

THE THIRD BOOK OF MOSES CALLED LEVITICUS

THE ARGUMENT

This Book, containing the actions of about one month's space, acquainteth us with the Levitical ceremonies used after the tabernacle was erected and anointed in the wilderness, and is therefore called LEVITICUS. It treats of laws concerning persons and things, clean and unclean, by infirmity or accident; as also purifyings in general once a year, and divers particular cleansings, with a brief repetition of divers laws, #Le 19, together with certain feasts, of seven years' rest, of the jubilee, and the redemption of things consecrated to God, &c.; but especially of such ceremonies as were used about offerings and sacrifices, which were both expiatory, for trespasses wittingly or unwittingly committed, whether by the people or the priests; and also eucharistical, in the owning of God's blessings. Here are declared also laws for the regulating of these, and prescribing the lawful time for marriages. Here is set down how several abominable sins are punishable by the magistrate; and how these things are to be managed by certain persons appropriated to the tribe of Levi, whose office is confirmed from heaven, and the maladministration of it threatened, and the judgment particularly inflicted on Nadab and Abihu for an example. Here are also promises and threatenings to the observers or breakers of this law.

Leviticus 1:1 LEVITICUS CHAPTER 1

God commands Moses concerning free-will burnt offerings of bullock or sheep; male without blemish, Lev_1:1-3. The offerer to lay his hand on the head of the offering, that it might be accepted for him, Lev_1:4. The bullock to be slain, and its blood sprinkled on the altar, Lev_1:5. Its parts to be consumed by fire, Lev_1:7-9. Of sheep or goats, Lev_1:10-13. Of fowls, as turtledoves and young pigeons; their blood to be wrung out at the side of the altar, Lev_1:14-17

Moses stood without, Exo_40:35, waiting for God's call.

Out of the tabernacle of the congregation; from the mercyseat in the tabernacle.

Leviticus 1:2

There are divers kinds of sacrifices here prescribed; some by way of acknowledgment to God for mercies either desired or received; others by way of satisfaction to God for men's sins; others were mere exercises of piety and devotion. And the reason why there are so many kinds of them was, partly respect to the childish estate of the Jews, who by the custom of nations, and their own natural inclinations, were much addicted to outward rites and ceremonies, that they might have full employment of that kind in God's service, and thereby be kept from temptations to idolatry; and partly to represent as well the several perfections of Christ, be true sacrifice, and the various benefits of his death, as the several duties which men owe to their Creator and Redeemer, all which could not be so well expressed by one sort of sacrifices.

Of the flock, or, *of the sheep* ; though the Hebrew word contains both the sheep and goats, as appears both from the use of the word, Gen_12:16 27:9 38:17 and from Lev_1:10, and other places of Scripture. Now God chose these kinds of creatures for his sacrifices, either,

1. In opposition to the Egyptian idolatry, to which divers of the Israelites had been used, and were still in danger of revolting to again, that the frequent destruction of these creatures might bring such silly deities into contempt. Or,
2. Because these are the fittest representations both of Christ and of true Christians, as being gentle, and harmless, and patient, and most useful to men. Or,
3. As the best and most profitable creatures, with which it is fit God should be served, and which we should be ready to part with, when God requires us to do so. Or,

4. As things most common and obvious, that men might never want a sacrifice when they needed or God required it.

Leviticus 1:3

A burnt sacrifice, strictly so called, was such as was to be all burnt, the skin excepted, Lev_7:8 Gen_8:20 1Ki_3:15. For Otherwise every sacrifice was burnt, more or less. The sacrifices did partly signify that the whole man, in whose stead the sacrifice was offered, was to be entirely and unreservedly offered or devoted to God's service; and that the whole man did deserve to be utterly consumed, if God should deal severely with him; and directed us to serve the Lord with all singleness of heart, without self-ends, and to be ready to offer to God even such sacrifices or services wherein we ourselves should have no part nor benefit.

A male, as being more perfect than the female, Mal_1:14, and more truly representing Christ.

Without blemish; of which see Exo_29:1 Lev_23:22, &c.; to signify,

1. That God should be served with the best of every kind.
2. That man, represented by these sacrifices, should aim at all purity and perfection of heart and life, and that Christians should one day attain to it, Eph_5:27.
3. The spotless and complete holiness of Christ, Heb_9:13,14 1Pe_1:18,19 2:22. *Of his own voluntary will* . According to this translation, the place speaks only of free-will offerings, or such as were not prescribed by God to be offered in course, but were offered at the pleasure and by the voluntary devotion of any person, either by way of supplication for any mercy which he needed or desired, or by way of thanksgiving for any favour or blessing received. But it may seem improper to restrain the rules here given to free will offerings, which were to be observed in other offerings also. And the Hebrew word is by the LXX. Chaldee, Syriac, and Arabic, and others, rendered to this purpose,

for his acceptance , or *that he may be accepted with God* , or that God may be atoned, as it is Lev_1:4. And so this phrase is used Lev_23:11. *At the door of the tabernacle of the congregation* ; in the court near to the door, where the altar stood, Lev_1:5. For here it was to be sacrificed, and here also the people might behold the oblation of it. And this further signified, that men could have no entrance, neither into the earthly tabernacle, the church, nor into the heavenly tabernacle of glory, but by Christ, who is the *door* , Joh_10:7,9, by whom alone we have access to God.

Leviticus 1:4

His hand, i.e. both his hands, Lev_8:14,18 16:21; a common enallage.

Upon the head of the burnt-offering; whereby he signified,

1. That he willingly gave it to the Lord.
2. That he did legally unite himself with it, and judged himself worthy of that death which it suffered in his stead; and that he laid his sins upon it in a ceremonial way, and had an eye to him upon whom God would *lay the iniquity of us all* , Isa_53:6; and that together with it he did freely offer up himself to God.

To make atonement for him, to wit, ceremonially and sacramentally; as directing his faith and thoughts to that true propitiatory sacrifice which in time was to be offered up for him. See Rom_3:25 Heb_9:15,25,26. And although burnt-offerings were commonly offered by way of thanksgiving, Gen_8:20 Psa_51:16,17, yet they were sometimes offered by way of atonement for sin, to wit, for sins in general, as appears from Job_1:5, but for particular sins there were special sacrifices, as we shall see.

Leviticus 1:5

He shall kill; either,

1. The offerer, who is said to do it, to wit, by the priest; for men are commonly said to do what they cause others to do, as Joh_4:1,2. Or,

2. The priest, as it follows, or the Levite, whose office this was. See Exo_29:11 Lev_8:15 Num_8:19 1Ch_23:28,31 2Ch_20:16 35:11.

Sprinkle the blood round about upon the altar; which was done in a considerable, quantity, as may be gathered from Zec_9:15; and whereby was signified,

1. That the offerer deserved to have his blood spilt in that manner.
2. That the blood of Christ should be poured forth for sinners, and that that was the only mean of their reconciliation to God, and acceptance with him.

Leviticus 1:6

He shall flay the burnt-offering; partly for decency, because the sacrifices being as it were God's food and feast, it was incongruous to offer to God that which men refused to eat; and partly to signify that the great thing which God required and regarded in men was, not their outward appearance, but their inside; and that as he doth see all men's insides, Heb_4:13, so he will one day make them visible to others.

Into his pieces, to wit, the head, and fat, and inwards, and legs, Lev_1:8,9.

Leviticus 1:7

Or,

dispose the fire, i.e. blow it up, and put it together, so as it might be fit for the present work. For the fire there used and allowed came down from heaven, Lev_9:24, and was to be carefully preserved there, and all other fire was forbidden, Lev_10:1, &c.

Leviticus 1:8

The fat; all the fat, which was to be separated from the flesh, and to be put together, to increase the flame, and to consume the other parts of the sacrifice more quickly. Others translate it,

the trunk of the body, as distinguished from the head, and joints, and inward parts.

Leviticus 1:9

His inwards and his legs shall he wash, to signify the universal and perfect purity both of the inwards, or the heart, and of the legs, or ways, or actions, which was in Christ, and which should be in all Christians.

The priest shall burn all; not only the parts now mentioned, but all the rest, the trunk of the body, and the shoulders, as is apparent from the practice or execution of these precepts.

Of a sweet savour; not in itself, for so it rather caused a stink, but as it represented Christ's offering up himself to God as a sweet-smelling savour, Eph_5:2; and to admonish us of the excellent virtue of Divine institution, without which God values no worship, though never so glorious, and by which even the meanest things, are precious and acceptable to God.

Leviticus 1:10

No text from Poole on this verse.

Leviticus 1:11

This and other kinds of sacrifices were killed

on the side of the altar northward, Lev_6:25 7:2, because here seems to have been the largest and most convenient place for that work, the altar being probably near the middle of the east end of the building, and the entrance being on the south side; so the north

side was the only vacant place. Besides, this might design the place of Christ's death, both more generally, to wit, in Jerusalem, which was

in the sides of the north, Psa_48:2; and more specially, to wit, on Mount Calvary, which was on the north and west side of Jerusalem.

Leviticus 1:12

No text from Poole on this verse.

Leviticus 1:13

No text from Poole on this verse.

Leviticus 1:14

These birds were appointed for the relief of the poor who could not bring better. And these birds are preferred before others, partly because they were easily gotten, and partly because they are fit representations of Christ's chastity, and meekness, and gentleness, for which these birds are remarkable. The pigeons must be young, because then they are best; but the turtle-doves are better when they are more grown up, and therefore they are not confined to that age.

Leviticus 1:15

Wring off his head, to wit, from the rest of the body; as sufficiently appears, because this was to be burnt by itself, as it here follows, and the body afterwards, Lev_1:17. And whereas it is said, Lev_5:8, *he shall wring off his head from his neck, but shall not divide it asunder*, that is spoken not of the burnt-offering, as here, but of the sin-offering, in which there might be a differing rite.

Leviticus 1:16

With his feathers, or, with its dung or filth , to wit, contained in the crop, and in the guts.

On the east part, to wit, of the tabernacle. Here the filth was cast, because this was the remotest place from the holy of holies, which was in the west end; to teach us, that impure things and persons should not presume to approach to God, and that they should be banished from his presence.

By the place of the ashes; the place where the ashes fell down and lay, whence they were afterwards removed without the camp. See Lev_4:12 6:10,11 8:17.

Leviticus 1:17

Shall not divide it asunder; shall cleave the bird through the whole length, yet so as not to separate the one side from the other, and so as there may be a wing left on each side. See Gen_15:10.

Leviticus 2:1 **LEVITICUS CHAPTER 2**

Concerning free-will meat-offerings, of fine flour with oil and frankincense upon it, Lev_2:1; for a memorial, Lev_2:2. The remainder most holy, to be eaten by Aaron and his sons, Lev_2:3. Of baked and unleavened cakes mixed and wafers sprinkled with oil, Lev_2:4; or dressed in the pan, Lev_2:5; or in the frying-pan, Lev_2:7; but without leaven or honey, Lev_2:11. The firstlings excepted, Lev_2:12. Salt of the covenant to be offered, Lev_2:13. First-fruits, how to be offered, Lev_2:14-16.

A meat-offering was of two kinds; the one joined with other offerings, Num_15:4,7,10, which was prescribed, together with the measure or proportion of it; the other, of which this place speaks, was a distinct and separate offering, and was left to the offerer's good will, both for the thing and for the quantity. And the matter of this offering was things without life, as meal, corn, cakes, &c. Now this sort of sacrifices were appointed,

1. Because these are things of greatest necessity and benefit to man, and therefore it is meet that God should be served with them, and owned and praised as the giver of them.

2. In condescension to the poor, that they might not want an offering for God, and to show that God would accept even the meanest services, when offered to him with a sincere mind.

3. These were necessary provisions for the feast, which was here to be represented to God, and for the use of the priests, who were to attend upon these holy ministrations.

Fine flour, searched, or sifted, and purged from all bran, it being fit that the best things should be offered to the best Being.

He shall pour oil upon it; which may note the graces of the Holy Ghost, which are compared to oil, and anointing with it, Psa_45:7 1Jo_2:20, and which are necessary to make any offering acceptable to God. The **frankincense** manifestly designed Christ's satisfaction and intercession, which is compared to a sweet odour, Eph_5:2, and to incense, Rev_8:3.

Leviticus 2:2

He shall take, i.e. that priest to whom he brought it, and who is appointed to offer it.

The memorial of it; that part thus selected and offered; which is called a memorial, either,

1. To the offerer, who by offering this part is minded that the whole of that he brought, and of all which he hath of that kind, is God's, to whom this part was paid as a quitrent or acknowledgment. Or,

2. To God, whom (to speak after the manner of men) this did put in mind of his gracious covenant, and promises of favour and acceptance of the offerer and his offering. See Exo_30:16 Lev_6:15 Num_5:26

Leviticus 2:3

Aaron's and his sons', to be eaten by them, Lev_6:16. i.e. Most holy, or such as were to be eaten only by the priests, and that only in the. holy place near the altar. See Lev_6:26 **7:6,9 21:22**.

Leviticus 2:4

Baken in the oven; made in the sanctuary for that use, as may seem from 1Ch_23:28,29 Eze 46:20.

Leviticus 2:5

No text from Poole on this verse.

Leviticus 2:6

Thou shalt part it in pieces; because part of it was offered to God, and part given to the priest.

Leviticus 2:7

No text from Poole on this verse.

Leviticus 2:8

No text from Poole on this verse.

Leviticus 2:9

No text from Poole on this verse.

Leviticus 2:10

No text from Poole on this verse.

Leviticus 2:11

No meat offering, to wit, which is offered of free will; for in other offerings it might be used, Lev_7:13 23:17.

Shall be made with leaven: this was forbidden, partly to mind them of their deliverance out of Egypt, when they were forced through haste to bring away their meal or dough (which was the matter of this oblation) unleavened; partly to signify what Christ would be, and what they should be, pure and free from all error in the faith and worship of God, and from all hypocrisy and malice or wickedness, all which are signified by

leaven, Mat_16:12 Mar_8:15 Luk_12:1 1Co_5:8 Gal_5:9.

Nor any honey; either,

1. Because it hath the same effect with leaven in paste or dough, making it sour, and swelling. Or,

2. In opposition to the sacrifices of the Gentiles, in which the use of honey was most frequent. Or,

3. To teach us that God's worship is not to be governed by men's fancies and appetites, to which honey might have been grateful, but by God's will. The Jews conceive, that under the name of *honey* all sweet fruits, as figs, dates, &c., are contained and forbidden.

Leviticus 2:12

Or, the offering, or, for the offering of the first-fruits you

shall or may offer them, or either of them, to wit, leaven or honey, which were offered and accepted in that case, Lev_23:17 2Ch_31:5.

They shall not be burnt; but reserved for the priests, Num_18:13 Deu_18:4.

Leviticus 2:13

Every oblation of thy meat-offering shalt thou season with salt; either,

1. For the decency and conveniency of the feast, which God would have here represented. Or,

2. For the signification of that incorruption of mind, and sincerity of grace, which in Scripture is signified by salt, Mar_9:49 Col_4:6, and which is necessary in all them that would offer an acceptable offering to God. Or,

3. In testimony of that communion which they had with God in these exercises of his worship; salt being the great symbol of friendship in all nations and ages. *The salt of the covenant of thy God* : so salt is called, either,

1. Because it fitly represented the durableness and perpetuity of God's covenant with them, which is designed by salt, Num_18:19 2Ch_13:5. Or,

2. Because it was so particularly and rigorously required as a condition of their covenant with God; this being made absolutely necessary in all their offerings, as it follows; and as the neglect of sacrifices was a breach of covenant on their part, so also was the neglect of salt in their sacrifices. *With all thine offerings* ; not these only, but all other, as appears from Eze_43:24 Mar_9:49.

Leviticus 2:14

If thou offer a meat-offering of thy first-fruits, to wit, of thine own free will; for there were other first-fruits, and that of several sorts, which were prescribed, and the time, quality, and proportion of them appointed by God. See Lev_23:10.

Leviticus 2:15

No text from Poole on this verse.

Leviticus 2:16

No text from Poole on this verse.

Leviticus 3:1 **LEVITICUS CHAPTER 3**

Concerning thank-offerings: of bullocks, male or female, without blemish; the manner of this oblation, Lev_3:1-5. Of small cattle, male or female, without blemish; a lamb, Lev_3:6-11; a goat, Lev_3:12-16. All fat the Lord's; the fat and blood not to be eat, 16, 17.

Which was an offering for peace and prosperity, and the favour and blessing of God, either,

1. Obtained; and so this was a thank-offering, as Lev_7:12,16; or,
2. Desired; and so it was a kind of supplication to God, as Jud_20:26 1Ch_21:26. **Whether it be a male or female;** which were allowed here, though not in burnt-offerings, because those principally respected the honour of God, who is to be served with the best; but the peace-offerings did primarily respect the benefit of the offerer, and therefore the choice was left to himself.

Leviticus 3:2

At the door of the tabernacle of the congregation; not on the north side of the altar, where the burnt-offering was killed, Lev_1:11, as also the sin-offering, and the trespass-offering, Lev_6:25 **7:2**, but in the very entrance of the court where the Brazen altar stood, which place was not so holy as the other; as appears both because it was more remote from the holy of holies, and because the ashes of the sacrifices were to be laid here. And the reason of this difference is not obscure, both because part of this sacrifice was to be waved by the hands of the offerer, Lev_7:30, who might not come into the court; and because this offering was not so holy as the other, which were to be eaten only by the priest, when part of these were eaten by the offerer.

Leviticus 3:3

No text from Poole on this verse.

Leviticus 3:4

No text from Poole on this verse.

Leviticus 3:5

Upon the burnt sacrifice; either,

1. Upon the remainders of it, which yet were burning; or rather,
2. After it; for the daily burnt-offering was first to be offered, both as more eminently respecting God's honour, which ought to be preferred before all things; and as the most solemn and stated sacrifice, which should take place of all voluntary and occasional oblation, and as a sacrifice of a higher nature and use, being for expiation and atonement, without which no peace could be obtained, nor peace-offering offered with acceptance.

Leviticus 3:6

No text from Poole on this verse.

Leviticus 3:7

No text from Poole on this verse.

Leviticus 3:8

No text from Poole on this verse.

Leviticus 3:9

The fat thereof, and the whole rump, which in sheep is fat and sweet, and in these parts was; cry much larger and better than ours, as is agreed both by ancient and modern writers, and therefore was fitly offered to God.

Leviticus 3:10

No text from Poole on this verse.

Leviticus 3:11

The priest shall burn it, i.e. the parts now mentioned, and for the rest, they fell to the priest, Lev_7:31.

The food of the offering, i.e. the fuel of the fire, or the matter of the offering. It is called *food*, *bread*, to note God's acceptance of it, and delight in it, as men delight in their food.

Leviticus 3:12

No text from Poole on this verse.

Leviticus 3:13

No text from Poole on this verse.

Leviticus 3:14

No text from Poole on this verse.

Leviticus 3:15

No text from Poole on this verse.

Leviticus 3:16

The priest shall burn them, the parts mentioned, among which the tail is not one, as it was in the sheep, because that in goats is a refuse part.

All the fat: this is to be limited,

1. To those beasts which were offered or might be offered in sacrifice, as it is explained and restrained Lev_7:23,25.

2. To that kind of fat which is here above mentioned, and required to be offered, which was separated, or easily separable, from the flesh; for the fat which was here and there mixed with the flesh they might eat, Deu_32:14 Neh_8:10.

Leviticus 3:17

Throughout all your dwellings; not only at or near the tabernacle, nor only of those beasts which you actually sacrifice, but also in your several dwellings, and of all that kind of beasts.

That ye eat neither fat: this was forbidden,

1. To preserve the reverence of the holy rites and sacrifices.
2. That they might be taught hereby to acknowledge God as their Lord, and the Lord of all the creatures, who might reserve what he pleased to himself.
3. To exercise them in obedience to God, and self-denial, and mortification of their appetites, even in those things which probably many of them would much desire.

Nor blood: this was forbidden, partly, to maintain reverence to God and his worship; partly, out of opposition to idolaters, who used to drink the blood of their sacrifices; partly, with respect unto Christ's blood, thereby manifestly signified; and partly, for moral admonition about avoiding cruelty, &c.

Leviticus 4:1 **LEVITICUS CHAPTER 4**

Of sins of ignorance, and their sacrifice, Lev_4:1,2: committed by the priest according to the guilt of the people; he must offer a perfect young bullock, and sprinkle the blood seven times before the veil of the holy place, and upon the horns of the incense altar, Lev_4:3-12. Or by the whole congregation, when their sin is known, the elders of the congregation to lay their hands on the head of the offering, to be offered in the same manner with that of the priest, Lev_4:13-21. Or by a ruler, he, when his sin is made

known to him, must offer a he-goat, Lev_4:22-26. Or by a private person, must offer a female goat, Lev_4:27-35: the sin is forgiven him.

No text from Poole on this verse.

Leviticus 4:2

This must necessarily be understood of more than common sins and daily infirmities; for if every such sin had required an offering, it had not been possible either for most sinners to bear such a charge, or for the altar to receive so many sacrifices, or for the priests to manage so infinite a work. And for ordinary sins, they were ceremonially expiated by the daily offering, and by that on the great day of atonement, Lev_16:30.

Through ignorance; or, *error* ; either not knowing his fact to be sinful, as appears by comparing Lev_4:13,14, or not considering it, but rashly and unadvisedly falling into sin through the power of some sudden passion or temptation, as the Hebrew word signifies, Psa_119:67. Compare Job_19:4 Psa_19:13.

Against any of the commandments of the Lord concerning things which ought not to be done: the words may be thus rendered, *in or about every, or any of the commandments of the Lord which should not be done* ; or, which concern things *that should not be done* , to wit, in any negative commands. And there is great reason why a sacrifice should be more necessary for these than for other sins, because affirmative precepts do not so strictly and constantly bind men as the negative do; and if a man through ignorance have neglected them, he may yet recover his error, and fulfil them.

And shall do against any of them; then he shall offer according to his quality, which is here to be understood out of the following verses.

Leviticus 4:3

The priest that is anointed, i.e. the high priest, who only was anointed after the first time. See Exo_29:7 30:30 40:15 Lev_10:7 Num_3:3. His *anointing* is mentioned, because he was not complete high priest till he was anointed.

Do sin, either in doctrine or practice, which it is here supposed he may do. And this is noted as a blot and character of imperfection in the priesthood of the law, whereby the Israelites were directed to expect another and better High Priest, even one who is *holy, harmless, and separate from sinners* , Heb_7:26.

According to the sin of the people; in the same manner as any of the people do, which implies that God expected more circumspection and care from him than from the people. But the words may be rendered, *to the sin or guilt of the people* , which may be mentioned as a reason of the law, and an aggravation of his sin, that by it he commonly brings sin, and guilt, and punishment upon the people, who are infected or scandalized by his example.

A young bullock; the same sacrifice which was offered for all the people, to show how much his sin was aggravated by his quality.

For a sin-offering, Heb. *sin* , which word is oft taken in that sense, as Exo_29:14.

Leviticus 4:4

He shall lay his hand upon the bullock's head, to testify both his acknowledgment of his sin, and his faith in God's promise for the expiation of his sins through Christ, whom that sacrifice typified.

And kill the bullock, to wit, by one of the priests, whom he shall cause to do it; for this priest is distinguished from *the anointed priest* , Lev_4:5.

Leviticus 4:5

Into the tabernacle; which was not required nor allowed in any other sacrifice, possibly to show the greatness of the high priest's sin, which needed more than ordinary diligence in him and favour from God to expiate it.

Leviticus 4:6

Seven times; a number much used in Scripture, as a number of perfection; and here prescribed, either to show that his sins needed more than ordinary purgation, and more frequent and manifest exercises of his faith and repentance, both which graces he was obliged to join with that ceremonial rite.

Before the veil, to wit, the second veil dividing between the holy of holies, which is generally called by the name here used, as Exo_26:31 35:12 40:3,21 Num 4:5.

Leviticus 4:7

The altar of sweet incense which is in the tabernacle ; the altar of burnt-offerings was without the tabernacle.

All the blood; so also below, Lev_4:18,30,34, to wit, all the rest, as it is expressed Lev_5:9, for part was disposed elsewhere.

Leviticus 4:8

No text from Poole on this verse.

Leviticus 4:9

No text from Poole on this verse.

Leviticus 4:10

No text from Poole on this verse.

Leviticus 4:11

No text from Poole on this verse.

Leviticus 4:12

So no part of this was to be eaten by the priests, as it was in other sin-offerings, Lev_6:26. The reason is plain, because the offerer might not eat of his own sin-offering, and the priest was the offerer in this case, as also in the sin-offering for the whole congregation below, Lev_4:21, of which the priest himself was a member.

Shall he carry forth; not himself, which would have defiled him, but by another whom he shall appoint for that work, as may be gathered from Lev_16:27,28.

Without the camp, to signify either,

1. The horrible and abominable nature of sin, especially in high and holy persons, or when it overspreads a whole people. Or,
2. The removing of the guilt and punishment of that sin from the people, and their duty of keeping such wickedness out of the camp for time to come. Or,
3. That Christ should suffer without the camp or gate, as he did. See Heb_13:11,12. Where the ashes are poured out; for the ashes, though at first they were thrown down near the altar, Lev_1:16, yet afterwards they, together with the filth of the sacrifices, were carried into a certain place without the camp. See Lev_6:10,11.

Leviticus 4:13

The whole congregation; the body of the people, or the greater part of them, their rulers concurring with them.

Leviticus 4:14

Against it; against any one of the said commandments.

A young bullock; but if the sin of the congregation was only the omission of some ceremonial duty, a kid of the goats was to be offered, Num_15:24.

Leviticus 4:15

The elders of the congregation, i.e. the rulers of the people, of whom see Exo_3:16 24:1, who here acted in the name of all the people, who could not possibly perform this act in their own persons.

Leviticus 4:16

No text from Poole on this verse.

Leviticus 4:17

No text from Poole on this verse.

Leviticus 4:18

Before the Lord; that is, before the holy of holies, where the Lord was in a more special manner present; namely, the altar of incense, as before, Lev_4:7.

Leviticus 4:19

No text from Poole on this verse.

Leviticus 4:20

For a sin-offering, to wit, for the priest's sin-offering, called the first bullock. Lev_4:21.

Leviticus 4:21

No text from Poole on this verse.

Leviticus 4:22

A ruler, to wit, of the people, or a civil magistrate.

Through ignorance; either not knowing it to be sin, or not observing and considering it till it be done. See before on Lev_4:22.

Leviticus 4:23

The disjunctive *or* is here put for the copulative *and* , as it is 1Co_12:13 13:8 15:11; for it is evident that he speaks of the same person, and of the same sin.

Leviticus 4:24

The burnt-offering is so called by way of eminency, to wit, the daily burnt-offering, of which Exo_29:38, of which place see Lev_1:11. It is a sin-offering, and therefore to be killed where the burnt-offering is killed, as is expressed Lev_6:25 Lev_7:2; whereby it is distinguished from the peace-offerings, which were killed elsewhere, Lev_3:2.

Leviticus 4:25

No text from Poole on this verse.

Leviticus 4:26

Both ceremonially and judicially, as to all ecclesiastical censures or civil punishments; and really, upon condition of their repentance and faith in the Messias to come.

Leviticus 4:27

The common people, whether Israelites, or strangers embodied with them and proselytes; for both were under one and the same law, Exo_12:49 Num_15:16.

Leviticus 4:28

A female was here sufficient, because the sin of one of those was less than the sin of the ruler, for whom a male was required, Lev_4:21.

Leviticus 4:29

No text from Poole on this verse.

Leviticus 4:30

No text from Poole on this verse.

Leviticus 4:31

No text from Poole on this verse.

Leviticus 4:32

No text from Poole on this verse.

Leviticus 4:33

He, to wit, *the offerer* . And slay, not by himself, but by the hands of the priest.

Leviticus 4:34

No text from Poole on this verse.

Leviticus 4:35

Shall burn them, i.e. the fat; but he useth the plural number, because the fat was of several kinds, as we saw Lev_4:8,9.

According to the offerings made by fire; Heb. upon the offerings, together with them, or after them; because the burnt-offerings were to have the first place. **See Poole "Lev_3:5"**.

Leviticus 5:1 **LEVITICUS CHAPTER 5**

If a man heard or knew of blasphemy, and concealed it, he must atone it, Lev_5:1. Or if he touch any unclean thing, and is made sensible of it, or have sworn rashly, he is guilty, must confess it, and offer a lamb or goat, female; in case of poverty, two turtle-doves, or two young pigeons, one for a sin, and one for a burnt-offering, Lev_5:2-10. But if this were too much, the tenth part of an ephah of fine flour, without oil or frankincense, Lev_5:11-13. He that purloineth holy things must offer a ram, and the worth in silver, shekel according to the weight of the sanctuary, Lev_5:14-16. Sins of ignorance again mentioned, and a perfect ram, with the estimation, for a sin-offering, Lev_5:17-19.

And hear; *and* for *that is* , as that particle is often used, as Gen_13:15 1Ch_21:12, compared with 2Sa_24:13; for this declares in particular what the sin was. *The voice of swearing* ; either,

1. Of adjuration upon oath, when the judge adjures a witness to speak the whole truth; of which see Mat_26:63. But this seems too much to narrow the sense; and this and the other laws, both before and after it, speak of private sins committed through ignorance. Or,

2. Of false swearing before a judge. But that is expressly forbidden, Lev_6:3. Or rather,

3. Of cursing, or blasphemy, or execration, as the word commonly signifies; and that either,

1. Against one's neighbour, as 2Sa_16:7; or,

2. Against God, as Lev_24:10,11; which may seem to be principally intended here, because the crime here spoken of is of so high a nature, that he who heard it was obliged to reveal it, and prosecute the guilty. And though God be not here mentioned, yet the general word is here to be understood of the most famous particular, as it is frequently in all authors, of which there are many instances.

Whether he hath seen; being present when it was said.

Or known, by sufficient information from others. He shall bear his iniquity, i.e. the punishment of it, as that word is oft used, as Gen_19:15 Num_18:1. See of this phrase Lev_17:16 20:20 Isa_53:11.

Leviticus 5:2

Touch any unclean thing, to wit, ceremonially; of which see more fully Lev_11:24, &c.; Deu 14.

If it be hidden from him; if he do it unwittingly, yet that would not excuse him, because he should have been more diligent and circumspect to avoid all unclean things. Hereby God designed to awaken men to watchfulness against, and repentance for, their unknown or unobserved sins. See Psa_19:12 1Jo_3:20.

Guilty; not morally, for the conscience was not directly polluted by these things, Mat_15:11,18, but ceremonially.

Leviticus 5:3

As soon as he knoweth it, he must not delay to make his peace with God. And though it was sin before, though not known, yet the knowledge of it made it worse, and therefore required the more speedy repentance.

He shall be guilty, not only ceremonially by that touch, but morally for his violation and contempt of God's authority and command.

Leviticus 5:4

If a soul swear, to wit, rashly, without consideration, either of God's law, or his own power or right, as David did, 1Sa_25:22.

To do evil; either,

1. To himself, to wit, to punish himself, either in his body, or estate, or something else which is dear to him. Or rather,

2. To his neighbour, as 1Sa_25:22 Act_23:12.

Or to do good, to wit, to his neighbour, as Mar_6:23, when a man either may not or cannot do it, which may frequently happen.

And it be hid from him, i.e. he did not know, or not consider, that what he swore to do, was or would be impossible or unlawful.

When he knoweth of it; when he discovers it to be so, either by his own consideration, or by information from others.

In one of these; either in the good or evil which he swore to do.

Leviticus 5:5

In one of these things; in one of the three forementioned cases, either by sinful silence and compliance with others in their sin, Lev_4:1; or by an unclean touch, as Lev_4:2,3; or by rash swearing, Lev_4:4.

He shall confess before the Lord in the place of public worship. And this confession is not to be restrained to the present case, but by a parity of reason, and comparing of other scriptures, to be extended to other sacrifices for sin, to which this was a constant companion; and as it was signified by the guilty person's laying his hand upon his offering, so it is probable it was expressed in words. See Num_5:6,7.

