

LEVITICUS.

GENERAL OBSERVATIONS.

I MUST not forget to remind the Reader, that he place over this *third* Book of Moses, as in the *two* former, the same Motto, *Moses wrote of Christ*. For here, in every part of this Volume, in a very eminent degree, under types, and figures, may be discovered the most striking allusions, to the Person, and Offices, and Character, of the Lord Jesus Christ.

The Book itself, is called *Leviticus*, because it contains, the laws and ordinances of the Levitical Priesthood: in which department, the tribe of *Levi* particularly ministered. Here are contained, all the special rites and ceremonies relating to purification, which belonged to the Tabernacle service. And, as the Apostle, under the gospel dispensation, had it in express authority from the Holy Ghost, to tell the Church, that these were *the shadow of good things to come, but the body was Christ*; it may serve to teach us, with what awakened attention, and earnestness, accompanied with prayer to the Lord, to be directed in our perusal of it, we ought to read this holy Book. Coloss. ii. 16, 17. Heb. vii. 11. x. 1.

It will be readily acknowledged, by every lover of this precious Book of *Leviticus*, that to an unenlightened, carnal Reader, there will appear, many things in it, dry and uninteresting. But to a soul truly taught of God the Holy Ghost, whose blessed office it is, *to take of the things of Jesus, to shew unto his people*, he will find so many delightful sketches of the great Redeemer, marked here and there through the whole Book, in type and shadow, as will abundantly refresh the mind, in the contemplation of Him *who is the same yesterday, and to day, and for ever*. Reader! look steadily at the character of Aaron, as he is represented in this Book of God: consider him, as peculiarly *called of God*, to be an high Priest: *anointed* to the service: *going in* before the people, in this great office, in all his ministrations: behold him and his offerings accepted; and divine blessings following: and then turn to the Gospel, and trace him, whom Aaron represented; and I venture to believe, that if the Holy Ghost, be your teacher, you will discover, such a striking resemblance as will overpower your mind, with the most absolute conviction, that in all *Aaron's* ministration, it was the Lord Jesus in his priestly office, whom he typified, and represented.

It will be proper, to inform the Reader, before he enters upon the perusal of this book, that as it is a book of laws and ordinances, he must not expect to find any thing relating to the history of the Church in it. Indeed, there is nothing of the kind in it, excepting a short account, in the 8th, 9th, and 10th Chapters, and also in the 24th Chapter, which can be considered as historical. The Reader,

will recollect therefore, that as the Church's history, to the close of Exodus, brought on the æra of Creation, to the year 2514, that is about 1490 years before the coming of Christ; the beginning and close of Leviticus leaves it just the same.

I will detain the Reader no longer, from entering upon the perusal of *Leviticus*, than just to observe to him, that if, as he goes along, he finds his mind exercised, as well he may, in beholding the long, tedious, and painful train of sacrifices, of the law, which as the apostle saith, was *a yoke, which neither our fathers nor we were able to bear*; (Acts xv. 10) I pray God to give him grace, at the same time, both to behold in it, God's unalterable displeasure at sin, which those sacrifices manifested; and to feel his heart drawn out, yet more and more in every review of them, in love to him, who alone could *do away sin by the sacrifice of himself*, and who hath by that sacrifice of himself once offered, *for ever perfected them that are sanctified*. Hail! thou holy Lamb of God! thou great High Priest, the altar, and sacrifice, for thy people!

CHAP. I.

CONTENTS.

The book of Leviticus, opens with the subject of sacrifices, and particularly of that which is among the first of them, burnt-offerings; from what herd the sacrifice is to be taken from among beasts; or from what bird among the fowls.

AND the LORD called unto Moses and spake unto him out of the tabernacle of the congregation, saying:

In the opening of this book, some precious improvements arise of a spiritual nature. At first we are told that God *called* to Moses. Herein Moses was a type of Christ. See John i. 18. Heb. i. 12. Secondly, God called to Moses, *out of the tabernacle*. Herein again, Jesus is represented: for all the words of God the Father, are from the mercy seat, in and through his Son, Jesus Christ. John xiv. 6.

2 ¶ Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, *even* of the herd, and of the flock.

There is somewhat very striking in this idea, of offering to the Lord. Even by the law of nature, man seems directed to do homage to the Lord. But under revelation, his conscience enforceth this, by reason of sin. Micah vi. 6.

3 ¶ If his offering *be* a burnt sacrifice of the herd, let him offer a male without a blemish: he shall offer it of his own voluntary will at the door

of the tabernacle of the congregation before the LORD.

Observe the unblemished sacrifice! Was not this typical of the Lord Jesus? 1 Pet. i. 18, 19. Observe also, it was to be voluntary. I beg the Reader to remark with me, how sweetly this referred to the Lord Jesus. So grand and important a part of Christ's mission, was the freedom of it in the conduct of our dear Lord, that I venture to believe the Evangelist John in his relation of the sufferings of Christ, had this in view in a very striking manner, through the whole of Christ's passion. See John xviii. throughout, and particularly 1, 4, 7, 8, 11, verses. 2 Cor. ix. 7. Observe also, the offering was to be at the door. Did not this imply the unworthiness of the giver? Deut. v. 27.

4 And he shall put his hand upon the head of the burnt offering: and it shall be accepted for him to make atonement for him.

Was not this laying of the hand upon the head of the sacrifice, meant to testify the transferring of the guilt of him that offered the sacrifice, upon the sacrifice itself, and presenting it thus to God? And did not this, most expressly typify Christ? Gal. iii. 13.

5 And he shall kill the bullock before the LORD: and the priest's, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that *is by* the door of the tabernacle of the congregation.

Was not this killing of the bullock, a representation, that the Lord Jesus, should suffer by his death, on the cross, for the sins of his people? 1 Pet. iii. 18. And by the *sprinkling* of the blood, was it not meant to signify, that the merits of Jesus's death, and righteousness, must be applied to the sinner, who is made the happy partaker of salvation? Heb. xii. 24. Did not the sprinkling of the blood *round about the Altar*, teach the preciousness of Christ's atonement, in the Godhead of his person? 1 Pet. i. 2.

6 And he shall slay the burnt offering, and cut it into pieces.

Was not the *dividing* of the offering intended to represent, how the merits, and efficacy of Christ's sacrifice, is divided over the whole earth? Mal. i. 11. Haggai ii. 7.

7 And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire.

8 And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that *is* on the fire which *is* upon the altar.

Did not the *burning* imply, the just wrath of God for sin? Heb. xii. 29.

9 But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, *to be* a burnt sacrifice, and offering made by fire, of a sweet savour unto the LORD.

Did not the *washing*, carry the idea with it, of the laver of regeneration? Ezek. xxxvi. 25, 26. Titus iii. 5. And did not this *offering made by fire*, intimate how precious an offering that was before God, which the Lord Jesus made for human transgression? Ephes. v. 2. 1 Pet. ii. 5.

10 ¶ And if his offering *be* of the flocks, *namely*, of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male without blemish.

This seems to have been a provision made for poorer Israelites, that such as had not ability to offer a beast of great expence, might bring a less. Luke ii. 24.

11 And he shall kill it on the side of the altar northward before the LORD: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar:

12 And he shall cut it into his pieces, with his head and his fat: and the priest shall lay them in order on the wood that *is* on the fire which *is* upon the altar:

13 But he shall wash the inwards and the legs with water: and the priest shall bring *it* all, and burn *it* upon the altar: *it is* a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

Observe the same order, is observed as before. Rich, and poor, are in soul concerns alike. Rom. ii. 11.

14 ¶ And if the burnt sacrifice for his offering to the LORD *be* of fowls, then he shall bring his offering of turtle doves, or of young pigeons.

15 And the priest shall bring it unto the altar, and wring off his head, and burn *it* on the altar; and the blood thereof shall be wrung out at the side of the altar:

16 And he shall pluck away his crop with his

feathers, and cast it beside the altar on the east part, by the place of the ashes :

17 And he shall cleave it with the wings thereof, *but* shall not divide *it* asunder : and the priest shall burn it upon the altar, upon the wood that *is* upon the fire : it *is* a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

So again, the same appointment, only as the things themselves made the difference necessary in the offering of them. But all pointed to Jesus, as the one all-sufficient sacrifice. Heb. x. 4—14.

REFLECTIONS.

PAUSE my soul, over the perusal of these shadowy representations, and under a most perfect conviction, that neither the blood of beasts, nor of birds, can take away sin, behold in them the most lively types, of the ever blessed Jesus! He was brought, indeed, to the Altar, a *willing* sacrifice. He was led, *as a lamb to the slaughter*. Upon his sacred head, by faith, his people now lay their hands; and confess over him those sins, which merit the punishment he suffered. His soul and body were indeed divided, for the moment of death, but soon united together, to see no corruption. And when he had made his soul an offering for sin, he ascended in the offering made by fire, of his own merits and death, as a sweet smelling savour of propitiation, for his people before God. Oh! thou holy, immaculate, precious Lamb of God, which taketh away the sins of the world; may it be my portion to have an everlasting interest in all the merits of thy sacrifice. And since I am poor, and wretched, in all pretensions to divine favour, may my offering, at the door of the tabernacle, be this, to bring Jesus, in the arms of my faith, that in him, and his precious redemption, I may find favour with God. Oh! may thy blood, be sprinkled, upon my guilty conscience, and my whole soul be washed in the laver of regeneration; and that the Lord the Holy Ghost may enable me to present my body, *a living sacrifice, holy, acceptable unto God, which is my reasonable service.*

CHAP. II.

CONTENTS.

This Chapter, in prosecuting the law of ordinances, relates the appointments respecting of the meat-offerings; which consisted of flour, with oil, and incense: the method to be used, in the preparation of the offerings, is also here pointed out; and some regulations noticed, respecting the offering of the first fruits in the ear of corn.

AND when any will offer a meat offering unto the LORD, his offering shall be of fine

flour: and he shall pour oil upon it, and put frankincense thereon.

