

LEVITICUS

Book note for Leviticus

Leviticus = the joining, from Greek and Latin for “pertaining to the priests.”. It was probably written before the completion of the tabernacle (Ex. 40:17) in A.M. 2515.

Chapters 1-7: law of the offerings: burnt, meat, peace = “sweet savour offerings sin, trespass = non-sweet offerings.

Chapters 8-10: law of the consecration of priests: ch. 8 is consecration; 9, then minister.

Chapters 11-15: law of the clean/unclean: 11 = beasts; fish; fowl; insects: 12 = purification of women: 13 & 14 = leprosy: 15 = personal

Chapter 16: day of atonement

Chapters 17-22: law of morality & justice

Chapter 23: law of the feast days

Chapter 24: more feast-related, eye for eye

Chapter 25: law of the land

Chapters 26-27: law of obedience.

Chapter note for Leviticus 1

1 The burnt offerings 3 of the herd, 10 of the flocks, 14 of the fowls.

Lev 1:1

Heb. 7:11

Lev 1:3

BURNT OFFERING -- Job 1:5; Gen. 8:20; Gen. 22:17. Cf. 6:9 vf. and 7:8.

Lev 1:4

This burnt offering starts out as if it is a freewill offering, but here speaks of an atonement. Nachmanides says that the burnt offering applies to evil thoughts of the heart, as Job did for his sons (Job 1:5), but there is no reference in the Pentateuch to support this.

Rashi thinks it is for violations of the positive commandments such as failing to live in booths during the feast of tabernacles (Lev. 23:42). He does this by process of elimination as there is no support for it in the Pentateuch. He also says it applies to a violation of a negative commandment, too, when juxtaposed to a positive one such as in Deu. 22:6-7, where the positive commandment is to let the dam go. However, there are two positive commandments where the punishment is specified: for circumcision (Gen. 17:14), and the Passover offering (Num. 9:13), where the punishment is the cutting off from the people.

Lev 1:6

7:8

Lev 1:14

Lev. 12:8

Chapter note for Leviticus 2

1 The meat offering of flour with oil and incense, 4 either baken in the oven, 5 or on a plate, 7 or in a fryingpan, 12 or of the firstfruits in the ear. 13 The salt of the meat offering.

Lev 2:1

MEAT OFFERING -- to claim "meal" is more proper here is to tamper with the typology of bread and Christ's flesh. Also, "meal" doesn't technically allow for baked goods, e.g., v. 4 or 23:17. Ch. 6:14.

Lev 2:11

Honey is a type of the word of the Lord.

Lev 2:12

23:10 vf.

Lev 2:13

Col. 4:6; Num. 18:19; Eze. 43:24; Mk. 9:49. .

Chapter note for Leviticus 3

1 The peace offering of the herd, 6 of the flock, 7 either a lamb, 12 or a goat.

Lev 3:1

PEACE OFFERING -- 7:11.

Lev 3:17

Animal fat. Compare Deu. 32:14 and Neh. 8:10 which appear to contradict this. See note to Deu. 32:14.

Chapter note for Leviticus 4

1 The sin offering of ignorance, 3 for the priest, 13 for the congregation, 22 for the ruler, 27 for any of the people.

Lev 4:1

SIN OFFERING (through ignorance) -- has to do with the root of sin. 6:24.

Bullock is the sin offering through ignorance for the priest (v. 3) and for the sin through ignorance of the congregation (v. 13).

Male kid of the goats is the sin through ignorance offering for the ruler (v. 23), the *female kid* (v.27) or *female lamb* (v. 32) is for individual's sin of ignorance.

Lev 4:6

-- **VEIL**

Vail in A.V.

Lev 4:17

-- **VEIL**

Vail in A.V.

Chapter note for Leviticus 5

1 He that sinneth in concealing his knowledge, 2 in touching an unclean thing, 4 or in making an oath. 6 His trespass offering, of the flock, 7 of fowls, 11 or of flour. 14 The trespass offering in sacrilege, 17 and in sins of ignorance.