Leviticus 5:6

Quest. How comes confession and a sacrifice to be necessary for him that touched an unclean thing, when such persons were cleansed with simple washing, as appears from **Le 11 Num 19**?

Answ. This place speaks of him that being so unclean did come into the tabernacle, as may be gathered by comparing this place

with Num_19:13, which if any man did, knowing himself to be unclean, which was the case there, he was to be *cut off* for it; and if he did it ignorantly, which is the case here, Lev_4:2, he was upon discovery of it to offer this sacrifice. Interpreters dispute much what the difference is between *sins* and *trespasses*, and between *sin-offerings* and *trespass-offerings*. Some make the one for omissions, the other for commissions; the one for greater, the other for lesser sins; the one for known sins, the other for sins of ignorance; in all which there seems to be more curiosity than solidity. Either they seem to be the same, as may be gathered from Lev_4:6, where those two words, *asham* and *theta*, which they so carefully and critically distinguish, are both used concerning the trespass-offerings, and from Lev_4:9; or the difference may be this, that *sin-offerings* were more indefinite or general, being for any particular sin, and *trespass-offerings* more restrained and particular, for such sins as were more scandalous and injurious, either to God by blasphemy, as Lev_4:1, or to his sanctuary, by approaching to it in one's uncleanness, Lev_4:2,3, as hath been now said; or to one's neighbour, by swearing to do to them either the good which we afterwards cannot or do not, or the evil which we should not; or to the priests and holy things of God, Lev_4:15.

A female; because those sins were less than others, as being committed ignorantly or unwittingly, and therefore God would accept a meaner sacrifice for them.

Leviticus 5:7

If he be not able, through poverty, as Lev_4:11. And this exception was allowed also in other sin-offerings.

Two young pigeons, of which see Lev_1:14.

One for a sin-offering, which was for that particular sin, and therefore is offered first before the burnt-offering, which was for sins in general to teach us not to rest in general confessions and repentances for sin, as hypocrites commonly do, but distinctly and particularly, as far as we can, to search out, and confess, and loathe, and leave our particular sins, without which God will not

accept our other religious services. Note that the burnt-offering was for the expiation of sin as well as the sin-offering, Lev_1:4, only that was for sin in general, and this for particular sins.

Leviticus 5:8

No text from Poole on this verse.

Leviticus 5:9

This is added as the reason why its blood was so sprinkled and spilt. See Lev_4:7,8,30,34.

Leviticus 5:10

According to the manner or *order* appointed by God.

The priest shall make an atonement for him; either declaratively, he shall pronounce him to be pardoned; or typically, with respect to Christ.

Leviticus 5:11

The tenth part of an ephah, about a pottle of our measure. See Exo_16:36.

He shall put no oil upon it, neither shall he put any frankincense thereon; either to distinguish these from the meat-offerings, Lev_2:1; or as a fit expression of their true sorrow for their sins, in the sense whereof they were to abstain from things pleasant and delightful; see Num_5:15; or to signify that by his sins he deserved to be utterly deprived both of the oil of gladness, the gifts, graces, and comforts of the Holy Ghost, and of God's gracious acceptance of his prayers and sacrifices, which is signified by incense, Psa_141:2; or to teach them how evil a thing sin was, how hateful to God, and how uncomfortable to themselves.

Leviticus 5:12

No text from Poole on this verse.

Leviticus 5:13

As it was in the meat-offering, where all, except one handful, fell to the share of the priests. See Lev_2:3 7:9. And this is the rather mentioned here, because in the foregoing sacrifices, Lev_4:3 13, &c., the priest had no part reserved for him.

Leviticus 5:14

No text from Poole on this verse.

Leviticus 5:15

If a soul commit a trespass against the Lord and his priests.

And sin through ignorance; for if a man did it knowingly, he was to be cut off, Num_15:30.

In the holy things of the Lord; in things consecrated to God, and to holy uses; of which see Lev_22:2; such as tithes and first-fruits, or any things due, or devoted, or offered to God, which possibly a man might either withhold, or employ to some common use. See Exo_34:26 Deu_12:17,18 15:19 Jer_2:3.

A ram was a more chargeable sacrifice than the former, as the sin of sacrilege was greater. With thy estimation; as thou shalt esteem or rate it, thou, O priest, as appears from Lev_5:16,18 6:6 22:14 27:2,3; and at present, thou, O Moses, Lev_27:3, for he as yet performed the priest's part. And this either,

1. May be referred to the ram, which was to be of such a price and worth as the priest should appoint. Or rather,

2. Is an additional charge and punishment to him, which, besides the ram, he was to pay for the holy thing which he had withheld or abused, so many shekels of silver as the priest should esteem

proportionable to it; which was, as it were, another part or branch of his trespass-offering.

The shekel of the sanctuary; of which see Poole "Gen_23:15".

Leviticus 5:16

Shall add the fifth part; so much they were to add to holy things redeemed, Lev_27:13,15,19.

Leviticus 5:17

Any of these things, to wit, concerning holy things, of which he is yet speaking, though with some difference and addition, as it may seem. The former law concerns the alienation of holy things from the sacred to a common use; and this may concern other miscarriages about holy things and holy duties, as may be gathered from Lev_5:19, where this is said to be a *trespass against the Lord*, not in a general sense, for so every sin war, but in a proper and peculiar sense.

Though he wist it not; for if he did it knowingly, he must die, Num_15:30.

Leviticus 5:18

No text from Poole on this verse.

Leviticus 5:19

No text from Poole on this verse.

Leviticus 6:1 **LEVITICUS CHAPTER 6**

Trespass-offerings for sins of deceit, or violence and perjury; restoration must be made, and a ram offered, Lev_6:1-7. The law of the burnt offering further declared; the fire to be ever burning upon the altar, Lev_6:8-13. Of meat-offerings for a memorial unto the Lord, and every one that toucheth them is holy, Lev_6:14-18.

Meat offerings for the consecration of Aaron and his sons, Lev_6:19-23. Of the sin offering, Lev_6:24-30.

No text from Poole on this verse.

Leviticus 6:2

This sin, though directly committed against man only, is here emphatically said to be done *against the Lord* ; not only in general, for so every sin against man is also against the Lord, whose image in man is thereby injured, and whose law, which obligeth us to love, and fidelity, and justice to other men, is thereby violated; but in a more special sense, because this was a violation of human society, whereof God is the author, and president, and defender; see Num_5:6; and because it was a secret sin, of which God alone was the witness and judge; see Act_5:4; and because God's name was abused in it by perjury, Lev_6:3.

To keep, to wit, in trust. *Or in fellowship* , Heb. *or in putting of the hand* . Which may be either,

1. Another expression of the same thing immediately going before, which is very frequent in Scripture; and so the sense is, when one man puts any thing into another man's hand to keep for him; and when he requires it, to restore it to him. Or,

2. A distinct branch, which seems more probable, and so it belongs to commerce or fellowship in trading, which is very usual, when one man puts any thing into another's hand, not to keep it, as in the foregoing word or member, but to use and improve it for the common benefit of them both, in which cases of partnership it is easy for one to deceive the other, and therefore provision is here made against it. And this is called *a putting of the hand* , because such agreements and associations used to be confirmed by giving or joining their hands together, Jer_1:15 Gal_2:9. Compare Exo_23:1.

Taken away by violence, to wit, secretly; for he seems to speak here of such sins as could not be proved by witness.

Or hath deceived his neighbour, got any thing from him by calumny, or fraud, or circumvention; for so the word signifies.

Leviticus 6:3

Swareth falsely; his oath being required, seeing there was no other way of discovery left.

Leviticus 6:4

Because he hath sinned, and is guilty. This guilt of his being manifested, either by his refusing to swear when called to it, as in some of the cases alleged; or by his voluntary confession upon remorse, whereby he reapeth this benefit, that he only restores the principal with the addition of a fifth part; whereas if he were convicted of his fault, he was to pay double, Exo_22:9.

Leviticus 6:5

It must not be delayed, but restitution to man must accompany repentance towards God. Compare Mat_5:23.

Leviticus 6:6

No text from Poole on this verse.

Leviticus 6:7

No text from Poole on this verse.

Leviticus 6:8

No text from Poole on this verse.

Leviticus 6:9

Hitherto he hath prescribed the sacrifices themselves, now he comes to the manner of them. *The law of the burnt-offering* , to

wit, of the daily one, of which Exo_29:38 Num_28:3, as the following words show.

Because of the burning upon the altar all night unto the morning: the meaning is, the evening burnt-offering was to be so managed and laid on piece after piece, that the fire might be constantly maintained by it. It is to be understood, that the morning burnt-offerings were to be kept burning all the day from morning to night also; but he mentions not that because there was so great a number and such a constant succession of sacrifices in the day-time, that there needed no law for feeding and keeping in the fire then; the only danger was for the night, when other sacrifices were not offered, but only the evening burnt-offering, which if it had been consumed quickly, as the morning burnt-offering was, there had been danger of the going out of that fire, which they were commanded diligently and constantly to keep in and maintain here below, Lev_6:13.

Leviticus 6:10

His linen garment, i.e. his linen coat, of which see Exo_28:39,40. The ashes are said to be consumed improperly, When the wood is consumed into ashes; as meal is said to be ground, Isa_47:2, when the corn is ground into meal; and the naked to be stripped of their clothing, Job_22:6, when by being stripped they are made naked.

Leviticus 6:11

Put on other garments, because this was no sacred, but a common work.

Unto a clean place, where no dung or filth was laid. See Lev_4:12, and compare Lev_14:40,41.

Leviticus 6:12

The fire coming down from heaven, Lev_9:24, was to be perpetually preserved, and not suffered to go out, partly that there might be no occasion nor temptation to offer strange fire, nor to

mingle their inventions with God's appointments; and partly to teach them whence they were to expect the acceptance of all their sacrifices, even from the Divine mercy and grace, signified by the fire which came down from heaven, which was a usual token of God's favourable acceptance. **See Poole "Gen_4:4", See Poole Gen_4:5.**

Every morning; though the evening also be doubtless intended, as it appears from Lev_6:9, and from the nature of the thing; yet the morning is only mentioned, because then the altar was cleansed, and the ashes taken away, and a new fire made.

He shall burn thereon, i.e. upon the burnt-offering, which thereby would be sooner consumed, that so way might be made for other sacrifices, which were many.

Leviticus 6:13

No text from Poole on this verse.

Leviticus 6:14

The law of the meat-offering, to wit, of that which was offered alone, and that by any of the people, not by the priest, for then it must have been all burnt. This law, delivered **Le 2**, is here repeated for the sake of some additions here made to it; as it is a common practice of law-makers, when they make additional laws, to recite such laws to which such additions belong.

Leviticus 6:15

No text from Poole on this verse.

Leviticus 6:16

The males only might eat these, because they were most holy things; whereas the daughters of Aaron might eat other holy things, Num_18:11.

With unleavened bread; or rather, *unleavened* , for with is not in the Hebrew, and it disturbs the sense; for since the meat-offering itself was fine flour, Lev_2:1, it is not likely that they eat it with unleavened bread.

In the court of the tabernacle of the congregation; in some special room appointed for that purpose. See Lev_8:31 1Sa_3:3 Eze_42:13 46:19,24. The reason why this was to be eaten only by holy persons, and that in a holy place, is given Lev_6:17, *because it is most holy* , and therefore to be treated with greater reverence.

Leviticus 6:17

It shall not be baken with leaven; that part which remains to the priest; for the part here offered to God seems not to have been baked at all.

Leviticus 6:18

It may be understood either,

1. Of persons, that none should touch or eat them but consecrated persons, to wit, priests. Or this may be an additional caution, that they who eat them should be not only priests, or their male children, but also

holy, i.e. having no uncleanness upon them, for in that case even the priests themselves might not touch them. Or rather,

2. Of things, as may be gathered by comparing this with Lev_6:27,28. Whatsoever toucheth them, as suppose the dish that receives them, the knife, or spoon, &c. which is used about them, those shall be taken for holy, and not employed for common uses. See Exo_29:37.

Leviticus 6:19

No text from Poole on this verse.

Leviticus 6:20

When he is anointed; when any of them are anointed for high priest; for he only of all the priests was to be anointed in future ages. This law of his consecration was delivered before, Exo_29:2,24,25, and is here repeated because of some additions made to it. A meat-offering perpetual, to wit, whensoever any of them shall be so anointed. At night, or, in the evening; the one to be annexed to the morning sacrifice, the other to the evening sacrifice, over and besides that meat-offering which every day was to be added to the daily morning and evening sacrifices, Exo_29:40.

Leviticus 6:21

When it is baken, or *fried* , so that it swells and bubbles up.

Thou shalt bring it in, who art so anointed and consecrated, Lev_6:22.

Leviticus 6:22

No text from Poole on this verse.

Leviticus 6:23

No part of it shall be eaten by the priest, as it was when the offering was for the people. The reason of the difference is, partly, because when he offered it for the people, he was to have some recompence for his pains, which he could not expect when he offered it for himself; partly, to signify the imperfection of the Levitical priests, who could not bear their own iniquity; for the priest's eating part of the people's sacrifices did signify his typical bearing of the people's iniquity, as appears from Lev_10:17; and partly, to teach the priests and ministers of God, that it is their duty to serve God with singleness of heart, and to be content with God's honour, though they have no present advantage by it.

Leviticus 6:24

No text from Poole on this verse.

Leviticus 6:25

No text from Poole on this verse.

Leviticus 6:26

For sin; for the sins of the rulers, or of the people, or any of them, but not for the sins of the priests; for then its blood was brought into the tabernacle, and therefore it might not be eaten.

Leviticus 6:27

Whatsoever shall touch the flesh; of which See Poole "Lev_6:18".

Upon any garment; upon the priest's garment; for it was he only that sprinkled it, and in so doing he might easily sprinkle his garments.

Thou shalt wash that whereon it was sprinkled in the holy place; partly out of reverence to the blood of sacrifices, which hereby was kept from a profane or common touch; and partly that such garments might be decent, and fit for sacred administrations.

Leviticus 6:28

The earthen vessel shall be broken, because being full of pores, the liquor in which it was sodden might easily sink into it, whereby it was ceremonially holy, and therefore was broken, lest afterwards it should be abused to profane or common uses.

It shall be both scoured, and not broken, as being of considerable value, which therefore God would not have unnecessarily wasted. And this being of a more solid substance than an earthen vessel, was not so apt to drink in the humour.

Leviticus 6:29

No text from Poole on this verse.

Leviticus 6:30

Such were the sacrifices offered for the high priest, or for the whole assembly, either severally, Lev_4:7,18, or jointly for both, in the yearly atonement, Lev_16:27,33.

Leviticus 7:1 **LEVITICUS CHAPTER 7**

The law of the trespass-offering, and what fell to the priests, both of this and some other sacrifices, Lev_7:1-10. The law of the sacrifices of peace-offerings; of thanksgiving, Lev_7:11-15; of vows and free-will-offerings: the unclean person eating thereof to die, Lev_7:16-21. Fat not to be eaten; what fat might be used for other things; he that eats of the fat of the offering to die; and no blood to be eat, Lev_7:22-27. Another caution concerning peace-offerings, Lev_7:28-34. The conclusion of the former laws, which are repeated, Lev_7:35-38.

No text from Poole on this verse.

Leviticus 7:2

No text from Poole on this verse.

Leviticus 7:3

No text from Poole on this verse.

Leviticus 7:4

Which is by the flanks; or, and that *which is* , &c. So this is another fat, as may seem probable from the mention of the several parts, the

kidneys and the

flanks. For it seems preposterous after a plain and exact description of the very particular place of the fat, the kidneys, to add another more dark and doubtful description of it from the *flanks*. And the Hebrew writers, whose common practice of these things makes them the best interpreters of it, make these divers kinds or parts of fat. And so there is only an ellipsis of the conjunction copulative, which is Psa_133:3, and in many other places, as hath been already showed.

Leviticus 7:5

No text from Poole on this verse.

Leviticus 7:6

Every male supposing him not to have any uncleanness upon him, Lev_7:20, or other impediment.

Leviticus 7:7

So is the trespass-offering, to wit, in the matter here following, for in other things they differed.

Shall have it, i.e. by a synecdoche, that part of it which was by God allowed to the priest. See Lev_6:26.

Leviticus 7:8

No text from Poole on this verse.

Leviticus 7:9

All the meat-offering, except the part reserved by God, Lev_2:2,9. Shall be the priest's that offereth it, because these were ready drest and hot, and not to be presently eaten; and because the priest who offered it was in reason to expect and have something more than his brethren who laboured not about it; and that he had only in this offering, for the other were equally distributed.

Leviticus 7:10

Dry, without oil, or drink-offering, as those Lev_5:1 Num_5:15.

One as much as another: the sense may be either,

1. That every priest shall have equal right to this, when the course of his ministration comes. But then there was no reason to make so great an alteration of the phrase, nor to make any distinction of the differing kinds of meatofferings, if in both they were to be the *priest 's that offered them* , as is expressed Lev_7:9, and here, as they say, intended. Or rather,

2. That these were to be equally divided among all the priests. And there was manifest reason for this difference, because these were in greater quantity than the former; and being raw, might more easily and commodiously be divided and reserved for the several priests to dress it in that way which each of them best liked.

Leviticus 7:11

No text from Poole on this verse.

Leviticus 7:12

For a thanksgiving; for mercies received. See Lev_22:29 2Ch_29:31 33:16.

Leviticus 7:13

Leavened bread; partly, because this was a sacrifice of another kind than those in which leaven was forbidden, this being a sacrifice of thanksgiving for God's blessings, among which leavened bread was one; partly, to show that leaven was not so strictly forbidden in other sacrifices, as if it were evil in itself, but to teach us wholly to rest in the will of God in all his appointments, without too scrupulous an inquiry into the particular reasons of them.

Object. Leaven was universally forbidden, Lev_2:11.

Answ. 1. That prohibition concerned only things offered and burnt upon the altar, which this bread was not, but it was offered only towards the priest's food.

2. That was another kind of sacrifice, and therefore it is no wonder if it had other rites.

3. That leaven was not universally forbidden appears from Lev_23:17.

With the sacrifice of thanksgiving of his peace-offerings, or, with the sacrifice of thanksgiving for his peace or prosperity .

Leviticus 7:14

Of it, i.e. either of the loaves of leavened bread mentioned Lev_7:13, or of the offering, one of each part of the *whole oblation* , as it follows; it being most probable, and agreeable to the rules and laws laid down before and afterward that the priest should have a share in the unleavened cakes and wafers, as well as in the leavened bread.

Concerning the heave-offerings, see Exo_29:24,28.

Leviticus 7:15

By the priests and offerers this flesh was eaten, Lev_22:30.

Leviticus 7:16

Be a vow; offered in performance of a vow, the man having desired some special favour from God, and vowed the sacrifice to God if he would grant it. A

voluntary offering, which a man freely offered to God, in testimony of his faith and love to God, without any particular

injunction from God, or design of his own special advantage thereby. See Lev_22:23 Eze_46:12.

On the morrow also the remainder of it shall be eaten, which was not allowed for the thankoffering; the reason of which difference is to be fetched only from God's good pleasure and will, to which he expects our obedience, though we discern not the reason of his appointments.

Leviticus 7:17

That it might neither putrefy, and thereby be exposed to contempt; nor yet be reserved either for superstitious abuse, or for the priest's domestic use, which would savour of covetousness, and of distrust of God's care for their future provisions.

Leviticus 7:18

It shall not be imputed unto him for an acceptable service to God.

Leviticus 7:19

The flesh, to wit, of the holy offering, of which he is here treating; and therefore the general word is to be so limited; for other flesh one might eat in this case, Deu_12:15,22.

That toucheth any unclean thing, after its oblation; which might easily happen, as it was conveyed from the altar to the place where it was eaten; for it was not eaten in the holy place, as appears, because it was eaten by the priests, together with the offerers, who might not come thither.

As for the flesh, i.e. the other flesh; that which shall not be polluted by any unclean touch.

All that be clean, whether priests or offerers, or guests invited to the feast. See 1Sa_9:12 20:26. Both the flesh and the eaters of it must be clean.

Leviticus 7:20

The soul that eateth knowingly; for if it were done ignorantly, a sacrifice was accepted for it, Lev_5:2.

Having his uncleanness upon him, i.e. not being cleansed from his uncleanness according to the appointment, Lev_11:24, &c. This verse speaks of uncleanness from an internal cause, as by an issue, &c., for what was from an external cause is spoken of in the next verse.

Leviticus 7:21

The uncleanness of man, or,

of women, for the word signifies both; and that there were such things coming from men or women, the touch whereof did pollute men and things, may be seen **Le 15**, and elsewhere. Others make it an hypallage *uncleanness of man* , for *a man of uncleanness* , or, *an unclean man* . But that seems not necessary here.

Leviticus 7:22

No text from Poole on this verse.

Leviticus 7:23

The general prohibition of eating fat, Lev_3:17, is here explained of, and restrained to, those kinds of creatures which were sacrificed to God.

Leviticus 7:24

He speaketh still of the same kinds of beasts, and showeth that this prohibition reacheth not only to the fat of those beasts which were offered to God, but also of those that died, or were killed at home. And if this seems a superfluous prohibition concerning the fat, since the lean as well as the fat of such beasts was forbidden,

Lev_22:8, it must be noted that that prohibition reached only to the priests, Lev_7:4.

Leviticus 7:25

No text from Poole on this verse.

Leviticus 7:26

No text from Poole on this verse.

Leviticus 7:27

No text from Poole on this verse.

Leviticus 7:28

No text from Poole on this verse.

Leviticus 7:29

Not by another, but by himself, as it is explained Lev_7:30. His oblation, i.e. those parts of the peace-offering which are in a special manner offered to God, to wit, the fat, and breast, and shoulder, as it follows. Unto the Lord, i.e. to the tabernacle, where the Lord was present in a special manner. He shows, that though part of such offerings might be eaten in any clean place, Lev_10:14, yet not till they had been killed, and part of them offered to the Lord in the place appointed by him for that purpose.

Leviticus 7:30

After the beast was killed, and the parts of it divided, the priest was to put the parts mentioned into the hands of the offerer. See Exo_29:22-24.

Made by fire; so called not strictly, as burnt-offerings are, because some parts of these were left for the priest, Lev_7:31; but

more largely, because even these peace-offerings were in part, though not wholly, burnt.

The breast may be waved to and fro by his hands, which were supported and directed by the hands of the priest.

Leviticus 7:31

i.e. The portion of every succeeding high priest and his family: compare Exo_29:26.

Leviticus 7:32

No text from Poole on this verse.

Leviticus 7:33

No text from Poole on this verse.

Leviticus 7:34

The *breast* or heart is the seat of wisdom, and the

shoulder of strength for action, and these two may denote that wisdom and virtue or power which was in Christ our High Priest, 1Co_1:24, and which ought to be in every priest.

Leviticus 7:35

Of the anointing, i.e. of the priesthood; the sign put for the thing signified; and the *anointing* by a like figure is put for the right, or part of the sacrifices belonging to the priest by virtue of his anointing, as plainly appears from the words here following,

out of the offering, & c.

In the day when he presented them: this was their portion appointed them by God in that day, and therefore to be given to

them in after-ages. Or, *from the day* , &c., and thenceforward; the Hebrew preposition *beth* being put for *rain* , as it is frequently.

Leviticus 7:36

No text from Poole on this verse.

Leviticus 7:37

Of the consecration, i.e. of the sacrifice offered at the consecration of the priests.

Leviticus 7:38

No text from Poole on this verse.

Leviticus 8:1 **LEVITICUS CHAPTER 8**

Moses by God's command calls together Aaron and his sons, and the whole congregation, Lev_8:1-5. Washes Aaron and his sons, Lev_8:6. Puts on the priestly garments, Lev_8:7-9. Anoints the tabernacle, with the altar and laver, to sanctify them, Lev_8:10,11. Anoints Aaron, Lev_8:12. Puts the holy garments on his sons, Lev_8:13. Offers sacrifices for them; a bullock for a sin-offering, Lev_8:14-17; and a ram for a burnt-offering, Lev_8:18-21; and a second ram for consecration; uses the blood about some parts of their bodies; gives the parts into their hands to wave before the Lord, and sprinkles of the anointing oil and blood from upon the altar on them and their garments, Lev_8:22-30. Declares to them God's charge, which they perform, Lev_8:31-36.

This is here premised, to show that Moses did not confer the priesthood upon Aaron by virtue of his relation or affection to him, but by God's appointment, which also appears from the following story.

Leviticus 8:2

No text from Poole on this verse.

Leviticus 8:3

The elders which represented all, and as many of the people as would and could get thither, that all might be witnesses both of Aaron's commission from God, and of his work and business.

Leviticus 8:4

No text from Poole on this verse.

Leviticus 8:5

No text from Poole on this verse.

Leviticus 8:6

No text from Poole on this verse.

Leviticus 8:7

The linen breeches prescribed Exo_28:42 are not here mentioned, because they were not to be put on at his consecration, but afterwards in the execution of his office.

Leviticus 8:8

No text from Poole on this verse.

Leviticus 8:9

This here added, either because Nadab and Abihu had been led to their error by drinking too much, which might easily fall out when they were feasting and full of joy for their entrance into so honourable and profitable an employment; or at least because others might thereby be drawn to commit the same miscarriages, which they might now commit from other causes. Drunkenness is so odious a sin in itself, especially a minister, and most of all in the time of his administration of sacred things, that God saw fit to prevent all occasions of it. And hence the devil, who is God's ape

in his prescriptions for his worship, required this abstinence from his priests in their idolatrous service.

Leviticus 8:10

No text from Poole on this verse.

Leviticus 8:11

Seven times, to signify the singular use and holiness of it, which it was not only to have in itself, but also to communicate to all the sacrifices laid upon it. The laver, where the priests washed themselves, and the sacrifices, and vessels or instruments of the holy ministration. See Lev_6:28.

Leviticus 8:12

He poured of the anointing oil in a plentiful manner, as appears from Psa_133:2, whereas other persons and things were only anointed or sprinkled with it.

Leviticus 8:13

No text from Poole on this verse.

Leviticus 8:14

There were indeed seven bullocks to be offered at his consecration, one every day, Exo_29:35,36; but here he mentions only one, either by a common enallage of number, or because he here describes only the work of the first day, and leaves the rest to be gathered from it; of which see Lev_8:33.

Leviticus 8:15

No text from Poole on this verse.

Leviticus 8:16

No text from Poole on this verse.

Leviticus 8:17

In the offerings for the people the hide was not burnt, but given to the priest.

Leviticus 8:18

No text from Poole on this verse.

Leviticus 8:19

He killed it; either Moses, as in the following clause, the pronoun being put for the noun; or some other person by Moses's appointment; which may be the reason why he is not named here, as he is to the sprinkling of the blood, which was an action more proper to the priest, and more essential to the sacrifice, as the learned have observed.

Leviticus 8:20

No text from Poole on this verse.

Leviticus 8:21

No text from Poole on this verse.

Leviticus 8:22

No text from Poole on this verse.

Leviticus 8:23

The lowest and softest part of the ear is called the tip or lap of the ear. See Exo_29:20.

Leviticus 8:24

No text from Poole on this verse.

Leviticus 8:25

No text from Poole on this verse.

Leviticus 8:26

No text from Poole on this verse.

Leviticus 8:27

No text from Poole on this verse.

Leviticus 8:28

No text from Poole on this verse.

Leviticus 8:29

Moses at this time administering the priest's office was to receive the priest's wages; it being most just and reasonable that the work and wages should go together.

Leviticus 8:30

No text from Poole on this verse.

Leviticus 8:31

Boil the flesh, that which was left of the ram, and particularly the breast, which was said to be Moses's part, Lev_8:29, and by him was given to Aaron, that he and his sons might eat of it, in token that they, and only they, should have the right to do so for the future.

Leviticus 8:32

No text from Poole on this verse.

Leviticus 8:33

For seven days the same ceremonies were to be repeated, as the next verse implies, and other rites to be performed.

He consecrate you; either God or Moses; for the words may be spoken by Moses, either in God's name, or in his own; Moses speaking of himself in the third person, which is very common in Scripture.

Leviticus 8:34

No text from Poole on this verse.

Leviticus 8:35

The charge of the Lord; what God hath commanded you concerning your consecration.

If the threatening seem too severe for the fault, it must be considered both that it is the usual practice of lawgivers most severely to punish the first offences for the terror and caution of others, and for the maintenance of their own authority; and that this transgression was aggravated by many circumstances, being committed by sacred and eminent persons, and that in the presence of the people, which made it a public scandal, and in God's worship, where he is very tender and jealous, and against a plain and easy command of God, and at a time when they were receiving high favours and privileges from God. Nor is sin to be esteemed or measured by the idle fancies of men of corrupt minds and lives, whose interests and lusts easily blind their minds; but by the authority, majesty, and will of the great, and wise, and just Lawgiver.

Leviticus 8:36

No text from Poole on this verse.

Leviticus 9:1 **LEVITICUS CHAPTER 9**

Moses commands Aaron to offer a sin-offering, and burnt-offering, and peace and meat offering; the congregation drawing near, and so the glory of the Lord should appear to them; to make atonement for himself and the people, Lev_9:1-7. Aaron's offering for himself, Lev_9:8-14; for the people, Lev_9:15-21, whom he blesses, first by prayer to God, and then by solemn declaration to them; the glory of God appears; fire from heaven consumes the sacrifice; the people shout and are amazed, Lev_9:22-24.

The eighth day, to wit, from the first day of his consecration, or when the seven days of his consecration were ended, Lev_8:33,35, as appears from Exo_29:30, Eze_43:27. The eighth day is famous in Scripture for the perfecting and purifying both of men and beasts. See Lev_12:2,3 14:8-10 15:13,14 22:27.

All the congregation were called to be witnesses of Aaron's instalment into his office, to prevent their murmurings and contempt, which being done, the elders were now sufficient to be witnesses of Aaron's first execution of his office.

Leviticus 9:2

A young calf, Heb. *a calf, the son of a bull or cow* ; which may seem to be added purposely to intimate that it was not a young calf properly so called, but a *young bullock* , for that was the sacrifice enjoined for the high priest's sin-offering, Lev_4:3. Though it be not material, if this be a young calf, and that a young bull, because the grounds and ends of the several sacrifices differ, that **Le 4:** being for his particular sin, and this for his own and family's sins in general, and therefore no wonder if the sacrifices also differ. For a sin offering, for himself and his own sins, which was an evidence of the imperfection of that priesthood, and of the necessity of another and a better.

Leviticus 9:3

A sin-offering for the people, as it is expressed here Lev_9:15, for whose sin a young bullock was required, Lev_4:14; but that was

for some particular sin, but this was more general and indefinite for all their sins. Besides, there being an eye here had to the priest's consecration and entrance into his office, it is no wonder if there be some difference in these sacrifices from those before prescribed.

Leviticus 9:4

See the fulfilling of this promise, Lev_9:24. Heb. *hath appeared*. He speaks of the thing to come as if it were past, which is frequent in Scripture, to give them the more assurance of the thing.

Leviticus 9:5

Before the tabernacle where God dwelt.

Leviticus 9:6

The glorious manifestation of God's powerful and gracious presence, Lev_9:24. Compare Exo_24:16,17 40:34,35 Eze 43:2.

Leviticus 9:7

Moses had hitherto sacrificed, but now he resigneth his work to Aaron, and actually gives him that commission which from God he had received for him.

The order is very observable, first for thyself, otherwise thou art unfit to do it for the people. Hereby God would teach us, both the deficiency of this priesthood, and the absolute necessity of a higher and better Priest, Heb_7:26,27, and how important and needful it is that God's ministers should be in the grace and favour of God themselves, that their ministrations may be acceptable to God, and profitable to the people.

Leviticus 9:8

No text from Poole on this verse.

Leviticus 9:9

Upon the horns of the altar, to wit, of burnt-offerings, of which alone he speaks both in the foregoing and following words; and the blood was poured out at the bottom of this altar only, not of the altar of incense, as appears from Lev_4:7, where indeed there is mention of putting some of the blood upon the horns of the altar of incense, in this case of the priest's sacrificing for his own sins. But there seems to be a double difference:

1. That sacrifice was offered for some particular sin, this for his sins indefinitely.
2. There he is supposed to be complete in his office, and here he is but entering into his office, and therefore must prepare and sanctify himself by this offering upon the brazen altar in the court, before he can be admitted into the holy place where the altar of incense was. And the like is to be said for the difference between the sin-offering for the people here, and Lev_4:17,18.

