not spue you out. [See above chap. 18. on verse 25.]

22. And walk not in the Institution of the Nations, which I cast out before your face : for, all these things they did, therefore I have loathed them.

23. And I told you; ye should hereditarily possess their Land, and I will give you the same, that you may possess it hereditarily, a Land flowing with milk and honey : [See of this phrase, *Exod.* 3. 8.] I am the LORD your God, that hath separated you from the Nations. [viz. that ye should be my own peculiar people, for to know and serve me here, and to live with me hereafter for ever. See below verse 28. *Exod.* 19. 5. *Deut.* 7. 6.]

24. Therefore shall ye put difference betwixt clean and unclean beasts, and betwixt the unclean and the clean fowl : and ye shall not make your souls [See above chap. 11. on verse 43.] abominable, on the beasts, and on the fowl, and on any (thing) that creepeth upon the earth, which I have separated before you, that ye may hold it unclean.

25. And ye shall be holy to me, for I the LORD am holy : and I have separated you from the Nations, that ye should be mine.

26. Now when a man or woman shall have a sooth-saying spirit in them, or shall be a Diabolical artist, [See above chap. 19. on verse 31. as also in this chapter, above verse 6. where it is forbidden to ask advice of sooth-sayers : but here the punishment is set down, against the sooth-sayers, and the like Diabolical practitioners themselves] they shall surely be put to death : they shall stone them with stones; their blood is upon them.

CHAP. XXI.

Laws concerning the Priests cleanness, in mourning over the dead, v. 1, &c. in their marriages, 7. in their daughters chastity, with the punishment upon them that commit whoredome, 9. of the high Priests cleanness,

in mourning over the dead, 10. in his marriage, 13. & Law concerning such as were not capable of administering the Priesthood by reason of some bodily defects, 16. although they were allowed to eat of the holy things, 22. but not to serve in the Tabernacle, 23.

- A**fter that the LORD said to Mosch; Speak unto the Priests, the sons of Aaron, and say to them; (A Priest) shall not make himself unclean, (or, not defile himself) over a dead [Heb. a soul. See above chap. 19. on verse 28. and below verse 11. viz. by touching the dead body, or helping him into the grave, and mourning over him, according as others, that were no Priests] among his people.
2. Safe, over his kin, that is nearst him; [See above chap. 18. on verse 6. Some do comprehend under this qualification, not only those expressly mentioned in the two next verses; but likewise the Priest his wife] over his mother, and over his father, and over his son, and over his daughter, and over his brother.
3. And over his sister, being a Virgin, of near kin to him, [i. e. her that is his true genuine sister, not remote, by alliance of marriage, or otherwise so called] having belonged to no husband yet, over the same he may defile himself.
4. He shall not defile himself (over) a Chief (Or, Ruler, Governour) [The Hebrew word is thus taken, Isa. 16. 8. Others take it for the House-father, or father of the family, or the married man, or Husband, in this sense; that it should not be lawful for the Priest to mourn for his wife, (which word they compleat their translation withal); howbeit it seemeth, that this was not unlawful; since Ezekiel the Priest intended it, but that it was forbidden him in an extraordinary manner, Ezek. 24. 16, &c.] among his people, to profane himself.
5. They shall make no baldness upon their head, [Heb. not make bald the baldness] and shall not cut off the corner of their beard: nor shall they cut any incisions into their flesh.
6. They shall be holy unto their God, and they shall not profane the Name of their God. [See above chap. 18. on verse 21.] for they offer the fire-offerings of the LORD, the meat of their God; [See above chap. 3. on verse 11. also below verse 8: 21, 22. and chap. 22. 25.] therefore they shall be holy. [Heb. holiness, i. e. endeavour for holiness; and in regard of their office, they shall be counted holy]
7. They shall take no wife that is a whore, or prophaned; [i. e. vitiated, abused, having committed whoredom either publicly or privately; and so below verse 14.] nor take a wife thrust out (repudiated) from her husband, [i. e. dismissed by Divorce, having for this purpose, and in evidence thereof received a Bill of Divorce from her husband. So below verse 14. Num. 30. 9. Ezek. 44. 22.] for he is holy to his God.
8. Therefore thou shalt hallow him, [i. e. hold and count him holy; as the following words in this verse import] because he offereth the meat of thy God: he shall be holy unto thee, for I am holy, I am the LORD, that halloweth you. [i. e. which separateth you from other men for his own peculiar people; and that by the means of the Priests office, whom therefore ye ought to esteem holy, and count precious. Compare above the Annot. on chap. 20. verse 8.]
9. Now when any Priests daughter shall begin to play the whore, [Heb. to prophane her self with whoredome] she prophaneth her father; [she maketh her father to be vilified and contemned, as a prophane person, putting him to open shame and reproach. See the like phrases, Psalm 39. 40. Isa. 43. 28.] she shall be burnt with fire.
10. And he that is the high Priest [Heb. great

Priest. So 2 Kings 12. 10. and chap. 23. 4.] among his brethren, upon whose head the anointing oil is poured forth, [some comparing these words with Exod. 40. 13, 14, 15. above chap. 8. verse 12, 30. Psalm 133. 2. do hold, that after the first Consecration of Aaron and his sons, there were no Priests more anointed but only the high Priest] and whose hand they filled, [see above chap. 7. on verse 37.] for to put on the garments, [whereof see Exod. 28. 4.] shall not make his head bare, [i. e. not mourn over the dead. Compare above chap. 10. 6.] nor rend his garments.

11. Neither shall he come by any dead body; (even) over his father, and over his mother, shall he not defile himself. [This is to be understood of the high Priest only; the rest were permitted to do it: see above verse 2.]

12. And out of the Sanctuary he shall not go forth, [viz. to accompany the Funerals] that he prophane not the Sanctuary of his God: [viz. by going into the same, coming back from his deceased fathers or mothers house, or with a mourning habit] for the crown of the anointing oil of his God is upon him; [of this see Exod. 29. 6. and Lev. 8. on verse 9.] I am the LORD.

13. He shall likewise take a wife in her Virginity.

14. A widow, or repudiate, [See above on ver. 7.] or prophaned whore, such a one he shall not take; but a Virgin he shall take to wife out of his people.

15. And he shall not prophane his seed, [i. e. his children; so Gen. 4. 25. and below verse 17, 21. viz. by marrying a wife, contrary to the Rules here given him] for I am the LORD, that shall sanctify him. [i. e. separateth him apart for an holy service. So Exod. 28. 3. and 29. 1. and below verse 23.]

16. Further the LORD spake unto Mosch, saying:

17. Speak to Aaron, saying; None of thy seed, [i. e. sons, or progeny, of ordinary or high Priests, and so below verse 21.] according to their generations, [in what times or ages soever they may happen to live after thee] in whom there shall be a defect, shall draw near to offer the meat of his God. [see above chapter 3. on verse 11.]

18. For no man, in whom there shall be a defect, shall draw near: whether he be a blinde man, or cripple, or too short, [Or, having two few members; or h. hook-nosed, having his nose bent inwards; whereby he comes to speak through the nose] or too long of members. [Oth. having an over-plus of members.]

19. Or a man, in whom there shall be a rupture in the foot, or a rupture of the hand:

20. Or bumpy, or dwarfish, [Oth. thin, lean, slender, a starveling, skeleton] or shall have a skin upon his eye; [Oth. be dazel-eyed, blear-eyed] or a dry scall, or a mastery scall, or shall have a rupture on his privy.

21. No man of the seed of Aaron the Priest, in whom there is a defect, shall approach, to offer the fire-offerings of the LORD: there is a defect in him, he shall not approach to offer the meat of his God.

22. The meat of his God, of the most holy things, [Heb. the Holiness of Holinesses. Understand the shew-bread the guilt-offerings, and the sin-offerings] and of the holy things; [Or, Holinesses: understand thereby the Thank-offerings; the first-fruits, and the tithes] he shall be allowed to eat.

23. Yet to the Vail he shall not come [i. e. he shall not administer the Priestly office. See of this Vail, above chap. 4. on verse 6.] and to the altar he shall not approach, because there is a defect in him: that he do not prophane my Sanctuary: [i. e. the several places and partitions of my Sanctuary; understand by the Sanctuary, the Tent of the Congregation; as is to be seen above chap. 16. 33. put in the plural here, because of

the several parts thereof: the Court, the holy place, and the Holy of Holies, or most holy place] for I am the LORD, that halloweth them.

24. And Moses spake (this) to Aaron, and to his sons, and to all the children of Israel.

CHAP. XXII.

Laws touching the cleanness of the Priests in the eating of hallowed things: being unclean, they might not eat thereof, v. 1, &c. but being well cleansed, 6. they might eat no dead carcase, nor that which was torn, 8. who might eat with them of the holy things, who not, 10. a Law concerning such as had eaten of holy things through error, 14. Laws of free-will-offerings, how they were to be conditioned, 17. from whose hand to be received, 25. of what age, 26. to offer no beast with its dam, 28. of the offerings to be eaten the same day, 29. all which is concluded with an exhortation to obedience, 31.

After that, the LORD spake unto Moses, saying:

2. Speak to Aaron, and to his sons, that they separate themselves from the holy (things) of the children of Israel, [viz. not eating thereof, when they are defiled with any thing, or are otherwise unfit for it. By the holy things here, are understood, those which by the children of Israel were offered to God: see above on ver. 15.] which they hallow unto me: [that is said to be hallowed unto God; which is set apart from the common use, and dedicated or appointed for an holy end and purpose. So in the next verse. Item, Exod. 13. 2. Num. 3. 13. Deut. 15. 19. Oth. because they bellow (them) unto me] that they do not prophane the Name of my Holiness: [see above chapter 18. on verse 21.] I am the LORD.