Lev 5:1

TRESPASS OFFERING -- Has to do with the result (actions) of sin, "practice." 7:1.
Perjury.

Lev 5:2

First mention of unclean. Major sections on uncleanness may be found in 7:19-21; Lev. 11-13; 14:19, 36 v.f.; Lev. 15; and Num. 19:7-22. Just why Israel was told not to touch the unclean is found in Mk. 5:30 where we read that doing so draws virtue from them.

Lev 5:4

How a thoughtless promise to the Lord is to be dealt with.

Lev 5:6

A female for a sin offering.

Lev 5:7

If unable to offer a female lamb or kid for a sin offering, then add a burnt offering. Nothing is said about sex here.

Lev 5:11

This is the only one of the sin offerings (remember, the context is a trespass offering for a poor man) that is eaten. It consists of a sin offering only, with no burnt offering. Only a handful is burnt (v. 12) as memorial thereof for a sin offering, the rest is treated as a meat offering (v. 13). Contrast Cain's offering in Gen. 4:3 v.f. Deu. 26:1-11 makes no provision for burning the fruit of the ground as part of that offering.

Lev 5:15

In other words, the man ignorantly defiled a holy item dedicated to the service of the Lord. Since the item cannot be rededicated, it must be destroyed and so the man has to pay for its replacement in addition to offering the ram.

Chapter note for Leviticus 6

1 The trespass offering for sins done unwittingly. 8 The law of the burnt offering, 14 and of the meat offering. 19 The offering at the consecration of a priest. 24 The law of the sin offering.

Lev 6:9

BURNT OFFERING again 1:3-17; 7:8.

Lev 6:13

This verse suggests that the fire is still burning somewhere as per 9:24.

Lev 6:14

MEAT OFFERING again 2:1.

Lev 6:24

SIN OFFERING again 4:1.

Lev 6:26

Christ's "eat my flesh" (Jn. 6:54). The Lord's supper.

Lev 6:30

First mention of reconcile, which means to reestablish a close relationship between; to settle or resolve.

Chapter note for Leviticus 7

1 The law of the trespass offering, 11 and of the peace offerings, 12 whether it be for a thanksgiving, 16 or a vow, or a freewill offering. 22 The fat, 26 and the blood, are forbidden. 28 The priests' portion in the peace offering.

Lev 7:1

TRESPASS OFFERING again. 5:1.

Lev 7:8

1:6

Lev 7:11

PEACE OFFERING again. 3:1.

Lev 7:12

First mention of thankfulness.

Lev 7:15

19:5

Lev 7:17

Millennial overtones? third from Christ's death/resurrection?

Lev 7:18

For what is involved Biblically in imputation, see note to Luke 1:77.

Chapter note for Leviticus 8

1 Moses consecrateth Aaron and his sons. 14 Their sin offering. 18 Their burnt offering. 22 The ram of consecration. 31 The place and time of their consecration.

Lev 8:1

Ex. 29.

This chapter is laid out as follows:

Anointing vv. 1-6
Clothing vv. 7-13
Offering vv. 14-30
Food vv. 31-36

Lev 8:7

Clothing (cf. v. 1)

Lev 8:14

Offering (v. 1)

Lev 8:23

To *hear, do* and *follow* the LORD.

Lev 8:31

Food (v. 1).

Lev 8:33

Communion with God before ministry (ch. 9).

Chapter note for Leviticus 9

1 The first offerings of Aaron, for himself and the people. 8 The sin offering, 12 and the burnt offering for himself. 15 The offerings for the people. 23 Moses and Aaron bless the people. 24 Fire cometh from the Lord, upon the altar.

Lev 9:24

Eternal fire 6:13.

Chapter note for Leviticus 10

1 Nadab and Abihu, for offering of strange fire, are burnt by fire. 6 Aaron and his sons are forbidden to mourn for them. 8 The priests are forbidden wine when they are to go into the tabernacle. 12 The law of eating the holy things. 16 Aaron's excuse for transgressing thereof.

Lev 10:1

This happened while all the people were present. (Also see v. 3 for further support.) They did not light the incense from the altar fire: Ex. 30:9.