Leviticus 9:10

Either,

1. Disposed it for the burning, i.e. laid it upon the altar where it was to be burnt by the heavenly fire, Lev_9:24. Thus interpreters generally understand the word here, as also Lev_9:13,17,20, by an anticipation; or the consequent is put for the antecedent, of which there are examples in Scripture. Or,
2. Properly burnt by ordinary fire, which was used and allowed until the fire came down from heaven, Lev_9:24, though afterwards it was forbidden. And if it had not been allowed otherwise, yet this being done by Aaron at the command of Moses, and consequently with God's approbation, it was unquestionably lawful. And therefore there seems to be no necessity of departing from the proper sense of the word. Add to this, that there is nothing said to be consumed by that heavenly fire, but *the burnt-offering* with the *fat* belonging to it, namely,

that burnt-offering mentioned Lev_9:16, which therefore is not there said to be burnt, as it is said of the other burnt-offering, Lev_9:13, and of the rest of the sacrifices in their places.

Leviticus 9:11

No text from Poole on this verse.

Leviticus 9:12

No text from Poole on this verse.

Leviticus 9:13

No text from Poole on this verse.

Leviticus 9:14

No text from Poole on this verse.

Leviticus 9:15

This was to be offered for the people, as the former was for himself, Lev_9:7.

As the first, to wit, in like manner as he did that for the priest, Lev_9:8, and consequently burnt this, as he did the other, Lev_9:11, for which Moses reproves him, Lev_10:17.

Leviticus 9:16

Which also was offered for the people, as the last mentioned sin-offering was.

Leviticus 9:17

The meat-offering was always to be added to the burnt offering. See **Le 6**. The burnt-sacrifice of the morning was to be first

offered every morning; for God will not have his ordinary and stated service swallowed up by extraordinary.

Leviticus 9:18

No text from Poole on this verse.

Leviticus 9:19

That which covereth; the fat which covereth the inwards, or the guts; which words are here understood, as appears by comparing this place with Lev_3:3,9 4:8 7:3, where they are expressed.

Leviticus 9:20

The breasts were reserved for the priest out of the peace-offerings, which were offered for the people. See Lev_7:30,31,34.

Leviticus 9:21

No text from Poole on this verse.

Leviticus 9:22

Aaron lifted up his right hand, which the Jews say was lifted up highest; or his hands, according to the other reading, which was the usual rite of blessing. See Luk_24:50. By this posture he signified both whence he expected the blessing, and his hearty desire of it for them.

Blessed them, in some such manner as is related Num_6:24, &c., though not in the same form, as some suppose, for it is not probable that he used it before God delivered it. And this blessing was an act of his priestly office no less than sacrificing. See Gen_14:18,19 Num 6:23 Deu_10:8 Deu_21:5 Luk_24:50. Came down, to wit, from the altar; whence he is said to come down, either,

1. Because the altar stood upon raised ground, to which they went up by an insensible ascent. Compare Exo_20:26. Or,

2. Because it was nearer the holy place, and the holy of holies, which was the upper end.

Leviticus 9:23

Moses went in with

Aaron to direct him, and to see him perform those parts of his office which were to be done in the holy place, about the lights, and the table of shewbread, and of the altar of incense, upon which part of the blood of the sacrifices now offered was to be sprinkled, according to the law, Lev_4:7,18.

Blessed the people, i.e. prayed to God for his blessing upon the people, as this phrase is explained, Num_6:23, &c., and particularly for his gracious acceptance of these and all succeeding sacrifices, and for his signification thereof by some extraordinary token, which accordingly happened,

The glory of the Lord; either a miraculous brightness shining from the cloudy pillar, as Exo_16:10 Num_14:10; or a glorious and visible discovery of God's gracious presence and acceptance of the present ministry and service, as it follows.

Leviticus 9:24

There came a fire, in token of God's acceptance and approbation of the priesthood now instituted, and the sacrifices now offered, and consequently of others of the like nature. See the like instances, Jud_6:21 13:19,20 1Ch_21:26. And this fire now given was to be carefully kept, and not suffered to go out, Lev_6:13, and therefore was carried in a peculiar vessel in their journeys in the wilderness.

From before the Lord; or, *from the face or presence of the Lord* ; i.e. from the place where God was in a special manner present: either,

1. From heaven, as 1Ki_18:38 2Ch_7:1, which is oft called God's dwelling-place, as Deu_26:15 Isa_63:15. Or,

2. From the holy of holies, where also God is said to dwell, 2Ki_19:15 2Ch_6:2 Psa_80:1. And what is done before the ark is said to be done *before God* , as 1Ch_13:8,10 16:1, &c. And this may seem more probable by comparing this with Lev_10:2.

They shouted; as wondering at, rejoicing in, and blessing God for this wonderful and gracious discovery of himself, and of his favour to them therein.

Leviticus 10:1 **LEVITICUS CHAPTER 10**

Nadab and Abihu offering strange fire, are devoured by fire from heaven, Lev_10:1,2; for God will be sanctified by them that draw near unto him, Lev_10:3. Their dead bodies carried without the camp, Lev_10:4,5. Aaron and his two other sons forbid to mourn, Lev_10:6; also to drink wine or any strong drink, Lev_10:8,9. Their duty to distinguish between holy and unholy; and to teach the people all the statutes of the Lord, Lev_10:10,11. Moses declares to them what of the burnt-offerings they might eat, Lev_10:12-15; is angry that the sin-offering was not eat, nor the blood carried into the holy place, Lev_10:16-18. He is appeased by Aaron, Lev_10:19,20.

Strange fire; so called, as not appointed for, nor belonging to, the present work; fire not taken from the altar, as it ought, but from some common fire.

Before the Lord; upon the altar of incense.

Which he commanded them not; for seeing Moses himself neither did nor might do any thing in God's worship without God's command, which is oft noted of him, for these to do it was

a more unpardonable and inexcusable presumption. Besides, *not commanding* may be here put for *forbidding*, as it is Jer_32:35. Now as this was forbidden implicitly, Lev_6:12, especially when God himself made a comment upon that text, and by sending fire from heaven declared of what fire he there spake; so it is more than probable it was forbidden expressly, though that be not here mentioned, nor was it necessary it should be.

Leviticus 10:2

From the Lord; from heaven, or rather from the sanctuary. See Lev_9:24.

Devoured them; destroyed their lives; for their bodies and garments were not consumed, as it appears from Lev_10:4,5. Thus the sword is said to devour, 2Sa_2:26. Thus lightning many times kills persons, without any hurt to their bodies or garments.

Leviticus 10:3

This is it that the Lord spake; though the express words be not recorded in Scripture, where only the heads of sermons are contained, yet it is probable they were uttered by Moses in God's name. Howsoever, the sense and substance of them is in many places. See Exo_19:22 29:43 Lev_8:35.

I will be sanctified: this may note either,

1. Their duty to sanctify God, i.e. to demean themselves with such care, and reverence, and watchfulness, as becomes the holiness of the God whom they serve, and of the worship in which they are engaged; whence he leaves them to gather the justice of the present judgment for their gross neglect herein. Or,

2. God's purpose to sanctify himself, i.e. to declare and manifest himself to be a holy and righteous God by his severe and impartial punishment of all transgressors, how near soever they are to him.

In them that come nigh me, i.e. who draw near to me, or to the place where I dwell, and are admitted into the holy place, whence others are shut out. It is a description of the priests. See Exo_19:22 Lev_21:7 Eze_42:13,14.

Before all the people I will be glorified: as they have sinned publicly and scandalously, so I will vindicate my honour in a public and exemplary manner, that all men may learn to give me the glory of my sovereignty and holiness by an exact conformity to my laws.

Aaron held his peace, partly through excessive grief, which is sometimes signified by silence, as Isa_47:5 Lam_2:10, and principally in acknowledgment of God's justice and submission to it. Compare Psa_39:10 Eze_24:17. He murmured not, nor replied against God, nor against Moses; wisely considering that their sin was directly against God, and in that which is most dear and honourable in God's account, to wit, in his worship; and that God's honour ought to be dearer to him than his sons; and that this being the first violation of the law newly given, and committed by those who should have been the strictest observers and assertors of it, did deserve a very severe punishment.

Leviticus 10:4

For Aaron and his sons had scarce finished their consecration work, and were employed in their holy ministrations, from which they were not to be called for funeral solemnities. See Lev_21:1, &c.

The uncle of Aaron. See Exo_6:18 Num_3:19.

Your brethren, i.e. kinsmen, as that word is oft used, as Gen_13:8 24:27. Out of the camp, where the burying-places of the Jews were, that the living might neither be annoyed by the unwholesome scent of the dead, nor defiled by the touch of their graves.

Leviticus 10:5

In their coats; in the holy garments wherein they ministered; which might be done either,

1. As a testimony of a respect due to them, notwithstanding their present failure; and that God in judgment remembered mercy, and when he took away their lives, spared their souls. Or,

2. Because being polluted both by their sin, and by the touch of their dead bodies, God would not have them any more used in his service.

Leviticus 10:6

Uncover not your heads; either,

1. By putting off your mitres and bonnets, or ornaments, and going bare-headed, as mourners sometimes did. See Lev_13:45 Eze_24:17,23. Or,

2. By shaving off the hair of your heads and beards, as mourners did. See Job_1:20 Jer_7:29 41:5 Eze_44:20 Mic_1:16. This latter may seem to be principally intended,

1. Because this ceremony of *uncovering the head* being used by the people as well as by the priests in case of mourning, as the places now alleged show; and the other ceremony here joined with it, of *rending the clothes* , being also common to the people; seems to imply that he speaks not of that uncovering of the head which was peculiar to the priests, but of that which was common both to priests and people, especially seeing that which is here forbidden to these priests is in the following words allowed to the people, to

bewail their death, which as at other times it was, so now probably might be performed by these same ceremonies.

2. Because the high priest is forbidden to uncover his head in way of mourning for the dead, not only at that time when he was in

actual ministration, but at all times, even when he had neither his mitre nor any of the holy garments upon him, Lev_21:10.

Neither rend your clothes; give no signification of your sorrow; mourn not for them; partly lest you should seem to justify and approve of your brethren, and tacitly reflect upon God as too severe in his proceedings with them; and partly lest thereby you should be diverted from or disturbed in your present service, which God expects should be done cheerfully.

But let your brethren...bewail the burning, not so much in compassion to them against whom God hath showed such great and just indignation, as in sorrow for the tokens of Divine displeasure.

Leviticus 10:7

Ye shall not go out from the door of the tabernacle, where at this time they were, either because this happened within seven days of their consecration; see Lev_8:35; or because they were longer detained there about some other holy ministrations. Though the former may seem more probable, because the meat-offering here mentioned, Lev_10:12, and the sin-offering, Lev_10:16, were part of the consecration-offerings. The anointing oil of the Lord is upon you. You are persons consecrated peculiarly to God's service, which therefore it is just and reasonable you should prefer before all funeral solemnities.

Leviticus 10:8

No text from Poole on this verse.

Leviticus 10:9

This is here added, either because Nadab and Abihu had been led to their error by drinking too much, which might easily fall out when they were feasting and full of joy for their entrance into so honourable and profitable an employment; or at least because others might thereby be drawn to commit the same miscarriages,

which they might now commit from other causes. Drunkenness is so odious a sin in itself, especially in a minister, and most of all in the time of his administration of sacred things, that God saw fit to prevent all occasions of it. And hence the devil, who is God's ape in his prescriptions for his worship, required this abstinence from his priests in their idolatrous service.

Leviticus 10:10

Persons and things, which Nadab and Abihu did not, mistaking unholy or common fire for that which was sacred and appointed by God for their use.

Leviticus 10:11

That ye may teach; be apt to teach aright, which drunken persons are very unfit to do.

Leviticus 10:12

Moses repeateth and re-enforceth the former command, partly lest their great loss and grief should cause them to forget or neglect their meat prescribed them by God, which abstinence would have been both a signification of their sorrow, which God had forbidden them, and a new transgression of a Divine precept; and partly to encourage them to go on in their holy services, and not to be dejected for the late severity, as if God would no more accept them or their sacrifices.

Leviticus 10:13

In the holy place; in the court, near the altar of burntofferings. See Lev_6:26.

Because it is thy due. See Lev_2:3 6:16,17.

Leviticus 10:14

In a clean place; in any of your dwellings, or any place in the camp, which he supposeth to be kept clean from all ceremonial defilement, as they ought to be; whence the lepers were put out of the camp. See Num_5:1-3. In any place where the women as well as the men might come, for the daughters of the priests might eat these as well as their sons, as it here follows.

And thy daughters, to wit, if they were maids, or widows, or divorced, Lev_22:11-13.

Leviticus 10:15

No text from Poole on this verse.

Leviticus 10:16

The goat of the sin-offering, to wit, for the people, mentioned Lev_9:15, to know what was done with that part of it which was the priest's; which he inquired into more than into the other sacrifices, because a mistake there was easy and probable, because that matter might seem something doubtful, by reason of two laws concerning it seemingly contrary, the one Lev_4:21, where it is to be burned, the other Lev_6:26, where it was to be eaten. But they are thus reconciled: It was to be burnt when the blood of this sacrifice was brought into the holy place, Lev_4:16,17; and when that was not done, which Aaron this first time could not do, for the reason expressed in Lev_10:18, it was to be eaten, and here lay their mistake.

He was angry with Eleazar and Ithamar: he spares Aaron at this time, as overwhelmed with sorrow, and because the rebuking of him before his sons might have exposed him to some contempt; but he knew that the reproof, though directed to them, would concern him too, as he also apprehended it.

Which were left alive, preserved from death when their brethren were destroyed, which is here mentioned as an aggravation of their sin.

Leviticus 10:17

i.e. As a reward of your service and function, whereby you do expiate, bear, and take away their sins, by offering those sacrifices, and performing those rites, by which God through Christ is reconciled to the penitent and believing offerers.

Leviticus 10:18

The blood of it was not brought in within the holy place; the reason whereof was, because Aaron was not yet admitted into the holy place, whither that blood should have been brought, till he had prepared the way by the sacrifices which were to be offered in the court.

Leviticus 10:19

This day have they offered; they have done the substance of the thing, though they have mistaken this one circumstance. *Such things have befallen me* ; whereby, having been oppressed with grief, and almost bereft of my reason, it is not strange nor unpardonable if I have mistaken.

Should it have been accepted? because it was not to be eaten with sorrow, but with rejoicing and thanksgiving, as appears from Deu_12:7 26:14 Hos_9:4; and I thought it fitter to burn it, as I did other sacred relics, than to profane it by eating it unworthily.

Leviticus 10:20

He rested satisfied with his answer, either because he thought it reasonable, seeing the letter of the law ofttimes yields to necessities or great accidents, 2Ch_30:18 Mat_12:3,4; or at least because the things alleged were mitigations of his fault, and he would not add affliction to the afflicted, but rather defer the debate of it to a fitter opportunity.

Leviticus 11:1 **LEVITICUS CHAPTER 11**

From the laws concerning the priests, he now comes to those which belong to all the people.

Beasts clean and unclean, Lev_11:1-8. Of fishes, Lev_11:9-12. Of fowls and creeping things, Lev_11:13-23. In touching of a dead carcass, Lev_11:24-28. Other creatures unclean, Lev_11:29-43. They are exhorted to purity and holiness from the nature of God, and his goodness to them in taking them to be his people, Lev_11:44,45. The whole repeated, Lev_11:46,47.

The Lord spake to both Moses and Aaron, because the cognizance of the following matters belonged to both; the priest was to direct the people about the things forbidden or allowed where any doubt or difficulty arose, and the magistrate was to see the direction here given followed.

Leviticus 11:2

Though every creature of God be good and pure in itself, as appears from Gen_1:31 Mat_15:11 Rom_14:14; yet it pleased God to make a difference between clean and unclean, and to restrain the use of them, which he did in general and in part before the flood, Gen_7:2; but more fully and particularly here for many reasons, as,

1. To assert his own sovereignty over man, and over all the creatures, which men may not use but with God's leave, and to inure that stiff-necked people to obedience.
2. To keep up the wall of partition between the Jews and other nations, which was very useful and necessary for many great and wise purposes.
3. That by bridling their appetite in things in themselves lawful, and some of them very desirable and delightful for food, they might be better prepared and enabled to deny themselves in things simply and grossly sinful.

4. For the preservation of their health, some of the creatures forbidden being, though used by the neighbouring nations, of unwholesome nourishment, especially to the Jews, who were very obnoxious to leprosy, which some of these meats are apt to produce and foment.

5. For moral signification, to teach them to abhor that filthiness and all those ill qualities for which some of these creatures are noted.

Leviticus 11:3

Cloven-footed, to wit, is divided into two parts only, as in the coney, swine, &c., whereas the horse, camel, &c. have their hoofs entire and undivided. This clause is added only to explain and limit the former, as appears from Lev_11:26; for the feet or hoofs of dogs, cats, &c. are parted or cloven into many parts. Cheweth the cud, Heb. and *bringeth up the cud*, i.e. the meat once chewed out of the stomach into the mouth again, that it may be chewed a second time for better concoction. And this branch is to be joined with the former, both properties being necessary for the allowed beasts. But the reason hereof must be resolved into the will of the lawgiver; though interpreters guess that God would hereby signify their duties by the first, that of dividing the word of God aright, and discerning between good and evil, between God's institutions and men's inventions; and by the latter, that duty of recalling God's word to our minds, and serious meditation upon it.

Leviticus 11:4

The camel was a usual food in Arabia, but yielding bad nourishment, as Galen notes.

Divideth not the hoof, to wit, so as to have his foot cloven in two, which being expressed Lev_11:3, is here to be understood; otherwise the camel's hoof is divided, but it is but a small and imperfect division, as Aristotle and Pliny observe, and observation shows.

Leviticus 11:5

Some understand by the Hebrew word *shaphan* , a *mountain mouse* , which were of a much greater size than ordinary mice, and were used by the Arabians for food. But for the names of the following creatures, seeing the Jews themselves are uncertain and divided about them, I think it improper to trouble the unlearned reader with disputes about them, and for the learned, they may have recourse to my Latin Synopsis. I shall therefore take them according to our translation.

Leviticus 11:6

No text from Poole on this verse.

" Leviticus 11:7

The Jews would not so much as name

the swine, but called it another or a strange thing, lest the naming of it should tempt them to eat this meat, which was so commonly used and so much esteemed by others.

Leviticus 11:8

Ye shall not touch, to wit, in order to eating, as may be gathered by comparing this with Gen_3:3 Col_2:21. For since the fat and the skins of some of the forbidden creatures were useful for medicinal and other good uses, and were used by good men; see Mat_3:4; it is not probable that God would have them cast away. Thus God forbid the making of images, **Exo 20**, not absolutely and universally, but in order to the worshipping of them, as Christian interpreters agree. Or, they were here forbidden to touch them, to wit, unnecessarily; and if he that touched them for some necessary use were polluted by it, it was but a slight and transient pollution, ending at evening, as appears from Lev_11:24,25, &c.

Leviticus 11:9

Whatsoever hath fins and scales, to wit, both of them; such fishes being both more cleanly and more wholesome food than others. The names of them are not particularly mentioned, partly because most of them wanted names, the fishes not being brought to Adam and named by him as other creatures were; and partly because the land of Canaan had not many rivers, nor great store of fishes

Leviticus 11:10

i.e. Either of the smaller sort of fishes, or of the greater, which are called here *living creatures* or *beasts* , as some of them are called the beasts of the sea by other authors.

Leviticus 11:11

An abomination unto you, to wit, for food. This clause is added to show that they were neither abominable in their own nature, nor for the food of other nations; and consequently when the partition-wall between Jews and Gentiles was taken away, these distinctions of meats were to cease. See **Ac 10**.

Leviticus 11:12

No text from Poole on this verse.

Leviticus 11:13

The true signification of these and the following Hebrew words is now lost, as the Jews at this day confess, which not falling out without God's singular providence may intimate the cessation or abolition of this law, the exact observation whereof since Christ came is become impossible. In general, this may be observed, that the fowls forbidden in diet are all either ravenous and cruel, or such as delight in the night and darkness, or such as feed upon impure things; and so the signification and reason of these prohibitions is manifest, to teach men to abominate all cruelty or oppression, and all works of darkness and filthiness.

The ossifrage and the

ospray are two peculiar kinds of eagles, distinct from that which, being the chief of its kind, is called by the name of the whole kind, as it usually happens.

Leviticus 11:14

No text from Poole on this verse.

Leviticus 11:15

i.e. According to the several kinds of birds, known by this general name, which includes, besides ravens properly so called, crows, rooks, pies, &c.

Leviticus 11:16

The owl, Heb. *the daughter of the owl* , which he mentions as the best of the kind both for sex and age, and therefore more desired for food than the elder or males. And it is hereby implied, that the very youngest and best of all the other kinds are forbidden, and much more the rest.

Leviticus 11:17

No text from Poole on this verse.

Leviticus 11:18

No text from Poole on this verse.

Leviticus 11:19

No text from Poole on this verse.

Leviticus 11:20

All fowls that crawl or creep upon the earth, and so degenerate from their proper nature, which is to fly, and are of a mongrel kind; which may intimate that apostates and mongrels in religion are abominable in the sight of God, and in conversation with men.

Going upon all four, upon four legs, or upon more than four, as bees, flies, &c, which is all one to the present purpose, these pluralists for legs being here opposed to those that have but two.

Leviticus 11:21

Which have legs above their feet. The truth of this translation may seem evident, both from the following clause, to

leap withal, and especially from the next verse, where one of this kind is the *locusts*, which, as it is manifest, have two legs wherewith they leap, besides the four feet upon which they walk. The adverb *lo* is here put for the pronoun *lo*, as it is also 1Ch_11:20, compared with 2Sa_23:18. Others take the words as they lie, and read them negatively, *which have not legs upon their feet*, and so the sense may be this, That they might eat the locusts, grasshoppers, &c. when they were very young, and therefore more wholesome for food; for they are born without legs, Plin. Nat. Hist. 11.29, or their legs at first are very small, and scarce to be discerned, and in effect none. And the canon of the Jews in this matter is this, *Those which yet have not wings and legs may be eaten, though they be such as afterward would have them*.

Leviticus 11:22

Locusts, though unusual in our food, were commonly eaten by the Ethiopians, Libyans, Parthians, and other eastern people bordering upon the Jews, which is expressly affirmed by Diodorus Siculus, Aristotle, Pliny, St. Hierom, and others, as well as Mat_3:4. And it is certain that the eastern locusts were much larger than ours, so it is probable they were of different qualities, and yielded better nourishment; and the familiar use of them made them more agreeable to their bodies; for even poisons themselves have by

frequent use been made not only harmless, but nourishing also to some persons.

Leviticus 11:23

i.e. All such except those now mentioned; the word *other* being here understood out of the former verse, without which there might seem to be a contradiction between this and that verse. But the words may be, and by the vulgar Latin are, thus rendered, *But all flying creeping things which have only four feet* ; which word *only* is to be gathered out of Lev_11:20,21; i.e. which have not those legs above and besides their feet mentioned Lev_11:21. And so all the verses agree well together.

Leviticus 11:24

And such were excluded both from the courts of God's house, and from free conversation with other men.

Until the even; which possibly might signify that even the smallest defilements could not be cleansed but by the death of Christ, who was to come and offer up himself in the evening, or end, or declining age of the world, as the prophets signify, and the apostle expresseth, Heb_9:26.

Leviticus 11:25

Whosoever beareth, or, *taketh away* , out of the place where haply it may lie, by which others may be either offended or polluted.

Leviticus 11:26

The word *carcasses* is easily to be understood out of Lev_11:24,25, where it is expressed.

Leviticus 11:27

Upon his paws, Heb. *upon his hands* , i.e. which hath feet divided into several]parts like fingers, as dogs, eats, apes, bears, &c.

Leviticus 11:28

No text from Poole on this verse.

Leviticus 11:29

No text from Poole on this verse.

Leviticus 11:30

No text from Poole on this verse.

Leviticus 11:31

No text from Poole on this verse.

Leviticus 11:32

No text from Poole on this verse.

Leviticus 11:33

No text from Poole on this verse.

Leviticus 11:34

That on which such water cometh: the meaning is, that flesh or herbs, or other food which is dressed in water, to wit, in a vessel so polluted, shall be unclean; not so, if it be food which is eaten dry, as bread, fruits, &c., the reason of which difference seems to be this, that the water did sooner receive the pollution in itself, and convey it to the food so dressed.

Leviticus 11:35

No text from Poole on this verse.

Leviticus 11:36

Wherein there is plenty of water; of which no solid reason can be given, whilst such unclean things remain in them, but only the will of the Lawgiver, and his merciful condescension to men's necessities, water being scarce in those countries; and for the same reason God would have the ceremonial law of sacrifices to be offered to God, give place to the moral law of mercy towards men.

Leviticus 11:37

Partly because this was necessary provision for man; and partly because such seed would not be used for man's food till it had received many alterations in the earth, whereby such pollution was taken away. See Joh_12:24 1Co_15:36.

Leviticus 11:38

The reason of the difference is, partly because wet seed doth sooner receive and longer retain any pollution; and partly because such seed was not fit to be sown presently; and therefore that necessity which justified the use of the dry seed, which was speedily to be sown, could not be pretended in this case.

Leviticus 11:39

If any beast die; either of itself, or being killed by some wild beast, in which cases the blood was not poured forth, as it was when they were killed by men either for food or sacrifice.

Leviticus 11:40

He that eateth, to wit, unwittingly; for if he did it knowingly, it was a presumptuous sin against an express law, Deu_14:21, and therefore punished with cutting off, Num_15:30.

Leviticus 11:41

Except those before expressly excepted above Lev_11:21,22

Leviticus 11:42

Upon the belly, as worms and snakes.

Upon all four as toads and divers serpents.

More feet, to wit, more than four, as caterpillars, &c.

Leviticus 11:43

No text from Poole on this verse.

Leviticus 11:44

Ye shall be holy; by which he gives them to understand, that all these cautions and prohibitions about the eating or touching of these creatures was not for any real uncleanness in them, all being God's good creatures, but only that by the diligent observation of these rules they might learn with greater care to avoid all moral pollutions, and to keep themselves from all filthiness of flesh and spirit, and particularly from all familiar and intimate converse with notorious sinners.

Leviticus 11:45

No text from Poole on this verse.

Leviticus 11:46

No text from Poole on this verse.

Leviticus 11:47

No text from Poole on this verse.

Leviticus 12:1 **LEVITICUS CHAPTER 12**

Laws touching the uncleanness of women in child-bearing. Of a son seven days, and her purification thirty-three days, Lev_12:1-4. Of a daughter fourteen days, and her purification sixty-six days, Lev_12:5. Her offering, if rich, a lamb of a year old, a young pigeon or turtle-dove for a sin-offering, Lev_12:6,7. If poor, two turtle-doves, or two young pigeons; one for a burnt-offering, and One for a sin-offering, Lev_12:8.

No text from Poole on this verse.

Leviticus 12:2

From uncleanness contracted by the touching or eating of external things, he now comes to that uncleanness which ariseth from ourselves.

She shall be unclean; not for any filthiness which was either in the conception or in bringing forth, but to signify the universal and deep pollution of man's nature even from the birth, and from the conception. For

seven days, or thereabouts, nature is employed in the purgation of most women.

For her infirmity, i.e. for her monthly infirmity. And it may note an agreement therewith not only in the time, Lev_15:19, but in the degree of uncleanness, which was such that she defiled every thing she touched, &c.

Leviticus 12:3

Which law is here repeated, because the woman's uncleanness lasting for seven days, was one, though not the only, reason why the child's circumcision was put off till the eighth day.

Leviticus 12:4

She shall then continue, Heb. *sit* , i.e. abide, as that word is oft used, as Gen_22:5 34:10, or tarry at home, nor go into the sanctuary.

In the blood of her purifying; in her polluted and separated estate; for the word *blood or bloods* signifies both guilt, as Gen_4:10, and uncleanness, as here and elsewhere. See Eze_16:6. And it is called *the blood of her purifying* , because by the expulsion or purgation of that blood, which is done by degrees, she is purified.

She shall touch no hallowed thing; she shall not eat any part of the peace-offerings which she or her husband offered, which otherwise she might have done; and if she be a priest's wife, she shall not eat any of the tithes or first-fruits, or part of the hallowed meats, which at other times she together with her husband might eat.

Leviticus 12:5

The time in both particulars is double to the former, not so much from natural causes, because the purifications in female births are longer and slower, which if it were true, yet doth not extend to any such time as here is mentioned, as for moral reasons; either to be as a blot upon that sex for being the first in man's transgression, 1Ti_2:14, or to put an honour upon the sacrament of circumcision, which being administered to the males, did put an end to that pollution sooner than otherwise had been; or to show the privilege of the man above the woman, and that the women were to be purified, sanctified, and saved by one of the other sex, even by the man Christ Jesus, without whom they should have still continued in their impurity.

Leviticus 12:6

For a son, or for a daughter; for the birth of a son, or of a daughter; but the purification was for herself, as appears from the following verses.

For a sin-offering; either because of her ceremonial uncleanness, which required a ceremonial expiation; or for those particular sins relating to the time and state of child-bearing, of which she is justly presumed to be guilty, which might be many ways.

Leviticus 12:7

For though there was a difference in the time of her uncleanness for the one and for the other, yet both were to be purged one and the same way; to note, that though all sins and sinners were not equal, yet all were to be cleansed by the same means, to wit, by Christ, and by faith. See 1Co_7:14 Gal_3:28.

Leviticus 12:8

No text from Poole on this verse.

Leviticus 13:1 **LEVITICUS CHAPTER 13**

Laws touching leprosy; its different kinds how to be known and judged of by the priest, Lev_13:1-8. Of the swelling, Lev_13:9-17. Of the sores or boils, Lev_13:18-23. Of the fiery inflammation, Lev_13:21-28. Of the scall, Lev_13:29-37. Of the blisters, Lev_13:38,39. Of baldness, Lev_13:40-44. The leper with clothes rent, bare head, and covered lips, must cry, Unclean, unclean, and dwell alone, Lev_13:45,46. Of the leprosy in clothes, linen, woollen, and skins, Lev_13:47-59.

No text from Poole on this verse.

Leviticus 13:2

In the skin, for there was the seat of the leprosy.

Bright spot, shining like the scale of a fish, as it is in the beginning of a leprosy.

Leprosy was a distemper most frequent in Egypt and Syria, &c., known also among the Greeks, who note that it was not so

properly a disease as a defilement or distemper in the skin, whence Christ is not said to heal, but to cleanse the lepers that came to him. And this distemper is here provided against, not because it was worse than others, but because it was externally and visibly filthy, and because of its infectious nature, that hereby we might be instructed to avoid converse with such vicious persons who were likely to infect us.

He shall be brought unto Aaron the priest, not to the physician, because, as was now said, it needed not so much healing as cleansing, and was rather a ceremonial pollution than a disease; and because it belonged to the priest to cleanse him, and therefore to search and discover whether he was defiled and needed cleansing. The priest also was to admit to, or exclude from, the sanctuary, and therefore to examine who were to be excluded. And the discovery of this distemper was not so difficult that it required the physician's art, but the priest, by experience, and the observation of those rules, might easily make it.

Leviticus 13:3

On the plague, i.e. the sign or appearance of the plague of leprosy. And it is observable, that the same signs of it are given by Moses here, and by the learned physicians in their works. And when the leprosy came to its height, not the hair only, but also the skin was turned white, as Exo_4:6 Num_12:10. And this change of colour was an evidence both of the abundance of excrementitious humours, and of the weakness of nature, as we see in old and sick persons. Deeper than the skin; for the leprosy did consume both the skin and the flesh, as appears from 2Ki_5:14.

Pronounce him unclean, Heb. *make him unclean* , i. e. ministerially and declaratively, in which sense ministers are said to *remit sins* , Mat_16:19, and to destroy nations, Jer_1:10.