3. Say to them: Every man among your generations, which out of all your seed shall approach [viz. for to eat thereof] to the holy things, which the children of Israel hallow unto the LORD; when his uncleanness is upon him; [whereof was spoken above chap. 11. and instances are given here, in the next verse] that same man shall be extirpated from before my face, [Heb. that soul, and so below verse 6, &c. see Gen. 12. on verse 5.] I am the LORD.

4. None of the seed [i. e. children, progeny, posterity: see Gen. 9. on verse 9.] of Aaron, which is leprous; or hath a running (issue), shall eat of those holy things, until he be clean: as likewise he that toucheth somewhat, that is unclean of a dead body, [Heb. the unclean of a soul, i. e. of a dead body, see above chap. 19. on verse 28.] or any, to whom the seed of copulation issueth. [Heb. the copulation of seed.]

5. Or who so shall have touched any creeping creature, whereof he is unclean, or a man whereof he is unclean, according to all his uncleanness. [i. e. whatsoever uncleanness he may be defiled withal.]

6. The man that shall have touched the same, shall be unclean until the even: and he shall not eat of those holy things; but shall bathe his flesh with water.

7. When the Sun shall be gone down, then he shall be clean: and after that he shall eat of those holy things; for that is his meat. [Or, bread; see above chap. 3. on verse 11.]

8. The dead carcase, and the torn he shall not eat, to be made unclean therewith: I am the LORD.

9. They shall therefore observe my command, [Heb. keep my keeping, or, observe my observing] that they may bear [see chap. 5. on verse 1.] no sin therefore, [viz. for, or by reason of those holy things spoken of before, verse 7. see above chap. 21. on verse 22. and so

in the sequel] and die therein, [viz. in that sin, or in the punishment of their sin, as hapned to Nadab and Abihu; above chap. 10. 1, 2. oth. for them, i. e. for the holy things spoken of, verse 7.] when they shall have unhallowed them: [i. e. those holy things] I am the LORD, that sanctifieth them. [viz. the Priests. See above chap. 21. on verse 8.]

10. Also no stranger shall eat the holy (thing), [i. e. none, that is not of the Priestly generation; such as were the rest of the Levites, and children of Israel. See below verse 12. and Matth. chap. 12. 4.] a Co-habitant of the Priest, [understand such a one as being come from abroad, doth take up his dwelling or sojourning place for a time, with the Priest. Some do understand by these co-habitants the menial servants: whereof we read, Exod. 21. 2, 3, &c.] and a day-labourer shall not eat the holy thing.

11. However yet when the Priest shall have bought a soul with his money, [Heb. with the buying, (or, purchase) of his money] the same shall eat of it: and the in-born of his house, they shall eat of his meat.

12. But when the Priests daughter shall belong to a stranger (or, alien) man (husband); [i. e. be married to one, that is not of the Priests family or generation, as above verse 10.] she shall not eat of the heave-offering of the holy things.

13. Yet when the Priests daughter shall be a widow, or repudiat, [See above chap. 21. on verse 7.] and have no seed, [i. e. no children; thus this word is taken, Gen. 4. 25. and 15. 3. Lev. 20. verse 2. &c.] and shall be returned to her fathers house, as in her youth, then she shall eat of her fathers meat; but no strangers shall eat thereof.

14. And when any one shall have eaten the holy (thing), through error; then he shall superadde the fifth part of it, and shall render it unto the Priest with the holy; [Oth. shall render the holy to the Priest, i. e. the like of it in substance or value; for that which was eaten once, could not be restored, see above chap. 5. 16.]

15. So they shall not prophane (unhallow) the holy things of the children of Israel, which they shall have heaved unto the LORD;

16. And make them bear the iniquity of the guilt, [i. e. the punishment of the guilt or trespass; as above verse 9. and chap. 5. verse 1.] if they should eat their holy things: for I am the LORD, that halloweth them:

17. Moreover the LORD spake unto Moses, saying:

18. Speak to Aaron, and to his sons, and to all the children of Israel, and say to them: Whosoever [Heb. man, man] of the house of Israel, and of the strangers in Israel, [understand such strangers as had embraced and made profession of the Religion of the Israelites] that shall offer his sacrifice according to all their vows, [of these see above chap. 7. on verse 16.] and according to all their free-will-offerings, which they shall offer to the LORD, for a burnt-offering.

19. It shall be according to your well-pleasing; [see above chap. 1. on verse 3.] a perfect male of the bullocks, of the lambs, or of the goats.

20. Ye shall offer nothing, wherein there is a defect: for it would not be acceptable for you. [Heb. not according to acceptance, or, well-pleasing; and so in the sequel. Understand not acceptable to the LORD; compare herewith above chap. 1. the notes on verse 4.]

21. And when any will offer a Thank-offering unto the LORD, severing forth from the bullocks; or from the sheep, a vow, or free-will-offering; it shall be perfect, that it may be acceptable, there shall be no defect therein.

22. The blinde, or broken, or maimed (cripple); or mawty, or having a dry scall, [See above chap. 21. on verse 20.] or, a mawty scall: these ye shall not offer

to the LORD; and thereof ye shall give no fire-offering unto the LORD, upon the Altar.

23. Nevertheless a bullock, or small cattle, [i. e. sheep, or goats] being too long, or too contracted (shrunk) in members; them thou shalt prepare; [i. e. them thou maist offer] but for a vow, it would not be acceptable.

24. That which is pressed, (Galled) or hurt, or torn, cut, (lashed) ye shall not offer to the LORD: that ye shall not doe, (or sacrifice) in your land.

25. Neither from the hand of the stranger [Heb. the son of the stranger, or, foreigner] shall ye offer any meat of all these things: [Hereby God commands, that the sacrifices to be offered by the strangers, (see Ezra 6. 8, 9, 16.) were likewise to be perfect and without defect or blemish, as well as the sacrifices of the children of Israel] for their corruption is in them, there is defect in the same, they would not be acceptable for you.

26. Moreover the LORD spake unto Moses, saying:

27. When a bullock, or lamb, or goat shall be born, the same shall be seven days under its mother (dam): then, from the eighth day, and upwards, it shall be acceptable for a sacrifice of a fire-offering to the LORD.

28. A bullock likewise, or small cattle, it and its young ye shall not slay upon one day.

29. And when ye will slay a praise-offering unto the LORD, ye shall slay it according to your will.

30. It shall be eaten on the same days, ye shall not leave nothing of it, until the morning: I am the LORD.

31. Therefore shall ye keep my Commandments, and do the same; I am the LORD.

32. And ye shall not prophane my holy Name, [i. e. not cause the same to be blasphemed, by disobeying my Commandments] that I may be hallowed in the midst of the children of Israel: [i. e. acknowledged and declared to be that God, which punisheth the transgressors, and rewardeth the well-doers, see above chap. 10. on verse 3.] I am the LORD that halloweth you.

33. That hath carried you forth out of the Land of Egypt, that I may be a God unto you. [See Gen. 17. on verse 7.] I am the LORD.

CHAP. XXIII.

Laws concerning the holy days and Festival times, v. 1, &c. of the Sabbath, 3. the Passover, 4. 5. with the Ceremonies to be observed in keeping of it, 9. of the Pentecost, 15. of the Feast of the Trumpets, 24. of the Feast of Expiation, 27. of the Feast of the Leave-huts, (or Tabernacles), 33.

After that, the LORD spake to Moses, saying:

2. Speak unto the children of Israel, and say to them; The set high-times of the LORD, which ye shall proclaim, [viz. by the Priests. See Num. 10. 8, 9, 10, &c.] shall be holy convocations: [Heb. convocations of holiness. Thus the Ecclesiastical meetings or assemblies were called, they being called together to meet or assemble at one certain place, either by a voice, or some other sound made for that purpose, to bring them together, for the celebration of the publick worship, and so in the sequel] these are my set high-times.

3. Six days work shall be done, [Understand the daily and servile work, serving for the care and provision of this temporal life] but on the seventh day is the Sabbath of rest, an holy convocation, ye shall do no work: it is the LORDS Sabbath, in all your dwellings.

4. These are the set high-times of the LORD; the holy convocations: which ye shall proclaim on their set time.

5. In the first month, [Called Nisan and Abib,

beginning with the Vernal Equinox, (or, Springs day-like night) agreeing mostly with our March. See Exod. 13. on verse 4. and Numb. 9. on verse 1.] on the fourteenth of the month, betwixt two Evens, [see of this phrase, Exod. 12. on verse 6.] is the LORDS Pascha (or, Pascover). [Heb. Pesach, i. e. passing over, or passing by. Thus the Feast is called by a Sacramental kind of speaking; when as it was but a memorial of the Angels passing by in Egypt. Compare herewith, Exod. 12. 11. and Gen. 17. 10. with the note.]

6. And on the fifteenth day of the same month, is the Feast of the unleavened (bread-loaves) of the LORD: seven dayes shall yee eat unleavened (bread).

7. On the first day, [i. e. on this same fifteenth day of the month, and on the seventh after, as followeth, verse 8. shall ye exercise your selves in work of Gods worship, and refrain from daily labour] ye shall do no servile work. [i. e. such as may let you, to perform the service ye owe to God this day, and which may weary you.]

8. But ye shall offer fire-offerings to the LORD, [See above chap. 1. 9.] seven days: on the seventh day there shall be an holy convocation: ye shall do no servile work.