Lev 10:3

Compare Ex. 19:22.

Chapter note for Leviticus 11

1 What beasts may, 4 and what may not be eaten. 9 What fishes. 13 What fowls. 29 The creeping things which are unclean.

Lev 11:1

Contrast Acts 10:11 vf.

Lev 11:3

First mention of *clovenfooted*. That clovenfooted animals are clean parallels the idea that a believer walks at once in this world and in the faith.

First mention of *cud*. That clean animals chew the cud parallels the idea that believers should ruminate on the words of God.

Lev 11:5

A **coney** is an early name for rabbit. Although hares (of which is the cottontail) eat their fecal pellets once, thus chewing the cud, such is not seen in rabbits. It's for that reason that modern versions chose another translation here such as "rock badger" (NASV) or "rock hyrax" (NKJV). The NIV uses "coney" here and then changes the AV's "hare" in v. 6 to "rabbit." Evidently its translating committee didn't know that rabbits and coney are one and the same. And they think they're smart enough to translate the words of God!

Gill, in his commentary on this verse, pg. 584 of vol. 1, refers to Scheuchzer, *Physic. Sacr.* vol. 2, p. 281. Scheuchzer, he reports, is a keen observer of animals and writes that he's observed rabbits chewing a half-hour after eating. Evidently their method of chewing the cud is different than the hare's. Rabbits do have only one stomach and so must regurgitate into the mouth for a second pass.

Lev 11:6

Hares eat, eliminate, and then eat their "fecal" pellets. This practice, also done by rats, is called *refection*. After the second pass, the pellets are not eaten again. Hence the hare "cheweth the cud." Linnaeus is said to have classified hares as ruminants, but I came across a reference that attributed the discovery to a careful observer in the eighteenth century. The behavior had also been observed and documented by R. M. Lockley, a British biologist, in his book *The Private Life of the Rabbit*, (NYC: Macmillan), 1964.

Hares tend to have longer ears and legs than rabbits, although some hares look more like rabbits than hares. The cottontail rabbit is one such case.

Lev 11:13

Deu. 14:11 vf.

Lev 11:18

Gier-eagle is a type of vulture. Its English name probably derived from the way it circles and gyrates down to its prey. Also mentioned in Deu. 14:17.

Lev 11:19

Lapwing, originally *lheapwing*, from the way it flies, is a type of plover.

A bat is here called fowl. Fowl means "winged creatures." Modern versions read "birds" instead of fowl and thus err in being too narrow in definition. The *Oxford English Dictionary* has for meaning 4 under "bird:" "flying winged creature." The latter definition includes the bat. (Deu. 14:18.)

Lev 11:20

Four-legged fowl with vv. 21 & 23! For example, locusts and beetles. "Fowl has been used for bees and butterflies, hence there are non-flying fowl, such as the chicken and turkey.

Lev 11:26

Note: unclean animals must be dead to defile, v. 31.

Lev 11:27

E.g., cats and dogs.

Lev 11:29

Modern versions change tortoise to lizard based on Arabic, *dhab* which resembles the Hebrew *tsab*. But the Hebrew root word means covered, canopy, so the critics greatly err to prefer the Arabic over the Hebrew; it is not “a large kind of lizard,” it is a tortoise.

Lev 11:37

This enables the resurrection unto life eternal.

Lev 11:38

Water triggers the germ of the seed to germinate, thus making it a resurrected plant (v. 37).

Chapter note for Leviticus 12

1 The purification of a woman after childbirth. 6 Her offerings for her purifying.

Lev 12:2

Indicates a physiological difference in the mother after having a son versus a daughter.

Lev 12:3

It takes 8 days for a child's resistance to infection to peak after birth.

Lev 12:6

With verse 8 contra the immaculate conception since Mary had to present an offering (Luke 2:24).

Chapter note for Leviticus 13

The laws and tokens whereby the priest is to be guided in discerning the leprosy.

Lev 13:1

Leprosy is a type of sin.