As there was to be a daily sacrifice, see Exod. xxix. 38, 39. So it should seem, that the offering with frankincense, was also daily. Did not the *one* point to the daily efficacy of the blood of Christ? And did not the *other* set forth the necessity of his daily *intercession*? Rev. viii. 3, 4.

2 And he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, *to be* an offering made by fire, of a sweet savour unto the LORD:

Was not this bringing of the offering to Aaron, typical of believers bringing all their offerings to Jesus for acceptance? John xiv. 6.

3 And the remnant of the meat offering *shall be* Aaron's and his sons': *it is* a thing most holy of the offerings of the LORD made by fire.

The presentation to the priest no doubt meant to imply, that all is the Lord's. So in the gospel, the same is read to us in every ordinance; Christ is all, and in all. Of thine own Lord do we give thee. 1 Cor. ix. 13. Numb. xviii. 12.

4 And if thou bring an oblation of a meat offering baken in the oven, *it shall be* unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.

5 And if thy oblation *be* a meat offering *baken* in a pan, it shall be *of* fine flour unleavened, mingled with oil.

6 Thou shalt part it in pieces, and pour oil thereon: *it is* a meat offering.

7 And if thy oblation *be* a meat offering *baken* in the fryingpan, it shall be made *of* fine flour with oil.

8 And thou shalt bring the meat offering that is made of these things unto the LORD: and when it is presented unto the priest, he shall bring it unto the altar.

9 And the priest shall take from the meat of-

fering a memorial thereof, and shall burn *it* upon the altar: *it is* an offering made by fire, of a sweet savour unto the LORD.

10 And that which is left of the meat offering *shall be* Aaron's and his sons': *it is* a thing most holy of the offerings of the LORD made by fire.

All these directions, had no doubt, some spiritual signification, for the fire with which they were to be prepared and offered up, evidently pointed to the Spirit's work upon the heart, in the presentation of them. Hence the Apostle speaks, in allusion to those services; Philip. iv. 18. Heb. xiii. 15, 16.

11 No meat offering, which ye shall bring unto the LORD, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire.

We read before of God's solemn prohibition of leaven. Exod. xii. 15. No doubt some important doctrine was veiled under this covering. And what more likely, than to teach, that a whole Savior, and not leavened with the supposed merit of our creature works, is the true, and only redemption, for the soul. Gal. v. 2. vi. 14. Perhaps, the prohibition, of the use of honey, in those offerings by fire, was, because it was so likely to ferment, and thereby of itself when mixed with flour, make leaven, without the intention of the Israelites.

12 ¶ As for the oblation of the first fruits, ye shall offer them unto the LORD: but they shall not be burnt on the altar for a sweet savour.

The offering not burnt upon the Altar, might have honey in it, because this was for the priests. Lev. xxiii. 17. 2 Chron. xxxi. 5.

13 ¶ And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt.

Was not this *salt*, a striking similitude, of the merits of the Redeemer. Observe the expression, *the salt of the covenant of thy God*. And where Jesus is wanting, what sacrifice can be acceptable? Is not this gracious salt, even the Lord Jesus himself, in his person, and offices, that alone which preserves our souls, from corruption? Mark ix. 49.

14 And if thou offer a meat offering of thy first fruits unto the LORD, thou shalt offer for the meat offering of thy first fruits green ears of corn dried by the fire, *even* corn beaten out of full ears.

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

16 And the priest shall burn the memorial of it, *part* of the beaten corn thereof, and *part* of the oil thereof, with all the frankincense thereof: *it is an offering made by fire unto the LORD.*

All offerings to the Lord must be of the first and best. To offer otherwise is mockery. Mal. i. 14. And is not the Lord Jesus here again set forth? Was he not the first and best, and offered to God, an offering in the prime of life? And was he not presented with the sacrifice of fire? Heb. ix. 14.

REFLECTIONS.

READER! In every offering, oblation, and sacrifice, seek for Jesus. Whether among the fruits of the earth, in the fine flour, the oil, and frankincense, or among the daily lamb of the Israelite: all pointed to him, and in him had their object completed. And while you pray, for the Holy Ghost, thus to enlighten the eyes of your understanding, in the knowledge of him, pray no less for grace also, that in all your offerings to God by faith in him, no leaven may be mingled with the all-perfect oblation of Jesus. Seek nothing, bring nothing, depend upon nothing, know nothing, in a way of acceptance with God, but Jesus Christ, and him crucified. And while this grand and only means of salvation, is made the security of your soul, beg of the Lord also, that all your sacrifices, be salted with the salt of the covenant of your God. Oh! for the Lord Jesus, to preserve, by his purifying salt of spiritual grace, both your soul, and my soul, that we may have *this salt in ourselves, and peace one with another.*

CHAP. III.

CONTENTS.

In pursuing the order of appointments, under the Levitical dispensation, this Chapter contains the account of the institution of peace-offerings; which are to be taken from the herd, a bullock or an heifer; or from the flock, either a lamb, or a goat.

AND if his oblation *be* a sacrifice of peace offering, if he offer *it* of the herd; whether *it be* a male or female, he shall offer it without blemish before the LORD.

Is not the peace, which the Lord Jesus hath made for his people, in the blood of his cross, intended by this shadowy representation? Observe, this peace offering was to be without blemish. Was not this evidently alluding to Christ? Compare Exod. xii. 5, with 1 Pet. i. 19.

2 And he shall lay his hand upon the head of

his offering, and kill it *at* the door of the tabernacle of the congregation: and Aaron's sons the priests shall sprinkle the blood upon the altar round about.

Observe, the laying on of the hand upon the head of the offering. What could more strikingly represent the transfer of sin? And is not this transfer made of sin to the person of Christ? Compare Levit. vi. 21, with 2 Cor. v. 21. Isaiah liii. 7—11.

3 And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that *is* upon the inwards,

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

5 And Aaron's sons shall burn it on the altar upon the burnt sacrifice, which *is* upon the wood that *is* on the fire: *it is* an offering made by fire, of a sweet savour unto the LORD.

Perhaps the significance of those things, in the inward fat, meaning the prime parts of the animal, was meant to shew that all offerings to the Lord must be from the heart, including the best of our affections. Prov. xxiii. 26.

6 ¶ And if his offering for a sacrifice of peace offering unto the LORD *be* of the flock; male or female, he shall offer it without blemish.

Reader! look at Jesus. Heb. ix. 14. 1 Pet. i. 19.

7 ¶ If he offer a lamb for his offering, then shall he offer it before the LORD.

8 And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar.

Observe again, the laying on of the hand, by way of acknowledging the transfer of sin. Hosea xiv. 1, 2.

9 And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; the fat thereof, *and* the whole rump, it shall he take off hard by the backbone; and the

fat that covereth the inwards, and all the fat that *is* upon the inwards,

As the tails of the sheep are very large and fat, in those eastern countries, and were considered as a very choice part of the animal, they were ordered to be sacrificed on the altar. Exod. xxix. 22.

10 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

11 And the priest shall burn it upon the altar: *it is* the food of the offering made by fire unto the LORD.

12 ¶ And if his offering *be* a goat, then he shall offer it before the LORD.

Much the same observations meet us here as before. See Rom. viii. 3, 4.

13 And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.

Reader! observe again, the order of laying on of the hand. So very important is the doctrine couched under it. Dearest Jesus! may I find grace to lay my hand by faith upon thy head, and while I confess my sins, may I rejoice that *thou hast borne my sins, in thine own body on the tree!* Dan. ix. 24.

14 And he shall offer thereof his offering, *even* an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that *is* upon the inwards.

15 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

16 And the priest shall burn them upon the altar: *it is* the food of the offering made by fire for a sweet savour: *all the fat is* the LORD's.

The same observations meet us in those verses, as in the 3d, 4th, and 5th. Gen. xli. 32.

17 *It shall be* a perpetual statute for your gene-

rations throughout all your dwellings, that ye eat neither fat nor blood.

Observe the solemn injunction respecting the blood. No doubt in honour to the blood of Christ, by which alone atonement is made for sin. And through the whole Levitical dispensation this is strictly attended to. Gen. ix. 4. 1 Sam. xiv. 32—34, compared with Ephes. i. 7. Hence the heathen worship is so spoken of, Psalm xvi. 4. Luke xiii. 1.

REFLECTIONS.

MY soul! I would charge it upon thee to behold in these scriptures, how great stress is continually laid upon the priest's putting his hands upon the head of the beast offered in sacrifice. As if, that it might be suitably impressed upon the minds of the people, the pleasure Jehovah had in this shadowy transfer of sin, from his people to the sacrifice. Oh! most holy blessed God and Father, how gracious was it in thee thus to silence all the fears and apprehensions of thy people, of the right and justice of the thing itself, by thus repeatedly manifesting that it was from thine own appointment. Yes, blessed God! though it be not in the power of any man to transfer his sin to another, yet it is not beyond thy right and prerogative as God. And since the glory of thy holy law, by the obedience and sacrifice of thy dear Son, is so abundantly secured and glorified; now may every poor sinner take comfort in the assurance, that *God can be just and the justifier of him that believeth in Jesus.*

How sweet is it to behold, in every ordinance, and under every sacrifice, the leading features of him, who in his *one sacrifice, once offered, hath for ever perfected them that are sanctified!* Blessed Jesus! be thou my peace-offering for thou hast made my peace in the blood of thy cross. Oh! grant me grace to rest my soul, as the priest rested his hand on the devoted sacrifice, on thy precious merits, blood, and righteousness. And may my soul be so thoroughly satisfied with this complete redemption of thine, that I may seek no other. May I know, by heartfelt experience, under the teaching, and application of God the Holy Ghost, that *there is salvation in no other; neither is there any other name under heaven, given among men, whereby we must be saved.*

CHAP. IV.

CONTENTS.

The interesting subject of the law of ordinances, is continued through this Chapter. Here are instructions, concerning sins of ignorance; and the offering to be made in consequence thereof. Moses is taught, by the Lord himself to instruct the Children of Israel, how to prepare, and offer those sacrifices; and of the difference in the ordinance, when it concerns a ruler or private person.