9. And the LORD spake to Moses, saying:

10. Speak unto the children of Israel, and say to them: When ye shall be come into the Land, which I shall give unto you, and ye shall Harvest in your Harvest, then shall ye bring a sheaf [The Hebrew word doth signifie the tenth part of a Ephah, Exod. 16. 36. and a sheaf seemeth to have its denomination thence, because that usually they could or did thrash an Ephah-measure, out of a sheaf] of the firstlings of your Harvest unto the Priest.

11. And he shall wave that sheaf before the face of the LORD, that it may be acceptable for you: [Heb. for your acceptableness, or well-pleasing] on the second day after the Sabbath [i. e. on the sixteenth day of the month; the first day after the Passover, and the second day of the unleavened bread-loaves] shall the Priest wave the same.

12. Ye shall likewise on that day when ye shall bring that sheaf, prepare a perfect Lamb of one year, [Heb. the son of one year, i. e. a year old. So Numb. 7. 17, 21, 33, &c.] for a burnt-offering to the LORD.

13. And his meat-offering, two tenths of meal flower mixt with oil for a fire-offering, for a pleasant smell to the LORD; [See Gen. 8. on verse 21.] and his drink-offering of wine, [understand such sacrifices, wherein liquid matters, as wine and oil, were offered: so below verse 18. and 37. see Gen. 35. on verse 15. and compare Exod. 29. 40.] the South part of a Hin. [of this measure, see above chap. 19. on verse 36.]

14. And ye shall eat no bread, nor parched corn, nor green ears, until that same day, that ye shall have brought the sacrifice of your God: [The meaning is, that they might not taste or use the least of any of their new fruits, without having first offered the firstling thereof to God, which must be done the day before mentioned, verse 11.] it is an everlasting institution, for your generations in all your dwellings.

15. After that, ye shall number to your selves, from the second day after the Sabbath, from the day, that ye shall have brought the sheaf of the wave-offering, [See of the wave-offering, above chap. 7. on verse 30.] they shall be seven perfect Sabbaths, [or, weeks.]

16. Until the second day after the seventh Sabbath, shall ye number fifty days: then ye shall offer a new meat-offering to the LORD. [Compare Numb. 28. 26. and understand this of the offering which was to be made of new corn or fruits, distinct from the free-will-meat-offerings, whereof ye may see above chap. 2. 12.]

17. Ye shall bring two wave-bread- (loaves) out of your

your dwellings; they shall be of two Tenths [viz. of an Ephah, of which measure, see further, Exod. 16. on verse 36. and above chap. 5. on verse 11.] of meal-flower, leavened, they shall be baked; [this was permitted in these sacrifices of the first fruits, but not in the free-will meat-offerings, above ch. 2. 11. 6.] they are the firstlings to the LORD. [Compare above chap. 2. 12.]

18. Ye shall likewise with the bread offer seven perfect Lambs, of one year [Heb. sonnes of one year, and so in the sequel] and one bullock, the yong of a bullock [Heb. the sonne of a Bull, i. e. a yong one.] and two Rams: they shall be a burnt-offering to the LORD, with their meat-offering, and their drink-offerings, a fire-offering (for) a pleasant smell to the LORD.

19. Also you shall prepare an hee-goat for a sin-offering, and two Lambs of a year, for a thank-offering.

20. Then shall the Priest wave the same with the bread of the firstlings, (for a) wave-offering before the face of the LORD, with the two Lambs: [Or, after the bread of the firstling, after which he shall prepare both the lambs] they shall be an holy thing to the LORD, for the Priest.

21. And ye shall proclaim [Ye, viz. the Priests] (that) ye shall have an holy Convocation: no servile work shall ye do; it is an everlasting Institution in all your dwellings for your generations.

22. Now when ye shall reap in the Harvest of your land, thou shalt not in thy reaping, wholly reap off [Heb. accomplish, (finish), reaping, i. e. not utterly or wholly cut down and gather in] the corner of the field, [i. e. the ears or stalks, which stand somewhat out at the corners or ends of the field, and are not heeded so much, or otherwise neglected to be cut off by the Reapers] nor gather up the gleanings of thy harvest: [i. e. the residue, or remainder, to be gathered up afterwards by other hands] thou shalt leave them for the poor, and for the stranger: I am the LORD thy God.

23. And the LORD spake to Moses, saying:

24. Speak unto the children of Israel, saying; In the seventh month, [Called Ethanim, 1 Kings 8. 2. beginning in our September, when the Sun entrencheth into Libra, and maketh the latter day-like night or Equinox] on the first of the month, ye shall have a rest, a remembrance of the sounding, [or, a memorial feast of the soundings: or, according to some, a sounding of Remembrance; which was made by the Priests, by the blowing of a Trumpet, 1. To give warning and notice unto the people; That now the Civil year had its beginning; according to which all civil affairs, contracts, dealings, &c. were to be ordered, and transacted, and determined. 2. To exhort the people for to give God thanks for all his Benefits; which they enjoyed all the year past. 3. To prepare themselves, by acknowledging of their sins, and sorrow for them, against the day of Expiation, which fell on the tenth day of that month: see below verse 27.] an holy Convocation.

25. Ye shall do no servile work: but ye shall offer fire-offerings to the LORD.

26. Moreover the LORD spake unto Moses, saying:

27. Yet [Or, however] on the tenth of this seventh month, (there) shall be the Expiation-day; [Understand such a Feast of the Israelites, wherein they atoned themselves with the LORD, by making expiation for their sins, with humiliation, fasting, and prayer] ye shall have an holy convocation: then ye shall humble your souls; [see above chap. 16. on verse 29.] and shall offer a fire-offering to the LORD:

28. And on that same day ye shall do no work: for it is the Expiation-day, for to make Expiation over you, before the face of the LORD your God.

29. For every soul [i. e. all persons; understand not only all the Israelites, but all the Israelitish Prose-

lytes likewise, that shall have been received among them, out of other Nations, and embraced the Israelites Religion, and so in the next verse] that shall not have humbled himself on that same day, the same shall be extirpated out of her people. [see Gen. 17. verse 14.]

30. Every soul likewise, that shall have done any work on that same day; that same soul I will destroy out of the midst of her people.

31. Ye shall do no work: it is an everlasting institution for your generations, in all your dwellings.

32. It shall be a Sabbath of rest unto you; then ye shall humble your souls; on the ninth of the month in the evening, [viz. when the ninth day was now past, and the even come, which gave beginning to the next (tenth) day, as in the Creation, the evening was before the morning; and this manner of accounting days was in use among the Jews. Compare Gen. 1. 5.] from the even to the even, [i. e. from the going down of the Sun, such a day, to the going down of it the next day] shall ye rest that Sabbath.

33. And the LORD spake to Moses, saying:

34. Speak to the children of Israel, saying; On the fifteenth day of this seventh month, shall the Feast of Leave-huts, (or, Tabernacles) be unto the LORD, seven days: [These huts were not made up of boards, or planks skins, wollen, or the linnen stuff, but only of green boughs, according as is shewed below verse 40. An example hereof is to be seen, Nehem. 8. 16.]

35. On the first day there shall be an holy Convocation; ye shall do no servile work.

36. Seven days shall ye offer fire-offerings to the LORD: on the eighth day ye shall have an holy Convocation, and shall offer fire-offering to the LORD: it is a Prohibition-day, [Heb. inhibition, or forbidding, or keeping up. It being forbidden on this day to do any servile work, and the people being kept up, to remain together for the performing of the publick worship, see also Numb. 29. 35. Deut. 16. 8. 2 Kings 10. 20. Nehem. 8. 18. Joel 1. 14. Amos 5. 21. Oth. solemn assembly, holy day, oth. shutting, or closing-day, i. e. the last and chiefest day, wherewith the Feast was concluded: see Deut. 16. 8. John 7. 37.] ye shall do no servile work.

37. These are the set high-times of the LORD, which ye shall proclaim (for) holy Convocations, for to offer unto the LORD fire-offering, burnt-offering, and meat-offering, stay-offering, and drink-offerings, each daily upon its day.

38. Besides the Sabbaths of the LORD, and besides your gifts, and besides all your vows, and besides all your free-will-offerings, which ye shall give unto the LORD.

39. But upon the fifteenth day of the seventh month, when ye shall have gathered in the income of the Land, ye shall celebrate the LORDS Feast seven days: on the first day there shall be rest, and on the eighth day there shall be rest.

40. And on the first day ye shall take boughs [Although the Hebrew word do properly signifie fruits, yet 2 Kings 19. 30. it is likewise taken for any thing that shooteth and groweth from the root. And that here the boughs are to be understood, appeareth sufficiently, by the sequel here, and out of Nehem. 8. 16. where more sorts of boughs and branches are specified; and of these they made their Leave-huts] of goodly trees, [as Olives, Mirtles, Palms, see Nehem. 8. 16.] palm-boughs, [Heb. hands of palms] and bushes of right trees, with brook-willows, [wherewith the fore-mentioned boughs and bushes, were to be fastned and held together, as some do conceive] and shall be cheerful seven days, before the face of the LORD your God.

41. And

41. And ye shall celebrate that Feast to the LORD, seven daies in the year : it is an everlasting institution for your generations : in the seventh moneth shall ye celebrate the same.

42. Seven daies shall ye dwell in the Leave-huts : all inborn in Israel, shall dwell in leave-huts :

43. That your Generations may know, that I made the children of Israel to dwell in Leave-huts, [viz. for the space of forty years, whiles they wandered in the wilderness, implying, That he had wonderfully kept and maintained them all that while, without houses, to inhabit, and without the fruits of the earth to feed them] when I led them forth out of the Land of Egypt. I am the LORD your God.