David Lifschultz reports that “The Bible talks about a disease translated as leprosy regarded as a punishment for slander. In Hebrew it is spelled *tsade, resh, ayin, tav*. This is pronounced *Tsaras*. It comes from the root *Tsaray* to sting. Psoriasis comes from the Greek root *Psara* which means to sting.

“If you read the Biblical chapter on leprosy in Leviticus 13 you will see it is closer to what we call today psoriasis than today’s definition of leprosy. As to the Bible telling us it is a punishment for slander, see Deut. 24:9 and Numbers 12.”

When Miriam gets leprosy (Num. 12) she is shut out of the camp 7 days.

Naaman dips 7 times for cleansing (once for each tribulation year?) 2 Ki. 5.

Jude 1:23 speaks of clothes spotted by the flesh; leprosy can spot clothes.

Rev. 16:2.

Lev 13:7

Leprosy as an infection.

Lev 13:13

There is at least one form of leprosy which is not contagious. Does this mean that sin covered by the blood of Christ is not contagious?

Lev 13:30

Scall = a flaky or scabby disorder.

Lev 13:51

Akin to the Dutch word *fretten* which signifies the way animals **eat**.

Lev 13:53

Warp = a series of yarns extended lengthwise in a loom and crossed by the **woof** (a filling thread or yarn in weaving).

Chapter note for Leviticus 14

1 The rites and sacrifices in cleansing of the leper. 33 The signs of leprosy in a house. 48 The cleansing of that house.

Lev 14:4

V. 6.

Lev 14:6

The cleansed man is to bring two live, clean, birds, cedar wood, scarlet, and hyssop. What happens to the birds is clear enough, and we are told that the wood, scarlet, and hyssop are to be dipped in the blood of the sacrificed bird. Beyond that, we are not told what to do with those three things.

David Lifschultz, when asked about it, noted that this is similar to the sin offering and referred to Lev. 16:27, which implies that the wood, scarlet, hyssop, and even the dead bird will be burned without the camp.

Lev 14:9

Note, leprosy is a type for sin, and water is a type for baptism; here the washing comes after the salvation.

Lev 14:10

Three tenth deals is about one peck.

A log is just under a pint.

Lev 14:14

The ear to hear the words of the Lord, the thumb to do the work of the Lord, and the toe to walk in the way of the Lord.

Lev 14:17

V. 14. The blood is here covered by the oil. As leprosy is a type for sin, the cleansing is a type for reconciliation. First, the reconciling blood of the Lamb (v. 13) is applied to the sinner, then comes the healing balm (this verse), followed by the anointing for consecration to service (v. 18). Verse 28 is a parallel.

Lev 14:21

One tenth deal, about a third of a peck.

Lev 14:25

Cf. v. 14.

Lev 14:28

Cf. v. 17.

Chapter note for Leviticus 15

1 The uncleanness of men in their issues. 13 The cleansing of them. 19 The uncleanness of women in their issues. 28 Their cleansing.

Lev 15:2

Rev. 15:2-13 -- prior to 1850 doctors did not wash their hands from patient to patient or, if they did, they used only soap and water. Dr. Semmelweis (1818-1865), a Hungarian physician-pediatrician, prescribed washing with chlorinated lime water and reduced the mortality rate of the maternity ward from 12% to 1.27%. The passage here indicates that water is not enough.

Lev 15:12

Wood has disinfecting properties which earth doesn't have. If earth had it, then it would kill useful decay-promoting organisms. Thus earthen vessels are to be made useless when contaminated, but wooden ones need only be washed.

Lev 15:25

E.g., the woman who touched the hem of Jesus' garment in Mk. 5:30.

Chapter note for Leviticus 16

1 How the high priest must enter into the holy place. 11 The sin offering for himself. 15 The sin offering for the people. 20 The scapegoat. 29 The yearly feast of the expiations.

Lev 16:1

This chapter deals with atonement -- Ro. 5:11.

The events here, the **day of atonement**, occur on the tenth day of Tishri, 6 months before the Passover lamb (Ex. 12:3).