AND the LORD spake unto Moses, saying,
2 Speak unto the children of Israel, say-

ing, If a soul shall sin through ignorance against any of the commandments of the LORD *concerning things* which ought not to be done, and shall do against any of them :

Observe the expression, If a *soul* shall sin; meaning no doubt that all sin is the sin of the soul. Micah vi. 7. And it is the soul that is hurt by it. Prov. viii. 36. And it is the soul that is liable to death by it. Ezek. xviii. 4.

3 ¶ If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin offering.

Observe the highest order is not more exempt than the lowest. Rom. iii. 10—19. Heb. vii. 28. Observe again, in this place, as in many former instances, the offering for sin, is to be an unblemished offering; thereby evidently referring unto Christ. Heb. ix. 14. 1 Pet. i. 19.

4 And he shall bring the bullock unto the door of the tabernacle of the congregation before the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD.

Reader! do not overlook the important ceremony, of laying on the hand. Did not this expressly say, that in the moment he did this, he himself as a sinner confessed that he merited the death, which the sacrifice was immediately after to sustain. Levit. xvi. 21. Gal. iii. 13.

5 And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation :

Was not this significant that the blood of Christ, is not only shed for sin, but offered to God for a propitiation. Heb. ix. 22—24.

6 And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the vail of the sanctuary.

Were not those repeated presentations typical of the continued appearance of the Lord Jesus, for his people before the mercy-seat, who *when he had by himself purged our sins, sat down on the right hand of the majesty on high?* Heb. i. 3.

7 And the priest shall put *some* of the blood upon the horns of the altar of sweet incense before the LORD, which *is* in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt of-

fering, which *is at* the door of the tabernacle of the congregation.

Were not those things, in putting some of the blood upon the altar, and pouring out the rest, typical of the different parts of Christ's passion? Rev. viii. 3, 4. Isaiah liii. 12.

8 And he shall take off from it all the fat of the bullock for the sin offering; the fat that covereth the inwards, and all the fat that *is* upon the inwards,

9 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away,

10 As it was taken off from the bullock of the sacrifice of peace offerings: and the priest shall burn them upon the altar of the burnt offering.

The offering of the fat, and the inward parts, to the Lord, seemed to convey this spiritual sense, that the heart-affections, are the only real offerings the Lord accepts. Prov. xxiii. 26. John iv. 24.

11 And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung,

12 Even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt.

Perhaps this carrying forth without the camp, the Apostle hath best explained; Heb. xiii. 11—13. Beside this, might not the ceremony signify, the putting far away the corruption of our nature. Hosea xiv. 2. Rom. vi. 6.

13 ¶ And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done *somewhat against* any of the commandments of the LORD *concerning things* which should not be done, and are guilty;

After the law respecting the sin of the priest, comes the provision for the national sin of the people. Reader! do not overlook a sweet improvement here. Jesus's church will continue in the earth, as long as the sun and moon endureth; but though this is graciously promised, yet

it is no where said that it shall be without error. It is only holy in the Redeemer's holiness. Song i. 5.

14 When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.

15 And the elders of the congregation shall lay their hands upon the head of the bullock before the LORD: and the bullock shall be killed before the LORD.

These elders were representatives of all the people. Observe! the laying on of the hand again. How typical of laying our sins on the Lord Jesus. Isaiah liii. 6.

16 And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation;

17 And the priest shall dip his finger *in some* of the blood, and sprinkle *it* seven times before the LORD, *even* before the vail.

18 And he shall put *some* of the blood upon the horns of the altar which *is* before the LORD, that *is* in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt offering, which *is at* the door of the tabernacle of the congregation.

19 And he shall take all his fat from him, and burn *it* upon the altar.

20 And he shall do with the bullock as he did with the bullock for a sin offering, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them.

21 And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: *it is* a sin offering for the congregation.

All these are similar actions to what were enjoined concerning the sin of the high priest. Yes, there is but one, and the same salvation, both for the priest and the people. Acts iv. 12.

22 ¶ When a ruler hath sinned, and done *somewhat* through ignorance *against* any of the

commandments of the LORD his God *concerning things* which should not be done and is guilty ;

What a blessed provision is here shadowed forth, of the efficacy of Christ's redemption, which taketh away *all* sin; in the delivery from the sin of ignorance. Job.vi. 24.

23 Or if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish:

24 And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the LORD; it *is* a sin offering.

25 And the priest shall take of the blood of the sin offering with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering.

26 And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

The same without much variety, only in an humbler offering, is here appointed for the ruler, as for the priest. Both evidently referring to the finished redemption which is in Christ, and to which all these services ministered. Heb. x. 1.

27 ¶ And if any one of the common people sin through ignorance, while he doeth *somewhat against* any of the commandments of the LORD *concerning things* which ought not to be done, and be guilty;

28 Or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned.

29 And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering.

30 And the priest shall take of the blood thereof with his finger, and put *it* upon the horns of

the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar.

31 And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn it upon the altar for a sweet savour unto the LORD; and the priest shall make an atonement for him, and it shall be forgiven him.

32 And if he bring a lamb for a sin offering, he shall bring it a female without blemish.

33 And he shall lay his hand upon the head of the sin offering, and slay it for a sin offering in the place where they kill the burnt offering.

34 And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar:

35 And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace offering; and the priest shall burn them upon the altar, according to the offerings made by fire unto the LORD: and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

There is but little alteration here again, in the provision, made for the sin of the common people, from that for the ruler; only in a humbler oblation. Ezek. xviii. 4. Hence, one common salvation is alike needed for all: and that can only be found in the redemption by Christ. 1 John i. 7. ii. 1, 2.

REFLECTIONS.

How beautiful is it to behold the Lord Jesus thus set forth by the Holy Ghost to the view of the church, under that grand and important part of his divine character our great high priest. But how equally beautiful is it to observe at the same time, what an everlasting distinction the blessed Spirit hath drawn between Jesus and all his types, in his servants. Here under the law, as an apostle truly saith, we see men that have infirmity, made high priests: but under the gospel, the word of the oath which was since the law, maketh the Son who is consecrated for evermore.

Here Reader! let you and I pause over those solemn representations. Here let us behold the great evil of sin, which alike in priest, and in people, among the rulers and the poor, exposes all without distinction, to the just and merited punishment of Almighty God. Is your heart, like my heart, under a deep sense of sin, and the consciousness of deserved wrath, prompted to ask with him of old, *Wherewith shall I come before the Lord, and bow myself before the High God? shall I come before him with burnt offerings, or give the fruit of my body for the sin of my soul?* Oh! how infinitely precious, to every truly awakened heart that is asking the way of salvation, in those anxious enquiries, is that soul-reviving answer; *Behold the lamb of God which taketh away the sins of the world.* Dearest Jesus! may I know by the sweet application of the Holy Ghost's work in my heart, that thou hast taken away my sin, and art become *the Lord my righteousness.*

CHAP. V.

CONTENTS.

In continuation of the same subject, of ordinances, this Chapter relates the rite concerning the trespass-offering. The cases are particularized to which this religious ordinance had reference, and the offering itself stated; whether of a lamb, or kid; or in poorer circumstances, two doves; or if very poor, an omer of flour.

AND if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known *of it*; if he do not utter *it*, then he shall bear his iniquity.

It were very much to be wished, that this law was paid attention to among those who profess themselves to be christians, both in discountenancing idle and profane oaths, and putting a check to false swearing. Prov. xxix. 24. It should seem, that it was by virtue of this law, the high priest adjured the Lord Jesus. Matt. xxvi. 63.

2 Or if a soul touch any unclean thing, whether *it be* a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and *if* it be hidden from him; he also shall be unclean, and guilty.

3 Or if he touch the uncleanness of man, whatsoever uncleanness *it be* that a man shall be defiled withal, and it be hid from him; when he knoweth *of it*, then he shall be guilty.

On the subject of unclean things, uniformly through all the law, we may I think, without violence, consider the figure as referring to our nature, in an unrenewed state. Acts x. 14, 15.

4 ¶ Or if a soul swear, pronouncing with *his*

lips to do evil, or to do good, whatsoever *it be* that a man shall pronounce with an oath, and it be hid from him; when he knoweth *of it*, then he shall be guilty in one of these.

5 And it shall be, when he shall be guilty in one of these *things*, that he shall confess that he hath sinned in that *thing*:

Rash vows are of this kind. Eccles. v. 6.

6 And he shall bring his trespass offering unto the LORD for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin.

Observe, the atonement is made by the priest; that is, as typical of Christ. Isaiah liii. 10.

7 And if he be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, two turtle doves, or two young pigeons, unto the LORD; one for a sin offering, and the other for a burnt offering.

This was a merciful provision for the poor, in their times of offending. The Virgin Mary's offering upon another occasion, was in this humble way. Luke ii. 24.

8 And he shall bring them unto the priest, who shall offer *that* which *is* for the sin offering first, and wring off his head from his neck, but shall not divide *it* asunder:

Was not this prohibition of not dividing the offering, an emblem of the offering for sin, of a complete Saviour? John xix. 36.

9 And he shall sprinkle of the blood of the sin offering upon the side of the altar; and the rest of the blood shall be wrung out at the bottom of the altar: *it is* a sin offering.

10 And he shall offer the second for a burnt offering, according to the manner: and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him.

Similar observations occur here as in the former chapter on offerings, chap. iv. 6, 7.

11 But if he be not able to bring two turtle doves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put *any* frankincense thereon: for it *is* a sin offering.

12 Then shall he bring it to the priest, and the priest shall take his handful of it, *even* a memorial thereof, and burn *it* on the altar, according to the offerings made by fire unto the LORD: it *is* a sin offering.

13 And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and *the remnant* shall be the priest's, as a meat offering.

Observe the divine condescension to the poor sinner; nothing costly was to be in his offering. The poor as well as the rich are equally interested in the salvation of the gospel. Mat. xi. 5.

14 ¶ And the LORD spake unto Moses, saying,

15 If a soul commit a trespass, and sin through ignorance, in the holy things of the LORD; then he shall bring for his trespass unto the LORD a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass offering:

Observe the magnitude of sin, even the sin of ignorance, riseth in proportion, according to the sanctity of the person offended. 1 Sam. ii. 25.