44. Thus Moses pronounced the set high-times of the LORD, unto the children of Israel.

CHAP. XXIV.

Laws about the oyl of the Candle-stick, and the preparation of it, v. 1. &c. of the shew-bread, 5. and occasionally, of one, that had blasphemed the Name of the LORD, 10. of the punishment of blasphemers in general, 13. and of those that kill a man or a beast, or hurt their neighbour, 17. The Execution of the punishment upon the fore-mentioned blasphemer, 23.

AND the LORD spake to Moses, saying :

2. Command the children of Israel to bring unto thee ! [Heb. take, i. e. take and bring, See Gen. 12. on v. 15.] pure beaten Olive-oil ; [See likewise the command hereof, Gen. 27. 25.] for the Candlestick ; for to kindle the lamps, [of whom there were seven in all, Exodus 25. 37.] continually. [viz. each Even.]

3. Aaron [or his Sons, by his order, as appeareth, Exod. 27. 21.] shall continually prepare them, before the face of the LORD, from the Even to the Morning, without the veil of the Testimony, [which made the Partition of the Holy-place, and the most Holy. See above chap. 4. on verse 6. This Candlestick stood in the Holy-place on the South-side, as the gilded Table stood on the North-side, Exodus 26. 31.] in the Tent of the Congregation ; it is an everlasting institution for your Generations.

4. He shall continually prepare those lamps upon the pure Candlestick before the face of the LORD. [Pure, as being made of pure massy gold. Exodus 25. 31. as also hereafter verse 6. The Table is called pure, whereon the Shewbread was laid, for being all overlaid with pure fine gold. See Exod. 25. 24.]

5. Thou shalt likewise take meal-flower, and bake twelve Cakes thereof : one cake shall be of two tenths. [i. e. of two Omers, one whereof was the tenth part of an Ephah, See Exod. 16. 36.]

6. And thou shalt lay them in two rows, six in one row, upon the pure Table, before the face of the LORD.

7. And upon each row, thou shalt lay pure frankincense : which shall be for bread for a memorial offering. [see ab. ch. 22.] it is a fire-offering to the LORD.

8. On every Sabbath-day continually [Heb. in the day of the Sabbath, in the day of the Sabbath. See of this manner of speaking, Gen. 7. on v. 2.] shall they prepare the same before the face of the LORD, [which none might do but the Priests alone] on behalf of the children of Israel, [those which had offered the meal-flower, whereof the Priests were to make the bread-loaves or cakes] for an everlasting Covenant.

9. And it shall be Aarons and his Sons : [Understand at the end of the week, when on the Sabbath following they were taken off from the Table, and new bread laid on, instead of the former] who shall eat the same in the

holy place : for it is to him a Holiness of Holinesses, out of the fire-offerings of the LORD ; [this is likewise counted among the fire-offerings, or sacrifices, because the frankincense, which lay upon the same, was kindled then, and consumed with fire to the LORD.] an everlasting institution.

10. And there went forth the Son of an Israelitish woman, who in the midst of the children of Israel was an Egyptian mans son ; [It is probable that this Egyptian had embraced the Israelites Religion, as some do hold ; or else, he may onely have sojourned among the Israelites as a stranger] and the Son of this Israelitish woman and an Israelitish man [viz. by both Father and Mother] were contending together in the camp.

11. Then the Israelitish woman expressly blasphemed [The Hebrew word here rendred, expressly blasphemed, doth properly signifie, to pierce, or bore, or wound thorough, whereby the hainousness of this Act is represented, he having as it were pierced God through with his blaspheming tongue.] the NAME ; [understand the Name of the LORD, or JEHOVAH, as the same is declared verse 16. and Deut. 28. 58. See of this name Gen. 2. on v. 4.] and cursed ; therefore they brought him to Moses ; [understand this of the Judges, who brought him to Moses to know how they should punish such an abominable blasphemer.] the name now of his Mother was Schelomith, the Daughter of Dibri, of the Tribe of Dan.

12. And they led him into prison, that Declaration might be made unto them, according to the mouth of the LORD. [i. e. according to his decision and command : See Gen. 41. on v. 40. and Exodus 17. 1.]

13. And the LORD spake to Moses, saying :

14. Bring forth the Curser without the Camp, and all that heard it, [viz. How he did curse and blaspheme the name of God :] shall lay their hands upon his head, [as so many witnesses, thereby to testify, that they had laid this sin of blasphemy truly to his charge, and that he being really guilty thereof, he was deservedly to be punished thus.] after that the whole Congregation shall stone him.

15. And to the children of Israel ye shall speak, saying ; every one, when he shall have cursed his God, then shall he bear his sin. [i. e. the punishment of his sin ; as he explaineth it himself in the next verse. See ab. ch. 5. on v. 1.]

16. And who so shall have blasphemed, [Heb. pierced through, or stabbed, as above v. 11. See the note there] the Name of the LORD, shall surely be put to death ; [Heb. dying be put to death, i. e. he shall be put to death without fail, without any favour or mercy ; and so in the sequel.] all the Congregation shall assuredly stone him : [Heb. stoning stone] the stranger shall be as the inborn ; when he shall have blasphemed the NAME, he shall be put to death.

17. And when any one shall have smitten [i. e. smiting and wounding killed. Compare Gen. 37. 21.] any soul of man : [i. e. any man, any person of mankind ; See Gen. 12. on v. 5. and Exod. 21. 12.] he shall surely be put to death.

18. But who so shall have smitten the soul of a Cattel, he shall restore it soul for soul. [i. e. a living Beast or cattel, for that which he shall have killed.]

19. Also when any one shall have brought a defilement on his neighbour ; as he did so (it) shall be done to him. [viz. according to the course of Law, declared in the next note.]

20. Breach for breach, eye for eye, tooth for tooth : [This was the Law of requital (*Fus Talionis*) which was not to be executed by the particular persons hurt, and injured, but by the Magistrate, upon due proccesse. The Pharisee did mis-interpret, and ill expound this Law, for which they are reproved by our Saviour, Mat.

5. 38, 39.] even as he shall have brought it [Heb. given] on a man, so shall it be brought on him.

21. He then that smiteth a Castel, shall restore it; but he that smiteth a man, shall be put to death.

22. Ye shall have one manner of Right; the stranger shall be as the inborn: for I am the LORD your God.

23. And Moses said to the children of Israel, that they should bring the curser forth without the camp, and stone him with stones, and the children of Israel did, according as the LORD had commanded Moses.

CHAP. XXV.

Lawes concerning the rest of the Land the seventh year, v. 1, &c. of the year of Jubilee, to be kept every fiftieth year, 8. of the manner of buying and selling inheritable goods, according to the number of years to the Jubilee, 14. of the Right of redeeming sold inheritances, 23. of Usury, and of kindness to the poor Israelites, 35. of the right of the Hebrew bondmen, how they were to be bought, dealt with, and redeemed, 39.

Moreover the LORD spake unto Moses, at mount Sinai: [viz. out of the Tent of the Congregation, which was set up at the said Mount. Exod. 40. and out of which God had given these Lawes unto Moses, Lev. 1.1., when it was set up by Mount Sinai. Compare below 26. 46. and 27. 34.] saying:

2. Speak unto the children of Israel, and say to them; when ye shall be come into that Land, that I give you, then that land shall rest [viz. from being tilled and husbanded] a Sabbath [the word Sabbath doth signifie to rest and surcease from any manner of work. The outward Sabbath in the old Testament was first, of daies; as of the seventh day, and the Feast-daies. Exod. 20. 8. Lev. 23. 39, &c. secondly, of months; as of the new-moons, above chap. 23. 24. Numb. 28. 11. thirdly of the years; as here and below chap. 26. 35, &c.] to the LORD. [i. e. according to his command, and to his honour. Otherw. The Land shall rest, it shall be a Sabbath, &c.]

3. Six years shalt thou sow thy field, and six years cut thy vineyard, and gather the income thereof.

4. Yet in the seventh year there shall be a Sabbath of rest for the land: a Sabbath to the LORD: thy field thou shalt not sow, nor cut thy vineyard.

5. That which shall have grown of it self of thy harvest, thou shalt not reap, nor cut off the grapes of thy separation: [Oth. that which thou didst not cut, (or, prune.) or from which thou withheldst thy self. Understand hereby the vineyard of every Israelite, from which he was to separate himself, according to this Law, so as that he might neither husband, nor dress the same, nor gather in ought of its own growth. And thus the said vineyard is likewise called bel. v. 11.] it shall be a year of rest for the land.

6. And the (income of the) Sabbath of the land shall be for food unto you; for thee, and for thy man-servant, and for thy Maid-servant, and for thy day-labourer (or hireling) and for thy cohabitant that sojourns with thee: [The meaning is, That they might feed on the fruits, which in that seventh year should grow of themselves through the blessing of the LORD, without any labour and dressing in their fields and vineyards, and which no owner was permitted to gather in according to the usual manner; for to be laid up in barns and cellars, or store-houses.]

7. Together with thy Cattle, and for the beasts, that are in thy Land, shall all the income thereof be for food.

8. Thou shalt likewise number thee seven year-weeks, [Heb. Sabbath-years. The word Sabbath doth signifie a week here, as above chap. 23. 15. Now as a week of daies had seven daies, so a week of years had seven years.] seven times seven years; so that the daies of the seven year-weeks, shall be unto you forty and nine year.

9. After that shalt thou cause in the seventh Moneth, [See above chap. 23. on v. 24.] the trumpet of sounding to pass thorough; [i. e. to go all the Land over, that there may be a general proclamation made of the year of Jubilee.] upon the expiation-day [see above chap. 23. on v. 27.] shall ye cause the Trumpet to pass through in all your Land.