Leviticus 13:4

For greater assurance; to teach ministers not to be rash nor hasty in their judgments and censures, but diligently to search and examine all things beforehand.

The plague is here put for the *man that hath the plague* , as *pride* is put for a proud man, Jer_50:31, and *dreams* for the *dreamers* , Jer_27:9.

Leviticus 13:5

If the plague be at a stay: this translation is justified by the following clause, which is added to explain it. Otherwise the words are and may be rendered thus, *stand* or *abide in its own colour* ; the Hebrew word being used for *colour* as well as for *sight* .

Leviticus 13:6

If the plague be somewhat dark; which is opposed to the white colour of the leprosy. But the word may be rendered, *have contracted itself* , or, *be restrained* or *confined* to its former place and bigness; and thus the opposition seems to be most clear to the *spreading* of itself, mentioned both in the foregoing verse, and in the following clause.

He shall wash his clothes, though it was no leprosy, but a scab only; to teach us, that no sin was so small which did not need to be washed by the blood of Christ, which was the thing designed by all these washings.

Leviticus 13:7

No text from Poole on this verse.

Leviticus 13:8

No text from Poole on this verse.

Leviticus 13:9

No text from Poole on this verse.

Leviticus 13:10

If the rising be white, to wit, with a preternatural and extraordinary whiteness, as Num_12:10. *And there be* ; or rather, or, the copulative put for the disjunctive, as hath been noted before; for either of these were signs of a leprosy, and one of these may seem inconsistent with the other; the former sign of *white hair* supposing the skin in which the hair was to remain, and the latter of *live flesh* supposing the skin to be consumed by the leprosy.

Quick raw flesh showed that this was not a superficial leprosy, but one of a deeper and more malignant nature, that had eaten into the very flesh, for which cause it is in the next verse called *an old, or inveterate, or grown leprosy* .

Leviticus 13:11

No text from Poole on this verse.

Leviticus 13:12

No text from Poole on this verse.

Leviticus 13:13

If the leprosy, i.e. the sign or appearance of the leprosy; or the scab is called *a leprosy* , because at first view it seemed to be so to the priest, and to other beholders.

Have covered all his flesh: when it appeared in some one part, it discovered the ill humour which lurked within, and withal the inability of nature to expel it; but when it overspread all, it manifested the strength of nature conquering the distemper, and purging out the ill humours into the outward parts.

Leviticus 13:14

In him, or rather, in it, i.e. in the place where the sign or appearance of leprosy was, when the flesh was partly changed into a whiter colour, and partly kept its natural colour; this variety of colours was an evidence of the leprosy, as one and the same colour continuing was a sign of soundness.

Leviticus 13:15

The raw flesh is unclean: this is repeated again and again, because raw or living flesh might rather seem a sign of soundness, and the priest might easily be deceived by it, and therefore he was more narrowly to look into it, and to observe the place and manner and other circumstances in which it appeared.

Leviticus 13:16

Be changed unto white; it is usual with sores, when they begin to be healed, the skin, which is white, coming upon the flesh.

Leviticus 13:17

No text from Poole on this verse.

Leviticus 13:18

No text from Poole on this verse.

Leviticus 13:19

Somewhat reddish, i.e. white mixed with red, as when blood and milk are mixed together. A late learned writer renders the words thus, *white and very bright*, or *light*, which indeed is the true colour of leprosy, to wit, when it is in its perfection, as Exo_4:6, &c. But here it was only beginning and arising out of a bile, in which together with the white, which was the colour of the leprosy, there might be some mixture of redness arising from the bile, or that part of it which was not yet turned into the nature and colour of leprosy.

Leviticus 13:20

No text from Poole on this verse.

Leviticus 13:21

But be somewhat dark, or, and be contracted ; of which Lev_13:6.

Leviticus 13:22

Or, *the plague* , to wit, of leprosy, of which he is speaking.

Leviticus 13:23

No text from Poole on this verse.

Leviticus 13:24

A hot burning, Heb. *a burning of fire* , by the touch of any hot iron, or burning coals, which doth naturally and usually make an ulcer or sore in which the following spot is. *Or white* , i.e. or only white, without any mixture of red in it. This clause seems to overthrow that exposition of the Hebrew word *adamdam* which is given by a learned man, Lev_13:19, because this colour which is here said to be only *white* , is distinguished from that which is here called *adamdam* , which therefore must be some other colour than that of snow, which though very light or bright, yet is only white.

Leviticus 13:25

No text from Poole on this verse.

Leviticus 13:26

Somewhat dark, or, *contracted* , i.e. not spreading. See Lev_13:6.

Leviticus 13:27

No text from Poole on this verse.

Leviticus 13:28

i.e. Arising from the burning mentioned Lev_13:24.

Leviticus 13:29

No text from Poole on this verse.

Leviticus 13:30

The leprosy in the body turned the hair white, in the head or beard it turned it yellow. And if a man's hair was yellow before, this might easily be distinguished from the rest, either by the thinness or smallness of it, which is here noted, or by its peculiar kind of yellow, for there are divers kinds or degrees of the same colour manifestly differing one from another, as in green colours, &c.

Leviticus 13:31

And that there is no black hair in it; for had that appeared, it had ended the doubt, the black hair being a sign of soundness and strength of nature, Lev_13:37, as the yellow hair was a sign of unsoundness.

Leviticus 13:32

No text from Poole on this verse.

Leviticus 13:33

He shall be shaven, for the more certain discovery of the growth or stay of the plague.

Leviticus 13:34

No text from Poole on this verse.

Leviticus 13:35

No text from Poole on this verse.

Leviticus 13:36

He need not search for the hair, or any other sign, the spreading or running of it being a sure sign of leprosy, without any other evidence.

Leviticus 13:37

The truth of the thing, and not the sentence of the priest, made him clean; and if the priest had partially pronounced one clean who was not clean, his sentence had been null. And therefore it is a fond and dangerous conceit to think that the absolution given to any sinner by a priest will stand him in any stead if he do not truly repent.

Leviticus 13:38

No text from Poole on this verse.

Leviticus 13:39

Darkish white, or *contracted* , or *confined* to the place where they are, and *white* .

Leviticus 13:40

No text from Poole on this verse.

Leviticus 13:41

No text from Poole on this verse.

Leviticus 13:42

It is a sign that such baldness came not from age or any accident, but from the leprosy.

Leviticus 13:43

No text from Poole on this verse.

Leviticus 13:44

No text from Poole on this verse.

Leviticus 13:45

His clothes shall be rent, to wit, in the upper and former parts, which were most visible. This was done, partly, as a token of sorrow, Eze_9:3,5 Job 2:12, because though this was not a sin, yet it was an effect of sin, and a sore punishment, whereby he was cut off both from converse with men, and from the enjoyment of God in his ordinances; partly, as a warning to others to keep at a due distance from him wheresoever he came; and partly, as some add, that it might conduce to his cure, by giving the freer vent to the ill humours. But the exposing of the affected part to the cold would rather hinder than further evaporation.

His head bare; another sign of mourning, as appears from Lev_10:6. God would have men, though not overwhelmed with, yet deeply sensible of, his judgments.

A covering upon his upper lip; partly as another badge of his sorrow and shame, as Eze_24:17,22 Mic 3:7; and partly for the preservation of others from his infectious breath or touch. Unclean, unclean; as begging the pity and prayers of others, and confessing his own infirmity, and cautioning those who came near him to keep at a distance from him.

Leviticus 13:46

Partly, for his humiliation; partly, to prevent the infection of others; and partly, to show the danger of converse with spiritual

lepers or notorious sinners. This rule excludes the society of sound persons, but not of lepers. See 2Ki_15:5 2Ch_26:21.

Without the camp; so Num_12:14; and afterward without cities and places of great concourse, whereof we have examples, 2Ki_7:3 Luk_17:12.

Leviticus 13:47

Leprosy in garments and houses is unknown in these times and places, which is not strange, there being some diseases or distempers peculiar to some ages and countries, as the learned have noted. And that such a thing was among the Jews cannot reasonably be doubted; for if Moses had been a deceiver, as some have impudently affirmed, a man of his wisdom would not have exposed himself to the disbelief and contempt of his people by giving laws about that which their experience showed to be but a fiction.

A woollen garment, or a linen garment, are put by a synecdoche for any other garments.

Leviticus 13:48

In the warp, or woof; a learned man renders it, *in the outside, or in the inside of it* . If the signification of these words be doubtful or unknown now, as some of those of the living creatures and precious stones are confessed to be, it is not material to us, this law being abolished; it sufficeth that the Jews understood these things by frequent experience.

Leviticus 13:49

No text from Poole on this verse.

Leviticus 13:50

No text from Poole on this verse.

Leviticus 13:51

No text from Poole on this verse.

Leviticus 13:52

No text from Poole on this verse.

Leviticus 13:53

No text from Poole on this verse.

Leviticus 13:54

No text from Poole on this verse.

Leviticus 13:55

If the plague have not changed his colour; if washing doth not take away that vicious colour, and restore it to its own native colour.

Bare within or without; in the outside of the garment, which is here called the forehead or foreside, as being most visible, or in the inside of it. Some of the Jewish doctors understood it thus, whether the garment was made threadbare by the leprosy, or by former wearing of it.

Leviticus 13:56

No text from Poole on this verse.

Leviticus 13:57

No text from Poole on this verse.

Leviticus 13:58

No text from Poole on this verse.

Leviticus 13:59

No text from Poole on this verse.

Leviticus 14:1 **LEVITICUS CHAPTER 14**

Rites and sacrifices for the cleansing of a leper; the leprosy being healed, and judged so by the priest, who, going without the camp, must take two living clean birds, &c. The manner of it: one to be slain, the other to be let loose, Lev_14:1-9. On the eighth day two male lambs and one ewe lamb, and meat-offering, Lev_14:10-20. If poor, Lev_14:21-32. Of the leprosy of houses, how to be known, Lev_14:33-48. The manner of cleansing them, Lev_14:49-53. A repetition of this and the former chapter, Lev_14:54-57.

No text from Poole on this verse.

Leviticus 14:2

Not into the priest's house, but to some place without the camp or city, Lev_13:46, which the priest shall appoint.

Leviticus 14:3

To wit, by God; for God alone did heal or cleanse him really, the priest only ministerially and declaratively, as ministers are said to remit sins, though it be granted that none can truly and properly forgive sins but God, Mar_2:7.

Leviticus 14:4

Two birds; the one to represent Christ as dying for his sins, the other to represent him as rising again for his purification or justification.

Clean; allowed for food and for sacrifice.

Cedar wood; a stick of cedar, to which the hyssop and one of the birds was tied by the scarlet thread. Cedar seems to be chosen, to note that the leper was now freed from that putrefaction or corruption which his leprosy had brought upon him, that kind of wood being in a manner incorruptible.

Scarlet; a thread of wool of a scarlet colour, Heb_9:19, to represent both the leper's sinfulness, Isa_1:18, and the blood of Christ, and the happy change of the leper's colour and complexion, which before was wan and loathsome, now sprightly and beautiful.

Hyssop, chosen partly for its fragrant smell, which signified the cure of the leper's ill scent, and partly for conveniency in the use of sprinkling. See Exo_12:22.

Leviticus 14:5

To wit, by some other man. The priest did not kill it himself, because it was not properly a sacrifice, as being killed without the camp, and not in that place to which all sacrifices were confined; and if it had been a sacrifice, that might be killed by another, so long as the sprinkling of the blood of it, which was the most proper and essential act in the sacrifice, was done by the priest.

Over running water; it seems to be a metathesis or transplacing of words, *for over running water* put

in an earthen vessel. Thus the blood of the bird and the water were mixed together, partly for the conveniency of sprinkling, and partly to signify Christ, who came by water and blood, 1Jo_5:6. The running water, i.e. spring or river water, by its liveliness and motion did fitly signify the restoring of liveliness to the leper, who was in a manner dead with his leprosy, as was noted before.

Leviticus 14:6

No text from Poole on this verse.

Leviticus 14:7

Seven times, to signify his perfect cleansing and restoration to all his former privileges. Compare Lev_4:17.

Into the open field, the place of its former abode, signifying the taking off that restraint which was laid upon the leper, and the liberty which the leper now had to return to his former habitation and conversation with other men.

Leviticus 14:8

Shave off all his hair; partly, to discover his perfect soundness; partly, to preserve him from relapse through any seeds or relics of it which might remain in his hair, or in his clothes; and partly, to teach him to put off his old lusts, and become a new man.

Out of his tent; out of his former habitation, in some separate place, lest some of his leprosy yet lurking in him should break forth to the infection of his family.

Leviticus 14:9

He shall shave all his hair, which began to grow again since it was first shaved, and now for more caution is shaved again.

Leviticus 14:10

Oil is added here as a fit sign of God's grace and mercy, and of the leper's healing.

Log, a measure for liquid things containing six eggshells-full.

Leviticus 14:11

The healing is ascribed to God, Lev_14:13, but the ceremonial cleansing or making of him clean and fit for society was an act of the priest using the rites which God had prescribed, whereby the sinner was cleansed.

Leviticus 14:12

For a trespass-offering, to teach them that sin was the cause of leprosy and of all diseases, and that these ceremonial observations had a further meaning, even to make them sensible of their spiritual diseases, their sins, and to fly to God in Christ for the cure of them.

Leviticus 14:13

In the holy place, to wit, in the court of the tabernacle. See Lev_1:11 7:7.

It is most holy; both of them are equally holy, and therefore to be offered in the same place.

Leviticus 14:14

To signify that he was now free to hear God's word in the appointed places, from which he was before excluded, and to touch any person or thing without defiling it, and to go whither he pleased.

Leviticus 14:15

As the blood signified Christ's blood, by which men obtain remission of sins; so the oil noted the graces of the Spirit, by which they are regenerated and renewed.

Leviticus 14:16

i.e. Before the second veil which covered the holy of holies, where God is oft said to dwell, and to be present in a peculiar manner.

Leviticus 14:17

i.e. Upon the place of that blood, as it is expressed Lev_14:28, or where that blood was put, Lev_14:14; or, *over* and *besides the*

blood , &c.; i.e. as the blood was put in those places, so shall the oil be.

Leviticus 14:18

No text from Poole on this verse.

Leviticus 14:19

No text from Poole on this verse.

Leviticus 14:20

No text from Poole on this verse.

Leviticus 14:21

No text from Poole on this verse.

Leviticus 14:22

No text from Poole on this verse.

Leviticus 14:23

No text from Poole on this verse.

Leviticus 14:24

No text from Poole on this verse.

Leviticus 14:25

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Leviticus 14:26

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Leviticus 14:27

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Leviticus 14:28

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Leviticus 14:29

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Leviticus 14:30

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Leviticus 14:31

No text from Poole on this verse.

Leviticus 14:32

No text from Poole on this verse.

Leviticus 14:33

No text from Poole on this verse.

Leviticus 14:34

No text from Poole on this verse.

Leviticus 14:35

No text from Poole on this verse.

Leviticus 14:36

That they empty the house, i.e. the possessors of the house. It is observable here, that neither the people nor the household stuff were polluted till the leprosy was discovered and declared by the priest, to show what great difference God makes between sins of ignorance, and sins against knowledge and conscience.

Leviticus 14:37

In the walls of the house this was an extraordinary judgment of God peculiar to this people, either as a punishment of their sins, which were much more sinful and inexcusable than the sins of other nations; or as a special mean and help to repentance, which God afforded to them above other people; or as a document of the mischievous nature of sin, typified by leprosy, which did not only destroy persons, but their habitations also: see Zec_5:4.

With hollow strakes, such as were in the bodies of leprous persons, Lev_13:3.

Leviticus 14:38

No text from Poole on this verse.

Leviticus 14:39

No text from Poole on this verse.

Leviticus 14:40

Where they used to cast dirt and filthy things.

Leviticus 14:41

The mortar or other rubbish.

Leviticus 14:42

No text from Poole on this verse.

Leviticus 14:43

No text from Poole on this verse.

Leviticus 14:44

No text from Poole on this verse.

Leviticus 14:45

No text from Poole on this verse.

Leviticus 14:46

No text from Poole on this verse.

Leviticus 14:47

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Leviticus 14:48

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Leviticus 14:49

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Leviticus 14:50

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Leviticus 14:51

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Leviticus 14:54

No text from Poole on this verse.

Leviticus 14:55

No text from Poole on this verse.

Leviticus 14:56

No text from Poole on this verse.

Leviticus 14:57

To teach; to direct the priest when to pronounce a person or house clean or unclean. So it was not left to the priest's power or will, but they were tied to plain rules, such as the people might discern no less than the priest.

Leviticus 15:1 **LEVITICUS CHAPTER 15**

Uncleanness by issues, and their putrefaction and expiation, Lev_15:1-15. Of flowing seed, its uncleanness, Lev_15:16-18. Of women: their courses ordinarily, Lev_15:19-24; extraordinary, Lev_15:25-28. Their expiation, Lev_15:29,30. An exhortation to cleanness, lest they die, and that they pollute not the tabernacle, Lev_15:31. A repetition of the whole, Lev_15:32,33.

No text from Poole on this verse.

Leviticus 15:2

His secret parts, called

flesh, Lev_6:10 12:3 Eze_16:26 23:20.

Leviticus 15:3

Or if it have run, and been stopped in great measure, either by the grossness of the humour, or by some obstruction in parts that it cannot run freely, as it did, but only droppeth.

Leviticus 15:4

Every thing, Heb. *vessel* , by which the Hebrews understand all sorts of household stuff.

Leviticus 15:5

No text from Poole on this verse.

Leviticus 15:6

No text from Poole on this verse.

Leviticus 15:7

He that toucheth the flesh, that is, any part of his body; the word flesh being taken otherwise here than Lev_15:2; as the same word is frequently used in Scripture in differing significations in the same chapter, and sometimes in the same verse, as Mat_8:22.

Leviticus 15:8

No text from Poole on this verse.

Leviticus 15:9

No text from Poole on this verse.

Leviticus 15:10

No text from Poole on this verse.

Leviticus 15:11

This may be understood, either,

1. Of the person touching, if he that hath an issue toucheth another with unwashen hands. Thus most take it. But why then should it be limited to his hands? for if he had touched him by any other part, as suppose by kissing him, he had defiled him, though his hands had been washed. Or rather,

2. Of the person touched, to whom the washing of his hands is prescribed as an easier way of cleansing himself, if speedily used; but if that was neglected or delayed, a more laborious course was enjoined him. And thus the Syriac interpreter understands it.

Leviticus 15:12

No text from Poole on this verse.

Leviticus 15:13

Is cleansed of his issue; when his issue is not only stopped in part, or for a season, but hath wholly ceased.

For his cleansing, to wit, for the use of the ceremonies prescribed in such cases. See Num_19:11,12. Shall be clean, i.e. admitted to converse with men, and with God in public ordinances.

Leviticus 15:14

No text from Poole on this verse.

Leviticus 15:15

Not as if this was in itself a sin, but only a punishment of sin; though oftentimes it was sinful, as being a fruit of a man's intemperance and immoderate lust. See Lev_14:12.

Leviticus 15:16

Go out from him; not through weakness of the parts, as that Lev_15:3; but in his sleep, which is called *nightly pollution* , which, though involuntary, might arise from some lustful dream or imagination. But if it was voluntary, and by a man's own procurement when awake, it was esteemed abominable, and a degree of murder. See Gen_38:9.

Leviticus 15:17

No text from Poole on this verse.

Leviticus 15:18

Man, or, *the man* , to wit, that had such an issue, which is plainly to be understood out, of the whole context. For though in some special cases, relating to the worship of God, men were to forbear the use of the marriage-bed, as Exo_19:15 1Sa_21:4; yet to affirm that the use of it in other cases did generally defile the persons, and make them unclean till even, is contrary to the whole current of Scripture, which affirms the marriage-bed to be undefiled, Heb_13:4, to the practice of the Jews, which is a good comment upon their own laws, and to the light of nature and reason.

Leviticus 15:19

Heb. *And a woman, when she shall have an issue of blood* , (and because that might be at her nose or other parts, he adds,) and *her issue shall be in her flesh* , i.e. in her secret parts, as the word *flesh* is taken Lev_15:2. So it notes her monthly disease. *Apart* , not out of the camp, as the lepers and some others, but from converse with her husband and others, and from access to the house of God.

Seven days; for sometimes it continues so long, and it was but decent to allow some time for purification after the ceasing of her issue.

Whosoever toucheth her, to wit, of grown persons. For the infant, to whom in that case she might give suck, was exempted from this pollution by the greater law of necessity, and by that

antecedent law which required women to give suck to their own children.

Leviticus 15:20

No text from Poole on this verse.

Leviticus 15:21

No text from Poole on this verse.

Leviticus 15:22

No text from Poole on this verse.

Leviticus 15:23

No text from Poole on this verse.

Leviticus 15:24

He shall be unclean seven days, if he did this unwittingly; but if the man and woman did this knowingly, this was a gross sin, Eze_18:6; and they being accused and convicted were punished with death, Lev_20:18; for as there was a turpitude in the action, so it was very prejudicial to the children then begotten, who were commonly weak, or leprous, or otherwise disordered; which was also an injury to the commonwealth of Israel, and redounded to the dishonour of God, and of the true religion, that the professors thereof gave such public evidence of their intemperance.

Leviticus 15:25

The time of her separation, to wit, the seven days mentioned Lev_12:2, as suppose she had the emerods, &c.

Leviticus 15:26

No text from Poole on this verse.

Leviticus 15:27

No text from Poole on this verse.

Leviticus 15:28

Seven days from the stopping of her issue, as it is apparent. And this was for trial whether it was only a temporary obstruction, or a real cessation.

Leviticus 15:29

No text from Poole on this verse.

Leviticus 15:30

No text from Poole on this verse.

Leviticus 15:31

When they defile my tabernacle; which they did both ceremonially, by coming into it in their uncleanness, and morally, by the gross neglect and contempt of God's express and positive command to cleanse themselves.

Leviticus 15:32

No text from Poole on this verse.

Leviticus 15:33

No text from Poole on this verse.

Leviticus 16:1 **LEVITICUS CHAPTER 16**

Aaron not permitted at all times to go into the holy of holies, Lev_16:1,2. He is commanded to make a general expiation, and wherewith, Lev_16:3-5. He-goats, the one for sacrifice, the other to escape, Lev_16:7,8. The manner of offering, Lev_16:9-14, and

ministering the sacrifice, Lev_16:15-19. The scape-goat, with the sins of the people laid on his head, sent into the wilderness, Lev_16:20-22; after which Aaron, and he who let go the goat, and he who burnt the sacrifice without the camp, must wash themselves, Lev_16:23-28. This day of expiation, which was on the tenth day of the seventh month, to be a solemn fast and sabbath of rest, and they cleansed from all their sins, Lev_16:29-34.

No text from Poole on this verse.

Leviticus 16:2

That he come not at all times; not whensoever he pleaseth, but only when I shall appoint him, to wit, to take down the parts and furniture of it upon every removal, and to minister unto me once in the year, Exo_30:10.

Holyplace, i.e. into the most holy, or the holy of holies, as the following words demonstrate, which is sometimes called only the *holy place* , as Heb_9:2,3; the positive degree put for the comparative, which is not unusual in Scripture.

Within the veil, to wit, the second veil. See Lev_4:6.

That he die not, for his irreverence and presumption. *I will appear* , visibly and gloriously; that is, as it were, my presence-chamber whither the priest shall not dare to come but when I call him. *In the cloud* ; either in that dark place, for there was no light came into it, and clouds and darkness go together, and one may be put for the other; or in a bright and glorious cloud, which used to be over the mercy-seat, or rather in the

cloud of incense mentioned afterward, Lev_16:13.

Leviticus 16:3

Thus; in this manner, or upon these terms. *With a young bullock* , i.e. with the blood of it, as it is explained Lev_16:14. So it is a

synecdoche, the whole put for the part. For as for the body of it, that was to be killed and offered without upon the altar of burnt-offerings.

For a sin-offering, for his own and family's sins, for a goat was offered for the sins of the people.

Leviticus 16:4

It is observable that the high priest did not now use his peculiar and glorious robes, but only his linen garments, which were common to him with the ordinary priests. The reason whereof was, either because this was not a day of feasting and rejoicing, but of mourning and humiliation, at which times people were to lay aside their ornaments, Exo_33:5. Some conceive, that under the linen garments here named are comprehended his more glorious robes also by a synecdoche. But that doth not appear neither from hence, nor from other places alleged. Had only his holy garments been mentioned in general, all might have been understood; but when only the linen apparel is mentioned here, and after, Lev_16:23, and when that is so particularly expressed in four several parts of it, and not a word of the other either here or in the rest of the chapter, it seems presumptuous to add them here without any ground or evidence. Or because it was fit he should not exalt, but abase himself, when he was to appear before the Divine Majesty, and therefore he was to come in the meanest of his priestly habits. Or that it might be an evidence of the imperfection of this priesthood and of the great difference between the Levitical and the true High Priest Christ Jesus, whose prerogative alone it is to go into the true holy of holies with his glorious robes, when this must carry thither the characters of his meanness.

These are holy garments, because appropriated to a holy and religious use, for which reason other things are called holy. See Exo_29:31 30:25 2Ch_5:5.

Leviticus 16:5

No text from Poole on this verse.

Leviticus 16:6

i.e. His family, as Gen_7:1, to wit, the priests and Levites. See Num_1:49.

Leviticus 16:7

No text from Poole on this verse.

Leviticus 16:8

One lot for the Lord; for the Lord's use and service by way of sacrifice. Both this and the other goat typified Christ; this in his death and passion for us; that in his resurrection for our deliverance.

Leviticus 16:9

So the lot is said to

fall, Jon_1:7 Act_1:26. Heb. *went up* , to wit, out of the vessel, into which the lots were put, and out of which they were brought up.

Leviticus 16:10

To make an atonement with him, in manner hereafter expressed Le 16 21,22

Leviticus 16:11

The bullock, mentioned in general Lev_16:6; the ceremonies whereof are here particularly described. This was a differing bullock or heifer from that **Num 19**, as appears by comparing the places.

Leviticus 16:12

From off the altar, to wit, of burnt-offering, where the fire was always burning, and whence fire was taken for such uses as these.

Incense; of which see Exo_30:34,35,38.

Within the veil, i.e. into the holy of holies, Lev_16:2.

Leviticus 16:13

Upon the fire, which was in the censer, Lev_16:12.

That he die not for so gross an error committed in the highest acts of worship, and that by a high priest, whose knowledge and function was a great aggravation to his sin.

Leviticus 16:14

He shall sprinkle it upon the mercy-seat, to teach us that God is merciful to sinners only through and for the blood of Christ.

Eastward, i.e. with his face eastward, or upon the eastern part of it, towards the people, who were in the court, which lay eastward from the holy of holies, which was the most western part of the tabernacle. This signified that the high priest in this act represented the people, and that God accepted it on their behalf.

Before the mercy-seat; on the ground.

Leviticus 16:15

Either he killed the goat before he entered into the holy of holies, though it be mentioned after, such transplacings of passages being not unusual; or rather he went out of the holy of holies and killed it, and then returned thither again with its blood, and this agrees best with the text, nor are transpositions to be allowed without necessity. And whereas the high priest is said to be allowed to enter into that place but once in a year, that is to be understood but one day in a year, though there seems to have been occasion of going in and coming out more than once upon that day.

Leviticus 16:16

An atonement for the holy place; of which see below, Lev_16:19,20 Exo 29:36 Lev_8:15 Heb_9:13.

Because of the uncleanness of the children of Israel; for though the people did not enter into that place, yet their sins entered thither, and would hinder the effects of the high priest's mediation on their behalf, if God was not reconciled to them.

In the midst of their uncleanness; encompassed with their sins, being in the midst of a sinful people, who defile not themselves only, but also God's sanctuary, as God complains, Eze_23:38,**39**.

Leviticus 16:17

In the tabernacle of the congregation, i.e. in the holy place, where the priests and Levites were at other times. This was commanded for the greater reverence to the Divine Majesty, then in a more special manner appearing, and that none of them might cast an eye into the holy of holies as the high priest went in or came out.

Leviticus 16:18

Unto the altar, to wit, the altar of incense, where the blood of sacrifices was to be put, Lev_4:7; and particularly the blood of the sin-offerings offered upon this day of atonement, Exo_30:10; and which is most truly and properly said to be before the Lord, i.e. before the place where God in special manner dwelt, to wit, the holy of holies. Some understand it of the altar of burnt-offerings, because he is said to go out to it. But that going out relates not to the tabernacle, but to the holy of holies, into which he was said to go in, Lev_16:17. Add to this, that this altar which is atoned by the high priest seems to be in that place where he only might now come, and therefore in the holy place, called here the tabernacle, from which all other priests were for this day excluded, whereas the altar of burnt-offerings was without the holy place or tabernacle, to wit, at the door of it, and in the court of the priests.

Leviticus 16:19

Seven times, to signify its perfect cleansing, seven being a number of perfection, and our perfect reconciliation by the blood of Christ here represented.

Leviticus 16:20

No text from Poole on this verse.

Leviticus 16:21

Both his hands. See on Exo_29:10 Lev_1:4. And confess over him; confession of sin being a duty to accompany the sacrifice offered for it, as we see Lev_5:5 Num_5:7. All their transgressions in all their sins, or, with or according to all their sins; for so the Hebrew particle is oft used. He mentions *iniquities*, *transgressions*, and sins, to note sins of all sorts, and that a very free and full confession was to be made, and that the smallest sins needed, and the greatest sins were not excluded from, the benefit of Christ's death here represented.

Putting them upon the head of the goat; charging all their sins and the punishment due to them upon the goat, which though only a ceremony, yet being done according to God's appointment, and manifestly pointing at Christ, upon whom their iniquities and punishments were laid, Isa_53:5,6, it was available for this end. And hence the heathens took their custom of selecting one beast or man upon whom they laid all their imprecations and curses, and whom they killed as an expiatory sacrifice for their sins, and to prevent their ruin. *A fit man*; one that knows the wilderness, and the way to it, and what places in it are most convenient for that use. Heb. *a man of time*, i.e. of years and discretion, who may be trusted with this work. Into the wilderness; which signified the removal of their sins far away, both from the people, and out of God's sight, or from the place of his presence. And here the goat being neglected by all men, and exposed to many hardships and hazards from wild beasts, which were numerous there, might further signify Christ's being forsaken, both by God and by men,

even by his own disciples, and the many dangers and sufferings he underwent. The Jews write, that this goat was carried to the mountain called Azazel, whence the goat is so called, Lev_16:10; and that there he was cast down headlong; and that the red string by which he was led turned white when God was pleased with the Israelites, otherwise it remained red; and then they mourned all that year. And the ancient Hebrews write, that forty years before the destruction of the temple, which was about the time of Christ's death, this red string turned no more white.

Leviticus 16:22

No text from Poole on this verse.

Leviticus 16:23

Aaron shall come, forthwith, not expecting the return of the man who carried the goat away, but securely committing that to God's providence he shall go on in his work.

Leviticus 16:24

In the holy place; either in the laver appointed for that purpose, or in some other vessel within the holy place, because after he had washed in it he is said to

come forth.

His garments; not his ordinary priestly linen garments, for he was to leave them in the tabernacle, Lev_16:23, but the high-priestly garments, called *his garments* properly and peculiarly, and by way of distinction from the former garments, which are called holy garments, Lev_16:4, and the linen garments, Lev_16:23, but never *his garments*, as these are. And this change of his garments was not without cause. For the common priestly garments were more proper and fit for him in the former part of his ministration, both because he was to appear before the Lord in the most holy place to humble himself, and make atonement for his own and for the people's sins, and therefore his humblest and meanest attire was

most fit; and because he was to lay his hands upon that goat on which all their sins were put, by which touch both he and his garments would be in some sort defiled: and therefore, as we read here that he *washed* himself or his *flesh* , so we may well presume his linen garments were laid by for the washing, as *the clothes* of him who carried away the scape-goat were washed, Lev_16:26. And the high-priestly garments were most proper for the latter part of his work, which was of another nature.

Leviticus 16:25

No text from Poole on this verse.

Leviticus 16:26

He shall wash his clothes, because he had contracted some degree of ceremonial uncleanness by the touch of the goat.