16 And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.

17 ¶ And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; though he wist

it not, yet is he guilty, and shall bear his iniquity.

18 And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred, and wist *it not*, and it shall be forgiven him.

19 *It is* a trespass offering: he hath certainly trespassed against the LORD.

The sacrifice is always marked to be without blemish, thereby evidently pointing to him, who is *a lamb without blemish and without spot.* 1 Pet. i. 19.

REFLECTIONS.

SEE Reader! how ruined a state our whole nature is considered in by reason of sin. Oh! what a mass of uncleanness must man as man appear in before God! Truly as the prophet hath marked it, *from the sole of the foot even unto the head, there is no soundness in it, but wounds, and bruises, and putrifying sores!*

Look up, my soul, and behold the gracious provision the covenant of redemption hath made for sins of all descriptions both of omission and commission; both of wilful and unintentional guilt. Blessed God! how are we surrounded with mercies in the blood and righteousness of thy dear Son. Let me never lose sight of that sweet scripture, nor want faith to depend upon the precious record; *all manner of sin and blasphemy shall be forgiven unto men.* Teach me, Holy Spirit of all truth, to depend upon this saving truth, and may my mind be constantly directed into a full enjoyment of the Father's love, the Saviour's merits, and thy pardoning grace, that *my heart may rejoice, and my joy no man take from me.*

CHAP. VI.

CONTENTS.

Part of this Chapter is but a continuation of the former, concerning the trespass-offering: to this are added, laws concerning burnt offerings, and meat offerings; the law of the consecration of the priest, and of the sin offering.

AND the LORD spake unto Moses, saying,
2 If a soul sin, and commit a trespass against the LORD, and lie unto his neighbour in that which was delivered him to keep, or in fel-

lowship, or in a thing taken away by violence, or hath deceived his neighbour;

Observe, though the sin here spoken of is said to be unto a man's neighbour, yet the trespass is against the Lord. All sin is in the first and proper sense of it, levelled against the divine authority. James iv. 11. Hence, in that great sin of David against Uriah, he refers all to this. Psalm. li. 4.

3 Or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein:

4 Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found,

5 Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, *and* give it unto him to whom it appertaineth, in the day of his trespass offering.

It is much to be wished, that this was properly considered in common life. Deut. xxii. 1—4.

6 And he shall bring his trespass offering unto the LORD, a ram without blemish out of the flock, with thy estimation for a trespass offering, unto the priest:

7 And the priest shall make an atonement for him before the LORD: and it shall be forgiven him for any thing of all that he hath done in trespassing therein.

Did not our Lord sweetly illustrate this, by commanding the sinner that had trespassed against his brother, to seek the pardon of his brother, before he brought his offering to the Lord? Matt. v. 23, 24.

8 And the LORD spake unto Moses, saying,

9 Command Aaron and his sons, saying, This *is* the law of the burnt offering: It *is* the burnt offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it.

As this fire on the altar was never permitted to go out, was not this

typical of the displeasure of God against sin, which is always burning without a sacrifice? Heb. x. 5—12.

10 And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them beside the altar.

11 And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place.

12 And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon the fat of the peace offerings.

13 The fire shall ever be burning upon the altar; it shall never go out.

The order is here given for the service of the priests in readiness against the time, when the Lord would himself first kindle this fire, and which when kindled, the priests were thus carefully to preserve. See Levit. ix. 24.

14 And this *is* the law of the meat offering: the sons of Aaron shall offer it before the LORD, before the altar.

15 And he shall take of it his handful, of the flour of the meat offering, and of the oil thereof, and all the frankincense which *is* upon the meat offering, and shall burn *it* upon the altar *for* a sweet savour, *even* the memorial of it, unto the LORD.

16 And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it.

17 It shall not be baken with leaven. I have given it *unto them for* their portion of my offerings made by fire; it *is* most holy, as *is* the sin offering, and as the trespass offering.

18 All the males among the children of Aaron

shall eat of it. *It shall be* a statute for ever in your generations concerning the offerings of the LORD made by fire: every one that toucheth them shall be holy.

Concerning the *meat-offering*, the first part was to be the Lord's, the remainder the priest's. Did not this offering allude to the person of Jesus? See John vi. 35. And were not the priests, in partaking of this, types of the whole body of Christ, who are said to be made kings and priests to God and the Father? Rev. i. 6.

19 ¶ And the LORD spake unto Moses, saying,

20 This *is* the offering of Aaron and of his sons which they shall offer unto the LORD in the day when he is anointed; the tenth part of an ephah of fine flour for a meat offering perpetual, half of it in the morning, and half thereof at night.

21 In a pan it shall be made with oil; *and when it is* baked thou shalt bring it in: *and* the baked pieces of the meat offering shalt thou offer *for* a sweet savour unto the LORD.

22 And the priest of his sons that is anointed in his stead, shall offer it: *it is* a statute for ever unto the LORD; it shall be wholly burnt:

23 For every meat offering for the priest shall be wholly burnt: it shall not be eaten.

This consecrated *offering for the priests*, which was to be wholly burnt, perhaps typified the dedication of the Lord Jesus, as the sacrifice for the whole sins of the people. For as the priest, in his ministration, appeared before the Lord, in the name of the people, so in this same representation he typified Jesus. Heb. v. 1—3, with Heb. vii. 23—25.

24 ¶ And the LORD spake unto Moses, saying,

25 Speak unto Aaron and to his sons, saying, This *is* the law of the sin offering: in the place where the burnt offering is killed shall the sin offering be killed before the LORD; *it is* most holy.

26 The priest that offereth it for sin shall eat it; in the holy place shall it be eaten, in the court of the tabernacle of the congregation.

27 Whatsoever shall touch the flesh thereof

shall be holy : and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place.

28 But the earthen vessel wherein it is sodden shall be broken : and if it be sodden in a brasen-pot, it shall be both scoured and rinsed in water.

29 All the males among the priests shall eat thereof: it is most holy.

30 And no sin offering, whereof *any* of the blood is brought into the tabernacle of the congregation, to reconcile *withal* in the holy *place*, shall be eaten ; it shall be burnt in the fire.

Those verses relate to the order respecting the *sin-offering*. The great attention that was to be shewn to wash the clothes that were sprinkled, in offering the sacrifice, meant no doubt to signify the necessity of divine washing by the blood of Jesus, and the waters of regeneration. Titus iii. 5, 6. And in the appointment of all the males among the priests partaking of the sacrifice, is it not meant to shew the privilege of the faithful in the common sacrifice of Christ? Heb. xiii. 10.

REFLECTIONS.

IN the perusal of this Chapter, still seeking grace to be for ever keeping my eye steadily fixed on him, who is the only true, and real sacrifice for sin, and *the end of the law, for righteousness to every one that believeth* ; I would desire to feel also, the full sense of the baleful malignity of sin, as it must appear in the eye of God ; whose justice could not remit the penal effects of it, with a less sacrifice than the blood of his dear Son. Lord ! *keep thy servant from presumptuous sins* ; and in the common transactions, between man and man, in life, may I be enabled, like him of old, whom the Lord Jesus converted, and called from the customs of this world, to be his follower, in the regeneration ; may I say, *If I have done any wrong to any man I restore fourfold*. But while doing restitution, to the utmost of my power, may I have grace never to seek justification by the deeds of the law, but by the alone blood, and righteousness of God my Saviour.

Reader ! let us not close the Chapter before that we have bent the knee in praise and thanksgiving to our gracious God and Father in Christ Jesus, for the wonderful provision he hath made both for sins of ignorance and presumption ; and indeed the whole mass of evil, by that one glorious offering of the body of Jesus Christ once offered, by which he hath for ever perfected them that are sanctified. Precious Jesus ! may our whole souls be everlastingly looking unto thee, and taking consolation from thee ; *for thou wast slain, and hast redeemed us to God by thy blood*.

CHAP. VII.

CONTENTS.

The same subject is continued through this chapter of the law of offerings. Here are appointments respecting the peace-offering, and the free-will offering; together with some further directions concerning the meat-offering. This chapter concludes the subject of those ordinances.

LIKEWISE this is the law of the trespass offering; it is most holy.

2 In the place where they kill the burnt-offering shall they kill the trespass-offering: and the blood thereof shall he sprinkle round about upon the altar.

The sprinkling the blood of the sacrifice upon the altar, is still carried on through every service. I hope the Reader will therefore keep the same in view also, and see the whole in reference to him, who is our New-Testament Altar, Priest, and Sacrifice. 1 Cor. v. 7.

3 And he shall offer of it all the fat thereof; the rump, and the fat that covereth the inwards:

4 And the two kidneys, and the fat that is on them, which is by the flanks, and the caul that is above the liver, with the kidneys, it shall he take away.

5 And the priest shall burn them upon the altar for an offering made by fire unto the LORD: it is a trespass offering.

Observe the burning of those parts, implying the dedication of the whole to the Lord, and not to be employed to any secular purposes. Did not this carry with it, reference to the sweet-smelling sacrifice of Jesus? Ephes. v. 2.

6 Every male among the priests shall eat thereof: it shall be eaten in the holy place: it is most holy.

7 As the sin-offering is, so is the trespass-offering: there is one law for them: the priest that maketh atonement therewith shall have it.

8 And the priest that offereth any man's burnt-offering, even the priest shall have to himself the skin of the burnt-offering which he hath offered.

Was not this appropriation of the skin of the burnt offering to the priest, typical of the cloathing of our souls with the garment of Jesus? If so, it is worthy remark that in the very first sacrifice in the garden of Eden this was taught. See Gen. iii. 21. And again Gen. xxvii. 16.

9 And all the meat-offering that is baken in the oven, and all that is dressed in the frying-pan, and in the pan, shall be the priest's that offereth it.

10 And every meat-offering mingled with oil, and dry, shall all the sons of Aaron have, one *as much* as another.

11 ¶ And this *is* the law of the sacrifice of peace-offerings, which he shall offer unto the LORD.

12 If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried.

13 Besides the cakes, he shall offer *for* his offering leavened bread with the sacrifice of thanksgiving of his peace-offerings.