10. And ye shall hallow that fiftieth year [Heb. the year of fifty year, i. e. proclaim of it, that it is a year peculiarly set apart and dedicated to the LORD, for a singular and holy use. See of the word hallowing, taken in this sense above chap. 8. on v. 10.] and proclaim freedom in the Land, for all its inhabitants: it shall be a (year of) Jubilee unto you, [The Hebrew word Jobel signifieth first a Weather, or Ram: afterward a Rams horn; at last the fiftieth year, which was proclaimed by the sound of a Rams-horn; as here in this year the freedome of men, and Maid-servants was proclaimed: and such as had sold their inheritance, through poverty, came to be repossess of the same. The word year, is inserted in the text here, and in the sequel, out of v. 13.] and ye shall return every one to his possession, and shall return every one to his generation. [i. e. to his friends and kindred, from whom he had separated himself, by selling his freedom to others, see bel. v. 41.]

11. This Jubel-year shall be the fiftieth year unto you; ye shall not sow, nor reap what shall have grown therein of it self, neither cut off (the grapes of) the separation in the same. [viz. in that fiftieth year. see above v. 5.]

12. For that is the Jubel-year; it shall be holy unto you, [Heb. holiness] ye shall eat the income thereof out of the field. [the income. Understand the corn and fruit which shall have grown there of it self, without thy labour.]

13. On that Jubel-year shall ye return every one to his possession.

14. Therefore when thou shalt sell any saleable (thing) to thy neighbour, or buy ought out of the hand of thy neighbour, let none oppress [or shorten, see above chap. 19. on v. 33.] the one the other. [Heb. a man his brother.]

15. According to the number of years from the Jubel-year, shalt thou buy of thy Neighbour, and according to the number of the years of the incomes [i. e. wherein the fields or grounds are to bring forth their incomes; for the land was not sold, but onely his incomes for certain years, as appeareth by the sequel.] shalt he sell it to thee.

16. According to the multitude of the years shalt thou multiply his purchase [Understand the price or value of the goods to be sold] and according to fewness of the years shalt thou lessen its purchase; for he selleth unto thee the number of the incomes. [i. e. not the propriety of the land, but the use and income of it, and that onely for a certain number of years, which must end with the Jubel-year. For then it stood open again for the Seller, or first owner to repossess it again, and the buyer was to quit it.]

17. Let none therefore oppress his neighbour; but fear (or stand in awe) before thy God; for I am the LORD thy God.

18. And do my institutions, and keep my rights and do the same: then shall ye dwell secure in the Land.

19. And the Land shall give its fruit, and ye shall eat to satisfaction, and ye shall dwell safe (or securely) therein.

20. And when ye shall say, what shall we eat in the seventh year? behold we may not sow, nor gather in our income?

21. Then will I command my blessing [i. e. I will give and bestow my blessing, Gods commanding signifieth

eth his doing and performing, either with real blessings, as here, and Deut. 28. 8. and Psa. 111. 9. and 133. 3. or with real punishments, as Isa. 5. 6. and Amos 9. 4. Nab. 1. 14. comp. Gen. 1. on verse 3.] over you in the sixth year: that it shall bring forth the incomes for three years.

22. Now the eighth year ye shall sow, and shall eat of the old income, until the ninth year, till his income [viz. that of the eighth year] be come in ye shall eat the old.

23. The land also shall not be sold for ever; [Hebr. for cutting off, viz. from the right of Redemption; so that the seller should be utterly cut off from all interest therein, and deprived of the right to redeem his sold inheritance; or at the least in the year of Jubilee to be re-admitted into the possession thereof; see the same phrase bel. verse 36.] for the land is mine: because ye are strangers, and cohabitants by me.

24. Therefore in all the land of your possession, ye shall permit [Heb. properly give] redemption for the land, [i. e. you shall sell with this condition, that liberty may be left you still, to redeem it.]

25. When thy Brother shall be impoverished, and shall have sold ought of his possession: then his Redeemer, that is, his near kin shall come, and shall redeem the sold (land) of his brother.

26. And when any shall have no Redeemer, but his hand shall have gotten and he found, [see of the like phrases ab. ch. 5. on v. 7.] so much as is sufficient for his redemption: [Heb. according to the sufficiency of his, &c.]

27. Then shall he reckon the years of his sale, [viz. from the time that the sale was made, unto the next ensuing Jubilee; reckoning the income of so many years as yet remain behind, and paying for them according to the rate and value the sale was made by: see ab. verse 16.] and he shall return the Surplus back unto the man, to whom he had sold it: and shall come to his possession again.

28. But if his hand have not found sufficient to return back unto him, [Compare this with the note on vers. 16. and Judges 9. 33.] then his sold goods shall be in the hand of its buyer, until the Jubel-year: but in the Jubel-year it shall go out, [i. e. the sold goods shall not continue any longer in the power of him that had brought it. Oth. He, viz. the buyer shall go out. Comp. bel. verse 30. and 31.] and he [viz. the Seller] shall return to his possession.

29. In like manner, when any one shall have sold a dwelling house (in) a walled City; [Heb. a city of the walls] then his redemption shall be until the year of his sale shall be perfect; his redemption shall be in a full year. [Heb. dayes. Thus the word dayes is taken for a full year, Exod. 13. 10. 1 Sam. 1. 3. and 27. 7. the meaning is, that the right of this Redemption lasted a whole or a full and compleat year, after the sale was made.]

30. But in case it be not redeemed against the whole year shall be fulfilled, then that house which is in that city that hath a wall, shall ever [Heb. for cutting off: as ab. verse 23.] remain to him that bought it, among his generations. [The sense is, the house should thenceforward so appertain to the Purchaser or Buyer of it, that the Seller was cut off then from all right and title to redeem it.] it shall not go out in the Jubel-year. [Understand this of the House sold, which in the very Jubel-year, was not to go out free (like land) out of the buyers hand, but he must remain the proprietor of it.]

31. But the houses of the villages, which have no wall round about, shall be reckoned as the field of the land (or Country) for that there shall be redemption, [viz. for the houses of the Villages in the same manner as was ordained for the fields, or lands, above verse 25. 26. In the Hebrew it is, for them there shall be redemption, in the plural; i. e. for every Village-house. Oth. for him (i. e. for the Seller) there shall be redemption, and (the Buyer) shall go out in the Jubel-year] and they shall go out in the Jubel-year.

32. As for the cities of the Levites, and the houses of the cities of their possession; the Levites shall have a perpetual redemption: [Understand this during the time of the Law, and judaical government in the land of Canaan, so below verse 34. see Gen. 13. on verse 5.]

33. And when redemption shall have been made among the Levites, [Oth. When one shall have bought any house of the Levites, &c. or, but he that redeemeth (be) of the Levites; or, the (Buyer) of the sold house shall, &c.] then the buying (or purchase) of the house [viz. which is to be redeemed by the Buyer] and of the city of his possession [understand to which the house appertained, or under whose jurisdiction it was] shall go out in the Jubel-year: for the houses of the cities of the Levites are their possession in the midst of the children of Israel.

34. Yet the Field of the Suburb [Lying under the City.] of their Cities shall not be sold: for it is a perpetual possession for them, [as above verse 32.]

35. And when thy Brother shall be impoverished, and his hand shall waver by thee, [i. e. his means and ability shall be decayed. Other. his shaking hand shall extend to thee; for to crave and obtain relief in his poverty and distress] then thou shalt uphold him, (or, hold him fast) [The Hebrew word doth properly signify to seize; and lay hold on, for to hold fast: understand here all manner of relief and kindness, whereby the poor may be upheld and comforted. Comp. Ezek. 16. 49.] (even) a stranger, [Here may be understood the Strangers, that were Proselytes, and had imbraced and made profession of the Israelites religion; for to other strangers they were allowed to lend upon usury, Deut. 23. 20. which God had forbidden to do to the faithful strangers, Exod. 22. 5. Deut. 23. 19.] and cohabitant, that he may live by you.

36. Thou shalt take no usury, [The Hebrew word signifieth a biting or a gnawing through, because a mans means are devoured and swallowed up by Usury] nor over-gain [the Hebrew word implyeth as much, as multiplying, or unmeasurable increase; such as is usury upon usury, gain of gain, and to take an exaction, beyond all equity and measure; some take the first word for the usury, made by monies, the other for the gain gotten, by wares, meat, apparel, &c.] from him, but thou shalt fear before thy God, that thy Brother may live by thee.

37. Thou shalt not give him thy money upon usury; and thou shalt not give thy meat for over-gain.

38. I am the LORD your God, that carried you forth out of the land of Egypt, for to give you the land of Canaan, that I may be a God unto you. [See above chap. 17. on verse 7.]

39. Likewise, when thy Brother shall be impoverished by thee, and shall have sold himself unto thee, [Or, shall be sold unto thee] thou shalt not make him serve the service of a slave: [or, thou shalt not require service of him, according to slavish bondage: or, thou shalt not suffer him to serve, or, shalt not be served by him, with the service of a slave, or bondman. i. e. thou shalt not make use of his service with that rigour and exaction, which is usually practised and laid upon the slaves. Heb. Thou shalt not serve in him the service of a servant: see the same phrase below verse 48. Exodus 1. 14. Jer. 25. 14. and 30. 8. and 34. 9. 10.]

40. As a day-labourer, as a Cohabitant he shall be with thee: He shall serve thee until the Jubel-year.

41. Then he shall go out from thee, he and his Children with him: And he shall return unto his Generation (Kindred, Family,) [See above on verse 10.] and returne to the possession of his Fathers.