Leviticus 16:27

No text from Poole on this verse.

Leviticus 16:28

No text from Poole on this verse.

Leviticus 16:29

For ever. See on Exo_12:14.

In the seventh month, answering part to our September, and part to our October; when they had gathered in all their fruits, and were most at leisure for God's service: this time God chose for this and other feasts, herein graciously condescending to men's necessities and conveniencies, being contented with that time which men could best spare.

On the tenth day.

Object. It was *on the ninth day* , Lev_23:32.

Answ. It began in the evening of the ninth day, and continued till the evening of the tenth day, as is there sufficiently implied.

Ye shall afflict your souls, i.e. yourselves, as the word soul is frequently used, both your bodies by abstinence from food and other delights, and your minds by anguish and grief for former sins, which though bitter, yet is voluntarily in all true penitents, who are therefore here said not to be afflicted, but to afflict themselves, or to be active in the work.

Leviticus 16:30

No text from Poole on this verse.

Leviticus 16:31

A sabbath of rest; observed as a sabbath day by cessation from all worldly and servile works, and diligent attendance upon God's worship and service.

Leviticus 16:32

Whom he shall anoint; *he* , i.e. either God, who commanded him to be anointed, as men are oft said to do what others do by their command, or the high priest, who was to anoint his successor. Or, the third person is here put indefinitely or impersonally, for *who shall be anointed* .

Leviticus 16:33

No text from Poole on this verse.

Leviticus 16:34

No text from Poole on this verse.

Leviticus 17:1 **LEVITICUS CHAPTER 17**

Sacrifices to be offered only in the temple, Lev_17:1-6, and not to devils, Lev_17:7, on pain of death, Lev_17:8,9. Blood not to be eat, on the same pain; the life being in the blood, and it given for an atonement, Lev_17:10-14; nor any beast that died of itself, or was torn by beasts, Lev_17:15.

No text from Poole on this verse.

Leviticus 17:2

No text from Poole on this verse.

Leviticus 17:3

That killeth, not for common use or eating, for such beasts might be killed by any person or in any place, but for sacrifice, as manifestly appears both from Lev_17:4, where that is expressed, and from the reason of this law, which is peculiar to sacrifices, Lev_17:5, and from Deu_12:5,15,21. in the camp, or out of the camp: in Canaan, the city answered to the camp, and so it forbids any man doing this either in the city or in the country.

Leviticus 17:4

This was appointed, partly, in opposition to the heathens, who sacrificed in all places; partly, to cut off occasions of idolatry; partly, to prevent the people's usurpation of the priest's office; and partly, to signify that God would accept of no sacrifices but through Christ and in the church, (of both which the tabernacle was a type: see Heb_9:11) and according to his own prescript. But though men were tied to this law, God was free to dispense with his own law, which he did sometimes to the prophets, as 1Sa_7:9 11:15; &c., and afterwards more fully and generally in the days of the Messiah, Mal_1:11 Joh_4:21,24.

Blood shall be imputed unto that man; he shall be esteemed and punished as a murderer both by God and by men. See Isa_66:3. The reason is, because he shed that blood, which, though not man's blood, yet was as precious, being sacred and appropriated

to God, and typically the price by which men's lives were ransomed.

He shall be cut off by death, either by the hand of God, in case men do not know it or neglect to punish it, or by men, if the fact was public and evident.

Leviticus 17:5

Which they offer; either,

1. The Egyptians and other idolatrous nations, which commonly sacrificed to idols or devils in fields or any places; who are not here named, but may be designed by the particle *they*, in way of contempt, as if they were not worthy to be named, as that particle is used, Luk_14:24 19:27 Joh_7:11 8:10. Or rather,

2. The Israelites now mentioned, and plainly understood in the following *they*, who, before the building of the tabernacle, took the same liberty herein which the Gentiles did, from which they are now restrained.

He nameth not *peace-offerings* exclusively to others, as appears from the reason of the law, and from Lev_17:8,9, but especially, because in these the temptation was more common in regard of their frequency, and more powerful, because part of these belonged to the offerer, and the pretence was more plausible, because their sanctity was something of a lower degree than others, these being only called *holy*, and allowed in part to the people, when the other are called *most holy*, and were wholly appropriated either to God or to the priests.

Leviticus 17:6

This verse contains a reason of the foregoing law, because of God's propriety in the blood and fat, wherewith also God was well pleased, and the people reconciled. And these two parts only are mentioned, as the most eminent, and peculiar, though other parts also were reserved for God.

Leviticus 17:7

Unto devils; so they did, not directly or intentionally, but by construction and consequence, because the devil is the author of idolatry, and is eminently served, pleased, and honoured by it. And as the Egyptians were notorious for their idolatry, as appears by the testimony of Scripture, and of all ancient writers, so the Israelites were infected with their leaven, Jos_24:14 Eze_20:7 23:2,3. And the name of *devils* is commonly given in Scripture to idols, yea, even to those which seemed most innocent, as to Jeroboam's calves, 2Ch_11:15, by which he and the people designed and professed to worship the true God, as is manifest from the nature of the thing, and from many places of Scripture; and the worshippers of idols are esteemed and called worshippers of devils. See Deu_32:17 Psa_106:37 1Co_10:20 Rev_9:20. The Hebrew word rendered *devils* signifies *goats*, either because goats were eminently worshipped by the Egyptians, as Herodotus, Strabo, and others note, and divers of the idols of the heathens were of that or a like form; or because the devil did oft appear to the heathens in that shape, as their own authors note.

After whom they have gone a whoring; for idolatry, especially in God's people, is commonly called *whoredom*, as Eze_16:16,26 23:8,19,21, &c., and that justly, because it is a violation of that covenant by which they were peculiarly betrothed or married to God. See Hos_2:18-20.

Leviticus 17:8

No text from Poole on this verse.

Leviticus 17:9

No text from Poole on this verse.

Leviticus 17:10

i.e. I will be an enemy to him, and execute vengeance upon him immediately; because such persons probably would do this in

private, so as the magistrate could not know nor punish it. See this or the like phrase Lev_20:3 26:17 Jer_3:12 Eze_14:8.

Leviticus 17:11

Of the flesh, i.e. of living creatures.

Is in the blood, i.e. it depends upon the blood, is preserved and nourished by it, and is extinguished when the blood is gone. And this law was given to the Jews, and hard-hearted people, as they are oft said to be, that by this restraint from the blood of brute creatures they might be wrought to the greater abhorreny of taking away the life of a man.

It is the blood that maketh an atonement; typically, and in respect of the blood of Christ, which it represented, by which the atonement is really made, Heb_9:12. So the reason is double:

1. Because this was the eating up of the price or ransom of their own lives, which in construction was the destroying of themselves.
2. Because this was ingratitude and irreverence towards that sacred blood of Christ which they ought to have in continual veneration.

Leviticus 17:12

No text from Poole on this verse.

Leviticus 17:13

Any beast; he instanceth in this kind, either because persons much given to that exercise are commonly too licentious, and being in haste might easily transgress; or because some might think the former prohibition did reach only to the blood of such creatures as were offered to God in sacrifice. Cover it with dust; partly, to beget an honourable respect unto the blood even of beasts, and much more of men; partly, lest the beasts should lick it

up, and by tasting the sweetness of it be made more fierce and cruel to devour and destroy others; and partly, as a license from God upon this condition giving them a right to kill and eat such creatures, without any fear of the blood being imputed to them; for as the not covering of the blood portends the punishment which the sin of bloodshedding calls for, Job_16:18 Eze_24:7,8, so covering it notes impunity.

Leviticus 17:14

No text from Poole on this verse.

Leviticus 17:15

Every soul that eateth, to wit, through ignorance or inadvertency, as appears by the slightness of the punishment; for if it was done knowingly, it was a presumptuous sin against an express law here, and Deu_14:21, and therefore more severely punished. Or a stranger; understand of the proselytes; either of the proselytes of the gate, who were obliged to observe the precepts of Noah, whereof this was one; or of the proselytes of righteousness, or converts to the Jewish religion; for other strangers were allowed to eat such things, Deu_14:21.

Leviticus 17:16

i.e. The punishment of it, and therefore must offer a sacrifice for it. Lev_5:1,2 7:18

Leviticus 18:1 **LEVITICUS CHAPTER 18**

Israelites not to live after the customs of the Egyptians or Canaanites, but according to God's institutions, Lev_18:1-5. To abstain from incestuous marriages, Lev_18:6-18; and copulation with a menstruous woman, Lev_18:19; and adultery, Lev_18:20; and offering children to Moloch, Lev_18:21; and all unnatural copulation with man or beast, Lev_18:22,23. These things the nations do; and the land is defied, and God is provoked; and they

who do those things shall die: but God was their Lord, Lev_18:24-30.

No text from Poole on this verse.

Leviticus 18:2

Your Sovereign and Lawgiver. This is oft repeated here, because the things here forbidden were practised and allowed by the Gentiles, to whose custom he here opposeth Divine authority, and their obligation to obey his commands.

Leviticus 18:3

Egypt and Canaan: these two nations he mentions, because their habitation and conversation among them made their evil example in the following matters more dangerous. But under them he includes all other nations, as he elsewhere expresseth it. In their ordinances, or statutes; either because their laws did indeed allow such things, or because prevailing customs have the force of laws.

Leviticus 18:4

My judgments and mine ordinances; mine universally, Deu_27:26 Gal_3:10; for though the words be indefinite, the matter is necessary; and mine solely, Deu_6:13, compared with Mat_4:10, and therefore those that here follow, though you do not see the particular reason of some of them, and though they be contrary to the laws and usages of the nations.

Leviticus 18:5

He shall live in them; not only happily here, but also eternally hereafter, as it is expounded Mat_19:17 Rom_10:5. This is added as a powerful argument why they should follow God's commands rather than men's examples, because their life and happiness depends upon the one, not the other. And though in strictness, and according to the law or covenant of works, they could not challenge life for doing, except their obedience was universal,

perfect, constant, and perpetual, and therefore no man since the fall could be justified by the law, as the apostle affirms and proves, **Ro 4 Ga 3**; yet by the covenant of grace this life is promised to all that obey God's commands sincerely, though not perfectly, 1Ti_4:8.

Leviticus 18:6

None, Heb. *no man* , For though the women also be bound by this law, yet the men alone are mentioned, both because they are most active in the choice of their yoke-fellows, and therefore most likely to transgress these laws, and because they having authority over the women, could have the greater influence upon them, by their power, counsel, or example, to oblige them either to the observation or violation of them.

Approach: this word signifies the conjugal act here, as it doth Gen_20:4 Isa_8:3; but because it is ambiguous in itself, it is so limited and explained in the end of the verse.

To any that is near of kin to him: this is the general rule, which is particularly expounded and applied in the following instances. And these laws are so just and reasonable, that although the barbarous nations did allow of such incestuous marriages, yet wiser and civil heathens by the mere light of nature condemned them, as may be seen in Suetonius, Tacitus, Catullus, and others.

Their nakedness, i.e. their secret parts, so called to put us in mind of the fall of our first parents, whose first sense and shame of their nakedness had its rise from thence. This phrase notes the same thing with *knowing* , Gen_4:1; and with discovering one's skirt, Deu_22:30 27:20.

Leviticus 18:7

Of thy father, or of thy mother, Heb. *and of thy mother* , put for *that is* , or *to wit* , as it is oft used. Here it notes that the nakedness of the father, and the nakedness of the mother, are one and the same thing, because they two are one flesh, and therefore her

nakedness is his also; which further appears, because the mother only is mentioned in the following words, which contain the reason of the law.

She is thy mother; and therefore even nature teacheth thee to abhor such incest. Yet the Persians used to marry their mother; therein worse than the very camels, whom no force will drive to that act with their dams.

Leviticus 18:8

i.e. Thy step-mother. Examples of this are Gen_35:22 49:4 1Co_5:1. **It is thy father's nakedness**, by interest and relation; that which he only may uncover.

Leviticus 18:9

Thy sister, by both parents.

The daughter of thy father, or

daughter of thy mother; thy sister by either of thy parents.

Whether she be born at home, to wit, of thy father by another wife, whom he hath taken into his house. Or born abroad; either of thy mother, by another, whether a former or a second husband, in another house and family; or of thy father by some strange woman, for there might be some doubt in these cases.

Leviticus 18:10

And consequently of all thy children and children's children, and all downwards; for they are a part of thyself, as coming out of thy loins, and out of thy wife, whose nakedness is thine own.

Leviticus 18:11

Begotten of thy father, or, *being akin to thy father* . He seems to speak of the daughter of the father's brother by his wife, whom

the father here spoken of, being brother to the deceased person, married by virtue of that law, Deu_25:5, by which marriage there was a near kindred contracted between the two families, so that the son of the one could not marry the daughter of the other. Thus this law is differing from that Lev_18:9. And that seems more probable, than that in so brief a table of laws the same thing should be forbidden both there and here.

Object. The word being the same here and Lev_18:9, must be understood in the same sense, and therefore here must be rendered *begotten or born* , as it is there.

Answ. It may be rendered there as well as here akin, as some render the words *there of domestic* , or of another, *a foreign, kindred* ; and if the word had been participially put for begotten or born, it is likely the preposition *mem* or *lamed* would have been prefixed to the Hebrew word *abicha* , as is common in those cases.

Leviticus 18:12

Thy aunt by the father's side, as the next verse speaks of the aunt by the mother's side. If Amram's example be alleged to the contrary, **See Poole "Exo_6:20"**.

Thy father's near kinswoman, Heb. *thy father 's flesh* , a member and product of the same flesh from which thy father came.

Leviticus 18:13

No text from Poole on this verse.

Leviticus 18:14

Of thy father's brother, i.e. of his wife, as the next words explain it. And as a man may not marry his aunt, so neither may a woman marry her uncle, there being altogether the same distance in kindred, and the selfsame reason of the law. And for the

examples of Abraham, Amram, Othniel, &c., to the contrary, they were before the publication of this law, by which it pleased God to restrain the liberty allowed formerly, when the holy seed was in a narrower compass, and fewer persons, which altered the case. For in that regard there was a time when God allowed brethren and sisters to marry, to wit, when there were no other in the world, which was the case of Adam's immediate children. We learn from hence that the same degrees are forbidden in consanguinity or kindred by blood, and in affinity or kindred by marriage.

She is thine aunt: some infer from hence that it is unlawful for cousin-germans, or the children of brethren and sisters, to marry. But there is not the same reason, nor the same degree of distance, for my uncle or aunt are nearer akin to me than their children are. Yet because it seems doubtful to many, and may hereafter prove occasion of grievous perplexities of mind, especially to tender and scrupulous consciences, Christian prudence directs us to choose the safest way, there being so great a latitude of unquestionable persons.

Leviticus 18:15

No text from Poole on this verse.

Leviticus 18:16

Neither in his lifetime, nor after his death, and therefore a woman might not marry her husband's brother, nor might a man marry his wife's sister, either before or after his wife's death, for so all the prohibitions are to be understood; which will give light to Lev_18:18. But God, who can undoubtedly dispense with his own laws, did afterwards make one exception to this rule, of which see Deu_25:5.

Leviticus 18:17

Of a woman and her daughter, to wit, thy step-daughter, and so thy step-son's daughter, &c.

It is wickedness; because they are very near to thy wife by consanguinity, as coming directly from her; and therefore they are as near to thee by affinity, which binds as much as consanguinity; the wife, who is only related by affinity, being nearer to a man than any other by consanguinity, they two being made one flesh, and therefore the same distance is to be observed in both of them.

Leviticus 18:18

The word

sister is here understood, either,

1. Properly, so some; whence others infer that it is lawful to marry one's wife's sister after the wife's death. Or,

2. Improperly for any other woman, as not only persons, but things, of the same kind are oft called *sisters* and *brethren*, of which see plain examples, Exo_26:3 32:27,29 Eze 1:9 3:13 16:45,48,49. So the sense is, *thou shalt not take one woman to another*. And this sense may seem more probable,

1. Because else here were a tautology, the marriage of a man with his wife's sister being sufficiently forbidden, Lev_18:16, where marriage with his brother's wife is forbidden; as also Lev_18:9,11, where he forbids the marriage of one's own sister, and consequently the marriage of one's wife's sister, it being manifest and confessed that affinity and consanguinity are of the same consideration and obligation in these matters. Nor can this be added for explication, for then the comment would be darker than the text, nay, it would destroy the text; for then what was simply, and absolutely, and universally forbidden before, is here forbidden doubtfully and restrainedly, and might at least seem to be allowed after the wife's death; which is rejected by those who own the former interpretation.

2. Because the reason of this prohibition, which is lest he should vex her thereby, is much more proper and effectual against marrying any other woman, than against marrying the wife's

sister, so near and dear a relation being most commonly and probably a means to induce them rather to love and please and serve, than to vex one another in such a relation. And therefore to take her natural sister to vex her, would seem a course unsuitable to his end or design.

3. Some add another reason, that polygamy, which Christ condemns, Mat_19:5 is either forbidden here or no where in the law. But this may admit of great dispute. And it is observable, that Christ confutes polygamy and divorces, not by any of Moses's laws, (which probably he would not have omitted, if they had been to his purpose,) but by the first institution of marriage, Gen_2:23; whence also Malachi seems to fetch his argument, Lev_2:14,15. And that law, Deu_21:15,16, may seem to intimate that God did then, in consideration of the hard-heartedness of the Jewish nation, dispense with that first and primitive law, especially if we consider the practice of divers holy men amongst the Jews, not only before the law, as Abraham and Jacob, but also after it, as Elkanah and David, who would never have lived in the violation of a known law, or, if they had, would have been blamed for it; whereas on the contrary God mentions it as one of his layouts vouchsafed to David, that he gave him his master's wives into his bosom, 2Sa_12:8; and affirms, that *David turned not aside from any thing that he commanded him all the days of his life, save only in the matter of Uriah*, 1Ki_15:5. Peradventure therefore it may deserve some consideration, which a learned man in part suggests, that this text doth not simply forbid the taking of one wife to another, but the doing of it in such a manner, or for such an end, that he may vex, or punish, or revenge himself of the former; which probably was a common motive amongst that hard-hearted people to do so, and therefore the forbidding hereof might give a great check to the practice of polygamy amongst them. *In her lifetime* : this clause is added to signify God's allowance to marry one wife after another, when she is dead, and thereby to intimate how the word *sister is to be understood* .

Leviticus 18:19

No, not to thy own wife. See Exo_12:2 15:24,25. This was not only a ceremonial pollution, but an immorality also, whence it is put amongst gross sins, Eze_18:6. There is also a natural turpitude in this action. And therefore it is now unlawful under the gospel.

Leviticus 18:20

No text from Poole on this verse.

Leviticus 18:21

Pass through the fire this was done two ways; either,

1. By burning them in the fire, of which see 2Ki_3:27 2Ch_28:3 Psa_106:37,38 Isa 57:5.

Or, 2. By making them pass between two great fires, which was a kind of illustration or consecration of them to that god; which latter seems to be here meant. **See Poole** "Deu_18:10", where the word fire, here understood, is expressed.

To Molech, or, *Moloch* ; called also *Milcom* ; an idol chiefly of the Ammonites, as appears from 1Ki_11:7 2Ki_23:13 Jer_49:1,3. This seems to be the Saturn of the heathens, to whom especially children and men were sacrificed. This is mentioned, because the neighbours of Israel were most infected with this idolatry, and therefore they are particularly cautioned against it, though under this one instance all other idols and acts, or kinds of idolatry, are manifestly comprehended and forbidden.

Neither shalt thou profane the name of thy God; either by joining him with, or by forsaking him for, such a base and bloody idol, whereby the name, honour, and service of God would be horribly defiled, and exposed to the scorn of the heathen, as if he were but one of the same kind with their mongrel deities.

Leviticus 18:22

No text from Poole on this verse.

Leviticus 18:23

A horrible confusion of the natures which God hath distinguished, and of the order which God hath appointed, and an overthrow of all bounds of religion, honesty, sobriety, and modesty.

Leviticus 18:24

In all these, to wit, above-mentioned sins. Whence it is apparent that the several incests here prohibited are not only against the positive and particular law given by God to the Jews, but also against the general law and light of nature. And therefore the law about these things was one of the seven precepts of Noah. And the sober heathens condemned such incestuous marriages. The Roman historians observe, that when Claudius the emperor had married his niece, (which is one of the lowest kinds of incest here mentioned,) and the senate in complaisance with him had made it lawful for any to do so, yet there was but one, and he too an obscure person, that followed his example.

Leviticus 18:25

I do visit; I am now visiting, or about to visit, i. e. to punish. See Isa_26:21.

The land itself vomiteth out her inhabitants, as no less burdens to the earth than corrupted food is to the stomach. See Jer_9:19 Mic_2:10.

Leviticus 18:26

Nor any stranger, in nation or religion, of what kind soever. For though they might not force them to submit to their religion, yet they might restrain them from the public contempt of the Jewish laws, and from the violation of natural laws, which besides the offence against God and nature, were matters of evil example and consequence to the Israelites themselves.

Leviticus 18:27

No text from Poole on this verse.

Leviticus 18:28

No text from Poole on this verse.

Leviticus 18:29

To wit, by death to be inflicted by the magistrates, as it is apparent in case of idolatry with Moloch or other false gods; and in case of the magistrates neglect, by God himself. This phrase therefore of cutting off is to be understood variously, as many other phrases are, either of ecclesiastical, or civil and corporal punishment, according to the differing natures of the offences for which it is inflicted.

Leviticus 18:30

No text from Poole on this verse.

Leviticus 19:1 **LEVITICUS CHAPTER 19**

Israelites must be holy, Lev_19:1,2; must honour their parents, and keep sabbaths, Lev_19:3; shun idolatry, Lev_19:4; duly to stay and eat their peace-offerings, Lev_19:5-8; in harvest-time leave gleanings for the poor and stranger, Lev_19:9,10; not steal, deceive, or lie, Lev_19:11; nor swear falsely, Lev_19:12; nor defraud, rob, or detain, Lev_19:13; nor curse the deaf, nor put a stumbling-block before the blind, Lev_19:14; nor judge unjustly, Lev_19:15; nor be tale-bearers; nor bear false witness against their neighbour, Lev_19:16; but rebuke their brother for sin, Lev_19:17; not revenge themselves, but love their neighbours, Lev_19:18; not to mix different things, Lev_19:19. The punishment of a man lying with a bondmaid, Lev_19:20-22. They must not eat of the fruits of Canaan till alter four years, Lev_19:23-25. To eat no blood, and use no soothsaying, Lev_19:26, nor any heathenish method of mourning, Lev_19:28, nor prostitute their daughters, Lev_19:29; but must reverence God and his ordinances, Lev_19:30; not regard conjurers and wizards,

Lev_19:31; honour the ancient, Lev_19:32; love and right strangers, Lev_19:33,34; do no unrighteousness, either in judgment or commerce, Lev_19:35,36.

No text from Poole on this verse.

Leviticus 19:2

Ye shall be holy, separated from all the forementioned defilements, and entirely consecrated to God, and obedient to all his laws and statutes.

I the Lord your God am holy, both in my essence, and in all my laws, which are holy and just and good, and in all my actions; whereas the gods of the heathens are unholy both in their laws and institutions, whereby they allow and require filthy and abominable actions; and in their practices, some of them having given wicked examples to their worshippers.

Leviticus 19:3

The *mother* is put first, partly because the practice of this duty begins there, mothers, by perpetual converse, being more and sooner known to their children than their fathers; and partly because this duty is most commonly neglected to the mother, upon whom children have not so much dependence as they have upon their father. And this

fear includes the two great duties of *reverence* and *obedience* .

And keep my sabbaths: this is here added, to show, that whereas it is enjoined to parents that they should take care that the sabbath be observed both by themselves and by their children, it is the duty of children to fear and obey their parents in this matter; and moreover, that if parents should neglect their duty herein, or by their command, counsel, or example draw them to pollute the sabbath, yet the children in that case must keep the sabbath, and in all such cases prefer the command of God before the commands of their parents or superiors.

Leviticus 19:4

Turn not your hearts and faces from me, whom alone you pretend to respect, unto them. He intimates, that their turning to idols is a turning from God, and that they could not serve both God and idols.

Unto idols: the word signifies such as are *no gods* , or *nothings* , as they are called, 1Co_8:4, many idols having no being, but only in the fancy of their worshippers, and all of them having no virtue or power to do good or evil, Isa_41:23. *Molten gods* , nor graven gods neither, as appears from **Exo 20**, whereby we learn that such expressions are generally to be understood synecdochically.

Leviticus 19:5

Or, *according to your own good pleasure* , what you think fit; for though this in the general was required, yet it was left to their choice to determine the particulars. Lev_7:16. Or rather, *to your acceptance* , i.e. in such manner as it may be accepted by God on your behalf, which is explained in the next verse, and not in such manner as to lose the end you aim at, to wit, God's acceptance; for if ye do otherwise than God hath prescribed, it shall not be accepted, as he adds Lev_19:7, but on the contrary severely punished, **Deu 8**.

Leviticus 19:6

And on the morrow; by which clause it appears that he speaks here only of that sort of peace-offerings which were offered either by vow, or freely for the obtaining of some mercy desired; for the other sort, which was by way of gratitude for mercies received, were to be eaten the same day, Lev_7:15.

Leviticus 19:7

No text from Poole on this verse.

Leviticus 19:8

His iniquity, i.e. the punishment of his iniquity; instead of acceptance he shall receive punishment.

Leviticus 19:9

No text from Poole on this verse.

Leviticus 19:10

Who gave you all these things with a reservation of my authority over you, and right in them, and with a charge of giving part of them to the poor.

Leviticus 19:11

Or, *one against another* , to the defrauding of him of any of his goods, to which kind of lying the words foregoing and following seem here to restrain it, though it be true that all sorts of lying are unlawful.

Leviticus 19:12

Ye shall not swear by my name falsely: this is here added, to show how one sin draws on another, and that when men will lie for their own advantage, they will easily be induced to perjury.

Neither shalt thou profane the name of thy God, by any unholy use of it. So it is an additional precept, thou shalt not abuse my holy name by swearing either falsely or rashly. Or this may be a reason of the former prohibition, because in so doing *thou wilt profane the name of thy God* .

Leviticus 19:13

The wages, Heb. *the work* , put for *the wages* , as Deu_24:15 Job_7:2 Jer_22:13. Shall not abide with thee all night, because his urgent necessities require it for present subsistence.

Leviticus 19:14

Nor put a stumbling-block before the blind, to make them fall. Under these two particulars are manifestly and especially forbidden all injuries done to such as are unable to right or defend themselves; of whom God here takes the more care, because they are not able to secure themselves; who both discerns the injuries you do them, and can avenge them, though the blind and deaf cannot.

Leviticus 19:15

Thou shalt not respect the person of the poor, so as through pity to him to give an unrighteous sentence. Compare Deu_1:17 10:17 Pro_24:23.

Leviticus 19:16

As a tale-bearer, who makes it his business to go up and down from one to another, and divulge evil and false reports concerning others, which, though many times it proceeds only from levity and talkativeness, yet apparently tends to the great injury of our neighbour. See Pro_11:13 Jer_6:28 9:4. Neither shalt thou stand, to wit, in judgment, as a false accuser or false witness; for accusers and witnesses use to stand, whilst the judges sat, in courts of judicature.

Leviticus 19:17

To prevent murder, last spoken of, he forbids hatred, which is the common cause, and a degree of murder, 1Jo_3:15.

Thy brother; the same with *neighbour*, as it follows, i.e. every man, Mat_5:44; for it is manifest that God's law commanded them to love strangers no less than Israelites.

If thy brother hath done thee or others any injury, thou shalt neither divulge it to others as a tale-bearer, nor hate him, and smother that hatred by sullen silence, as 2Sa_13:22, nor justify and flatter and encourage him therein; but shalt freely, and in love, not with hatred, tell him of his fault.

And not suffer sin upon him, i.e. not suffer him to lie under the guilt of any sin, which thou by rebuking of him, and thereby bringing him to true repentance, couldest in some sort free him from. But the phrase of *suffering sin upon him* imperfect and unusual in Scripture, and I doubt whether the Hebrew verb *nasa* be ever used for *permitting* or *suffering* . The words may be rendered thus, *And (or so) thou shalt not bear sin for him , or for his sake ;* thou shalt not make thyself guilty of his sin, as thou wilt assuredly do, if thou dost not perform thy duty of rebuking him for his sin, which is a likely way, and a course appointed by God, to remove the guilt of his sin from him; and consequently, as it was his fault that he sinned and contracted guilt, so it is thy fault that his guilt continues upon him. Many things favour this sense.

1. This is the proper and usual signification of the word *nasa* .
2. The same words are used in this sense Lev_22:9 Num_18:32.
3. The preposition *al* is oft used thus, as Gen_37:8,34 Jud 9:9 1Ki_16:7.
4. This phrase of *bearing sin* , or *iniquity* , is constantly used in this book for being guilty and liable to punishment. And so the sense is here full and complete, and a very weighty reason here given to enforce the foregoing precept.

Leviticus 19:18

Nor bear any grudge, Heb. *nor keep* , either,

1. The injury here supposed in thy memory: so it is opposed to those who say they will forgive, but not forget an injury. Or,
2. Anger or hatred in thy heart: so this verb is used Jer_3:12 Nah_1:2. *Thy neighbour* ; by which he understands not the Israelites only, as some would persuade us, but every other man with whom we converse, as plainly appears,

1. By comparing this place with Lev_19:34, where this very law is applied to strangers.

2. Because the word

neighbour is explained by another man, Lev_20:10 Rom_13:8: see more on Exo_20:16.

As thyself; with the same sincerity, though not equality, of affection, as to thyself.

Leviticus 19:19

Ye shall keep my statutes; either,

1. My laws. So this is fitly premised, because otherwise some of the following commands might seem trifling, and obedience to them unnecessary. Or,

2. My ordinances, to wit, of nature; or the order which I have appointed in creatures, as the word is used Job_26:10 38:33 Psa_148:6 Pro_8:29; and therefore they shall not confound those things that I have distinguished, which were in some sort to reproach and correct my works, and which may seem to be done in some of the following instances.

Thou shalt not let thy cattle gender with a diverse kind: this was prohibited, partly, to restrain the curiosity and boldness of men, who might attempt to amend or change the works of God; partly, that by the restraints here laid even upon brute creatures men might be taught to abhor all unnatural and unlawful lusts; partly, to teach the Israelites to avoid mixtures with other nations, either in marriage or in religion; which also may be signified by the following prohibitions. See of this and the next Deu_22:9-11.

Leviticus 19:20

Betrothed to an husband; or, *reproached or despised* , and therefore forsaken, *of her husband* . For as his continuance with

her in his and her master's family and service is mentioned as an evidence that he loved her, Exo_21:5,6 so on the contrary, his forsaking of her was a reproach to her, and a sign of contempt.

She shall be scourged, Heb. *there shall be a scourging* , which may belong, either,

1. To her alone, as the Jews understand it, for the man's punishment follows, Lev_19:21,22. Or,

2. To both of them; for,

1. Both were guilty.

2. It follows, *they shall not be punished with death* , which may seem to imply that they were to be punished by some other common and considerable punishment, which scourging indeed was, but the paying of a ram was a small penalty, and very unsuitable to the greatness of the offence. And the offering of the ram as a trespass-offering for the sin against God, is not inconsistent with making satisfaction other ways for the injury done to men, as we may see Lev_6:4-6, but only added here as a further punishment to the man; either because he only could do this, and not the woman, who being a bond-woman had nothing of her own to offer; or because his sex and his freedom aggravated his sin.

They shall not be put to death, which they should have been, had she been free, Deu_22:23,24.

Because she was not free: the reason of this difference is not from any respect which God gives to persons, for bond and free are alike to him, but because bond-women were scarce wives, and their marriages were scarce true marriages, being neither made by their choice, but by their master's authority, nor continued beyond the year of release, but at her master's or husband's pleasure; of which see Exo_21:4, &c.

Leviticus 19:21

No text from Poole on this verse.

Leviticus 19:22

No text from Poole on this verse.

Leviticus 19:23

As uncircumcised, i.e. as unclean, not to be eaten, but cast away, and counted abominable, as the foreskins are.