Jewish writings report that starting the day of atonement A.D. 30, 40 years before the fall of Jerusalem in A.D. 70, God no longer accepted the sacrifice of the goat. Since Jesus took our sins, as our scapegoat (v. 7 v.f.), and since he went alive into the wilderness, and since the veil still existed at verse 34's prophecy's fulfillment, Christ's baptism must have been on the day of atonement A.D. 29. This places the crucifixion in A.D. 33. Hence John was the Aaronic priest as appointed by God. His baptism was a confession (v. 21, unto repentance).

Lev 16:2

-- **VEIL**

Vail in A.V.

Lev 16:3

4:3

Re. ram, 1:3

Lev 16:4

The righteous dress in linen (Rev. 6:11); Mt. 27:59. N.B. this doesn't say that Aaron can only enter once a year. 1 Sam. 2:18.

"... shall he wash," Ex. 30:20. Relates to the baptism of Christ.

Lev 16:7

The scapegoat section. C.f. v. 10 note.

Lev 16:10

Jesus became the scapegoat and went alive into the wilderness (Mat. 3:13-Mat. 4:11). There is a mysterious prince, most apparent in the closing chapters of Ezekiel which, contrary to many, has not yet been fulfilled. Revelation 12 may speak of that prince for the prophecy of the child there does not fit Jesus. There, too, the kid is led into the wilderness (v. 21). (Also see note to v. 1.)

Lev 16:12

The veil must still exist when this is fulfilled in Christ.

-- **VEIL**

Vail in A.V.

Lev 16:15

-- **VEIL**

Vail in A.V.

Lev 16:22

Mat. 4:1

Lev 16:29

Circa late September to early October. Presumably this corresponded to the time of Christ's presentation in the Temple, 40 days after his birth. Also, the time of Christ's baptism by John. (Verse 10.) Also see note to verse 1.

Lev 16:31

The "sabbath" here is the Day of Atonement, *Yom Kippur*.

Chapter note for Leviticus 17

1 The blood of all slain beasts must be offered to the Lord at the door of the tabernacle. 7 They must not offer to devils. 10 All eating of blood is forbidden, 15 and all that dieth alone, or is torn.

Lev 17:7

First of four occurrences of “devils.” The singular is not found in the O. T. but first appears at Mat. 4:1. The other three references are Deu. 32:17; 2 Chr. 11:15; and Psa. 106:37.

The Heb. word for devil relates directly to satyr and means goat, among other things. For a note on devils versus demons, see Mat. 4:1.

Lev 17:10

The slaughter of the animal is probably by cutting the jugular to let the blood flow out. In the *Sefer haChinnuch* it states that once animal has been properly slaughtered, and the blood allowed to run out, all one has to do is wash the blood off the meat and it can be eaten raw. But, if one puts it in a soup or broth, then one must salt it all over or the soup is not kosher. It is determined that the blood oozes out of the meat into the soup and so it is not kosher, even though it is the same blood that would still have been there had one eaten it raw.

Lev 17:11

Note: “of flesh” not soul or spirit. (Verse 14.) God’s blood. Also, the blood atonement: see Col. 1:14; Heb. 9:22. For the relationship to trees see Deu. 20:19.

Lev 17:15

A soul eats, yet is not the same as the body. “Soul food.”

Chapter note for Leviticus 18

1 Unlawful marriages. 19 Unlawful lusts.

Lev 18:4

Ordinances are rules or authoritative commands issued primarily on the local or city level, e.g. like rules pertaining to how we should live with our neighbors.

Lev 18:16

Once he dies, she is no longer his wife and the brother is free to take her (c.f. Deu. 25:5-10).

Lev 18:21

Molech = king. Crudens reports that “It was the abomination of the Ammonites, worshipped also by the Canaanites, Phoenicians, and Carthaginians, and was also known by the names Moloch, Malcham, and Milcom. His worship was always with cruel rites, and Milton makes him “king of hell” in his *Paradise Lost*.”

Lev 18:22

Contra sodomy. See: 20:13; Rom. 1:27; 1 Tim. 1:10. Also Deu. 23:17. Note Gen. 19:5 and Judg. 19:22.