42. For they are my Servants, [Whom I have chosen, out of all Nations to be my peculiar people, my inheritance, for to serve me here in this life, and live with me for ever hereafter: as also below verse 55.] Whom I carried forth out of Egypt; they shall not be sold, as one

doth sell a Slave (or, Bondman) Hebr. by, or, after the selling of a Slave, i. e. to be sold like Slaves, to perpetual bondage.]

23. Thou shalt have no dominion over him with cruelty, but thou shalt fear before thy God.

44. Concerning thy Bondman, or thy Bondmaid, whom thou shalt have, they shall be of the Nations which are round about you; of them ye shall buy a Bondman, or Bondwoman.

45. Ye shall (may) likewise buy them of the children of the Cohabitants, which sojourn with you as Strangers, out of them, and out of their generations, which shall be with you, whom they shall have gotten in your land; and they shall be for a possession unto you. [viz. To hold and use them as Slaves and Bondmen for ever, who could not have the benefit of being redeemed, or going out free in the Jubel-year.]

46. And ye shall put your selves possessors over them, for your children after you, that they may inherit the possession, ye shall make them serve for ever, [viz. as Slaves and Bondmen: above verse 39.] But over your Brethren the Children of Israel; every one over his Brother, ye shall have no dominion over him with cruelty (or harshness.)

47. And when the hand of a Stranger and Cohabitant that is by thee, shall have gotten ought [i. e. acquired some means, or riches, and so below v. 49.] and thy Brother, that is by him, shall be impoverished, that he shall have sold himself to the Stranger, the Cohabitant that is by thee, or unto the Tribe of the generation of the Strangers. [i. e. To the inborn and inhabitant, who though he be of foreign descent, was nevertheless born in the Land, and hath taken root by his long abode therein.]

48. After that he shall have sold himself there shall be redemption for him, one of his Brethren shall redeem him.

49. Either his Uncle, or the son of his Uncle shall redeem, or he that is of the nearest of his flesh, of his generation shall redeem him; or if his hand have gotten something, let him redeem himself.

50. And he shall reckon with his Buyer, from that year of that he sold himself, until the Jubel-year; so that the money of his sale shall be according to the number of the years; [viz. which he shall have served his Master, to deduct from which money in paying his Redemption, as he hath spent time in his Masters-service] according to the dayes of an Hireling (or, Day-labourer) shall it be with him. [i. e. shall he be dealt with.]

51. If there be many of those years, yet [viz. from the time he is ready to be redeemed, until the Jubilee, when such servants went out free: compare the next verse.] according to them shall he restore for his redemption, of the money for which he was bought. Hebr. the money of his buying, i. e. according as there are many years to come yet before the Jubilee, so let him restore to his Master of [the money he was bought for.]

53. As a day-labourer (or, hireling) shall he be with him from year to year; [i. e. as one that was not taken on by fits now and then, but kept and hired for a full year or more to work with him] they shall have no dominion over him with cruelty (harshness) before your eyes [in your presence, your selves looking on and winking or conniving at it.]

54. And in case he be not redeemed hereby, [i. e. by the foresaid men or means. Otherw. in these, viz. years] then he shall go out in the Jubel-year, he and his children with him.

55. For the children of Israel are my Servants, my Servants they are, whom I have carried forth out of the land of Egypt, I am the LORD your God.

CHAP. XXVI.

After that God had forbidden Idolatry, and commanded the keeping of his Sabbaths together with the whole worship of God, ver. 1. &c. he maketh many excellent promises to them which should live according to his precept, 3. but fearful menaces against the transgressors thereof, 14. promising nevertheless to them which should repent, to be gracious unto them, and to shew them many mercies and favours, 40. with a conclusion, shewing from whom, to whom, where and by whom these laws were given, 46.

Ye shall make to your selves no Idols, [See above chap. 19. v. 4.] nor set up to your selves a Cut, (or, Carved) Image, nor erect Image. [The Hebrew word signifieth all manner of things reared up Pillar-wise, or placed upon a Pillar in honour of Idols, Exod. 23. 24. Deut. 16. 22.] nor set up (any) Image-stone. [Hebr. stone of the Image, or Imagery] to bow your selves before it, for I am the LORD your God.

2. Ye shall keep my Sabbaths, and shall fear (stand in awe of) my Sanctuary; [See above chap. 19. 30.] I am the LORD.

3. If ye shall walk in my Institutions, and keep my Commandments and do them.

4. Then will I give you rain [Heb. hath the plural, i. e. such as ye shall stand in need of, v. 3. Both the early and the latter rain] in their seasons; and the land shall give its incom, and the trees of the field shall yield their fruit.

5. And the thrashing-time shall reach you to the Vintage; and the Vintage shall reach you to the sowing-time: [The meaning is, that their harvest should be so plentiful, that they should not be able to make an end with thrashing of their grain before the Vintage, and their Vintage should likewise be so abundant, that they should not have done gathering, pressing, and cellaring their wine before the seed time; so that they should have work enough to receive all these blessings at Gods hand] and ye shall eat your bread, even to satiety, [so above chap. 25. 19.] and shall dwell securely in your land.

6. I shall likewise give peace in the land, that ye shall lie down to sleep [Or, that ye shall sleep, or lie down, so Gen. 19. verse 4.] and there be none to affright you: and I shall make the evil beast to surcease out of the land, and the sword shall not passe through your land: [i. e. it shall not be troubled with wars; thus the sword is taken for war, Numb. 14. 3. 2 Sam. 12. 10. Isa. 1. 20. Ezek. 30. 4. comp. Gen. 27. on ver. 40.]

7. And ye shall persecute your enemies, and they shall fall by the sword, [i. e. perish in war, and so in the next verse, and Numb. 14. 3. 2 Sam. 3. 29. Psal. 78. 64. Jer. 20. 4.] before your face.

8. Five of you shall pursue an hundred, and an hundred of you shall pursue ten thousand, [there is a certain number set down here for an uncertain, as likewise below verse 18. and 26. Gen. 4. 15. and 26. &c. Num. 14. 22. 1 Sam. 18. 7. Job. 5. 19. the meaning is here, that a few Israelites should be able to chase and defeat a great many of their Enemies] and your Enemies shall fall by the sword before your face.

9. And I will turn my self unto you [Or, have the face upon you, viz. for to do you good] and will make you fruitful and multiply you, and my Covenant I will establish with you.

10. And ye shall eat the old, that is grown old; [Understand this of such fruits, as keep long, and prove rather better than worse by being kept long, both for taste and nourishment] and the old ye shall bring forth because of the new. [Heb. from the face of the new, i. e. I will bestow such plenty and abundance upon you, that the old

old fruits shall not be voided nor spent yet out of your barns or store-houses, before the new shall come to take their place, and for whom ye must make riddance of the old.]

11. *And I will set my Tabernacle in the midst of you:* [i. e. I will cause my grace and favour, my word and worship to abide continually amongst you, that I may remain your God and ye my People: compare the next verse] *and my soul shall not loath you.* The Heb. word signifieth to reject a thing with great abhorrance, so that it causeth an utter aversion, and turning away of ones self from it, and so below verse 15. 30. 43. 44.]

12. *And I will walk in the midst of you,* [viz. for to instruct you in spiritual matters, to sanctifie and conduct you to your everlasting salvation and outwardly also, to bless you with abundance of health, wealth, fruitfulness and peace] *and will be a God unto you:* [see Gen. 17. on verse 7. Ezek. 11. 20.] *and ye shall be a people unto me,* [i. e. such a one whom I shall of grace receive, justifie and sanctifie for eternal salvation through the promised Messiah, 1 Cor. 1. 30.]

13. *I am the LORD your God, which carried you forth out of the land of the Egyptians, that ye should not be their slaves; (bondmen) and I have broken the axel-trees of your yoke;* [The Axle-tree in a Wagon, is the middle-most beam, or peice of the wood there, unto which the horses are fastned for to draw: or, ye may understand here the Cart-ropes, or Wain-ropes and tacklings, wherewith they are tied, and fastned to the Axle-tree; hereunto is the bondage of the Israelites compared, they being made to go as under a heavy yoke in Egypt; see of this and the like phrases, Jer. 27. 2, 8. and 28. 2, 13, 14. item. Nah. 1. 13.] *and have made you go upright.* [Heb. (with) erection, i. e. so that you were able to lift up your heads again, and walk bolt uprightly in token of being cased, revived, cheered, courageous.]

14. *But if ye shall not hearken to me, and not do all these commandments.*

15. *And if ye shall disdainfully reject my institution, and if your soul shall loath my rights, that ye do not all my commands, to nullifie my covenant.* [i. e. to make it of no effect, that I cannot perform my promises by reason of your unbelief and disobedience, so Isa. 24. 5.]

16. *This shall I likewise do unto you, that I shall put over you,* [viz. as so many Commanders, who shall Lord it over you; and like severe Judges, punish and plague you in executing my righteous judgements against you, compare this kind of expression, with another not unlike, 2 King. 8. 1. and see the ann. there] *Terror, Consumption and the Feaver, which consume the eyes,* [See 1 Sam. 2. 33.] *and torment the soul; ye shall likewise sow your seed in vain, and your Enemies shall eat the same.*

17. *Withall, I shall set my face against you,* see above, chap. 17. on verse 10. *that ye shall be beaten before the face of your Enemies, and your haters shall lord it over you, and you shall flee when none pursueth you.*

18. *And if unto (or for all) these things ye will not hear me yet:* [i. e. when I shall have gone thus far in punishing of you, and ye will not be reclaimed yet to obey me] *I will add yet thereunto, and chastise you sevenfold after your sins.* [see above on verse 8.]