Three years. This precept was serviceable,

1. To the trees themselves, which grew the better and faster, being early stript of those fruits, which otherwise would have derived to themselves and drawn away much more of the strength from the root and tree.

2. To men, both because the fruit then was waterish, undigested, and unwholesome, and because hereby men were taught to bridle their appetites; a lesson of great use and absolute necessity in a godly life.

3. To God, who required and deserved the first-fruits, which must be also of the best, and so they could not be in this time.

Leviticus 19:24

Consecrated to the Lord, as the first-fruits and tithes were, and therefore given to the priests and Levites, Num_18:12,13 Deu 18:4; yet so that part of them were communicated to the poor widows, and fatherless, and strangers. See Deu_14:28,**29**.

To praise the Lord withal; to bless the Lord, by whose power and goodness the trees bring forth fruit to perfection.

Leviticus 19:25

That it may yield unto you the increase thereof; that God may be pleased to give his blessing, which alone can make them fruitful.

Leviticus 19:26

With the blood, i. e. any flesh out of which the blood is not first poured. See 1Sa_14:32. The Jews write, that the Egyptians and other nations, when they offered sacrifices to the devils, did eat part of the sacrifices, beside the blood which was kept in basons for that end, which also they believed to be as it were the special food of the devils.

Nor observe times, to wit, superstitiously, by the observation of the clouds, or stars, or otherwise, by esteeming some days lucky, others unlucky. See Deu_18:10,11 Es 3:7.

Leviticus 19:27

The corners of your heads; i.e. your temples: Ye shall not cut off the hair of your heads round about your temples. This the Gentiles did, either for the worship of the devils or idols, to whom young men used to consecrate their hair, being cut off from their heads, as Homer, Plutarch, and many others write; or in funerals or immoderate mournings, as appears from Isa_15:2 Jer_48:37. And the like is to be thought concerning the beard or the hair in the corner, i.e. corners of the beard. The reason then of this prohibition is, because God would not have his people agree with idolaters, neither in their idolatries, nor in their excessive sorrowing, no, nor so much as in the appearances and outward significations or expressions thereof.

Leviticus 19:28

Any cuttings in your flesh, which the Gentiles commonly did both in the worship of their idols, and in their solemn mournings, Jer_16:6.

For the dead; Heb. *for a soul* , i.e. either,

1. Improperly, for a dead body; as that word is sometimes used, as Lev_19:28 21:1 Num_6:6: or,

2. Properly, *for the soul* ; Ye shall not cut your flesh or your bodies, for your souls, or upon pretence of doing your souls any good, either in way of mortification, or in the worship of God, as they did, 1Ki_18:28, in like manner as others were willing to give to God *the fruit of their body for the sin of their soul* , Mic_6:7.

Leviticus 19:29

This the Gentiles frequently did for the honour of some of their idols, to whom divers women were consecrated, and publicly prostituted.

Leviticus 19:30

Not presuming to approach it without reverence, or with any kind of uncleanness upon you.

Leviticus 19:31

Them that have familiar spirits; that have entered into covenant with the devil, by whose help they foretell many things to come, and acquaint men with secret things. See Lev_20:27 Deu_18:11 1Sa_28:3,7,9 2Ki_21:6.

Wizards; another name expressing the same thing for substance, to wit, persons in league with the devil, with some difference only in the manner of their operation,

Leviticus 19:32

Thou shalt rise up, to do them reverence when they pass by, for which end they were obliged, as the Jews say, presently to sit down again when they were past, that it might be manifest they arose out of respect to them.

Fear thy God; a reason of the former precept, both because old men in some respects do most resemble God, who is styled the *Ancient of days*, Dan_7:9,13, and because this respect is due to such, if not for themselves, who may be unworthy or contemptible, yet for God's sake, who requires this reverence, and whose singular blessing old age is.

Leviticus 19:33

Either with opprobrious expressions, or grievous exactions.

Leviticus 19:34

As one born among you; either,

1. As to the matters of common right, as it here follows: so it reacheth to all strangers. Or,

2. As to church privileges: so it concerns only those who were proselytes of righteousness.

For ye were strangers; and therefore are sensible of the fears, distresses, and miseries of such, which call for your pity, and you ought to do to them as you would that others should do to you when you were such.

Leviticus 19:35

In meteyard; in the measuring of lands, or any dry and continued things, as cloth, ribband, &c.

In measure; in the measuring of liquid or such dry things as are not continued, only contiguous, as of corn or wine, &c. Or, the former may note greater, the latter, less measures.

Leviticus 19:36

A just ephah, and a just hin; these two measures are named as most common, the former for dry, the latter for moist things; but under them he manifestly comprehends all other measures.

Leviticus 19:37

Therefore; because my blessings and deliverances are not indulgences to sin, but greater obligations to all duties to God and men. So that if religion and righteousness were utterly lost in the world, they ought in all reason to be found among you as my peculiar people and freed men.

Leviticus 20:1 **LEVITICUS CHAPTER 20**

Israelites must not offer their children to Molech on pain of death, Lev_20:1-3; which if not inflicted by the magistrate, shall be by God himself, Lev_20:4,5. The same against running after soothsayers, Lev_20:6; against cursers of parents, Lev_20:9; against adulterer, Lev_20:10, or incestuous and unlawful copulation with women, men, or beasts, Lev_20:11-21. They must put a difference between clean and unclean, Lev_20:22-26. Soothsayers to be stoned, Lev_20:27.

No text from Poole on this verse.

Leviticus 20:2

Here follow the punishments of the crimes forbidden in the former chapters.

The strangers; not only such as were proselytes, but all others, these being gross immoralities, and such as the precepts of Noah reached to, and such as the laws of nature and nations obliged them to. And therefore the toleration of such actions was not only against reason of state, and the interest of the commonwealth of Israel, and dangerous to the infection and destruction of the Israelites by the imitation of such examples, but also against the light of nature and laws of humanity.

Unto Molech, or to any other idol; for the reason of the law equally concerns all. See Lev_18:21.

Leviticus 20:3

I will set my face against that man, i.e. deal with him as an enemy, and make him a monument of my justice, either by punishing him immediately and eminently, when the magistrate cannot or will not do it, or by adding to his corporal punishments my curse upon his soul and name. See Lev_17:10.

From among his people; from the number of his people, of what nation or kindred soever he was; or, from the land of the living.

To defile my sanctuary, which was done by this wickedness, either because such persons did, for the cover of their idolatry, come into God's sanctuary, as the rest did; see Lev_15:31; or because the sanctuary was, and was said to be, defiled by gross abominations committed in that city or land where God's sanctuary was; or because by these actions they did pronounce and declare to all men that they esteemed the sanctuary and service of God abominable and vile, by preferring such odious and pernicious idolatry before it.

And to profane my holy name; partly by despising it themselves, and partly by disgracing it to others, and giving them occasion to blaspheme it, and to abhor the true religion, because they saw it deserted and condemned by those that best knew it and once embraced it.

Leviticus 20:4

i.e. Wink at his fault, and forbear to accuse and punish him. Compare Act_17:30.

Leviticus 20:5

Against his family, i.e. either,

1. His posterity, whom God threatened to punish for their father's idolatry, **Exo 20**. Or,

2. His people, as that word is used, Jer_8:3 Mic_2:3, to wit, the people of that land, who by their connivance make themselves guilty of his sin, Lev_20:4. Or,

3. His disciples and followers, who are oft called the sons or children of their masters. And so it may seem to be explained in the following words,

all that go a whoring after him, as the first clause, which concerns the head or chief person himself, I will set my face against that man, is explained by these words, I will cut him off.

Leviticus 20:6

To go a whoring after them; to seek knowledge, or counsel, or help from them.

Leviticus 20:7

No text from Poole on this verse.

Leviticus 20:8

i.e. Who separated you from all nations, and from their impurities and idolatries, to be a peculiar people to myself, and therefore I will not suffer you to follow their examples. Or, who really sanctify you, and give you my grace to do what I require, i.e. to keep my statutes. Or the argument is this, Those idols and idolatries will defile you and make you worse, but I only and my service will sanctify you and make you better.

Leviticus 20:9

For, or, surely, as that particle, *chi*, is oft used, as Job_8:6 20:20. So there needs no dispute about the connexion, or what this is a reason of. Curseth; which is not meant of every perverse

expression, but of bitter reproaches or imprecations. *Or his mother* ; Heb. *and* put for *or* , as hath been noted before.

His blood shall be upon him; he is guilty of his own death; he deserves to die for so unnatural a crime.

Leviticus 20:10

No text from Poole on this verse.

Leviticus 20:11

No text from Poole on this verse.

Leviticus 20:12

By perverting the order which God hath appointed, and mixing the blood which God would have separated, and making the same offspring both his own immediate child and his grandchild,

they have wrought confusion.

Leviticus 20:13

Except the one party was forced by the other. See Deu_22:25.

Leviticus 20:14

It is wickedness, i.e. abominable and extraordinary wickedness, as the singularity of the punishment showeth.

Both he and they; either, or both or all of them, if they consented to it.

Leviticus 20:15

Partly, for the prevention of monstrous births; partly, to blot out the memory of so loathsome a crime; and partly, that by so severe a punishment of that creature which was only a passive instrument

to man's sin, men might be assured that a more dreadful punishment than corporal death was reserved for them, if they repented not.

Leviticus 20:16

No text from Poole on this verse.

Leviticus 20:17

Seeing is here understood, either,

1. Properly, and so God would cut off the occasions of further filthiness. Or rather,

2. Improperly, for touching her or lying with her; for,

1. The sense of *seeing* is oft put for other senses, as for *hearing* , Gen_42:1, compared with Act_7:12 Exo_20:18 Rev_1:12; and for *touching* , as Joh_20:25,29.

2. That act is expressed by words parallel to this of *seeing* , as by *uncovering* , or *discovering* , and by *knowing* , Gen_4:1.

3. So it is directly explained in the following words,

he hath uncovered his sister's nakedness, which manifestly signifies lying with her.

4. It is not probable that an equal punishment would have been appointed to an immodest sight, and to the highest act of filthiness.

5. Nor seems there to be any reason why this crime should be restrained to this rather than to any other relations, when it was as great, yea, a greater crime in some other relations. *In the sight of their people* , i.e. publicly, for the terror and caution of others.

Leviticus 20:18

If a man shall lie with a woman, wittingly and willingly. See on Lev_15:24 18:19.

Her sisters, i.e. her monthly infirmity. Her fountain, or her issue. Thus the fountain of blood in Mar_5:29, is *the issue of blood* , Luk_8:44, the fountain put for the stream, the cause for the effect, which is common.

Leviticus 20:19

No text from Poole on this verse.

Leviticus 20:20

i.e. Either shall be speedily cut off ere they can have a child by that incestuous conjunction, that the remembrance of the fact may be blotted out: or, if this seem a less crime than most of the former incestuous mixtures, because the relation is more remote, and therefore the magistrate shall forbear to punish it with death, yet they shall either have no children from such an unlawful bed, or their children shall die before them, Hos_9:11,12; or shall not be reputed their genuine children, but bastards, and therefore excluded from the congregation of the Lord, Deu_23:2.

Leviticus 20:21

Except in the case allowed by God, Deu_25:5.

An unclean thing; an abominable thing, like the uncleanness of a menstruous woman, which is oft expressed by this word: Heb. *a separation or removing* , i.e. a thing deserving separation or exclusion from society with others; or a thing to be removed out of sight or out of the world.

Leviticus 20:22

No text from Poole on this verse.

Leviticus 20:23

No text from Poole on this verse.

Leviticus 20:24

By my special grace and favour vouchsafed to you above all people, in glorious and miraculous works wrought for you and among you, and in ordinances and other singular privileges and blessings imparted to you, all which calls for your special love and service.

Leviticus 20:25

i.e. As things which by my sentence I have made unclean, and which you must avoid as such.

Leviticus 20:26

No text from Poole on this verse.

Leviticus 20:27

No text from Poole on this verse.

Leviticus 21:1 **LEVITICUS CHAPTER 21**

Priests must not defile themselves, in mourning over the dead: cases excepted, Lev_21:1-6. Nor marry with a whore, profane, or divorced woman, Lev_21:7,8. His daughter, if a whore, to be burnt with fire, Lev_21:9. The high priest must in no case defile himself with the dead, Lev_21:10-12: must marry a virgin of his people, Lev_21:13-15. Persons having bodily defects allowed to eat of the holy things, but not to serve in the tabernacle, or offer to God, Lev_21:16-24.

To wit, by touching of the dead body, or abiding in the same house with it, or assisting at his funerals, or eating of the funeral feast. The reason of this law is evident, because by such pollution they were excluded from converse with men, to whom by their function they were to be serviceable upon all occasions, and from

the handling of holy things, Num_6:6 19:11,14,16 Deu 26:14 Hos_9:4. And God would hereby teach them, and in them all successive ministers of holy things, that they ought so entirely to give themselves to the service of God, that they ought to renounce all expressions of natural affections, and all worldly employments, so far as they are impediments to the discharge of their holy services. See Lev_10:3,7 Deu 33:9 Mat_8:22. Hereby also God would beget in the people a greater reverence to the priestly function, and oblige the priests to a greater degree of strictness and purity than other men.

Leviticus 21:2

For his kin that is near unto him: under this general expression his wife seems to be comprehended, though she be not expressed in the following instances, because from the mention of others more remote it was easy to gather that so near a relation was not excluded. And hence it is noted as a peculiar and extraordinary case, that Ezekiel, who was a priest, was forbidden to mourn for his wife, Eze_24:16, &c. These exceptions God here makes in condescension to human infirmity, because in such cases it was very hard to restrain the affections. But this allowance concerns only the inferior priest, not the high priest, as we shall see.

For his brother.

Object. Eleazar and Ithamar are forbidden to mourn for their brethren, Nadab and Abihu.

Answ. 1. That case was singular, both because such a mourning might seem to be a censure of God's severity upon them, and because they were then in the actual execution of their office, and in their initiation to it, and they were the only persons, besides Aaron, that could perform that work, and therefore their attendance upon it was more necessary than it would be in after-times and other cases.

2. The latter law can either limit or enlarge the former at the pleasure of the lawgiver. And this law may seem to be added, lest that prohibition, **Le 10**, should be taken for a general rule.

Leviticus 21:3

For his sister, either by father or mother.

Nigh unto him, i.e. by nearness, not of relation, (for that might seem a needless addition,) but of habitation, i.e. one not yet cut off from the family, as it follows.

Which hath had no husband; for if she was married, she was now of another family, and under her husband's special care in those matters.

Leviticus 21:4

Or, seeing he is

a chief man, & c., or *ruler*, &c., for such not only the high priest, but others also of the inferior priests, were. And therefore though he might defile himself for the persons now named, yet he, above all others, must take heed so to do it that he do not profane himself by doing as follows. Or, for *a chief man*, &c., the preposition *lamed* being easily understood from the former verse, where it is oft used, such supplements being not unusual in the Hebrew tongue. So the sense is, *he shall not defile himself* for any other person whatsoever who is not thus near of kin to him, no, *not for a prince or chief ruler among his people*, who might seem to challenge this duty from him, to join with all others in their resentment of the public loss; much less shall he defile himself for any other. And so the last word,

to profane himself, may be added as a reason why he should not defile himself for the prince or any other except the persons named, because such defilement for the dead did profane him, or make him as a common person and unclean, and consequently unfit to manage his sacred employment, which was an

impediment to the service of God, and a public inconvenience to the people, whose concerns with God he negotiated. And it was not meet such great and important affairs should give place to the ceremonies of a funeral for a stranger.

Leviticus 21:5

To wit, in funerals, as the heathens did: q. d. Though I allow them to defile themselves for some of the dead, yet in no case shall they use these superstitious and heathenish rites, which also the people are forbidden to do, Lev_19:27 Deu_14:1, but the priests in a more peculiar manner, because they are by word and example to teach the people their duty not to sorrow for the dead as persons without hope.

Leviticus 21:6

Holy unto their God; devoted to God's service, and always prepared and fit for it; and therefore shall keep themselves as far as they can from all defilement, which makes them unmeet for their Master's use.

Not profane the name of their God, which they especially bear; they shall not disparage the service of God by making it give place to such slight occasions.

The bread of their God, i.e. the shew-bread; or rather, all the other offerings besides burntofferings; which are called bread, either because bread is commonly put for all food, as below, Lev_21:17,21; or because God is satisfied and refreshed with these offerings, as a man is with his bread; or rather, because they, or part of them, are the bread or food of the priests, and are here called *the bread of their God* , either objectively, because they were offered to God, or efficiently, because they were given by God to the priests. And these are called bread in opposition to the burnt-offerings, which being wholly consumed gave no food to the priests. Or, *the offerings made by fire* are here put synecdochically for all the rest, the most eminent kind for all, which are here called bread, because devoured by fire to the

honour of God; for the particle and is not in the Hebrew, and may be omitted.

Leviticus 21:7

Or profane, or *defiled* , or *defloured* , though it were done secretly, or by accident, or by force; because the priest must take care that all the members of his family be free not only from gross wickedness, but from all suspicion of evil, and occasions of reproach or contempt, because this would reflect upon himself, and upon his God and religion also. The word may denote one *defloured* by any person, though it were by her husband; or a widow, because not only the high priest was obliged to marry a virgin, Lev_21:13, but also the inferior priests, as appears from Eze_44:22, and that is either signified by this word, or by none other here. It is true, a *widow* , and a *profane* person, are distinguished, Lev_21:14; but the same word may be, and oft is, taken in differing senses, both more largely and more strictly, in the same chapter. And there was some reason why it should be more expressly and distinctly set down there, *a widow, or one profane or defloured* otherwise, because there was the more need of caution in the high priest, and therefore the *widow* is particularly mentioned, which in the former case might be sufficiently comprehended under a general title.

A woman put away from her husband, though not for adultery, but for light causes, and by the husband's fault, because though the woman might be wholly innocent and free, yet it would leave some blemish upon her.

Leviticus 21:8

Thou, O Moses, and whosoever shall succeed in thy place, to whom it belongs to see those and other of my laws observed, shall take care that the priest be holy, and do not defile himself by any of these forbidden marriages, though he would do it.

He shall be holy unto thee; either

1. In thy esteem, and therefore shall not give thee cause to think meanly and irreverently of him by his defiling or debasing of himself with irregular mixtures. Or,

2. To thy use or service, in whose name he is to act with God, and therefore shall preserve himself in a state of holiness and acceptation with God. *For I the Lord am holy* , and therefore my ministers must be such also.

Leviticus 21:9

And by analogy his son also, and his wife, because the reason of the law here added concerns all. And nothing is more common than to name one kind for the rest of the same nature, as also is done **Le 18**.

She profaneth her father, i.e. exposeth his person and office, and consequently religion, one of whose prime ministers he is, to contempt.

She shall be burnt with fire; which was the severest of all the kinds of punishments among the Jews. Whereby God would show, both the greatness of their sins who stand in nearer relation to God than others, and how far God is from allowing sin in those who are nearest to him.

Leviticus 21:10

Upon whose head the anointing oil was poured, Lev_8:12; which was only sprinkled upon inferior priests, blood also being mixed with it, Lev_8:30.

The garments, to wit, those holy garments which were peculiar to him, as well as those common to others.

Shall not uncover his head; this being then the posture of mourners, Lev_10:6, though afterwards the custom was changed, and mourners covered their heads, 2Sa_15:30 Est_6:12. Or if this custom was now in use, the meaning may be, he shall not put off

the priestly covering or mitre, which was necessary for him to do, if he had put on the mourner's covering upon his head, otherwise the holy covering had been defiled, but he shall continue in the exercise of his office, which is signified by keeping on his priestly garments.

Leviticus 21:11

Neither shall he go, to wit, into the chamber or house where they lie. This and divers other rites here prescribed were from hence translated by the heathens into their use, whose priests were put under the same obligations.

Nor defile himself for his father; because upon his father's death he was actually high priest, having been consecrated to this office in his father's lifetime.

Leviticus 21:12

Out of the sanctuary, to wit, to attend the funerals of any person; for upon other occasions he might and did commonly go out.

Nor profane the sanctuary; either by making the service thereof give place to the discharge of his passions, or the performance of a civility, or by entering into the sanctuary before the seven days allotted for his cleansing { Num_19:11 } were expired.

The crown of the anointing oil, i.e. the anointing oil, which to him was instead of a crown, by which he was advanced not only above the rest of his brethren, but even above all the people, whose chief governor he was in the things of God, though subject and accountable to the civil magistrate, by which also he was made an eminent type of Christ, who was to be King and Priest. Or, *the crown* , to wit, the golden plate, which is called *the holy crown* , Exo_29:6, and

the anointing oil of his God are upon him. So there is only an ellipsis of the conjunction *and* , which is frequent, as Psa_144:9 Isa_63:11 Hab_3:11, &c. And these two things being most

eminent, are put for the rest, and the sign is put for the thing signified, q.d. for he is God's high priest. Or, *the consecration* (for so *nezzer* signifies) of the anointing oil, which by an hypallage may be put for *the anointing oil of the consecration*, i.e. whereby he is consecrated, is upon him; i.e. though that action be past, yet the virtue of it remains still upon him; he is a sacred person in the highest degree, and therefore not to defile himself in any kind.

Leviticus 21:13

Or, a virgin, partly for the decency of the type, because as he was a type of Christ, so his wife was a type of the church, which is compared to a virgin, 2Co_11:2 Rev_14:4; and partly for greater caution and assurance that his wife was not a defiled or deflowered person. This and the following rule belong not to all the priests, for then this were a gross tautology, these same things, or most of them, being expressly forbidden to them, Lev_21:7, but only to the high priest, to show that he also, and he especially, is obliged to the same cautions.

Leviticus 21:14

A widow; except she were the widow of his predecessor, which some gather from Eze_44:22. But that place speaks only of the common priest, not of the high priest.

Of his own people, i.e. either,

1. *Of his own tribe*, which is confuted by the examples of holy men; see 2Ch_22:11; or,
2. Of the seed of Israel, as it is explained Eze_44:22.

Leviticus 21:15

Neither shall he profane his seed by mixing it with forbidden kinds, whereby the children would be disparaged, and rendered unfit for their priestly function.

Do sanctify him, i.e. have separated him from all other sorts of men for my especial and immediate service, and therefore will not have that race corrupted.

Leviticus 21:16

No text from Poole on this verse.

Leviticus 21:17

Whosoever he be of thy seed, whether the high priest or the inferior ones.

In their generations; in all successive ages, as long as your priesthood and policy endures.

Any blemish, i.e. any defect or excess of parts, any notorious deformity, or imperfection in his body. The reason hereof is partly typical, that he might more fully represent Christ, the great High Priest, who was typified both by the priest and sacrifice, and therefore both were to be without blemish; partly moral, to teach all Christians, and especially ministers of holy things, what purity and perfection of heart and life they should labour after, and that notorious blemishes in the mind or conversation render a man unfit for the ministry of the gospel; and partly prudential, because such blemishes were apt to breed contempt of the person, and consequently of his function, and of the holy things wherein he ministered. For which reason, some conceive, that still such persons as have notorious defects or deformities, which render them contemptible, are not fit for the ministry; which may be true in the general, except where there are eminent gifts and graces, which are sufficient to vindicate a man from the contemptibleness of his bodily presence. The particular defects here mentioned I shall not enlarge upon, because some of the Hebrew words are diversely interpreted, and because the use of these things being abolished, the knowledge of them is not very necessary.

The bread; either the shew-bread, one eminent part being named for the whole; or, *the food* , i.e. all the oblations. **See Poole** "Lev_21:6".

Leviticus 21:18

He shall not approach unto God, or to serve him in his sanctuary.

A flat nose: most restrain this word to the nose and to some great deformity relating to it, either the want of it wholly or in part, or the shortness, flatness, or crookedness of it. But according to others, it signifies more generally a person that wants some member or members, because the next word, to which it is opposed, signifies one that hath more members than he should.

Leviticus 21:19

No text from Poole on this verse.

Leviticus 21:20

No text from Poole on this verse.

Leviticus 21:21

No man that hath a blemish; any notorious blemish whereby he is disfigured, though not here mentioned.

Leviticus 21:22

Which a priest having any uncleanness upon him might not do; whereby God would show the great difference between natural infirmities sent upon a man by God, and moral defilements which a man brought upon himself. What was

holy, and what

most holy, was declared before. See Lev_2:3 6:17 7:1 14:13 22:10.

Leviticus 21:23

In unto the veil i.e. to the second veil, which was between the holy and the most holy place, Exo_26:13,36, to burn incense, to order the shew-bread, and to dress the lamps, which were nigh unto that veil, though without.

Nor come nigh unto the altar, i.e. the altar of burnt-offering, which was without the sanctuary. The sense is, He shall not execute the priest's office, which was to be done in those two places. *My sanctuary*, Heb. *my sanctuaries*, in the plural number, as it is also Lev_26:31 Jer_51:51 Eze_28:18; for though the sanctuary was but one, yet there were divers parts, to wit, the court, the holy place, and the most holy, each of which was in a large sense a sanctuary, or a holy place set apart for God's worship.

I the Lord do sanctify them, i.e. do set them apart for high and holy uses, to manifest my presence and grace, and to receive my worship and service in them. And therefore I will not have them polluted or disparaged by the admission of defiled or deformed priests to minister therein.

Leviticus 21:24

No text from Poole on this verse.

Leviticus 22:1 **LEVITICUS CHAPTER 22**

The priests in their uncleanness must abstain from the holy things, Lev_22:1-5. How they shall be cleansed, Lev_22:6-9. Who of the priest's house may eat of the holy things, Lev_22:10-16. The sacrifices must be without blemish, Lev_22:17-25. The age of the sacrifice, Lev_22:26-28. The law of eating the sacrifice of thanksgiving, Lev_22:29,30.

No text from Poole on this verse.

Leviticus 22:2

That they separate themselves, to wit, when any uncleanness is upon them, as it appears from Lev_22:3,4. From the holy things, i.e. from eating of those parts of the offerings which belong to them. Only of the tithes they might eat in that case.

Which they hallow; either the children of Israel, or the priests; for both of them did in their kinds hallow, consecrate, or offer them to God. But the former seems more probable, both because they were mentioned here and Lev_22:3, where they are said to hallow, &c., and because this makes the argument stronger, it ill became the priests to profane or pollute what the people did hallow.

Leviticus 22:3

Unto the holy things, to eat them or to touch them; for if the touch of one of the people having his uncleanness upon him defiled the thing he touched, much more was it so in the priest.

From my presence; either from the place of my presence and from my ordinances by excommunication: he shall be excluded both from the administration and from the participation of them. Or, from the people, among whom I am present, which commonly is expressed by

cutting off from his people. Or, from the land of the living.

Leviticus 22:4

What man soever, i.e. or woman, of Aaron's seed; for they were under the same law.

Leviticus 22:5

No text from Poole on this verse.

Leviticus 22:6

No text from Poole on this verse.

Leviticus 22:7

i.e. His portion, the means of his subsistence. This may be added to signify why there was no greater nor longer a penalty put upon the priests than upon the people in the same case, **Le 11 Le 15**, because his necessity craved some mitigation; though otherwise the priests being more sacred persons, and obliged to greater care and exemplariness, deserved a greater punishment.

Leviticus 22:8

No text from Poole on this verse.

Leviticus 22:9

Mine ordinance; either this ordinance here treated of concerning abstaining from holy things when they are unclean; or more generally, that great ordinance whereby I have made them the guardians of holy places and things, to keep them from all defilement by themselves or others. Heb. *my watch* , i.e. the watch or guard which I have commanded them to keep.

Lest they bear sin, i.e. incur guilt and punishment. *For it* , i.e. for the neglect or violation of it.

If they profane it, i.e. their charge, or God's ordinance about it.

Leviticus 22:10

No stranger, i.e. of a strange family, who is not a priest, as Lev_22:12: compare Mat_12:4. But there is an exception to this rule, Lev_22:11.

A sojourner; one that comes to his house and abides there for a season, and eats at his table.

Of the holy things; of those parts of the offerings which fell to the priest's share, as the breast and shoulder.

Leviticus 22:11

Because they were wholly his, and as such they were circumcised,
Ge 17 Exo 12.

Leviticus 22:12

Unto a stranger, i.e. to one of another family, who is no priest. Yet the priest's wife, though of another family, might eat. The reason of which difference is, because she with passeth into the name, state, and privileges of her husband, from whom the family is denominated and esteemed.

Leviticus 22:13

No text from Poole on this verse.

Leviticus 22:14

The fifth part, over and above the principal, and besides the ram to be offered to God, Lev_5:15.

Shall give it unto the priest with the holy thing; or, *and shall give unto the priest the holy thing* ; i.e. the worth of it, which the priest was either to take to himself or offer to God, as the nature of the thing was.

Leviticus 22:15

Either,

1. The people shall not profane them, by eating them. Or,
2. The priests shall not profane them, i.e. suffer the people to profane them, without censure and punishment. Both come to the same thing; the people shall not do it, nor the priests suffer it.

Leviticus 22:16

i.e. *They* , i.e. the priests shall not (the negative particle being understood out of the foregoing clause, as Psa_1:5 9:18 *suffer them* , i.e. the people, to bear the iniquity of trespass, i.e. the punishment of their sin, which they might expect from God, and for the prevention whereof the priest was to see restitution made, &c. The words may be rendered thus, But (so the Hebrew *vau* is oft translated) they, i.e. the priests, *shall make them* , i.e. the people, *to bear the iniquity, or punishment, of their trespass or sin* , i.e. they shall require from them reparations in manner here expressed.

Leviticus 22:17

No text from Poole on this verse.

Leviticus 22:18

Or of the strangers; such as were proselytes.

For all his vows. See on Lev_7:16.

Leviticus 22:19

A male for a burnt-offering, which was always of that kind; but the females were accepted in peace-offerings, Lev_3:1, and sin-offerings, Lev_4:32 5:6.

Leviticus 22:20

No text from Poole on this verse.

Leviticus 22:21

To wit, none of the blemishes mentioned Lev_22:22,24; for some blemishes did not hinder the acceptance of a free will offering, but only of a vow, Lev_22:23.

Leviticus 22:22

No text from Poole on this verse.

Leviticus 22:23

That mayest thou offer; either,

1. To the priest, who might, according to the rules given by God, either convert it to his own use, or sell it, and lay out the price of it upon the temple or sacrifices. But in this sense any of the other kinds, as blind, or broken, &c., might be offered, which yet are forbidden to be offered Lev_22:22. Or rather,

2. To the Lord, as is expressed Lev_22:22,24, this being put down by way of opposition to those defects, Lev_22:22, and by way of exception from the general rule, Lev_22:21.

Leviticus 22:24

No text from Poole on this verse.

Leviticus 22:25

Neither from a stranger's hand, to wit, from proselytes, from whom less might seem to be expected, and in whom God might bear with some things which he would not bear with in his own people; yet even from those such should not be accepted, much less from the Israelites.

The bread, i.e. the sacrifices. See on Lev_21:8. *Of any of these* , i.e. corrupted or defective; which clause limits the sense and kinds of offerings, and cuts off another more general interpretation received by many, to wit, that he forbids the receiving of any offering, whether blemished or perfect, from the hands of a stranger remaining in heathenism.

Their corruption is in them, i.e. they are corrupt, vicious, and unlawful sacrifices. *For you* , or, *from you* , O priests, to whom it

belongs to offer. You shall bear the blame of it, for the strangers might do so through ignorance of God's law.

Leviticus 22:26

No text from Poole on this verse.

Leviticus 22:27

From the eighth day. See on Exo_23:30 23:19.

Leviticus 22:28

Because it savoured of cruelty. **See Poole** Deu_22:6.

Leviticus 22:29

i.e. What and when you please, so the rules be observed: or, *for your acceptance* , as Lev_1:3, i.e. in such manner that God may accept it, i.e. regularly, cheerfully, &c.

Leviticus 22:30

No text from Poole on this verse.

Leviticus 22:31

No text from Poole on this verse.

Leviticus 22:32

Neither shall ye profane my holy name; either by despising me and my command yourselves, or by giving others occasion to profane them.

Hallowed, or *sanctified* : either by you in keeping my holy commands, or upon you in executing my holy and righteous judgments, Lev_10:3 Isa_26:15. I will manifest myself to be a holy God, that will not bear the transgression of my laws.