Lev 18:23

Ex. 22:19; Lev. 20:15-16; Deu. 27:21. Bestiality is a Babylonian and Egyptian religious practice.

Chapter note for Leviticus 19

A repetition of sundry laws.

Lev 19:3

There is no distinction between the “moral law” and the “ceremonial law” since these are found in both (Ex. 20:8 & 12).

Lev 19:5

7:15

Lev 19:9

Ruth 2:2-17.

Lev 19:11

See v. 3.

Lev 19:12

Profane, that is, treat with contempt, irreverence, e.g. as in cursing. Also, to abuse, secularize; in general, to defile.

Lev 19:13

Mat. 10:10, q.v.

Lev 19:18

The Royal Law. Mat. 5:43 v.f.; Jas. 2:8 (q.v.); Lu. 10:27; Rom. 13:9.

Lev 19:19

This warns against hybridization. Hybrids can propagate only a few generations and then extinct. See Deu. 22:9.

Lev 19:27

A disfiguring of the skull in a newborn, here, by rounding the head. The beard refers to plucking out the hairs as the Indians used to do.

Thus Jesus had the long Orthodox hair.

Lev 19:28

Contra tattooing. Rev. 13:16.

Lev 19:31

Lev. 20:6, 27; Deu. 18:11; 1 Sam. 28:3, 7, 8, 8; 2 Ki. 21:6; 2 Ki. 23:24; 1 Chr. 10:13; 2 Chr. 33:6; Isa. 8:19; 19:3; 29:4.

Lev 19:32

Note how this relates to the description of the Ancient of Days (Dan. 7:9) and the resurrection.

Chapter note for Leviticus 20

1 Of him that giveth of his seed to Molech. 4 Of him that favoureth such an one. 6 Of going to wizards. 7 Of sanctification. 9 Of him that curseth his parents. 10 Of adultery. 11, 14, 17, 19 Of incest. 13 Of sodomy. 15 Of bestiality. 18 Of uncleanness. 22 Obedience is required with holiness. 27 Wizards must be put to death.

Lev 20:10

Jn. 8:4 v.f.

Lev 20:11

1 Cor. 5:1. Note, it doesn't say "mother" so it applies to stepmothers, also.

Lev 20:13

Lev. 18:22; Deu. 23:17; Rom. 1:27; 1 Tim. 1:10.

V. 27 implied death by stoning.

Lev 20:15

Ex. 22:19; Lev. 18:23; Deu. 27:21.

Lev 20:18

Menstruation is a sickness.

Lev 20:27

1 Sam. 28:7, 8; 1 Chr. 10:13; 2 Chr. 33:6; Isa. 29:4.

Chapter note for Leviticus 21

1 Of the priests' mourning. 6 Of their holiness. 8 Of their estimation. 7, 13 Of their marriages. 17 The priests that have blemishes must not minister in the sanctuary.

Lev 21:6

Note the reference to bread here and in vss. 8 and 22. The bread, of course, refers to the words of life, even the Scripture.

Lev 21:7

First mention of divorce, although the word itself is not used until v. 14.

Lev 21:10

The commandment not to rend his clothes was violated by Caiaphas in Mat. 26:65; Mk. 14:63.

Lev 21:14

First occurrence of the word, divorce. The concept is first mentioned in v. 7. Cf. Mat. 5:31 for more. Because she would have been divorced for fornication (Mat. 5:32 q.v.).

Lev 21:23

-- **VEIL**

Vail in A.V.

Chapter note for Leviticus 22

1 The priests in their uncleanness must abstain from the holy things. 6 How they shall be cleansed. 10 Who of the priest's house may eat of the holy things. 17 The sacrifices must be without blemish. 26 The age of the sacrifice. 29 The law of eating the sacrifice of thanksgiving.

Lev 22:7

GEOCENTRIC: "sun is down." On the cross, Jesus was unclean unto his death, having taken our sins upon him. Today we are baptised into his death (Rom. 6:3) and so cleansed the evening of his burial (note the time of day in Mat. 27:57 v.f.). See Ac. 10:11 v.f.