19. *For I shall break the pride of your power,* [i. e. the strength that makes you proud] *and will make your heaven like iron,* [i. e. altogether dry, without giving you any rain] *and your earth like copper.* [i. e. hard and barren.]

20. *And your might shall be consumed in vain;* [i. e. ye shall labour and toil with body and mind, and use all your means and industry to help you, but it shall be to no purpose, and prove meer labour in vain] *and your land shall not give its income, and the trees of the land shall not give their fruit.*

21. *And if ye walk (in) contrariety with me,* [i. e.

set your selves of purpose in opposition against me, encouraging me like adversaries, as resolved to contrarie me; despising my commands, and willfully trampling them under your feet by your trespassing against me, Otherw. carelessly, recklessly, without any fear or consideration, as persuading themselves in their fond conceits, that their weal and woe comes not from me, but accidentally by hazard, and therefore refuse and denie me all due reverence and obedience. The particle (in) is inserted in the text here, out of verse 24. 40, 41.] *and shall not be willing to hear me, then shall I add sevenfold smittings over you, according to your sinnes.*

22. *For I will send among you the beasts of the field, which shall bereave you,* [viz. of your children, see Ezek. 5. 17.] *and destroy your Cattel, and diminish you; and your wayes shall become desolate,* [viz. those in your own land, none daring to use them, for fear of those devouring beasts abroad.]

23. *If yet by these things ye shall not be chastized unto me, but walk (in) contrariety with me,* see above on verse 21.]

24. *Then shall I likewise walk in contrariety with you,* [i. e. come against you with my righteous punishments and judgments. Otherw. walk in, or, by casualty (as it falls out,) viz. as one that takes no further care for you, to do you good; but I shall so deal with you, that all manner of plagues shall light on you, as by ill luck and accident, compare Psa. 18. 27.] *and I shall likewise smite you sevenfold over your sinnes.*

25. *For I shall bring a sword over you, which shall avenge the vengeance of the Covenant,* [i. e. the punishment which ye shall have deserved; for having, through your apostacie and disobedience, made my Covenant of no effect: see above, verse 15.] *so that ye shall be gathered into your Cities; then shall I send the pestilence in the midst of you, and ye shall be delivered up into the hand of the Enemy.*

26. *When I shall have broken you the staff of Bread,* [i. e. the nourishing vertue of all manner of food and meat, especially of Bread, the stay and support of mans life; otherwise, through the blessing of the LORD, as a staff is to a weak and feeble person. See of this kind of speaking, Ezek. 4. 16.] *when shall ten women bake the Bread in one Oven,* [i. e. there shall be such a scarcity of bread, that one ordinary Oven shall suffice for many women, to bake Bread there for many families; whereas otherwise, one family had provision enough to fill one alone] *and shall render their Bread by weight,* [i. e. the Bread shall have its weight indeed, but not its vertue and efficacy according to the weight.]

27. *When for this also ye will not hear me, but shall walk with me in contrariety.*

28. *Then shall I likewise walk with you in fierce hot contrariety* [Hebr. in hot, or, fervent indignation of contrariety, or meeting] *and I shall chastise you likewise sevenfold over your sins.*

29. *For ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat,* [see Deut. 28. 33. 2 King. 6. 28. Lam. 4. 10.]

30. *And I shall destroy your heights,* [Understand high-places, as mountains, hills, and hillocks, whereon sacrifices were offered to the Idols, or the high structures of Altars, see likewise of these, Numb. 33. 32. Ezek. 6. 3.] *and extirpate your sun-images;* [the Hebrew word signifieth certain Images, which had their name from heat and warmth, or (as some do hold) that they stood in the view of the Sun; others do here understand Houses and Altars, set up in honour of the Sun, there to worship it, upon which the fire was honoured with divine worship, see likewise of these Images, 2 Chro. 14. 5. and Ezek. 6. 4. &c.] *and shall throw your dead bodies, upon the dead bodies of your dung-Gods:* [He calleth the broken pieces and stumps of the Idols dead bodies or carcases; imply-

ing, that as the same should contemptibly be thrown away, so should the dead bodies of the Idolaters likewise be contemptibly handled, and not counted worthy the burial; and the Idols are called dung-Gods here, Heb. *Dungs*, as being in Gods account no better then mans dung; whom every one therefore ought to abhor as the most noisom filth that is; And the Images of the Idols are often termed thus, to make us the more to abhor and detest all Idolatry, as a most hainous abomination, see Deut. 29. 17. 1 King. 15. 12. 2 King. 17. 12. and 21. 11. Jer. 50. 2. Ezek. 6. 6. and 14. 3. and 20. and verse 7, &c.] and my soul shall loath you.

31. And I shall make your Cities a Desert, and lay waste your Sanctuaries: [Understand the Temple, which is likewise called thus in the plural, Ezek. 21. 2. and that by reason of the several parts it had, the most holy place, the holy place, and the Courts] and I will not smell your pleasant smell. [viz. which cometh from your sacrifice, i.e. your offerings shall not be acceptable unto me, compare Gen. 8. 21. If 1. 11. 12. 13, &c.]

32. Yea I will lay waste that land, that your Enemies which shall dwell therein, [viz. you being outed thence, verse 33.] shall be astonished at it.

33. Besides I shall scatter you among the Heathen, and draw forth a sword behind you, and your land shall be desolate, and your cities shall be a desolation.

34. Then the land shall take pleasure in his Sabbaths, [i.e. the land shall enjoy its rest, which ye shall have refused to give unto it, disobeying my law, Lev. 25. verse 4. see the next verse] all the dates of the desolation, and ye shall be in the land of your Enemies; then the land shall rest, and take pleasure in its Sabbaths.

35. All the dates of the desolation it shall rest; because that it rested not in your Sabbaths, when ye dwelt therein.

36. And as for the remnant among you, I shall cause a feebleness to come into their hearts, [i.e. I shall deprive them of all courage and vigourousness, and haunt them with continual fears and frights, though there be no ground of any] in the lands of their Enemies; so that the noise of a stirred leaf shall chase them, and they shall flee as men do flee before a sword; [Heb. the flight of a sword] and shall fall when there is none that pursueth.

37. And shall fall the one upon the other, [Heb. the man upon his brother] as before the sword, where no man is that pursueth, and ye shall not be able to subsist [Hebr. unto you shall not be, or, ye shall not have the steadfastness, or, standing up, or, rising up] before the face of your Enemies.

38. But ye shall perish among the Heathen: and the land of your Enemies shall consume you.

39. And the Remnant among you, shall consume away for their iniquity in the Lands of your Enemies; yea likewise for the iniquities of their Fathers [Having followed their steps; see Gods threatening, Exod. 20. 5.] shall they consume together with them.

40. Then shall they confess their iniquity, and the iniquity of their Fathers with their transgressions, where-with they transgressed against me, and also that they have walked with me in contrariety:

41. That I also shall have walked in contrariety with them, and brought them into the land of their Enemies; if then their uncircumcised heart [i.e. impenitent, stubborn and most unwilling to cast sin out, but entertaining and fomenting it rather, so Jer. 9. 26. Ezek. 44. 7. Att. 7. 51.] doth bend, and they then are well-pleased with the punishment of their iniquity. [Hebr. with their iniquity, i.e. the punishment thereof; see above chap. 5. verse 1. this well-pleasing doth consist in an upright confession, of having very well deserved such punishment by reason of their sins, and consequently in a real conversion of the heart from them unto the LORD. Otherw. this verse may be read thus: Yea I shall walk with them in contra-

riety, and bring them into the land of their Enemies; sure then their uncircumcised heart shall bend, and I will &c.]

42. Then will I remember my Covenant (with) Jacob, and likewise my Covenant (with) Isaac, and likewise my Covenant (with) Abraham will I remember, and I will remember the Land:

43. When the land shall have been forsaken for their sakes, [Or, of them] and been well-pleased with its Sabbaths, when it lay waste for their sakes, [or, from them] and they shall have been well-pleased with the punishment of their iniquity, [Hebr. with their iniquity, as above ver. 41.] therefore and because they had rejected my rights, and their soul had loathed my institutions.

44. And besides the same there is this also, [i.e. besides that I shall remember them, when they shall convert themselves unto me; I shall likewise be mindful of them, whiles yet they remain in Captivity among their Enemies, and in their very impenitence] when they shall be in the land of their Enemies, I shall not reject them, nor loath them, for to make an end of them, disannulling my Covenant with them; for I am the LORD their God.

45. But I shall for their (good) Heb. for them (in their behalf) compare Psal. 79. 8.] remember the Covenant of the fore-fathers, [or, predecessors, viz. that which I made with the old ones, their fore-fathers, whom I led forth out of Egypt] whom I have brought forth out of the land of Egypt, before the eyes of the Heathen, that I might be a God unto them; I am the LORD.

46. These are the Institutions, and the Rights, and the Laws, which the LORD gave between him, and between the children of Israel, upon mount Sinai, by the hand of Moses.

CHAP. XXVII.

Laws touching the redeeming of men, which were vowed or devoted unto God, verse 1. &c. of beasts, 9. of houses, 14. of fields or grounds, 16. what things were not to be vowed, and being vowed might be redeemed or not? 26. of redeeming the tents, both of fruits and cattle, 30.