Which hallow you, by separating you from all the world unto myself and service, by giving you holy laws, and my Holy Spirit to enable and incline you to keep them; and therefore you have the more reason to hallow me and keep my commands, and are the more inexcusable if you transgress them.

Leviticus 22:33

No text from Poole on this verse.

Leviticus 23:1 **LEVITICUS CHAPTER 23**

The feasts or, the Lord, Lev_23:1,2. The sabbath, Lev_23:3. The passover, Lev_23:4-8. The sheaf of first-fruits, Lev_23:9-14. The feast of pentecost, Lev_23:15-21. Gleanings to be left for the poor, Lev_23:22. The feast of trumpets, Lev_23:23-25. The day of atonement, Lev_23:26-32. The feast of tabernacles, Lev_23:33-43.

No text from Poole on this verse.

Leviticus 23:2

Ye shall proclaim, i.e. cause to be proclaimed by the priests. See Num_10:8-10.

Holy convocations; days for your assembling together to my worship and service in a special manner.

These are my feasts, which I have appointed, and the right observation whereof I will accept.

Leviticus 23:3

No work ; so it runs in the general for the sabbath day, and for the day of expiation, Lev_23:28, excluding all works about earthly occasions or employments, whether of profit or pleasure; but on other feast days he forbids only servile works, as Lev_23:7,21,36, for surely this manifest difference in the expressions used by the

wise God must needs imply a difference in the things. *In all your dwellings* : this is added to distinguish the sabbath from other feasts, which were to be kept before the Lord in Jerusalem only, whither all the males were to come for that end; but the sabbath was to be kept in all places, where they were, both in synagogues, which were erected for that end, and in their private houses.

Leviticus 23:4

In their appointed and proper times, as the word is used Gen_1:14 Psa_104:19.

Leviticus 23:5

No text from Poole on this verse.

Leviticus 23:6

No text from Poole on this verse.

Leviticus 23:7

No text from Poole on this verse.

Leviticus 23:8

Seven days, the matter and manner whereof, see Num_28:18, &c.

Leviticus 23:9

No text from Poole on this verse.

Leviticus 23:10

When ye be come into the land; therefore this obliged them not in the desert, where they reaped no harvest, &c.

Shall reap, i.e. begin to reap, as it is expounded Deu_16:9. *So, he begat* , i.e. began to beget, Gen_5:32 11:26; and, *he built* ,

1Ki_6:1, i.e. he began to build, as it is explained 2Ch_3:2. *The harvest thereof* , to wit, barley harvest, which was before wheat harvest. See Exo_9:31,32 34:22 Rth_2:23.

A sheaf Heb. *an omer* , which is the tenth part of an ephah. It seems here to note the measure of corn which was to be offered. For it is to be considered that they did not offer this corn in the ear, or by a sheaf or handful, but as Josephus, iii. 10, affirms, and may be gathered from Lev_2:14-16, purged from the chaff, and dried, and beaten out, and, some add, ground into meal, and sifted into fine flour; though this may be doubted of, because the meat-offering attending upon this was of fine flour, Lev_23:13, and because this offering is said to be of *green ears of corn dried* , &c., Lev_2:14.

Leviticus 23:11

To be accepted for you; that God may accept of you, and bless you in the rest of your harvest.

On the morrow after the sabbath, i.e. after the first day of the feast of unleavened bread, which was a sabbath, or day of rest, as appears from Lev_23:7, or upon the sixteenth day of the month. And this was the first of those fifty days, in the close whereof was the feast of pentecost, or Whitsuntide.

Leviticus 23:12

An he lamb, besides the daily morning and evening sacrifice, which it was needless to mention here, and besides one of those sacrifices to be offered every day of the seven, Lev_23:8.

Leviticus 23:13

Two tenth deals, or, *parts* , to wit, of an ephah, i. e. two omers, whereas in other sacrifices of lambs there was but one tenth deal prescribed, Num_15:4. The reason of which disproportion may be this, that one of the tenth deals was a necessary attendant upon the lamb, and the other was peculiar to this feast and occasion, and

was an attendant upon that of the sheaf or corn, and was offered with it in thanksgiving to God for the fruits of the earth. Drink-offerings were added to all burnt-offerings, as we may see Num_15:5.

An hin; the measure appointed for every lamb, Num_15:5. This also probably would have been doubled, for the reason now mentioned, had this been a thank-offering for the vintage, as it was for the harvest.

Leviticus 23:14

Bread, made of new wheat, as the nature and reason of the law showeth.

Nor green ears, which were usual, not only for offerings to God, as Lev_2:14, but also for man's food. See Jos_5:11 Rth_2:14 1Sa_17:17 Mat_12:1.

Until the selfsame day: good reason God should be first served and owned as the supreme Landlord.

Leviticus 23:15

From the morrow after the sabbath, i.e. from the sixteenth day of the month, and the second day of the feast of unleavened bread inclusively. See on Lev_23:11.

Seven sabbaths, i.e. weeks, which are so called, by a synecdoche, from the chief day of it, both here and Luk_18:12 Act_20:7 1Co_16:2.

Leviticus 23:16

i.e. After seven weeks, or forty-nine days, the morrow after which was the fiftieth day, called also pentecost.

A new meat offering, to wit, of new corn made into loaves, as it follows.

Leviticus 23:17

Out of your habitations, i.e. out of the corn of your own land, for which and for the fruits of it you are now to offer praises unto God. And this also, as well as the former sacrifice, was brought out of the common charge, and in the name of the whole nation, whence it is said to be brought *out of their habitations* in the plural number. Some conceive two several loaves were brought from every family, or, as others, from every city or town. But this is easily confuted from Lev_23:18, where we read that with the bread, to wit, the two loaves, were to be offered seven lambs, one bullock, &c., which doubtless was a common oblation, and in the name of all.

Two wave loaves; in double proportion, as before, Lev_23:13.

Baken with leaven; because these were not offered to God, but wholly given to the priest for food. See on Lev_2:11 7:13.

Leviticus 23:18

Two rams; in Num_28:11,19 it is *two young bullocks* and one ram. Either therefore it was left to their liberty to choose which they would offer, or one of the bullocks there, and one of the rams here, were the peculiar sacrifices of the feast-day, and the other were attendants upon the two loaves, which were the principal and most proper offering at this time. And the one may be mentioned there, and the other here, to teach us that the addition of a new sacrifice did not destroy the former, but both were to be offered, as the extraordinary sacrifices of every feast did not hinder the oblation of the daily sacrifice.

Leviticus 23:19

One kid: in Lev_4:14 the sin-offering for the sin of the people is a bullock, but here a *kid*, &c.; the reason of the difference may be this, because that was for some particular sin of the people, but this only in general for all their sins. If it be said, then this should have been the better sacrifice, as being for far more, and possibly

greater, offences; it may be replied, that this is not the only instance wherein the greater sins are expiated by smaller sacrifices, and the smaller sins by greater sacrifices, which was to instruct us, that sins were not expiated by the sacrifices for any worth in them, but only in respect of Christ, and that, though all sins are not equal, yet they are all expiated by one and the same price, even by the blood of Christ.

Leviticus 23:20

The priest shall wave them, i.e. some part of them in the name of the whole, and so for the two lambs, otherwise they had been too big and too heavy to be waved. So it is a synecdochical expression. *For the priests* ; who had to themselves not only the breast and shoulder, as in others, which belonged to the priest, but also the rest which belonged to the offerer, because the whole congregation being the offerer here, it could neither be distributed to them all, nor given to some without offence or injury to the rest.

Leviticus 23:21

An holy convocation, a sabbath or day of rest, called pentecost, which was instituted, partly in remembrance of the consummation of their deliverance out of Egypt, by bringing them thence to the mount of God, or Sinai, as God had promised, and of that admirable blessing of giving the law to them at that time, and forming them into a commonwealth under his own immediate government; and partly in gratitude for the further progress of their harvest, as in the passover they offered a thank-offering to God for the beginning of their harvest.

Leviticus 23:22

From the plural ye he comes to the singular thou, because he would press this duty upon every person who hath a harvest to reap, that none might plead exemption from it. And it is observable, that though the present business is only concerning the worship of God, yet he makes a kind of excursion to repeat a former law of providing for the poor, to show that our piety and

devotion to God is little esteemed by him, if it be not accompanied with acts of charity to men.

Leviticus 23:23

No text from Poole on this verse.

Leviticus 23:24

A memorial of blowing of trumpets, i.e. solemnized with the blowing of trumpets by the priests; not in a common way, as they did every first day of every month, Num_10:10, but in an extraordinary manner, not only in Jerusalem, but in all the cities of Israel. This seems to have been instituted,

1. To solemnize the beginning of the new year, whereof as to civil matters, and particularly as to the jubilee, this was the first day; concerning which it was fit the people should be admonished, both to excite their thankfulness for God's blessing in the last year, and to direct them in the management of their civil affairs.

2. To put a special honour upon this month. For as the seventh day was the sabbath, and the seventh year was a sabbatical year; so God would have the seventh month to be a kind of sabbatical month, for the many sabbaths and solemn feasts which were observed in this more than in any other month. And by this sounding of the trumpets in its beginning, God would quicken and prepare them for the following sabbaths, as well that of atonement and humiliation for their sins, as those of thanksgiving for God's mercies.

Leviticus 23:25

No text from Poole on this verse.

Leviticus 23:26

No text from Poole on this verse.

Leviticus 23:27

Ye shall afflict your souls, with fasting, and bitter repentance for all, especially their national sins, among which no doubt God would have them remember their sin of the golden calf. For as God had threatened to remember it in after-times to punish them for it, Exo_32:34, so there was great reason why they should remember it to humble themselves for it.

Leviticus 23:28

No text from Poole on this verse.

Leviticus 23:29

Whatsoever soul, either of the Jewish nation or religion. Hereby God would signify the absolute necessity which every man had of repentance and forgiveness of sin, and the desperate condition of all impenitent persons.

Leviticus 23:30

No text from Poole on this verse.

Leviticus 23:31

No text from Poole on this verse.

Leviticus 23:32

This clause seems to be added to answer an objection, how this day of atonement could be both on the tenth day Lev_23:27, and on the ninth day here. The answer is, it began at the evening or close of the ninth day, and continued till the evening or close of the tenth day; and so both were true, especially if you consider, that the Jews did take in some part of the sixth day's evening by way of preparation for the sabbath, and therefore would much more take in a part of the ninth day to prepare and begin the great

and solemn work of their yearly atonement. And this clause may be understood either,

1. Of this-particular sabbath, called here

your sabbath, in the singular number, possibly to note the difference between this and other sabbaths; for the weekly sabbath is oft called *the sabbath of the Lord*, because that was in a special manner appointed for the praising, honouring, and serving of God, and celebrating his glorious works, as also the other sabbaths here mentioned were, whereas this was principally ordained for their need and for their good, even to seek and obtain the pardon of their sins. Or,

2. Of all their sabbaths, and consequently of this. The Jews are supposed to begin every day, and consequently their sabbaths, at the evening, in remembrance of the creation, Gen_1:5, as Christians generally begin their days and sabbaths with the morning, in memory of Christ's resurrection.

Leviticus 23:33

No text from Poole on this verse.

Leviticus 23:34

Of tabernacles, i.e. of tents, or booths, or arbours. This feast was appointed principally to remind them of that time when they had no other dwellings in the wilderness, as it is expressed Lev_23:43, and to stir them up to bless God as well for the gracious conduct and protection then afforded them, as for their more commodious and secure habitations now given them; and secondarily, to excite them to gratitude for all the fruits of the year newly ended, which were now completely brought in, as may be gathered from Lev_23:39 Exo_23:16 Deu_16:13,14. See an instance of this feast Neh_8:16.

Leviticus 23:35

No text from Poole on this verse.

Leviticus 23:36

Seven days ye shall offer an offering; a several offering each day, which is particularly described Num_29:13, &c.

On the eighth day; which though it was not one of the days of this feast strictly taken, nor is it here affirmed to be so, but on the contrary is expressly said to consist of seven days, Lev_23:31,39, nor did they dwell longer in tabernacles; yet in a larger sense it belonged to this feast, and is called the *great day of the feast* , Joh_7:37. And so indeed it was, as for other reasons, so because, by their removal from their tabernacles into more fixed and comfortable habitations, it represented that happy time wherein their forty years' tedious march in the wilderness was ended, with their introduction into, and settlement in, the land of Canaan, which it was most fit and just they should acknowledge with such a solemn day of thanksgiving as this was.

A solemn assembly, Heb. a day of *conclusion* , because it was the end of the feast, Joh_7:37; or, of *restraint* , because they were restrained from servile work, and obliged to attendance upon God's worship; or, of *detention* , because they were yet detained before the Lord, and kept together for his service, and not suffered to return to their tents till this was over.

Leviticus 23:37

A sacrifice, i.e. another sacrifice, to wit, for a sin-offering, as we shall find it Num_29:16,19,22, &c., called by the general name, a sacrifice, because it was designed for that which was the principal end of all sacrifices, to wit, for the expiation of sin.

Leviticus 23:38

Beside the sabbaths, i.e. the offerings of the weekly sabbaths, by a metonymy, as the *day* is sometimes put for the actions done in it, as Pro_27:1 1Co_3:13. God will not have any sabbath sacrifice

diminished, because of the addition of others proper to any, other feast. And it is here to be noted, that though other festival days are sometimes called sabbaths, as here Lev_23:39, yet these are here called

the sabbaths of the Lord, in way of contradistinction to other days of rest, to show that this was more eminently such than other feast-days, which also sufficiently appears from the fourth commandment.

Beside your gifts, which, being here distinguished from free-will offerings made to the Lord, may seem to note what they freely gave to the priests over and above their first-fruits and tithes, or other things which they were enjoined to give.

Leviticus 23:39

Also, or rather, *surely*, as this particle is oft used; for this is no addition of a new, but only a repetition of the former injunction, with a more particular explication both of the manner and reason of the feast.

The fruit, not the corn, which was gathered long before, but of their trees, as vines, olives, and other fruit-trees; which completed the harvest, whence this is called *the feast of ingathering*, Exo_23:16.

Leviticus 23:40

Boughs, Heb. *the fruit*, i.e. fruit-bearing boughs, or branches with the fruit on them, as the word *fruit* seems to be taken, 2Ki_19:30 Eze_19:12. *Goodly trees*, to wit, the olive, myrtle, and pine, as they are mentioned, Neh_8:15,16, which were most plentiful there, and which would best preserve their greenness or freshness.

Thick trees, fit for shade and shelter.

Willows of the brook, which might do well to mix with the other, and in some sort to bind them together. And as they made their

booths of these materials, as is apparent from **Ne 8**, so it seems they did also carry some of these boughs in their hands, as is affirmed by Jewish and other ancient writers.

Ye shall rejoice; which joy they testified by feasting, thanksgiving, &c.

Leviticus 23:41

No text from Poole on this verse.

Leviticus 23:42

Booths were erected in their cities or towns, either in their streets or gardens, or the tops of their houses, **Neh_8:16**, which were made flat, and therefore were proper and fit for that use.

Leviticus 23:43

No text from Poole on this verse.

Leviticus 23:44

No text from Poole on this verse.

Leviticus 24:1 **LEVITICUS CHAPTER 24**

The oil for the lamps, **Lev_24:1-4**. The shew-bread, **Lev_24:5-9**. Shelomith's son blasphemeth, **Lev_24:10-12**. The law of blasphemy, **Lev_24:13-16**. Of murder, **Lev_24:17**. Of damage, **Lev_24:18-22**. The blasphemer is stoned, **Lev_24:23**.

No text from Poole on this verse.

Leviticus 24:2

That they bring, at their common charge, because it was for their common good and service. This command was given before, **Exo_27:20**.

Leviticus 24:3

The veil of the testimony, i.e. which was before the ark of the testimony.

Shall Aaron order it; either by himself, or by his sons, Exo_25:37.

Leviticus 24:4

So called, partly because it was made of pure gold, partly because it was to be oft dressed and always kept clean.

Leviticus 24:5

Thou shalt take; by the priests or Levites, whose work it was to prepare them, 1Ch_9:32.

Twelve cakes, representing the twelve tribes.

Two tenth deals, i.e. two omers. See Lev_23:13.

Leviticus 24:6

Not one above another, but one beside another, as the frankincense put upon each, Lev_24:7, shows. The pure table was so called because it was covered with pure gold, Exo_25:24, and because it was always to be kept very pure and clean by the care of the priests.

Leviticus 24:7

Pure frankincense, unmixed and uncorrupted, or of the best sort.

That it may be on the bread, or *to the bread* , or *for the bread* , to wit, to be burnt before the Lord instead of the bread, which could not conveniently be offered to God in that manner. And this was done every time that the bread was changed.

For a memorial; for that part which properly belonged to God, whereas the rest belonged to the priest. **See Poole "Lev_2:2"**.

Leviticus 24:8

Before the Lord, whence it was called the shew-bread, Heb. *the bread of faces* , or *of presence* , i.e. the bread which was put upon the table in the Lord's presence.

Being taken; such supplements are not unusual. Thus in the floor, 1Ki_22:10, is put for *sitting in the floor* , 2Ch_18:9; and burdens, 2Ch_2:18, for carrying burdens, 1Ki_5:15. And these cakes are said to be received from or offered by

the children of Israel, because they were bought with the money which they contributed, as may be seen Neh_10:32,33; as Judas is said *to purchase the field* , Act_1:18, which was purchased by his money, Mat_27:7. *By an everlasting covenant* ; by virtue of that compact made between me and them, by which they are obliged to keep this amongst other commands, and, they so doing, I am obliged to be their God, and to bless them. And this may be here called

an everlasting covenant, not only because it was to endure as long as the Jewish religion and polity stood, but also because this was to stand there everlastingly, or continually, as is here said, and therefore the new cakes were first brought before the old were taken away.

Leviticus 24:9

i.e. The old bread now to be taken away.

Of the offerings, or, as one or being one *of the offerings* , &c., in regard of the incense which was offered by fire, and that for or instead of the bread, as was said on Lev_24:7, and therefore the bread was reputed as if it had been so offered.

Leviticus 24:10

Whose father was an Egyptian: this circumstance seems noted, partly to show the danger of marriages with persons of wicked principles or practices, wherein the children, as one wittily and truly observes, like the conclusion, do commonly follow the worse part, and are more easily taught by word or example to do ten things agreeable to their corrupt natures, than one thing contrary to it; and partly by this severity against him who was a stranger by the father, and an Israelite by the mother, to show that God would not have this sin to go unpunished amongst his people, whatsoever he was that committed it.

Went out, to wit, out of Egypt, being one of that mixed multitude which came out with the Israelites, Exo_12:38. It is probable this was done when the Israelites were near Sinai.

Strove together: this is added to show that provocation to sin is no justification of sin.

Leviticus 24:11

The name of the Lord: the words *of the Lord* , or *of Jehovah* , are here conveniently supplied out of Lev_24:16, where they are expressed, but here they are omitted for the aggravation of his crime. He

blasphemed the name, so called by way of eminency; that name which is above every name; that name which a man should in some sort tremble to mention; which is not to be named without cause and without reverence. For which reason the godly Jews did many times rather understand than express the name of God, as Mar_14:62, *the right hand of power* , for *of the power of God* , as it is Luk_22:69; and *the Blessed for the blessed God* , Mat_26:63 Mar_14:61. *And cursed* , not the Israelite only, but his God also, as appears from Lev_24:15,16.

They brought him; either the people who heard him, or the inferior magistrate, to whom he was first brought.

Unto Moses, according to the order settled by Jethro's advice, Exo_18:26.

Leviticus 24:12

For God had only said in general, *that he would not hold such guiltless* , i.e. he would punish them, but had not declared how he would have them punished by men.

Leviticus 24:13

No text from Poole on this verse.

Leviticus 24:14

By

laying their hands upon his head they gave public testimony that they heard this person speak such words, and did in their own and in all the people's names desire and demand justice to be executed upon him, that by this sacrifice God might be appeased, and his judgments turned away from the people, upon whom they would certainly fall if he were unpunished.

Stone him; the same punishment which was before appointed for those who cursed their parents, whereas it deserved a far more grievous death, Thus God in this life mixeth mercy with judgment, and punisheth men less than their iniquities deserve.

Leviticus 24:15

i. e. Speaketh of him reproachfully, and with contempt. They therefore are greatly mistaken that understand this of the heathen gods, whom their worshippers are forbidden to reproach or curse. But Moses is not here giving laws to heathens, but to the Israelites; nor would he concern himself so much to vindicate the honour of idols; nor doth this agree either with the design of the holy Scriptures, which is to beget a contempt and detestation of all

idols and idolatry, or with the practice of the holy prophets, who used oft to vilify them. See 1Ki_18:27 Jer_10:11.

Shall bear his sin, i. e. the punishment of it; shall not go unpunished. Some say he was to be beaten with stripes, others say with death, which is described Lev_24:16.

Leviticus 24:16

He that blasphemeth the name of the Lord: this some make a distinct sin from *cursing his God* , mentioned Lev_24:15, but the difference they make seems arbitrary, and without evidence from reason, or the use of the words. And therefore this may be a repetition of the same sin in other words, which is common. And as this law is laid down in more general terms, Lev_24:15, so both the sin and the punishment are more particularly expressed, Lev_24:16. Or the first part of Lev_24:16 be an application of the former rule to the present case. *And as for him that blasphemeth* , &c., or is blaspheming, &c. in the present tense, which is fitly used concerning words just now uttered, and scarce yet out of their ears, *he shall* , &c. And so the following words,

as well the stranger, & c., may be a repetition and amplification of the former law.

All the congregation shall stone him, to show their zeal for God, and to beget in them the greater dread and abhorrency of blasphemy.

Leviticus 24:17

This law is repeated here, either to justify this sentence of putting blasphemers to death, from the same severity executed for a less crime; or to prevent the mischievous effects of men's striving or contending together, which as here it caused blasphemy, so it might in others lead to murder.

Leviticus 24:18

No text from Poole on this verse.

Leviticus 24:19

No text from Poole on this verse.

Leviticus 24:20

No text from Poole on this verse.

Leviticus 24:21

No text from Poole on this verse.

Leviticus 24:22

One manner of law, to wit, in matters of common right, but not as to church privileges.

Leviticus 24:23

No text from Poole on this verse.

Leviticus 25:1 **LEVITICUS CHAPTER 25**

The land not to be tilled, but rest the seventh year; and that which grew of itself in the field or vineyard to be meat for them and their cattle, Lev_25:1-7. The jubilee on the day of atonement; a year of liberty and restoration; a year of rest to the land; of the peculiar blessing of God on it, Lev_25:8-22. Sold inheritances to be redeemed at any time; but now to be restored; a dwelling-house in a walled city only excepted, Lev_25:23-34. Kindness to the poor; usury forbidden; an Israelite must not be a bond-man or maid, but a hired servant till the year of jubilee; bond-men or maids to be taken from the heathen; an inheritance for ever, Lev_25:35-46 Of an Israelite that should sell himself to a stranger, Lev_25:47-55.

i.e. Near Mount Sinai. So the Hebrew particle *beth* is sometimes used, as Gen_27:13 Jos_5:13 Jud_8:5 2Ch_33:20, compared with 2Ki_21:18. So there is no need to disturb the order of the history in this place.

Leviticus 25:2

When ye come into the land, so as to be settled in it; for the title of the wars was not to be accounted, nor the time before Joshua's distribution of the land among them, Jos_14:7,10.

Keep a sabbath, i.e. enjoy rest and freedom from ploughing, tilling, &c.

Unto the Lord, i.e. in obedience and unto the honour of God. This was instituted partly for the assertion of God's sovereign right to the land, . in which the Israelites were but tenants at God's will; partly for the trial and exercise of their obedience; partly for the demonstration of his providence as well in the general towards men, as more especially towards his own people, of which see below, Lev_25:20-22; partly to wean them from inordinate love, and pursuit of or trust to worldly advantages, and to inure them to depend upon God alone, and upon God's blessing for their subsistence; partly to put them in the mind of that blessed and eternal rest provided for all good men, wherein they should be perfectly freed from all worldly labours and troubles, and wholly devoted to the service and enjoyment God; see on Exo_23:11; and lastly, that by their own straits in that year they might learn more compassion to the poor, who were under the same straits every year.

Leviticus 25:3

No text from Poole on this verse.

Leviticus 25:4

No text from Poole on this verse.

Leviticus 25:5

Of its own accord; from the grains that fell out of the ears the last reaping time.

Thou shalt not reap, i.e. as thy own peculiarly, but only so as others may reap it with thee, for present food.

The grapes of thy vine undressed, Heb. *the grapes of thy separation* , i.e. the grapes which thou hast separated or set apart to the honour of God, and to the ends and uses appointed by God; or the grapes of that year, which are in this like the Nazarites' hair, not cut off by thee, but suffered to grow to the use of the poor.

Leviticus 25:6

The sabbath, i.e. the growth of the sabbath, or that fruit which groweth in the sabbatical year. See on Lev_23:38, where the word *sabbath* is taken in the like sense.

For thee, and for thy servant; for all promiscuously, to take food from thence as they need it.

Leviticus 25:7

No text from Poole on this verse.

Leviticus 25:8

No text from Poole on this verse.

Leviticus 25:9

The jubilee signified the true liberty from our spiritual debts and slaveries, to be purchased by Christ, and to be published to the world by the sound of the gospel.

The seventh month was the first month of the year for civil and worldly affairs, which were mainly concerned in the jubilee, and therefore it began in that month; and, as it seems, upon this very tenth day, when the trumpet sounded, as other feasts generally began when the trumpet sounded.

In the day of atonement; a very fit time, that when they fasted and prayed for God's mercy to them in the pardon of their sins, then they might exercise their charity and kindness to men in forgiving their debts, which is the true fast, as is noted Isa_58:6, and to teach us that the foundation of all solid comfort and joy must be laid in bitter repentance and atonement for our sins through Christ.

Leviticus 25:10

By which it seems most probable that the year of jubilee was not the forty and ninth year, as some learned men think, but precisely the fiftieth year; which may appear,

1. Because the Jews account it so, which is confessed by the adversaries of this opinion, who say that *the Jews err in the computation of the jubilee, as they do in Christ , the great end and antitype of the jubilee* . But it is not probable that the Jews should universally err in a matter of constant practice among themselves, especially when there was nothing of interest or prejudice in the case, as there was in reference to Christ.

2. Because it is expressly called the fiftieth year here, and Lev_25:11, *that fiftieth year* , which was not true if it was but the nine and fortieth year. It is said it is called so popularly, and it was so if you take in the foregoing jubilee. But it must be remembered, that there was not yet any foregoing jubilee, but the very first of the kind is expressly called *the fiftieth year* , which in truth it was not if the jubilee was ended ere the fiftieth year began.

3. From the common course of computation. The old weekly sabbath is called *the seventh day* , because it truly was so, being next after the six days of the week, and distinct from them all; and

the year of release is called the *seventh year* , Lev_25:4, as immediately following the six years, Lev_25:3, and distinct from them all. And therefore, in like manner, the jubilee must needs be called *the fiftieth year* , because it comes next after *seven times seven* , or *forty-nine years* , Lev_25:8, and is distinct from them all.

4. From Lev_25:11,12, where it is said, *ye shall not sow, nor reap* , &c; *for it is the jubilee* , &c.; which looks like a vain and useless repetition, if this year were but one of the seven years, for this very command was given concerning every seventh year, Lev_25:4; but if this year of jubilee was, as indeed it was, a year distinct from and coming after the seven sevens of years, then this repetition and application of that command to it was highly necessary, because otherwise it might seem hard and unreasonable that they should forbear sowing and reaping two years together, which hereby they are commanded to do. Two things are objected against this:

1. That the jubilee was only a revolution of forty-nine years. But that seems a great mistake, for it is most expressly distinguished from them all, and by way of distinction called *the fiftieth year* , therefore surely none of the forty-nine.

2. The difficulty propounded Lev_25:20 concerns only the seventh year, whereas it had been a greater difficulty if it had been extended to the jubilee, and the jubilee had been another vacant year coming next after the seventh year. But though the difficulty was greater for the jubilee, yet it was more frequent for the seventh year; and the resolution of the one made the way plan for the satisfaction of the other. For as God promised so to bless every sixth year, that it should bring forth fruit for three years, Lev_25:21; so when the case was extraordinary, as in the jubilee, it was but reasonable to expect an extraordinary blessing from God upon that sixth year which went next before the last of the seventh years, or the forty-ninth year, that it should then bring forth fruit for four years.

All the inhabitants thereof : understand such as were Israelites; principally to all servants, even to such as would not and did not go out at the seventh year, and to the poor, who now were acquitted from all their debts, and restored to their possessions. A *jubilee* ; so called, either from the Hebrew word *jobel* , which signifies first a *ram* , and then a *ram 's horn* , by the sound whereof it was proclaimed; or from Jubal, the inventor of musical instruments, Gen_4:21, because it was celebrated with music and all expressions of joy. *Every man unto his possession* , which had been sold, or otherwise alienated from him. This law was not at all unjust, because all buyers and sellers had an eye to this condition in their bargains; but it was necessary and expedient in many regards; as,

1. To mind them that God alone was the Lord and Owner and Proprietor both of them and of their lands, and they only his tenants and farmers; a point which they were very apt to forget.

2. That hereby inheritances, families, and tribes might be kept entire and clear until the coming of the Messiah, who was to be known, as by other things, so by the tribe and family out of which he was to come. And this accordingly was done by the singular providence of God until the Lord Jesus did come. Since which time those characters are miserably confounded; which is no small argument that the Messiah is come.

3. To set bounds both to the insatiable avarice of some, and the foolish prodigality of others, that the former might not wholly and finally swallow up the inheritances of their brethren, and the latter might not be able to undo themselves and their posterity for ever, which was a singular privilege of this law and people. *Every man unto his family* , from whom he was gone, being sold to some other family, either by himself or by his father.

Leviticus 25:11

Though it come immediately after a seventh year, wherein also this was forbidden to you.

Leviticus 25:12

It shall be holy unto you: so it was, because it was sequestered in great part from worldly employments, and dedicated to God, and to the exercise of holy joy and thankfulness; and because it was a type of that holy and happy jubilee which they were to expect and enjoy by and under the Messias.

The increase thereof; such things as it produced of itself; for the year before nothing was sowed. Out of the field; whence they in common with others might take it as they needed it; but must not put it into barns. See Lev_25:5 Exo_23:11.

Leviticus 25:13

No text from Poole on this verse.

Leviticus 25:14

Neither the seller by requiring more, nor the buyer by taking the advantage from his brother's necessities to give him less than the worth of it.

Leviticus 25:15

Or,

of years of fruits, or, *of fruitful years* ; for there were some unfruitful years, to wit, such wherein they were not allowed to sow or reap, &c.

Leviticus 25:16

Or, *for the number of the fruits* . The meaning is, he selleth not the land, but only the fruits thereof, and that for a certain time.

Leviticus 25:17

No text from Poole on this verse.

Leviticus 25:18

No text from Poole on this verse.

Leviticus 25:19

No text from Poole on this verse.

Leviticus 25:20

A like objection, see Exo_34:23,24.

Leviticus 25:21

i.e. Give

my blessing. *Commanding* is oft used in Scripture either for the performance of promised blessings, as Deu_28:8 Psa_111:9 133:3, or for the execution of threatened judgments, as Isa_5:6 Amo_9:4; both being acts of God's providential will, as the command is of his legislative will.

For three years; not completely, but in great part, to wit, for that part of the sixth year which was between the beginning of harvest and the beginning of the seventh year, for the whole seventh year, and for that part of the eighth year which was before the harvest, which reached almost until the beginning of the ninth year. And by this expression we may understand the meaning of that eminent passage of Christ's being *three days and three nights in the grave*, to wit, one whole day, and part of two days; of which more, if God please, in its proper place. This is added to show the equity of this command. As God would hereby try their faith, and exercise obedience, so he gave them an eminent proof of his own exact providence and tender care over them, in making provisions suitable to their necessities. Albeit it be also probable that divers of them, especially such as were more solicitous or distrustful of God's providence, did lay up something of the fruits of former years against this time.