14 And of it he shall offer one out of the whole oblation *for* an heave-offering unto the LORD, *and* it shall be the priest's that sprinkleth the blood of the peace-offerings.

Still let the Reader observe, the doctrine of sprinkling is carefully kept up. Reader, Jesus must be applied as well as revealed; and his blood sprinkled *on* the soul, as well as shed *for* the soul. Heb. xii. 24. But who shall sprinkle the soul with the blood of Jesus? Holy Spirit! is it not thy gracious office? Oh! Holy Lord! do thou mercifully take of that precious blood, and so reveal it as to give me to see and believe its sovereign efficacy, for then will it be truly and fully applied to my soul's joy and the Redeemer's glory.

15 And the flesh of the sacrifice of his peace-offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning.

16 But if the sacrifice of his offering *be* a vow, or a voluntary offering, it shall be eaten the

same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten.

17 But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.

Observe how speedily the sacrifice was to be eaten. Did not this represent the earnestness with which Christ is to be received? Heb. iii. 13, 14. And observe that what remained until the 3d day of the flesh of the sacrifice was to be burnt. Did not this intimate that the precious body of Jesus should not see corruption, but be offered up in the glories of his resurrection? Psm. xvi. 10.

18 And if *any* of the flesh of the sacrifice of his peace-offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity*.

19 And the flesh that touched any unclean *thing* shall not be eaten, it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.

20 But the soul that eateth *of* the flesh of the sacrifice of peace-offerings that *pertain* unto the LORD, having his uncleanness upon him, even that soul shall be cut off from his people.

21 Moreover, the soul that shall touch any unclean *thing*, as the uncleanness of man, or *any* unclean beast, or any abominable unclean *thing*, and eat of the flesh of the sacrifice of peace-offerings which *pertain* unto the LORD, even that soul shall be cut off from his people.

Haggai ii. 12. Spiritually considered doth not this doctrine seem to say, that it is the conscience which must be purged from dead works to serve the living and true God? Heb. ix. 14. 1 Cor. xi. 29.

22 ¶ And the LORD spake unto Moses, saying,

23 Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat.

* Levit. xix. 8.

24 And the fat of the beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use; but ye shall in no wise eat of it.

25 For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the LORD, even the soul that eateth *it* shall be cut off from his people.

26 Moreover ye shall eat no manner of blood, *whether it be* of fowl, or of beast, in any of your dwellings.

27 Whatsoever soul *it be* that eateth any manner of blood, even that soul shall be cut off from his people.

This prohibition of fat and blood is a renewal of the same law, as in Chap. iii. 16, 17. We know that the blood in a particular manner, was all along considered as sacred, in reference to the atonement, by the blood of Jesus. Gen. ix. 4. Deut. xii. 16.

28 ¶ And the LORD spake unto Moses, saying,

29 Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace-offerings unto the LORD, shall bring his oblation unto the LORD of the sacrifice of his peace-offerings.

30 His own hands shall bring the offerings of the LORD made by fire; the fat with the beast, it shall he bring, that the beast may be waved *for* a wave-offering before the LORD.

This is worthy to be noticed, that every one who brought the peace-offering should bring it himself with his own hands. Doth not this teach that salvation is a *personal* concern? Reader! look to it, that it is so with *you*. Oh! for the precious experience of Job! Job xix. 25. And of Paul, Gal. ii. 20.

31 And the priest shall burn the fat upon the altar; but the beast shall be Aaron's and his sons.

32 And the right shoulder shall ye give unto the priest *for* an heave-offering of the sacrifices of your peace-offerings.

33 He among the sons of Aaron that offereth

the blood of the peace-offerings, and the fat, shall have the right shoulder for *his* part.

34 For the wave-breast and the heave-shoulder have I taken of the children of Israel from off the sacrifices of their peace-offerings, and have given them unto Aaron the priest, and to his sons, by a statute for ever, from among the children of Israel.

35 ¶ This *is the portion* of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day *when* he presented them to minister unto the LORD in the priest's office:

36 Which the LORD commanded to be given them of the children of Israel, in the day that he anointed them, *by* a statute for ever, throughout their generations.

37 This *is* the law of the burnt-offering, of the meat-offering, and of the sin-offering, and of the trespass-offering, and of the consecrations, and of the sacrifice of the peace-offerings,

38 Which the LORD commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the LORD in the wilderness of Sinai.

See how gracious a provision the Lord hath made for his priests, who stand up by his appointment, to minister in his holy name. 1 Cor. ix. 13, 14.

REFLECTIONS.

STILL, my soul, keep thine eye steadily looking unto Jesus, and pray for the precious teachings of God the Holy Ghost, whose office it is, to glorify the Lord Jesus, that he may enable thee to behold the Redeemer typified through the several parts of this Chapter. And as Jesus was and is the minister of the sanctuary, and of the true tabernacle, may my heart rejoice, and participate with him, in all the sweet things of his altar. May it be my portion, Lord, to feed *on* thee, to live *to* thee, to rejoice *in* thee! Never may I presume to bring any thing of my own to mingle with the all-sufficient sacrifice of the Lord Jesus; but desire to come, or rather to be led, by the Holy Ghost to God and my Father, *in the new and living way of Jesus's blood, and make mention of his righteousness, even of his only.* But Oh! thou Lamb of God! how

blessed is it to see thee both the Sacrifice and the Priest. Thou hast made all thy people kings and priests to God and the Father. And as thou art our great Peace-offering: so art thou our glorious Paschal Lamb. On thee we feed. By thee we live. Through thee we are nourished and sustained, and made partakers of an everlasting life. Precious Lord! give us so to eat of thy flesh, and drink of thy blood, that we may have eternal life abiding in us! Amen.

CHAP. VIII.

CONTENTS.

This is an interesting chapter, in that it relates to us the solemn consecration of Aaron and his sons to the priesthood; the congregation of Israel are present; an account of the ceremony; the washing and anointing observed upon the occasion; their sin-offering; their burnt-offerings; and a ram of consecration; the holy solemnity continues seven days.

AND the LORD spake unto Moses, saying,
2 Take Aaron, and his sons with him, and the garments, and the anointing oil, and a bullock for the sin-offering, and two rams, and a basket of unleavened bread;

So very important a part of the tabernacle service, was the setting apart the priesthood, as typical of the person of the Lord Jesus, that Moses had received early directions concerning it, when in the holy mount. See Exod. 28th and 29th chapters throughout. Then turn to the gospel, John xvii. 19. Heb. v. 4, 5.

3 And gather thou all the congregation together unto the door of the tabernacle of the congregation.

The gathering the congregation together as witnesses of this consecration is very striking. In the gospel church it is ever to be wished that the setting apart to the ministry, should always be in a *public* manner; both to afford opportunity for the people to join in prayer, for the ordination and anointing by God the Holy Ghost, and to impress on the mind of those ordained a greater earnestness in the discharge of their sacred employment, undertaken in the sight of so many witnesses. In such moments all eyes are upon the candidates for holy orders, and all seem to speak to them in the solemn language of Paul, Acts xx. 28.

4 And Moses did as the LORD commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation.

5 And Moses said unto the congregation, This is the thing which the LORD commanded to be done.

It is always well when the Lord's servants can produce the Lord's authority for what they do. Exod. xxix. 4—37. But, Reader, be very careful to see in all this, the call of Jesus to the priesthood. Heb. v. 4.

6 And Moses brought Aaron and his sons, and washed them with water.

Observe, the washing of the priests goeth before the putting on the holy garments. And doth not this teach that the washing of regeneration by the Holy Ghost, precedes the being clothed with the robe of Jesus's righteousness? Titus iii. 5, 6. Heb. x. 22. Dearest Jesus, be it my portion, to be washed from my sins in thy blood, and may I be found among those whom thou makest kings and priests to God and the Father. Rev. i. 5, 6.

7 And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound *it* unto him therewith.

Reader, when you have read this verse turn to the Revelations, chap. i. verses 12—18, and behold him whom Aaron represented. In order to strengthen the assurance of this precious doctrine, if you consult Dan. x. 5, 6, you will find that the prophet was blessed with a similar representation to the beloved apostle John.

8 And he put the breast-plate upon him; also he put in the breast-plate the Urim and the Thummim.

Let not the Reader overlook the interest all true believers have in this spiritual clothing. As Aaron in an especial manner as the High Priest represented Christ, in wearing the breast-plate, and in the breast-plate the *Urim and the Thummim*; meaning lights and perfections; so all true believers are clothed with the robe of Jesus's righteousness: and have their loins girt about with truth. Ephes. vi. 14. And they are as the breast-plate on the heart of Christ; and bound about the arm of Christ. Song viii. 6.

9 And he put the mitre upon his head; also upon the mitre, *even* upon his fore-front, did he put the golden plate, the holy crown; as the LORD commanded Moses.

Reader! observe what the church saith concerning the crowning of the Lord Jesus, in the day of his espousals, and this will be the best explanation of this verse of scripture. Song iii. 11.

10 And Moses took the anointing oil, and anointed the tabernacle, and all that *was* therein, and sanctified them.

11 And he sprinkled thereof upon the altar

seven times, and anointed the altar, and all his vessels, both the laver and his foot, to sanctify them.

12 And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.

Paul explains the infinite importance of the Spirit's anointing, to which these figures referred, in the account he gives of the dedication of all the vessels of the tabernacle, Heb. ix. 21—23. And *John* yet further, in the application of these resemblances to the anointing of believers by the Holy Ghost. John ii. 20, 27. But is it not precious to see in the *pouring* of the anointing oil upon the head of Aaron, how the copious effusion of the Spirit upon the blessed Jesus is represented, to whom the Spirit was not given by measure? John iii. 34. And is here not another sweet observation? Yes. As the holy oil that was poured upon Aaron's head ran down to the skirts of his garments: so the effusion of the Holy Spirit on the head of our Almighty Aaron, the Lord Jesus Christ, runs down to the humblest and lowest of his members: and *of his fullness they do all receive, and grace for grace.* Psm. cxxxiii. 2, with John i. 16.