Lev 22:13

Contra those who would refuse the Lord's supper to a divorced person.

Lev 22:19

Beeves = cows (*bovine*).

Lev 22:22

A **wen** is a harmless cyst, especially on the scalp or face, containing the fatty secretion of a sebaceous gland. It is the root word from which stems the word "wound."

Scurvy is a disease caused by deficiency of vitamin C, characterized by spongy and bleeding gums, bleeding under the skin, and extreme weakness.

Chapter note for Leviticus 23

1 The feasts of the Lord. 3 The sabbath. 4 The passover. 9 The sheaf of firstfruits. 15 The feast of Pentecost. 22 Gleanings to be left for the poor. 23 The feast of trumpets. 26 The day of atonement. 33 The feast of tabernacles.

Lev 23:1

This chapter presents seven feasts and seven holy convocations. Note two parts to vv. 4-8: passover is a feast, unleavened bread is also a convocation; but the sabbath (v. 6) is not a feast.

The Passover relates to death; unleavened bread relates to burial, first fruits, and the resurrection.

Verse 3: Sabbath

Verse 5: Passover

Verse 10: Firstfruits

Verse 15: Pentecost

Verse 23: Trumpets

Verse 26: Atonement

Verse 33: Tabernacles

Lev 23:3

The sabbath is an holy convocation but not a feast day. Compare from verse 4 on.

Lev 23:5

References: see list to Ex. 12:1.

Unleavened bread relates to the unadulterated word of God. The priests who crucified Jesus had leavened the Bread with tradition and thus the ones who reject Christ are "cut off." - Ex. 12:15; Mat. 13:33 v.f, q.v.

Lev 23:7

Contrast Mat. 27:65-66.

Lev 23:10

Feast of Firstfruits. 2:12; 1 Cor. 15:23.

Lev 23:11

Christ as the first fruits of the resurrection arose on the morrow after the sabbath (1 Cor. 15:20).

Lev 23:13

1 Cor. 3:12-15, especially 1 Cor. 3:15.

Lev 23:15

Feast of Pentecost, that is, count from the time of the resurrection. Acts 2:1 vf.

Lev 23:17

Note: *loaves* here, *sheaves* in v. 11. Bread related to Christ's body, the church age.

Lev 23:19

For a total of 13 animals (13 apostles with Paul).

Lev 23:21

Ac. 2:14.

Lev 23:23

Feast of Trumpets, relate to Rev. 8-11.

Lev 23:24

Seventh month is *Tishri*. Also Num. 29:1. Note that this first day is declared to be a sabbath even if it does not fall on the seventh day of the week. Likewise the tenth day of the month is declared to be a sabbath (v. 32).

Lev 23:26

Day of Atonement (Lev. 16).

Lev 23:32

Note: an example of a sabbath day which does not fall on Saturday.

This is the first occurrence of three times for the word “celebrate.” The other two places are in verse 41 and in Isa. 38:18. In recent times, starting a decade or two before the turn of the millennium, the Sunday worship service has been renamed a celebration. However, the word appears only in the O.T., in this chapter in the context of the feasts of atonement (here) and tabernacles (v. 41); and in Isaiah, the context is what death cannot do. See more in Isa. 38:18 note.

Lev 23:33

Feast of Tabernacles, relating to the millennium, terminating with Rev. 21:3.

Lev 23:36

The eighth day ties to the eighth millennium, see v. 39; Num. 29:35. To “tabernacle” with man.

Lev 23:41

Re. celebrate, cf. v. 32 note.

Lev 23:42

“Israelites born” implies they were born in the land. It appears that the feast is to be kept only in the land of Israel.

Chapter note for Leviticus 24

1 The oil for the lamps. 5 The shewbread. 10 Shelomith's son blasphemeth. 13 The law of blasphemy. 17 Of murder. 18 Of damage. 23 The blasphemer stoned.

Lev 24:3

-- **VEIL**

Vail in A.V.