Leviticus 25:22

Of old fruit; of the sixth year principally, if not solely.

Until her fruits, i.e. the fruits of the eighth year.

Leviticus 25:23

For ever, or, *absolutely and properly* , so as to become the propriety of the buyer; or *to the extermination or utter cutting off* , to wit, of the seller, from all hopes and possibility of redemption. *For the land is mine* ; procured for you by my power, given to you by my mere grace and bounty, and the right of propriety reserved by me, and to be disposed of by you only to such persons and in such manner as I shall have ordained.

Sojourners with me, i.e. in my land or houses: thus he is said to sojourn with another that dwells in his house. Thus the poor decayed Israelites and the strangers are said to live with them, i.e. with the other Israelites, to wit, in the land or houses here, Lev_25:35,36,40,44. Or, *before me* , in my sight, or in my account. Howsoever in your own or other men's opinions you pass for lords and proprietors, yet in truth, according to which my judgment always is, you are but strangers and sojourners, not to possess the land for ever, but only for a season, and to leave it to such as I have appointed for it.

Leviticus 25:24

i.e. A right of redemption in the time and manner following.

Leviticus 25:25

Some of his possession, to wit, in the fields, but not in cities, Lev_25:29.

If any of his kin come to redeem it; or, *if the redeemer come, being near akin to him* , to whom the right of redemption belonged, Rth_3:2,9,12 Jer 32:7, who in this act was an eminent

type of Christ, who was made near akin to us by taking our flesh, that he might perform the work of redemption for us.

Leviticus 25:26

No text from Poole on this verse.

Leviticus 25:27

The years of the sale thereof, i.e. from the time of the sale to the jubilee. **See Poole "Lev_25:15"** **See Poole "Lev_25:16"**. The overplus, i.e. a convenient price for the years from this redemption to the jubilee.

Leviticus 25:28

It shall go out, i.e. out of the buyer's hand, without any redemption money.

Leviticus 25:29

No text from Poole on this verse.

Leviticus 25:30

The reason is from the great difference between such houses and lands. The reasons before alleged for lands do not hold in such houses; there was no danger of confusion in tribes or families by the alienation of houses. The seller also had a greater propriety in houses than in lands, as not coming to him by God's mere gift, but being commonly built by the owner's cost and diligence, and therefore had a fuller power to dispose of them. Besides, God would hereby encourage persons to buy and possess houses in such places, which frequency and fulness of inhabitants in cities was a great strength, honour, and advantage to the whole land.

Leviticus 25:31

The houses of the villages belonged to and were necessary or very convenient for the management of the lands.

Leviticus 25:32

No text from Poole on this verse.

Leviticus 25:33

Or thus, *But he that shall redeem* it shall be or must be of the Levites, i.e. no person of another tribe, though by marriage near akin to the selling Levite, shall redeem it, but Levites only, and any of them shall have the same power to redeem it, which in other tribes only the nearest kindred have; and, in case none of them redeem it, yet the house that was sold, and the city of his possession, i.e. his share or interest in the city of his possession, shall go out and return to the Levites without any redemption.

Leviticus 25:34

Of

the suburbs of the cities, See Poole "Num_35:4".

May not be sold; not sold at all, partly because it was of absolute necessity for them for the keeping of their cattle, and partly because these were no enclosures, but common fields, in which all the Levites that lived in such a city had an interest, and therefore no particular Levite could dispose of his part in it. Some conceive that this law was altered in ensuing ages, which they gather from Jer_32:7,8 Ac 4:36,37. But those examples do not prove it. That sale of Jeremiah's was made by a particular dispensation and command of God, and that in a time when the Levites, as well as the people, were to be destroyed or dispersed, and carried into captivity, and therefore could receive no considerable injury by it; and besides, this sale was only made formally and for signification, as it is explained, Lev_25:14,15. And for the land sold by Barnabas a Levite, Ac 4, as it was at a time when the Jewish church was dissolved, and their state upon the brink of

utter ruin, so it is not evident that it was such suburb land, which would have yielded but a small price, but it might be other land, either such as he might have in right of his wife, or such as he might have purchased. For though the Levites in general had no other share of land beside this allotted them by God, yet it is conceived that particular Levites might purchase lands to themselves.

Leviticus 25:35

Fallen in decay, Heb. *his hand wavereth, of faileth*

or is decayed so that he hath not power to get or keep wealth, as the phrase is, Deu_8:18; as on the contrary, when a man is able, *his hand* is said *to attain and find sufficiency*, as here above, Lev_25:26.

Relieve him, Heb. *strengthen him*, comfort his heart, and strengthen his hand.

A sojourner; understand it of proselytes only, for of other strangers they were permitted to take usury, Deu_23:20.

Leviticus 25:36

i.e. Of thy brother, whether he be Israelite or proselyte.

Increase: this some conceive relates to the fruits of the earth, food, &c., as *usury* doth to money. But here may rather seem' to be two words expressing the same thing,

(1.) To meet with the subtle evasions of crafty and covetous men, who made gain of their poor brethren (for of such only he speaks here, as is evident from Lev_25:35) by the lending of money or other things; and that they may quiet their consciences, and palliate their sin, they disguise it under other names; and,

(2.) To show that all kinds of usury are in this case forbidden, whether *of money*, or *of victuals*, or *of any thing* that is

commonly *lent* by one man to another *upon usury* , or upon condition of receiving the thing lent with advantage and overplus, as it is said Deu_23:19.

Leviticus 25:37

No text from Poole on this verse.

Leviticus 25:38

No text from Poole on this verse.

Leviticus 25:39

Neither for the time, for ever, nor for the manner, with the hardest and vilest kinds of service, rigorously and severely exacted from him.

Leviticus 25:40

No text from Poole on this verse.

Leviticus 25:41

Then shall he depart from thee; thou shalt not suffer him or his to abide longer in thy service, as thou mightest do in the year of release, Exo_21:2,6.

Leviticus 25:42

They are my servants; they, no less than you, are members of my church and people; such as I have chosen out of all the world to serve me here, and to enjoy me hereafter, and therefore are not to be oppressed or abused, neither are you absolute lords over them, to deal with them as you please.

Leviticus 25:43

Though thou dost not fear them who are in thy power, and unable to right themselves, yet fear that God who hath commanded thee to use them kindly, and who can and will avenge their cause, if thou dost oppress them.

Leviticus 25:44

No text from Poole on this verse.

Leviticus 25:45

No text from Poole on this verse.

Leviticus 25:46

No text from Poole on this verse.

Leviticus 25:47

The stock, Heb. *root* , i.e. one of the root or stock. So the word *root* is elsewhere used for the branch or progeny growing from it, as Num_13:28 2Ch_22:10. He seems to note one of a foreign race and country, transplanted into the land of Israel, and there having taken root amongst the people of God; yet even such a one, though he hath some privilege by it, yet he shall not have power to keep a Hebrew servant from the benefit of redemption.

Leviticus 25:48

No text from Poole on this verse.

Leviticus 25:49

No text from Poole on this verse.

Leviticus 25:50

Allowance shall be made for the time wherein he hath served, proportionable to that which is given to a hired servant for so long

service, because his condition is in this like theirs; that it is not properly his person, but his work and labour that was sold.

Leviticus 25:51

No text from Poole on this verse.

Leviticus 25:52

No text from Poole on this verse.

Leviticus 25:53

Thou shalt not suffer this to be done, but whether thou art a magistrate, or a private person, thou shalt take care according to thy capacity to get it remedied.

Leviticus 25:54

No text from Poole on this verse.

Leviticus 25:55

No text from Poole on this verse.

Leviticus 26:1 **LEVITICUS CHAPTER 26**

God commands them to shun idolatry, Lev_26:1, keep his sabbaths, and reverence his sanctuary, Lev_26:2, and walk in his statutes, Lev_26:3; promising plenty, peace, victory, fruitfulness, his tabernacle and presence, Lev_26:4-13. Dreadful threatenings against the despisers, haters, and breakers of his commands; he will give them over to diseases, their enemies, drought, pestilence, sword, rambles; they who remain shall fall one upon another, and pine away in their sins, Lev_26:14-39. But if they confess their sins, and are humbled under God's judgments, God will remember his covenant, and show them favour in their enemies' land, Lev_26:40-45. These statutes the Lord gave to Israel in Mount Sinai by Moses, Lev_26:46.

A standing image, or, *pillar* , to wit, to worship it, or bow down to it, as it follows. Otherwise this was not simply prohibited, being practised by holy men both before and after this law. Compare Exo_23:24 Deu_16:22. So Exo_20:4. They are forbidden to make images, not simply or for any use, but for worship.

Leviticus 26:2

Reverence my sanctuary, by purging and preserving it from all uncleanness, by approaching to it, and managing all the services of it, with reverence, and in such manner only as God hath appointed.

Leviticus 26:3

No text from Poole on this verse.

Leviticus 26:4

I will give you rain; therefore God placed them not in a land where there were such rivers as Nilus to water it and make it fruitful, but in a land which depended wholly upon the rain of heaven, the key whereof God kept in his own hand, that so he might the more effectually oblige them to obedience, in which their happiness consisted.

Leviticus 26:5

Your threshing shall reach unto the vintage, i.e. you shall have so plentiful a harvest, that you shall not be able to thresh out your corn in a little time, but that work will last till the vintage.

Leviticus 26:6

Neither shall the sword go through your land, i.e. war, as the *sword* is oft taken, as Num_14:3 2Sa_12:10. Otherwise there is the sword of justice. It shall not enter into it, nor have passage through it, much less shall your land be made the seat of war.

Leviticus 26:7

No text from Poole on this verse.

Leviticus 26:8

Five of you, i.e. a small number; a certain number for an uncertain.

Leviticus 26:9

i.e. Actually perform all that I have promised you in my covenant made with you,

Leviticus 26:10

Bring forth the old, or, *cast out* , throw them away, as having no occasion to spend them, or give them to the poor, or even to your cattle, that you may make way for the new corn, which also is so plentiful, that of itself will fill up your barns.

Leviticus 26:11

As I have placed it, so I will continue it among you, and not remove it from you, as once I did upon your miscarriage, Exo_33:7.

Leviticus 26:12

I will walk among you, as I have hitherto done, both by my pillar of cloud and fire, and by my tabernacle, which have walked or gone along with you in all your journeys, and stayed among you in all your stations, to protect, conduct, instruct, and comfort you.

Ye shall be my people; I will own you for that peculiar people which I have singled out of the mass of mankind, to bless you here, and to save you hereafter.

Leviticus 26:13

With heads lifted up, not pressed down with a yoke. It notes their liberty, security, confidence, and glory. See Exo_14:8 Num_33:3.

Leviticus 26:14

No text from Poole on this verse.

Leviticus 26:15

i.e. Break your part or conditions of that covenant made between me and you, and thereby discharge me from the blessings promised on my part.

Leviticus 26:16

I will even appoint over you; I will give them power over you, that you shall not be able to avoid or resist them. Shall consume the eyes, by the decay of spirits, and affluence of ill humours.

Leviticus 26:17

No text from Poole on this verse.

Leviticus 26:18

No text from Poole on this verse.

Leviticus 26:19

The pride of your power, i.e. your strength, of which you are proud, your numerous and united forces, your kingdom, yea, your ark and sanctuary.

Your earth as brass; the heavens shall yield you no rain, nor the earth fruits.

Leviticus 26:20

Your strength shall be spent in vain; ploughing, and sowing, and tilling the ground.

Leviticus 26:21

Contrary unto me, or, carelessly or heedlessly with me, or

before me, i.e. so as to be careless and unconcerned whether you please me or offend me. This is opposed to exact and circumspect walking with God, as Abraham did, Gen_17:1, and all are to do, Eph_5:15.

Leviticus 26:22

By reason of the fewness of travellers and people, and the terror of wild beasts growing more numerous thereby.

Leviticus 26:23

No text from Poole on this verse.

Leviticus 26:24

Contrary unto you, or, carelessly with you or towards you, i.e. I will put you out of my care and protection.

Leviticus 26:25

The quarrel of my covenant, i.e. my quarrel with you for your breach of your faith and covenant made with me.

Into the hand of the enemy; because those few that shall be left of the pestilence will be unable to defend you in your cities or strong holds.

Leviticus 26:26

Broken the staff of your bread; either,

1. By taking away that power and virtue of nourishing which I have put into bread or food, which when I withdraw it will be unable to nourish. Or rather,

2. By sending a famine, or scarcity of bread, which is the staff and support of man's present life, Psa_104:15; for so this phrase is commonly used, and elsewhere explained, as Psa_105:16 Eze_4:16, and so the following words expound it here. *Ten women* , i.e. ten or many families, for the women took care for the bread and food of all the family. *Bread by weight* : this is a sign and consequence both of a famine, and of the baking of the bread of several families together in one oven, wherein each family took care to weigh their bread, and to receive the same proportion which they put in. Compare Eze_4:16.

Leviticus 26:27

No text from Poole on this verse.

Leviticus 26:28

Contrary unto you in fury; or,

in fury of rashness or

carelessness with you or among you, like a raging lion breaking into a multitude of people, and destroying all he meets with promiscuously, or without any distinction, both righteous and wicked together, as is threatened Eze_21:3. Or, *in fury of contrariety* , or *meeting with you* , or against you, like a man that meets his enemy in the fury of battle.

Leviticus 26:29

Through extreme hunger. See Lam_4:10.

Leviticus 26:30

Your high places, in which you will sacrifice after the manner of the heathens. See Lev_19:26 Num_33:52.

Your images; or, *your images of the sun* , made for the honour and worshipping of the sun, and having some resemblance to it. See 2Ch_34:7. Under this one kind of idolatry, famous and frequent in those times and places, he contains all the rest. *The carcasses of your idols* ; so he calls them, either to signify that their idols, how specious soever or glorious in their eyes, were in truth but lifeless and contemptible carcasses, *having eyes, but see not* , &c., Psa_115:5, or to show that their idols should be so far from helping them, that they should be thrown down and broken with them, and both should lie together in a forlorn and loathsome state.

Leviticus 26:31

Your sanctuaries; either,

1. God's sanctuary, called sanctuaries here, as also Psa_73:17 74:7 Jer_51:51 Eze_28:18, because there were divers apartments in it, each of which was a sanctuary, or, which is all one, a holy place, as they are severally called. And *your* emphatically, not mine, for I disown and abhor it, and all the services you do in it, because you have defiled it. Or,

2. The temples built by you to idols, therefore called

their sanctuaries, in opposition to God's. Or,

3. Your synagogues. But the first is most probable, because he speaks of the place where they used to offer their sweet odours here following.

I will not smell, i.e. not own or accept them. See Gen_8:21 Isa_1:11, &c.

Of your sweet odours; either of the incense, or of your sacrifices, which when offered with faith and obedience, are very sweet and acceptable to me.

Leviticus 26:32

Having driven you out and possessed your places. See Lam_5:2.

Leviticus 26:33

The sword shall follow you into strange lands, and you shall have no rest there.

Leviticus 26:34

Either,

1. Because it shall be rid of you, who were the unprofitable and heavy burdens thereof, under whom it in a manner groaned. Or rather,

2. Because it shall now enjoy those sabbatical years of rest from tillage, which you through covetousness oftentimes would not give it, as the next verse informs us, though God commanded it, Lev_25:4.

Leviticus 26:35

No text from Poole on this verse.

Leviticus 26:36

Faintness: the word notes a tenderness and softness of mind, whereby they are disenabled from bearing the present miseries, and are in continual dread of further and sorer miseries.

Leviticus 26:37

They shall fall one upon another, as soldiers use to do when their ranks are broken, and they forced to flee away hastily from their pursuers.

When non pursueth; your guilt and fear causing you to imagine that they do pursue you when indeed they do not.

Leviticus 26:38

No text from Poole on this verse.

Leviticus 26:39

Shall pine away, be consumed and melt away by degrees, through diseases, oppressions, griefs, and manifold miseries.

Leviticus 26:40

If they shall confess, Heb. *And they shall confess* , where our translation and many others understand the particle *if* , which is also wanting and understood, Exo_4:23 Mal_1:2 3:8. So here, *And if they shall confess* , &c.

But there seems no necessity of any such supplement, but these and the following words may be taken as they lie in their plain and proper signification, to this purpose, Lev_26:40, And through the heaviness and extraordinariness of their affliction, their consciences will force them *to confess their iniquity, and the iniquity of their fathers, with their trespass which they have trespassed against me* , i.e. with their prevarication with me and defection from me to idolatry, which by way of eminency he calls their trespass;

and that also they have walked contrary to me, Lev_26:41, *and that I also have walked contrary unto them, and have brought them into the land of their enemies* ; i.e. that they are not come into these calamities by chance, nor by the misfortune of war, but by my just judgment upon them. All which confession is no more than Pharaoh made in his distresses, and than hypocrites in their

affliction use to make. And therefore he adds, *if then their uncircumcised* , i.e. impure, carnal, profane, and impenitent *hearts be humbled* , i.e. subdued, purged, reformed; if to this confession they add sincere humiliation and reformation, I will do what follows.

Leviticus 26:41

The Hebrew word *avou* commonly signifies *iniquity* , but it is oft used for

the punishment of iniquity, as here and 1Sa_28:10 Psa_31:10 Isa_53:6,11. The meaning is, if they sincerely acknowledge the righteousness of God, and their own wickedness, and patiently submit to his correcting hand, and would rather be in their present suffering condition than in their former sinful, though prosperous estate; if with David they are ready to say, *it is good for them that they are afflicted, that they may learn God 's statutes* , and obedience to them for the future, which is a good evidence of true repentance.

Leviticus 26:42

I will remember my covenant, to wit, so as to perform it, and make good all that I have promised in it. For words of knowledge or remembrance in Scripture do most commonly connote affection and kindness; of which there are many instances, some given before, and more hereafter.

I will remember the land, which now seems to be forgotten, and neglected, and despised, as if I had never chosen it to be the peculiar place of my presence and blessing.

Leviticus 26:43

No text from Poole on this verse.

Leviticus 26:44

Neither the desperateness of their condition, nor the greatness of their sins, shall make me wholly make void my covenant with them and their ancestors, but I will in due time remember them for good, and for my covenant's sake return to them in mercy. From this place the Jews take great comfort, and assure themselves of deliverance out of their present servitude and misery. And from this, and such other places, St. Paul concludes that the Israelitish nation, though then rejected and ruined, should be gathered again and restored.

Leviticus 26:45

For their sakes, or rather, *to* or *for* them, i.e. for their good or benefit; for surely, if one considers what is said before concerning the wickedness of this people, he cannot say this deliverance was given them for their sakes, but must rather say with the prophet, *Eze_36:22,32, not for your sake, O house of Israel*, &c.

Leviticus 26:46

No text from Poole on this verse.

Leviticus 27:1 **LEVITICUS CHAPTER 27**

Laws touching the redeeming of men devoted to God, *Lev_27:1-8*, or of beasts, *Lev_27:9-13*; of bosses, *Lev_27:14,15*; of fields or grounds, *Lev_27:16-25*. What things might not be vowed; and being so, what redeemable, and what not, *Lev_27:26-29*. Of redeeming the tenths both of fruit and cattle, *Lev_27:30-33*.

No text from Poole on this verse.

Leviticus 27:2

A singular vow, or, *an eminent or hard or wonderful vow* ; not concerning things, which was not strange, but customary; but concerning persons, as it here follows, which he vowed, or by vow devoted unto the Lord, which indeed was unusual and difficult: yet there want not instances of such vows, and of

persons which devoted either themselves or their children to the service of God, and that either more strictly and particularly, as the Nazarites and the Levites, 1Sa_1:11, and for these there was no redemption admitted, but they were in person to perform the service to which they were devoted; or more largely and generally, as some who were not Levites, nor intended themselves or their children should be Nazarites, might yet, through zeal to God and his service, or to obtain God's help in giving them some mercy which they wanted and desired, or in freeing them from some evil felt or feared, devoted themselves or their children to the service of God and of the sanctuary, though not in such a way as the Levites, which they were forbidden to do, yet in some kind of subserviency to them. And because there might be too great a number of persons thus dedicated, which might be burdensome and chargeable to the sanctuary, therefore an exchange is allowed, and the priests are directed to impose and require a tax for their redemption.

For the Lord, i.e. dedicated to the Lord, and consequently to the priest. By whose estimation?

Answ. Either, 1. Thine, O priest, to whom the valuation of things belonged, and here is ascribed, Lev_27:12. Or rather,

2. Thine, O man that vowest, as appears from Lev_27:8, where his estimation is opposed to the priest's valuation. Nor was there any fear of his partiality in his own cause, for the price is particularly limited. But where the price is undetermined, there, to avoid that inconvenience, the priest is to value it, as Lev_27:8,12.

Leviticus 27:3

From twenty years old to sixty years old is the best time for strength and service, and therefore is prized at the highest rate.

Leviticus 27:4

Less than the man's price, because she is inferior to him both in strength and serviceableness.

Leviticus 27:5

From five years old, at what age they might be vowed by their parents, as appears from **1Sa 1**. though not by themselves; and the children were obliged by their parents' vow, which is not strange, considering the parents' power and right to dispose of their children so far as is not contrary to the mind of God.

Leviticus 27:6

No text from Poole on this verse.

Leviticus 27:7

No text from Poole on this verse.

Leviticus 27:8

If he be poorer than thy estimation; if after his vow he be decayed and impoverished, and not able to pay the price which thou, according to the rules here given, requirest of him.

According to his ability; which God also considered in other cases, as Lev_12:8. Compare 2Co_8:12.

Leviticus 27:9

Whereof men bring, to wit, usually and according to God's appointment. Giveth, i.e. voweth to give.

Shall be holy, i.e. consecrated to God, either to be sacrificed, or to be given to the priest according to the manner of the vow, and the intention of him that voweth.

Leviticus 27:10

He shall not alter it, nor change it; two words expressing the same thing more emphatically: q.d. He shall in no wise change it, neither for one of the same, nor of another kind.

A good for a bad, or a bad for a good; partly because God would preserve the sanctity and reverence of consecrated things, and therefore would not have them alienated; and partly to prevent abuses of them who on this pretence might exchange it for the worse, as reserving the judgment to himself.

The exchange thereof, i.e. both the thing first vowed, and thing offered or given in exchange. This was inflicted upon him as a just penalty for his rashness and levity in such weighty matters.

Leviticus 27:11

If it be unclean , either for the kind, or for the quality of it, if it were such a one as might not be offered. The dog only may seem to be excepted, for his price might not be offered. See Deu_23:18.

Leviticus 27:12

No text from Poole on this verse.

Leviticus 27:13

No text from Poole on this verse.

Leviticus 27:14

Sanctify his house, to wit, by a vow, for of that way and manner of sanctification he speaks in this whole chapter.

Holy unto the Lord; in which case the benefit of it redounded either to the priests, for their maintenance, Num_18:4, or to the sanctuary, for its reparations or expenses.

So shall it stand; supposing that the priest's estimation doth not notoriously swerve from the rules of valuation prescribed by God. For if the priest determined most unrighteously and unreasonably, as suppose a hundred times more than the true value of it, I presume no man is so void of sense as to say they were all bound to stand to the priest's determination in that case. Even as in case

a man's leprosy was notorious and unquestionable, if a priest should through partiality pronounce him clean, this did not make him clean. And therefore all those passages of Scripture which leave things to, and command men to acquiesce in, the determination of the priest or priests, are to be understood with this exception, that their determinations be not evidently contrary to the revealed will of God, to whom priests are subject and accountable. Otherwise, if the priests had commanded men to profane the sabbath, this would have acquitted them from the obligation of God's command of keeping it holy, which is impious and absurd to affirm. And this consideration will give light to many scriptures.

Leviticus 27:15

He shall add the fifth part, which he might the better do, because the priests did usually put a moderate rate upon it.

Leviticus 27:16

A field of his possession, i.e. which is his by inheritance, because particular direction is given about purchased lands, Lev_27:22. And he saith *part of it*, because it was unlawful to vow away all his possessions, because thereby he had disabled himself from the performance of divers duties by way of sacrifice, almsgiving, &c., and made himself burdensome to his brethren.

According to the seed thereof, i.e. according to the quantity and quality of the land, which is known by the quantity of seed which it can receive and return.

Fifty shekels of silver, not to be paid yearly, till the year of jubilee, as some would have it, but once for all, as is most probable,

1. Because here is no mention of any yearly payment, but only of one payment, and we must not add to the text.

2. Because it is most probable that lands and all things were favourably and moderately valued, so that men might be rather encouraged to make such vows upon just occasions, than to be deterred from them by excessive impositions. But if this were yearly rent, it was an excessive rate, and much more than the land ordinarily yielded. For an *omer* is but the *tenth part of an ephah* , Exo_16:36, and therefore not above a pottle of our measure, which quantity of seed would not extend very far, and in some lands would yield but an inconsiderable crop, especially in barley, which was cheaper than wheat, and which for that reason, among others, may seem to be here mentioned rather than wheat.

Leviticus 27:17

From the year of jubilee, i.e. immediately after the year of jubilee is past.

According to thy estimation, now mentioned, to wit, of fifty shekels for an homer of barley seed.

It shall stand, i.e. that price shall be paid without diminution.

Leviticus 27:18

After the jubilee, i.e. some considerable time after the jubilee, as appears from the following words.

Unto the year of the jubilee; the defalcation from the full price of fifty shekels being to be more or less, as the years are more or fewer. See Lev_25:15-17.

Leviticus 27:19

No text from Poole on this verse.

Leviticus 27:20

If he will not redeem the field, to wit, when the priest shall set a price upon it, and offer it to him in the first place to redeem it.

If he have sold; *he* , who? Either,

1. The man that vowed it; if he after such a vow made shall neglect to pay his vow, and shall sacrilegiously sell the same land to another man; or, if he sell it, i.e. suffer it to be sold to another, and will not prevent that by redeeming it to himself. Or rather,

2. The priest, or some in his name, who, though not expressed, is sufficiently understood out of the foregoing clause, *If he will not redeem* or buy again *the field* , to wit, of the priest, who is now the seller of it; or, *or* rather and, for this seems to be added by way of accumulation, if *he* , i.e. the priest, of whom he might have redeemed it, upon his refusal, offers it to sale, and

have sold the field to another man. Add to this, that none but the priest could sell this land, after it was once vowed and declared to be so, and offered by the priest to him again to redeem it, which is apparently the present case.

It shall not be redeemed any more, i.e. he shall for ever lose the benefit of redemption.

Leviticus 27:21

When it goeth out, i. e. of the possession of the other man to whom the priest sold it. *The priests* ', for their maintenance. Nor is this repugnant to that law, that the priests should *have no inheritance in the land* , Num_18:20; for that is only spoken of them and the whole tribe of Levi in general, and in reference to the first division of the land, wherein the Levites were not to have a distinct part of land, as other tribes had; but this doth not hinder but some particular lands might be vowed and given to the priests, either for their own benefit, or for the service of the sanctuary.

Leviticus 27:22

No text from Poole on this verse.

Leviticus 27:23

The worth of thy estimation, i.e. the price or sum at which thou, O priest, shalt reckon it. So it is only a change of the person, which is frequent; or, the price which thou, O Moses, by my direction hast set in such cases. *Unto the year of the jubilee*, i.e. as much as it is worth for that space of time between the making of the vow and the year of jubilee; for he had no right to it for any longer time, as the next verse tells us.

He shall give thine estimation, without the addition of the fifth part, which he was to pay for his lands of inheritance, Lev_27:19, as being of a better and more durable tenure than purchased lands, which were his only till the jubilee.

As a holy thing; as that which is to be consecrated to God instead of the land redeemed by it.

Leviticus 27:24

By original right, which no other person by vow or otherwise could give away from him.

Leviticus 27:25

No text from Poole on this verse.

Leviticus 27:26

No man shall sanctify it, to wit, by vow; because it is not his own, but the Lord's already, and therefore to vow such a thing to God is a tacit derogation from and a usurpation of the Lord's right, and a mocking of God by pretending to give him what we cannot withhold from him.

Ox or sheep: under these two eminent kinds he comprehends all other beasts which might be sacrificed to God, the firstlings whereof could not be redeemed, but were to be sacrificed; whereas the firstlings of men were to be redeemed, and therefore were capable of being vowed, as we see 1Sa_1:11.

Leviticus 27:27

If it be of an unclean beast, i.e. if it be the first-born of an unclean beast, as appears from Lev_27:26, which could not be vowed, because it was a first-born, nor offered, because it was unclean, and therefore is here commanded to be redeemed or sold. Others understand it of all unclean beasts in general, and not of the first-born of them, because the first-born of such were to be redeemed by a sheep, Exo_13:13, without the addition of any such fifth part as is here enjoined; which is true of the first redemption of them, but then as after they were redeemed they might be again vowed unto God, so when the owners would redeem them a second time, it was but reasonable they should pay a better price for them. And if this were meant of unclean beasts in general, this were the very same law which is mentioned before, Lev_27:11-13; which, it is not probable, would after a few verses be unnecessarily repeated again like a distinct law. It shall be sold, and the price thereof was given to the priests, or brought into the Lord's treasury.

Leviticus 27:28

No devoted thing, i.e. nothing which is absolutely devoted to God, with a curse upon themselves or others if they disposed not of it according to their vow; as the Hebrew word implies.

Of all that he hath, to wit, in his power or possession.

Is most holy unto the Lord, i.e. only to be touched or employed by the priests, and by no other persons; no, not by their own families, for that was the state of the

most holy things.

Leviticus 27:29

Of men, not *by men*, as some would elude it; but *of men*, for it is manifest both from this and the foregoing verses, that men here are not the persons devoting, but devoted.

Quest. Was it then lawful for any man or men thus to devote another person to the Lord, and in pursuance of such vow to put him to death?

Answ. This was unquestionably lawful, and a duty in some cases, when persons have been devoted to destruction either by God's sentence, as idolaters, Exo_22:20 Deu_13:15, the Canaanites, Deu_20:17, the Amalekites, Deu_25:19 1Sa_15:3,26, Benhadad, 1Ki_20:42; or by men, in pursuance of such a sentence of God, as Num_21:2,3 31:17; or for any crime of a high nature, as Jud_21:5 Jos_7:15. But this is not to be generally understood, as some have taken it, as if a Jew might by virtue of this text devote his child or his servant to the Lord, and thereby oblige himself to put them to death, which peradventure was Jephthah's error. For this is expressly limited *to all that a man hath, or which is his*, i.e. which he hath a power over. But the Jews had no power over the lives of their children or servants, but were directly forbidden to take them away, by that great command, *Thou shalt do no murder*. And seeing he that killed his servant casually by a blow with a rod was *surely* to be *punished*, as is said Exo_21:20, it could not be lawful wilfully and intentionally to take away his life upon pretence of any such vow as this. But for the Canaanites, Amalekites, &c., God, the undoubted Lord of all men's lives, gave to the Israelites a power over their persons and lives, and a command to put them to death. And this verse may have a special respect to them, or such as them. And although the general subject of this and the former verse be one and the same, yet there are two remarkable differences to this purpose:

1. The verb is active Lev_27:28, and the agent there expressed, *that a man shall devote*; but it is passive Lev_27:29, and the agent undetermined, *which shall be devoted*, to wit, by God, or men in conformity to God's revealed will.

2. The devoted person or thing is only to be sold or redeemed, and said to be most holy, Lev_27:28; but here it is to be put to death, and this belongs only to men, and those such as either were or should be devoted in manner now expressed.

Leviticus 27:30

There are divers sorts of tithes, but this seems to be understood only of the ordinary and yearly tithes belonging to the Levites, &c., as the very expression intimates, and the addition of the fifth part in case of redemption thereof implies.

Leviticus 27:31

No text from Poole on this verse.

Leviticus 27:32

Under the rod; either,

1. The tither's rod, it being the manner of the Jews in tithing to cause all their cattle to pass through some gate or narrow passage, where the tenth was marked by a person appointed for that purpose, and reserved for the priest. Or,

2. The shepherd's rod, under which the herds and flocks passed, and by which they were governed and numbered. See Jer_33:13 Eze_20:37.

Leviticus 27:33

No text from Poole on this verse.

Leviticus 27:34

No text from Poole on this verse.