Moreover the LORD spake unto Moses, saying:
2. Speak unto the children of Israel, and say to them; when any one shall have separated a Vow, [viz. of such things or persons as appertain unto him, or are in his power and disposing, desirous to dedicate and consecrate the same to the LORD for an holy use: which therefore below verse 14. &c. is called a hallowing] the souls [i.e. the persons, or men. See Gen. 12. on verse 5.] shall be the LORDS, [and consequently the Priests, who were to administer the service of the LORD, and to take charge of all that belonged thereto. Hebr. unto the LORD] according to thy Estimation. [The LORD speaketh unto the Priest here, as appeareth by verse 12. who was to make this Estimation; understand thereby the sum of money, which the hallowed things were valued at and redeemed for.]

3. When thy Estimation shall be of a man of twenty years old, to one that is sixty years old, [Heb. of a son of twenty years, to a son of sixty years, and so in the sequel] then shall thy Estimation be of fifty shekels of silver [of this coin, see Gen. 20. on verse 16. and chap. 23. on verse 15.] according to the shekel of the Sanctuary.

4. But if it be a woman, then shall thy Estimation be thirty shekels.

5. And if it be of one that is five years old, to one that is twenty years old, then the Estimation of a man shall be twenty shekels, and for a woman ten shekels.

6. But if it be of one that is a month old, unto one that

is five years old, then the Estimation of a man shall be five shekels of silver, and thy Estimation over a woman, shall be three shekels of silver.

7. And if it be of one that is sixty years old, and upwards, if it be a man, then thy Estimation shall be fifteen shekels; and for a woman ten shekels.

8. But if he be poorer than thy Estimation, [Or, then thou hast estimated him, i. e. if he be so poor, that he is not able to pay thy Estimation] then he shall place himself before the face of the Priest, that the Priest may estimate him; the Priest shall estimate him according, that the hand of him that made the Vow, shall be able to get. [see of this phrase above chap. 5. on verse 7.]

9. And if it be a beast, whereof one offereth sacrifice unto the LORD; whatsoever he [viz. that made the Vow] shall have given thereof [i. e. of what one useth to offer, according to the Law] unto the LORD (the same) shall be holy. [Heb. holiness, and so in the next verse, and verse 14. &c. i. e. dedicated and consecrated to God.]

10. He shall not alter, nor change the same, a good for a bad (one) or a bad for a good (one) if nevertheless he do in any wise exchange [Heb. exchanging exchange] a beast for a beast, then this, [viz. that was changed] and that for which it is changed, [Heb. his exchange, i. e. that which is put in the place of the changed, so below verse 33.] shall be holy.

11. And if it be any unclean beast, of which one offereth no sacrifice unto the LORD, then he shall place that beast before the face of the Priest:

12. And the Priest shall estimate the same, according as it is good or bad, [viz. for to distinguish which may be good or bad, and accordingly to proportion his estimate, Hebr. betwixt good and betwixt bad, and so below verse 14.] according to thy estimation, Priest, so shall it be.

13. But if he will needs redeem it, [Heb. redeeming redeem] then shall he and the fifth part of it above the estimation.

14. And when any shall have consecrated (hallowed) his house, [i. e. freely offered and dedicated the same to God by a vow, whereby it became the Priests; in which case, if one would have the house redeemed, the estimation of the value thereof was to be made by the Priest, and a fifth part over and above the same to be paid for it] that it should be holy to the Lord, then the Priest shall estimate the same, according as it is good or bad; even as the Priest shall have estimated the same, so shall it stand.

15. And if he that hallowed it, will redeem his house, then he shall add above the same a fifth part of the money of thy estimation, then it shall be his.

16. If likewise any one shall have hallowed ought unto the LORD of the field of his possession, then thy estimation shall be according to its seed; [i. e. according to the quantity of the seed, wherewith that land was to be sowed, shall thou value the money that is to be paid for the redemption thereof] one Homer [of this measure, see 1 King. 4. on vers. 22. 1 Sa. 5. 10. Ezek. 45. 11. Hos. 3. 2.] of barley seed shall be at fifty shekels of silver.

17. If he shall have consecrated his field from the Jubel-year, [see above chap. 25. verse 20] then shall it stand according to thy estimation. [i. e. according to the price thou puttest upon it, shall that land return again to him that had hallowed it unto the LORD, he paying the said price.]

18. But if he shall have hallowed his field after the Jubel-year, then shall the Priest count him the money, according to the years, that are remaining yet unto the Jubel-year, [i. e. according to as many, or as few, as are remaining over, until the Jubel-year] and shall be deducted from thy estimation. [Of this deduction and abatement, according to the number of years from the Jubilee, see above chap. 25. 15, 16, 17.]

19. And if he will absolutely redeem [Heb. redeeming redeem] the field, that hallowed the same; then he shall add a fifth part of the money of thy estimation above it, and the same shall be confirmed to him.

20. And if he shall not redeem that field, or if he have sold that field unto another man; then it shall be redeemed no more.

21. But that field, after that it shall have gone out in the Jubel-year [viz. out of the power and possession of them that had bought the same, see above chap. 25. on ver. 28.] shall be holy to the LORD, like a banned (accursed, or devoted) field: [The Hebr. Epithite here implyeth indeed an extirpation and destruction, whereof nothing was to be left over, Deut. 2. 34. and 7. 26. but withall, a dedicating and consecrating of some thing to Gods peculiar service, which consequently became the Priests own, or propriety, as here, and below ver. 29. Num. 18. ver. 14.] the possession thereof shall be the Priests.

22. And if he have hallowed a field to the LORD, which he bought, [Heb. of his buying, or, acquiring] and is not of the field of his possession, [viz. by inheritance.]

23. Then the Priest shall count unto him the sum of thy Estimation unto the Jubel-year: [i. e. the Estimation which thou Moses, by my command dost appoint him, which must be made by the Priest himself, ver. 25. or, these words are addressed by the LORD unto the Priest himself, that was to make this Estimation, see ab. v. 12.] and he [viz. which hallowed the field] shall give thy Estimation upon the same day, a holiness to the LORD, [i. e. which is hallowed unto the LORD, or, unto the LORD (for) holiness, i. e. that it may be holy to the LORD.]

24. In the Jubel-year shall that field return again to him, from whom he had bought it, unto him that had the possession of that land.

25. All thy Estimation [Now here the LORD speaks apparently again to the Priest] shall be made according to the shekel of the Sanctuary, the shekel shall be of twenty Gerahs, [a Gerah weighed sixty barley-grains, or aces, answering in our value the twentieth part of a Rix-doller, (about two pence three farthings within a small matter) See likewise of this coin, Ex. 30. 13. Num. 3. 41. & 18. 16.]

26. But the first-born, which is first-born to the LORD of a beast, [i. e. which otherwise by right of primogeniture doth belong unto the LORD, and therefore no vow can be made of it, see Exod. 13. 2. and 22. 29. and 34. 19. Numb. 3. 13. and chap. 8. 17.] that none shall hallow, whether it be a bullock, or small cattel, it is the LORDS.

27. Yet if it be of an unclean beast, he shall redeem it according to thy Estimation, and shall add its fifth part above the same; and if it be not redeemed, it shall be sold, according to thy Estimation.

28. However, nothing that is banned, [See above on verse 21.] that any one shall have banned to the LORD, of all that he hath of man or beast, or of the field of his possession shall be sold or redeemed, whatsoever is banned, [Hebr. all banning] shall be a holiness of holinesses unto the LORD [see above chap. 2. on verse 3.]

29. Whatsoever is banned, that which is banned of man, shall not be redeemed; it shall surely be put to death. [Unde stand this of men, enemies to God and to his people, especially these whom the LORD commanded to be destroyed and extirpated, those might not be redeemed, nor suffered to live, see Num. 21. 23. Josh. 6. 17, 18. 1 Sam. 15. 3. This may likewise be understood not of men, but of beasts banned, or devoted by men.]

30. Also all tenths of the land, of the fruit of the trees are the LORDS, they are holy to the LORD. [There were four sorts of Tenths. 1. The ordinary yearly Tenths of the Levites, spoken of in this place, and Num. 18. 21. &c. Deut. 14. 22, &c. and 25. verse 12, &c. 2 Chr. 31. verse 5. Neh. 10. verse 37. Heb. 7. 9, 10. 2. The Tenth which

which the Levites were to give unto the High Priest out of those Tenth, *Num.* 18. verse 26, &c. 3. The yearly tenths, whereof the Israelites, together with their families, and the Levites were to rejoice before the LORD, *Deut.* 12. 17, 18. and chap. 14. 22, 23. 4. The triennial Tenth in the behalf of the Levites, the Poor, the Widdows and Fatherless, and the Strangers, *Deut.* 14. 28. and chap. 26. 12.]

31. But if any one will needs redeem, [Heb. redeeming will redeem] his Tenth, he shall add its fifth part to it above the same.

32. As for all the Tenths of bullocks and small cattel, all that shall pass under the rod, the Tenth shall be holy unto the LORD. [This hath regard to the manner of chusing out the Tenths among the cattel, which was in use then; the beasts came forth out of the stables or folds one by

one, and the Tithing-man touched the tenth beast in numbring of them with his rod or staff, and so took it away for to hallow it unto the LORD, see likewise *Jer.* 33. 13.]

33. He shall not make search between the good and the bad; [As between the fat and the lean, there was no choice to be made by either giver or receiver of the Tenths: he that paid his Tenths gave not what he would himself, but that which in numbring of the cattel coming forth, hapned to prove the tenth in number, as is said just before] he shall not change it neither; but if he change it in any wise, [see above on verse 10.] then (both) this, and that which was changed for it, shall be holy, it shall not be redeemed.

34. These are the Commandments, which the LORD commanded Moses to the children of Israel upon Mount Sinai. [see hereof above chap. 25. 1. and chap. 26. 46.]

The end of the Book of *LEVITICUS*,