13 And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the LORD commanded Moses.

As Aaron's sons were also clad in those vestments; so all true believers are clothed with the same robe of the Redeemer's righteousness. Isaiah lxi. 6.

14 And he brought the bullock for the sin-offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin-offering.

15 And he slew *it*; and Moses took the blood, and put *it* upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.

16 And he took all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and Moses burned *it* upon the altar.

17 But the bullock and his hide, his flesh and his dung, he burnt with fire without the camp; as the LORD commanded Moses.

Observe the sin-offering is first made for the priests. Yes! it is highly proper that they who minister in holy things should have peace with God in Christ for their own sins, before they propose reconciliation through the blood of Christ to others. Rom. ii. 21.

18 ¶ And he brought the ram for the burnt-offering : and Aaron and his sons laid their hands upon the head of the ram.

19 And he killed *it* ; and Moses sprinkled the blood upon the altar round about.

20 And he cut the ram into pieces ; and Moses burnt the head, and the pieces, and the fat.

21 And he washed the inwards and the legs in water ; and Moses burnt the whole ram upon the altar : it *was* a burnt-sacrifice for a sweet savour, *and* an offering made by fire unto the LORD ; as the LORD commanded Moses.

The burnt-offering, which is an offering of praise, next follows. So said David. Psm. lxvi. 13—15.

22 ¶ And he brought the other ram, the ram of consecration : and Aaron and his sons laid their hands upon the head of the ram.

23 And he slew *it* ; and Moses took of the blood of it, and put *it* upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

24 And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet ; and Moses sprinkled the blood upon the altar round about.

25 And he took the fat, and the rump, and all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and the right shoulder :

To the former sacrifices, very properly succeeded the ram of consecration, particularly denoting the dedication of the priests to God's service. And the ceremony of application to the several parts of the priest's bodies, implied that the dedication was universal. Rom. xii. 1.

26 And out of the basket of unleavened bread, that *was* before the LORD, he took one unleavened

cake, and a cake of oiled bread, and one wafer, and put *them* on the fat, and upon the right shoulder:

27 And he put all upon Aaron's hands, and upon his sons hands, and waved them *for* a wave-offering before the LORD.

28 And Moses took them from off their hands, and burnt *them* on the altar upon the burnt-offering; they *were* consecrations for a sweet savour; it *is* an offering made by fire unto the LORD.

29 And Moses took the breast, and waved it *for* a wave-offering before the LORD: *for* of the ram of consecration it was Moses' part; as the LORD commanded Moses.

This waving towards heaven, carried with it the idea, that all that was here done, was by the Lord's appointment, and hereby offered unto him. Ephes. vi. 7.

30 And Moses took of the anointing oil, and of the blood which *was* upon the altar, and sprinkled *it* upon Aaron, *and* upon his garments, and upon his sons, and upon his sons garments with him; and sanctified Aaron, *and* his garments, and his sons, and his sons' garments with him.

Observe here again, how much stress is laid upon the holy anointing. And what could this imply, but the work of God the Spirit on the heart? 1 John ii. 20, 27.

31 ¶ And Moses said unto Aaron and to his sons, Boil the flesh *at* the door of the tabernacle of the congregation, and there eat it with the bread that *is* in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.

Did not this eating imply the entire consent of the heart? So Ezekiel was commanded to eat the roll in token of the same. Ezek. iii. 1, 2.

32 And that which remaineth of the flesh and of the bread shall ye burn with fire.

What is dedicated to God must not be afterwards applied to any other use. God is a jealous God; jealous of his honour. Deut. v. 6.

33 And ye shall not go out of the door of the tabernacle of the congregation *in* seven days, until

the days of your consecration be at an end: for seven days shall he consecrate you.

Did not this detention in the tabernacle carry with it this signification, that the service of the Lord is a continual service? What a delightful view of this did *Anna* give, who departed not from the temple night and day? Luke ii. 37.

34 As he hath done this day so the LORD hath commanded to do, to make an atonement for you.

35 Therefore shall ye abide at the door of the tabernacle of the congregation day and night seven days, and keep the charge of the LORD, that ye die not: for so I am commanded.

36 So Aaron and his sons did all things which the LORD commanded by the hand of Moses.

One point above all the reader should keep in remembrance in the perusal of this chapter, namely, that as all these services ministered to Jesus, the frequent repetition of them implied their imperfection; to *Him* they all referred, and in *Him* the whole was completed! Heb. x. 1, 2. 10. 14.

REFLECTIONS.

READER! do not close the sacred book after the perusal of this chapter, until that you have again and again besought the Holy Ghost to be your teacher, concerning the many precious things signified in it. If the consecration of the Lord Jesus to the priesthood, be here all along represented, think how important was that office. Set apart as the blessed Jesus was from everlasting; *called to be an high priest*; not as the priests under the law made without an oath; but *with an oath, by him that sware and will not repent*, when he said unto him, *thou art a priest for ever after the order of Melchisedeck*; anointed to the work by the Holy Ghost, and to whom *the Spirit was not given by measure*; *holy* in himself; *harmless* to all others; *undefiled* with the least shadow of guile; *separate from sinners*; though bearing their sins, yet untouched with the pollution of them; and *made higher than the heavens*. Oh, for the work of God the Holy Ghost to be powerful in the Reader's heart, to *consider this apostle and high priest of our profession Christ Jesus*.

And while we pray for grace to be always in lively exercise, by faith, on the person and priesthood of the Son of God, in all the circumstances in which that precious office relates to his people, may it be our happiness also, as the tabernacle of old, and the ordinances of worship were included in the consecration, to partake, as the members of his mystical body, of the same holy anointing. And while they who minister in holy things may learn from this chapter, how very solemn and sacred a service they are called to, and with what sanctity of life and conversation they are more particularly expected to go in and out before the people; may every renewed soul recollect also that Jesus by his great under-

taking, and by virtue of his blood and righteousness, hath made them kings and priests to God and the Father. Lord! (I would pray for myself and reader), may our souls and bodies be sprinkled with the blood of sprinkling, and may we be enabled by the Holy Ghost to present them a living sacrifice, holy, acceptable to God which is our reasonable service; that by being dead unto sin, and living abstracted from all the carnal lusts and pursuits of this world, *we may have our fruit unto holiness, and the end everlasting life.*

CHAP. IX.

CONTENTS.

Aaron and his sons having in the preceding chapter been solemnly ordained and set apart to the ministry, are in this chapter introduced as entering upon their holy office. Moses, at God's command, appoints an assembly both of the priests and elders, and enjoins them to bring their offerings before the Lord. This is done. Aaron first offers his sacrifice for himself, and then for the people. The glory of the Lord appears in the tabernacle. The divine approbation is manifested by consuming the burnt-offerings with fire. The holy joy of the people in consequence thereof. These are the principal things related in this chapter.

AND it came to pass on the eighth day, *that* Moses called Aaron and his sons, and the elders of Israel;

It were devoutly to be prayed for, that they who minister in holy things, would observe in this place, and at the reading of this and the foregoing chapter, that no sooner was Aaron ordained, than he was engaged in the holy service. Regenerated christians, and much more truly ordained ministers, have no time to be idle. See Jeremiah's ordination, Jer. i. 5, 10. See his first sermon, chap. ii. See Ezekiel xliii. 27. Above all, see the account of the Lord Jesus, John ix. 4.

2 And he said unto Aaron, Take thee a young calf, for a sin-offering, and a ram for a burnt-offering, without blemish, and offer *them* before the LORD.

Some have thought that a young calf being appointed for the sin-offering of Aaron, was to remind him of his former transgression in making the golden calf: that thereby he might never lose sight of his own unworthiness, while the Lord had called him to such an exalted rank as the High Priest before the people. Exod. xxxii. 1—6. Reader! do not overlook the preciousness of *thy* High Priest, in this relation, but read what Paul saith, Heb. vii. 26, 27.

3 And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin-offering; and a calf and a lamb, *both* of the first year, without blemish, for a burnt-offering;

I think it is worthy remark here, that now Aaron is consecrated to the priesthood, he is commissioned to speak to the people; and Moses conveys the will of the Lord through him. And is he not here also a type of the ever-blessed Jesus, as our Mediator? Heb. i. 1, 2.

4 Also a bullock and a ram for peace-offerings, to sacrifice before the LORD; and a meat-offering mingled with oil: for to-day the LORD will appear unto you.

Observe, with what confidence the man of God speaks of the Lord's manifesting himself unto his people. And with how much greater confidence may the people of God now assure themselves of the Lord's presence among them, when by his own express command, they meet together in his name; when that precept is followed up with a most positive promise, Matt. xviii. 20. xxviii. 20. Reader! in taking comfort from this well-grounded assurance, do not forget that this presence of our Lord is a *spiritual* presence, to bless spiritual worshippers, who worship *God in Spirit and in truth*.

5 ¶ And they brought *that* which Moses commanded before the tabernacle of the congregation: and all the congregation drew near, and stood before the LORD.

6 And Moses said, *This is* the thing which the LORD commanded that ye should do; and the glory of the LORD shall appear unto you.

7 And Moses said unto Aaron, Go unto the altar, and offer thy sin-offering, and thy burnt offering, and make an atonement for thyself and for the people: and offer the offering of the people, and make an atonement for them; as the LORD commanded.

There is somewhat very striking in this description of Aaron and the congregation drawing near before the Lord. Job felt what it meant when he said, *Oh that I knew where I might find him, that I might come even to his seat*. Job xxiii. 3—6.

8 ¶ Aaron therefore went unto the altar, and slew the calf of the sin-offering, which *was* for himself.

As the account here given relates to us the first information of the manner of performing the sacrifices under the Levitical priesthood, the particulars are more expressly noticed. Observe, one great point runs through the whole. Aaron performed every tittle of the service. For though his sons ministered unto him, yet none offered but Aaron. And was not this expressive of the complete priesthood and services of the Lord Jesus? Isaiah lxiii. 3.

9 And the sons of Aaron brought the blood unto him; and he dipped his finger in the blood, and put *it* upon the horns of the altar, and poured out the blood at the bottom of the altar:

10 But the fat, and the kidneys, and the caul *above* the liver, of the sin-offering, he burnt upon the altar; as the LORD commanded Moses.

