

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

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

TEXT 21:1-4

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

THOUGHT QUESTIONS 21:1-4

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

PARAPHRASE 21:1-4

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

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

COMMENT 21:1-4

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

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

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

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

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

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

FACT QUESTIONS 21:1-4

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

ABSTENTION FROM HEATHEN PRACTICES 21:5,6

TEXT 21:5,6

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

THOUGHT QUESTIONS 21:5,6

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

PARAPHRASE 21:5,6

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

COMMENT 21:5,6

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

FACT QUESTIONS 21:5,6

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

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

TEXT 21:7-9

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

THOUGHT QUESTIONS 21:7-9

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

PARAPHRASE 21:7-9

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

COMMENT 21:7-9

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

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

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

FACT QUESTIONS 21:7-9

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

THE HIGH PRIESTS 21:10-15

TEXT 21:10-15

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

- to put on the garments, shall not let the hair of his head go loose, nor rend his clothes;
- 11 neither shall he go in to any dead body, nor defile himself for his father, or for his mother;
- 12 neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oil of his God is upon him: I am Jehovah.
- 13 And he shall take a wife in her virginity.
- 14 A widow, or one divorced, or a profane woman, a harlot, these shall he not take: but a virgin of his own people shall he take to wife.
- 15 And he shall not profane his seed among his people: for I am Jehovah who sanctifieth him.

THOUGHT QUESTIONS 21:10-15

480. Is verse 10 a general prohibition against all mourning on the part of the high priest?
481. The high priest was prevented from attending his own father's funeral. Is this the meaning of verse 11?
482. Are we to understand that the high priest lived in the precincts of the tabernacle?
483. There are four types of women qualified as the wife of the high priest. Who were they?
484. Explain verse 15 in your own words.

PARAPHRASE 21:10-15

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

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

COMMENT 21:10-15

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

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

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

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

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

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

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

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

FACT QUESTIONS 21:10-15

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

PRIESTS WITH BLEMISHES 21:16-24

TEXT 21:16-24

16 And Jehovah spake unto Moses, saying,

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

approach to offer the bread of his God.

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

THOUGHT QUESTIONS 21:16-24

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

PARAPHRASE 21:16-24

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

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

COMMENT 21:16-24

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

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

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

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

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

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

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

FACT QUESTIONS 21:16-24

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

PRIESTLY SEPARATION FROM CEREMONIAL
UNCLEANNES 22:1-10

TEXT 22:1-10

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

me: I am Jehovah.

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

THOUGHT QUESTIONS 22:1-10

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

496. What was the penalty of disobedience?

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

PARAPHRASE 22:1-10

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

COMMENT 22:1-10

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

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

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

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

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

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

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

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

FACT QUESTIONS 22:1-10

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

for the people to whom we minister?)

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

509. Identify the three unqualified persons.

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

TEXT 22:11-16

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

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

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

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

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

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

THOUGHT QUESTIONS 22:11-16

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

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

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

PARAPHRASE 22:11-16

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

COMMENT 22:11-16

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

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

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

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

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

FACT QUESTIONS 22:11-16

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

VOWS AND FREEWILL OFFERINGS 22:17-33

TEXT 22:17-33

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

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

- 24 That which hath its stones bruised, or crushed, or broken, or cut, ye shall not offer unto Jehovah; neither shall ye do *thus* in your land.
- 25 Neither from the hand of a foreigner shall ye offer the bread of your God of any of these; because their corruption is in them, there is a blemish in them: they shall not be accepted for you.
- 26 And Jehovah spake unto Moses, saying,
- 27 When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for the oblation of an offering made by fire unto Jehovah.
- 28 And whether it be cow or ewe, ye shall not kill it and its young both in one day.
- 29 And when ye sacrifice a sacrifice of thanksgiving unto Jehovah, ye shall sacrifice it that ye may be accepted.
- 30 On the same day it shall be eaten; ye shall leave none of it until the morning: I am Jehovah.
- 31 Therefore shall ye keep my commandments, and do them: I am Jehovah.
- 32 And ye shall not profane my holy name; but I will be hallowed among the children of Israel: I am Jehovah who halloweth you,
- 33 who brought you out of the land of Egypt, to be your God: I am Jehovah.

THOUGHT QUESTIONS 22:17-33

507. Why address these instructions to "whosoever"?
508. These are directions for a burnt offering given in fulfillment of a vow or given as a freewill offering. Define the difference.
509. What is the one point of verses 17 through 19?
510. What would happen if a blemished animal was brought

to be offered?

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

PARAPHRASE 22:17-33

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

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

COMMENT 22:17-33

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

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

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

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

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

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

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

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

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

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

FACT QUESTIONS 22:17-33

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

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

1. SABBATHS AND ANNUAL FEASTS 23:1-44

a. THE SABBATH 23:1-3

TEXT 23:1-3

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