Lev 24:5

The instructions for making the shewbread. It is not identified as such here, indeed, nowhere else in the scriptures will one find instructions for the shewbread, but 1 Chr. 9:32 says that the shewbread was prepared every sabbath, even as here in v. 8.

Lev 24:16

Blasphemy is put on a par with murder because God is life. To curse God is to curse life and all that is good (Jn. 14:6). Blasphemy is to wish for death, which is granted him, lest death overtake life among men.

Chapter note for Leviticus 25

1 The sabbath of the seventh year. 8 The jubile in the fiftieth year. 14 Of oppression. 18 A blessing of obedience. 23 The redemption of the land, 29 of houses. 35 Compassion of the poor. 39 The usage of bondmen. 47 The redemption of servants.

Lev 25:8

The last of those years is the 49th. The seventh year is a sabbath year so so is the 49th. The 50th year (v. 10) is the jubile year, another year without sowing and reaping. Note Isa. 37:30.

The jubile year is announced the tenth day of the seventh month of the forty-ninth year (v. 9), and takes effect in the fiftieth year (v. 10). Both the land and the inhabitants are to be freed and families are to be reunited. The release of property does not apply to dwellings within a walled city (vv. 29-30), but does apply to dwellings in an unwallled town or city (v. 31). Nor do the jubile and sabbatical laws apply to Levites within Levitical cities (vss. 32, 34).

Finally, at age fifty, the Levite is done with his service (Num. 8:25), as is the priest (Num. 4:3).

Lev 25:9

QV error: Should be spelled jubile instead of jubilee.

Lev 25:21

Signifying provision through the sixth, seventh, and eighth years.

Lev 25:24

For what is involved in redemption, Biblically, see note to Luke 1:77.

Lev 25:36

Eze. 18:8.

Lev 25:44

First mention of heathen. Modern versions tend to change this to Gentiles, which ignores the grafting in of the Gentile believers into Israel. A heathen is one who adheres to one or more pagan religions, one that does not acknowledge the God of Judaism or Christianity, that is, the God of the Bible. A Gentile, by comparison, is anyone who is not Jewish.

Lev 25:50

Implicit in this adherence to the jubile is the idea that an Israelite could not sell himself or be sold to a stranger except the stranger recognize the Law and not be an idolater.

Lev 25:51

A key to time?

Chapter note for Leviticus 26

1 Of idolatry. 2 Religiousness. 3 A blessing to them that keep the commandments. 14 A curse to those that break them. 40 God promiseth to remember them that repent.

Lev 26:10

25:22

Lev 26:11

God has a soul. Cf. note to Gen. 2:7 for more on soul.

Lev 26:16

Consumption is tuberculosis.

Ague = intermittent fits of fever, shivering chills, and sweating.

Lev 26:19

If the physics on the scale of the earth (the so-called “local physics”) were to have slightly altered values for any or all of the gravitational constant, the speed of light, or Planck’s constant, this could literally come true as a side effect of the firmament. Figuratively, of course, the implication is that God will shut up the resources of heaven such as rain and answer to prayer.

Lev 26:26

Ps. 105:16.

Lev 26:34

2 Chr. 36:21; Eze. 4:5.

Lev 26:44

With v. 45 the promise of the Millennium yet to come (Rev. 20:1-10).

Chapter note for Leviticus 27

1 He that maketh a singular vow must be the Lord's. 3 The estimation of the person. 9 Of a beast given by vow. 14 Of a house. 16 Of a field, and the redemption thereof. 28 No devoted thing may be redeemed. 32 The tithe may not be changed.

Lev 27:4

The male/female ratio is not constant over age, tu wit:

20-60 yrs $5/3$

5-20 yrs $2/1$

1 mo. - 5 yrs. $5/3$

>60 yrs $3/2$

Lev 27:16

First occurrence of "homer." This passage related the volume of one homer to the shekel, namely one homer of barley = 50 shekels. Since this is fixed, the Bible's monetary system is constructed without inflation.

One homer equals about 9 bushels.

Lev 27:30

The tithe is older than the law (Gen. 14:20) , as is circumcision.