11 And the flesh and the hide he burnt with fire without the camp.

12 And he slew the burnt-offering; and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar.

13 And they presented the burnt-offering unto him, with the pieces thereof, and the head; and he burnt *them* upon the altar.

14 And he did wash the inwards and the legs, and burnt *them* upon the burnt-offering on the altar.

15 ¶ And he brought the people's offering, and took the goat which *was* the sin-offering for the people, and slew it, and offered it for sin, as the first.

16 And he brought the burnt-offering and offered it according to the manner.

17 And he brought the meat-offering, and took an handful thereof, and burnt *it* upon the altar, beside the burnt-sacrifice of the morning.

18 He slew also the bullock and the ram *for* a sacrifice of peace-offerings which *was* for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about.

19 And the fat of the bullock and of the ram, the rump, and that which covereth *the inwards*, and the kidneys, and the caul *above* the liver:

20 And they put the fat upon the breasts, and he burnt the fat upon the altar:

21 And the breasts and the right shoulder Aa-

ron waved *for* a wave offering before the LORD; as Moses commanded.

The same observation meets us here. Though the people brought their offerings, yet it must be Aaron to present them. How sweetly doth it teach us, that it is Jesus, our almighty Aaron, that carrieth in the poor offerings of his people, sanctified by his oblation, his blood, and righteousness? Rev. viii. 3, 4. And was not Job a type of Jesus to the same effect, when he prayed for his friends, and God declared that he would accept Job for them? Job. xlii. 8.

22 And Aaron lifted up his hand toward the people, and blessed them: and came down from offering of the sin offering, and the burnt offering, and peace offerings.

Who can overlook the Lord Jesus here, or want to be put in mind of the Redeemer's benediction on the mount, when he had finished redemption work on earth? Luke xxiv. 50, 51.

23 And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the LORD appeared unto all the people.

Observe, when the service of the sanctuary, according to God's commandment of it, was completed, Moses and Aaron went in (most probably) to follow up the service with prayer. Here again they represented the Lord Jesus, when in his final prayer he said, *I have finished the work thou gavest me to do, and now, O Father, glorify me.* John xvii. 4, 5.

24 And there came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat: *which* when all the people saw, they shouted, and fell on their faces.

What precious tokens of divine favour? God not only appeared in glory, to testify his presence, but also he answered by fire, to testify his acceptance of their services. Reader! remark with me, that as the fire came down from heaven, and consumed the sacrifice, which might justly have consumed their persons for sin; so the Holy Ghost came down in confirmation that Jesus's offering for sin on the cross was accepted, who without his offering would not have come, neither could our persons have escaped destruction. Observe also, the gracious effects on the minds of the people; they shout for joy; they fall low in humbleness. Never doth a soul lay lower in the dust, than when God exalts that soul in thankfulness for mercy. We are humblest in ourselves, when we are most lifted up in Jesus. Like Paul, when most weak, then most strong. 2 Cor. xii. 9, 10.

REFLECTIONS.

IN the perusal of this Chapter, may it be my happiness to look beyond the letter to the spirit of the sacred word; and here, I am sure, I shall see Jesus, my great High Priest, in every thing signified. Was he not from all eternity set apart, consecrated, and ordained to be an Almighty High Priest in things pertaining unto man, to make reconciliation for the sins of his people? And did he not, in confirmation of it, in the fullness of time, offer himself unto God, a willing sacrifice, without spot, or wrinkle, or any such thing? And is he not, as Aaron of old, now gone into the tabernacle not made with hands, even into heaven itself, there to appear in the presence of God for us? Hath he not again and again blessed his people, and afforded the most incontestible evidences of his unalterable love? Doth not his presence now, in the assemblies of the faithful, testify the Father's approbation of all our spiritual services, however poor they are in themselves, yet truly valuable, in being accepted in and through him? And ought not the many love-tokens of his favour, which correspond to the glory manifested in the Jewish church, bring with them the surest evidences of his grace, and call forth our shouts of holy joy? Dearest Jesus! may we never, never lose sight of thee in all our approaches to the mercy-seat, but behold thee as our sacrifice, our altar, our high priest, our all. Hail! Lamb of God, thou that takest away the sin of the world! Praises to thy name; thou needest not daily, as those high priests, to offer up sacrifice, first for thine own sins, and then for the people; for by thy one offering, once offered, thou hast for ever perfected them that are sanctified.

CHAP. X.

CONTENTS.

A sad breach is made in the family of Aaron, in the death of Nadab and Abihu, his two eldest sons, who both are struck dead by fire from the Lord, for offering strange fire before the Lord. This chapter relates the awful event, as also the composure of Aaron's mind under this painful providence: the relation of the funeral: orders issued for the regulation of the priests' conduct in future: the law concerning the eating of holy things is also added, and the excuse of Aaron in the transgression of it.

AND Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not.

2 And there went out fire from the LORD, and devoured them; and they died before the LORD.

What this strange fire was, which the sons of Aaron offered, is not said. But as it was so great a sin, as to produce instant death, we may humbly inquire, while we pray for grace to stand in awe and sin not.

Is it not probable, that the sin of those young men was breaking in upon the province of Aaron, who, as the type of Jesus, was the only minister in the service of sacrifices? chap. ix. 8. 15. 28. If this be a right conjecture, what is it to offer *strange fire* before the Lord, but to offer any thing of our own, and not with an eye to Jesus, when we come before the Lord? In the 30th chapter of Exodus, verse the 9th, mention is made of the prohibition of *strange incense* being offered before the Lord. And as incense is generally understood to have reference to the merits of Christ, why may not the sacred fire be supposed to have reference also to the person or oblation of the Lord Jesus? Reader! let both the sin and punishment of those young men have this effect upon our minds, and may the perusal of it be sanctified to our souls, that death is our due also by reason of sin, void of an interest in Jesus. Who can stand, except in his righteousness, before that God who is a consuming fire? Heb. xii. 29.

3 Then Moses said unto Aaron, *This is it* that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.

Reader! observe what effect grace had upon the mind of Moses. No doubt the awful event struck terror and dismay in every beholder, but while some trembled Moses adored. It is sweet in our afflictions to eye the Lord's appointment, and depend upon it, as long as we are enabled to keep in view divine wisdom, we shall never despond by human sufferings. Observe also the pious frame of Aaron's mind. No doubt his soul was convulsed with agony. It must have been visible in his very looks: yet Aaron held his peace. Dear Lord! grant both to him that writes, and to him that reads, grace, in all our lesser sorrows, to bend in holy submission to thy will. Psm. xxxix. 9. Observe also, how God enjoins a sanctification of soul in all that approach him. Exod. xix. 22.

4 And Moses called Mishael and Elzaphan, the sons of Uzziel, the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp.

5 So they went near, and carried them in their coats out of the camp; as Moses had said.

Observe the funeral ceremony, how little is said of it. Compare Acts v. 6—10. with Acts viii. 2. Reader! pause over the striking difference, and then attend to what the Holy Ghost hath caused to be left on record of the blessedness of those that die in the Lord. Rev. xiv. 13.

6 And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes, lest ye die,

and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled.

7 And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the LORD is upon you. And they did according to the word of Moses.

Observe the workings of grace. Nature dared not complain: the deed was the Lord's, and that was enough to prove the rectitude of it. This stopped the mouth of *Eli*, 1 Sam. iii. 18. The same consideration was urged to *Job*. Job. viii. 4. Reader! the best way to ascertain the real regard we have to the Lord, is not only to acquiesce in things when all is smooth and even, but when the Lord's will thwarts our will. Then to desire God's glory, though in the accomplishment of it every thing looks black around us; this is grace, and grace in blessed exercise. That was a precious frame of mind in *Nehemiah*, chap. ix. 32, 33.

8 ¶ And the LORD spake unto Aaron, saying,

9 Do not drink wine, nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: *it shall be* a statute for ever throughout your generations.

Some have thought from this precept, that the sin of Aaron's sons was drunkenness. It is possible that *Nadab* and *Abihu* might have been intoxicated at the time they offered the strange fire. But then, though this horrid state of drunkenness might have been in some degree instrumental to the commission of the sin for which God smote them, certain it is, that this was not the sin itself. For it is expressly said, that the offering of strange fire was the crime. Reader! pause over the account, and think how awful it must be in any, and how infinitely more so in *ministers*, to be given to wine, wherein is excess. And what a daring act of impiety in a state of this kind, to rush into the divine presence. Lord! keep the souls of men by thy grace from such presumptuous sins; Luke xxi. 34.

10 And that ye may put difference between holy and unholy, and between unclean and clean;

11 And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses*.

12 ¶ And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the meat offering that remaineth of the offer-

* Jerem. xv. 19.

ings of the LORD made by fire, and eat it without leaven beside the altar; for it *is* most holy.

13 And ye shall eat it in the holy place, because it *is* thy due, and thy sons' due, of the sacrifice of the LORD made by fire: for so I am commanded.

14 And the wave breast and heave shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for *they be* thy due, and thy sons' due, *which* are given out of the sacrifices of peace offerings of the children of Israel.

15 The heave shoulder and the wave breast shall they bring, with the offerings made by fire of the fat, to wave *it for* a wave offering before the LORD; and it shall be thine, and thy sons with thee, by a statute for ever; as the LORD hath commanded.

We have reason to lament over our own ignorance in the perusal of those scriptures, because after all our knowledge we discern so little concerning them. But if our conscious ignorance leads the heart to God for his instruction, then will these scriptures be blessed to us. No doubt the several distinctions made in these verses, between the most holy and the holy, have some precious meaning. Reader! recollect what *Paul* hath said concerning the whole of them, that they are the shadow, but the body is of Christ. It will be a well rewarded enquiry, if the Reader should find Jesus pointed out in those scriptures, Heb. x. 1—12.

16 ¶ And Moses diligently sought the goat of the sin offering, and, behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron, *which were* left *alive*, saying,

17 Wherefore have ye not eaten the sin offering in the holy place, seeing it *is* most holy, and *God* hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD?

18 Behold, the blood of it was not brought in within the holy *place*; ye should indeed have eaten it in the holy *place*, as I commanded.

19 And Aaron said unto Moses, Behold, this

day have they offered their sin offering and their burnt offering before the LORD; and such things have befallen me: and *if* I had eaten the sin offering to-day, should it have been accepted in the sight of the LORD?

20 And when Moses heard *that*, he was content.

The goat was the sin-offering for the people. Chap. ix. 15. And by the priest eating of it within the holy place, the instruction intended to be conveyed was, that the priest, as a type of the ever-blessed Jesus, did thereby bear the iniquity of the congregation. Reader! do not overlook thy High Priest here. 2 Cor. v. 21. Aaron's grief made him fear, that if he had eaten the sin-offering as usual, he should have hindered the acceptance. Observe how sparingly and humbly he speaks of his trials. *Such things have befallen me.* The prophet *Hosea* in after ages was taught to say, that the bread of mourners should be polluted, and not suffered to be brought into the house of the Lord. *Hosea* ix. 4. It should seem from the acquiescence of Moses in the reasoning of Aaron, that his excuse was admitted. Psm. ciii. 13, 14.

REFLECTIONS.

WHO that reads this Chapter, and beholds the awful monuments here held forth to view, in the sons of Aaron struck dead before the Lord, but must feel himself constrained to cry out with the men of *Bethshemesh* upon another occasion, *Who is able to stand before this Holy Lord God!* 1 Sam. vi. 20. Were these the very men whom the Lord admitted into the nearer view of himself in the holy Mount? Were these the same *Nadab* and *Abihu*, who went up by the Lord's own command with Moses and Aaron to *Sinai*, and saw the God of Israel? Yes. Oh! learn, my soul, from hence, that the more highly favoured thou art from divine manifestations, the more humbly do thou walk with thy God. May the Lord in mercy grant, that neither gifts, nor graces, nor abilities, nor talents, nor station, nor character, may become snares to presumption. Dearest and ever-blessed Jesus! my eyes are up unto thee with an humble supplication, that no incense but thine, no fire but of thy kindling, may ever be found in my poor offerings. May all my approaches be under the blessed leadings of thine Holy Spirit. Prevent it blessed God, that ever I should kindle a fire or compass myself about with sparks. But may I come to thee, thou great High Priest of my profession! May the golden altar of thy nature, be the only hallowed sanctuary of my oblation; thy blood and righteousness the only sacrifice wherein I put my trust; thy precious offering of infinite and endless value, the only propitiation to justify my soul; and thy robe of salvation the only covering I desire to appear in before God. Thus clothed I shall not be found naked. And thus secured in thy righteousness, I shall neither approach lightly, nor make an offering presumptuously: but *receiving a kingdom that cannot be moved, I shall have grace whereby I may serve God acceptably, with reverence and godly fear.*

CHAP. XI.

CONTENTS.

The sacred historian in this Chapter, enters upon the subject of clean and unclean beasts, and shews what may be eaten and what may not. As the Israelites were to be separated and distinguished from all nations of the earth; the Lord was pleased to mark them also respecting their diet, in the flesh of beasts, of fishes, of birds, and of creeping things.

AND the LORD spake unto Moses and to Aaron, saying unto them,

At the very entrance on the perusal of this chapter, I would beg the Reader to attend to what the apostle saith on the general subject of Jewish meats, by way of pointing out the blessed privileges to which we are brought by the gospel, Heb. ix. 9, 10. And connect with this what the same apostle saith elsewhere, Romans xiv. 17. 1 Tim. iv. 4, 5. Coloss. ii. 16, 17. 1 Cor. x. 31.

2 Speak unto the children of Israel, saying, These *are* the beasts which ye shall eat, among all the beasts that *are* on the earth.

It is worthy of remark, that before the flood the flesh of animals was not allowed for food. Gen. i. 29, 30. After the flood a permission was given to eat flesh. Gen. ix. 3. Here the Lord draws a line of distinction between clean and unclean. Certainly this was for a mark of distinction between the Lord's people, Israel, and other nations. And it should seem that by tradition, or somewhat like it, the Lord's people had been distinguished respecting their food from the days of Abraham. So we read, that the Egyptians would not eat bread with the Hebrews: Gen. xliii. 32. And probably this might have been derived from divine appointment, though we have no mention made of it; because we find that at the going into the ark, the Lord himself taught Noah concerning clean and unclean creatures. Gen. vii. 2.

3 Whatsoever parteth the hoof, and is cloven-footed, *and* cheweth the cud, among the beasts, that shall ye eat.

Some have thought that in order to discountenance the most distant approach to idolatry, those creatures which the neighbouring nations made their idols, were those which the Lord marked particularly as unclean; that they might be held in the greater abomination by the Israelites. Whether this be so or not, I do not say. But one observation I would make in this place concerning an error, which, for want of due attention, some Christians have fallen into, I mean respecting *swine's flesh* being so carefully abstained from by the Jews. It hath been thought that they eat it not, because Christ permitted the devil to enter into the herd of swine: Mark v. 13. Whereas a moment's consideration would convince, that as the Jews did not believe in our Lord himself, consequently they pay no attention to this miracle. This scripture of the Levitical law concerning the unclean beast, explains it. The

hog cheweth not the cud, and therefore, though he be cloven-footed yet is he unclean.

4 Nevertheless these shall ye not eat, of them that chew the cud, or of them that divide the hoof: *as* the camel, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

5 And the coney, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

6 And the hare, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

7 And the swine, though he divide the hoof, and be cloven-footed, yet he cheweth not the cud; he *is* unclean to you.

8 Of their flesh shall ye not eat, and their carcass shall ye not touch; they *are* unclean to you.

I make no observations on these verses, but only just to remark, that a spiritual and moral reflection may be drawn from every one. It was easy to follow up the doctrine contained in them, with an eye to believers, whose bodies are the temple of the Holy Ghost; and to shew how every thing that is of an unclean and polluting nature should be avoided. Ephes. v. 1—5.

9 ¶ These shall ye eat, of all that *are* in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.

10 And all that have not fins nor scales in the seas, and in the rivers of all that move in the waters, and of any living thing which *is* in the waters, they *shall be* an abomination unto you:

11 They shall be even an abomination unto you: ye shall not eat of their flesh, but ye shall have their carcasses in abomination.

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

13 ¶ And these *are they which* ye shall have in abomination among the fowls; they shall not

be eaten, they *are* an abomination: the eagle, and the ossifrage, and the ospray,

14 And the vulture, and the kite after his kind;

15 Every raven after his kind;

16 And the owl, and the night-hawk, and the cuckow, and the hawk after his kind,

17 And the little owl, and the cormorant, and the great owl,

18 And the swan, and the pelican, and the gier-eagle.

19 And the stork, the heron after her kind, and the lapwing, and the bat.

20 All fowls that creep, going upon *all* four, *shall be* an abomination unto you.

21 Yet these may ye eat, of every flying creeping thing that goeth upon *all* four, which have legs above their feet, to leap withal upon the earth;

22 *Even* these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.

23 But all *other* flying creeping things, which have four feet *shall be* an abomination unto you.

24 And for these ye shall be unclean: whosoever toucheth the carcase of them shall be unclean until the even.

25 And whosoever beareth *ought* of the carcase of them shall wash his clothes, and be unclean until the even.

26 *The carcasses* of every beast which divideth the hoof, and *is* not cloven-footed, nor cheweth the cud, *are* unclean unto you: every one that toucheth them shall be unclean.

27 And whatsoever goeth upon his paws, among all manner of beasts that go on *all* four, those *are* unclean unto you; whoso toucheth their carcase shall be unclean until the even.

28 And he that beareth the carcase of them shall wash his clothes, and be unclean until the even; they *are* unclean unto you.

29 ¶ These also *shall be* unclean unto you among the creeping things that creep upon the earth; the weasel, and the mouse, and the tortoise after his kind,

30 And the ferret, and the chameleon, and the lizard, and the snail, and the mole.

31 These *are* unclean to you among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even.

32 And upon whatsoever *any* of them, when they are dead, doth fall, it shall be unclean; whether *it be* any vessel of wood, or raiment, or skin, or sack, whatsoever vessel *it be*, wherein *any* work is done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed.

33 And every earthen vessel whereinto *any* of them falleth, whatsoever *is* in it shall be unclean; and ye shall break it.

34 Of all meat which may be eaten, *that* on which *such* water cometh shall be unclean: and all drink that may be drunk, in every *such* vessel, shall be unclean.

35 And every *thing* whereupon *any part* of their carcase falleth shall be unclean; *whether it be* oven, or ranges for pots, they shall be broken down: *for they are* unclean, and shall be unclean unto you.

36 Nevertheless a fountain or pit, *wherein there is* plenty of water, shall be clean: but that which toucheth their carcase shall be unclean.

37 And if *any part* of their carcase fall upon any sowing-seed which is to be sown, it *shall be* clean.

38 But if *any* water be put upon the seed, and *any part* of their carcase fall thereon, it *shall be* unclean unto you.

39 And if any beast of which ye may eat die; he that toucheth the carcase thereof shall be unclean until the even.

40 And he that eateth of the carcase of it shall wash his clothes, and be unclean until the even: he also that beareth the carcase of it shall wash his clothes, and be unclean until the even.

41 And every creeping thing that creepeth upon the earth *shall be* an abomination; it shall not be eaten.

42 Whatsoever goeth upon the belly, and whatsoever goeth upon *all* four, or whatsoever hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they *are* an abomination.

43 Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.

44 For I am the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I *am* holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

45 For I am the LORD that bringeth you out of the land of Egypt, to be your God: ye shall therefore be holy; for I *am* holy.

46 This *is* the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth:

47 To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

One general observation will be all that is necessary to offer on the law, concerning the clean and unclean among the fishes, and the fowls, and the creeping things of the earth. The grand object evidently intended from the whole, is to shew that we are all unclean by nature, and made clean only in Christ Jesus. This is the first and ultimate design

of these laws, which were all intermediate and introductory, as leading to the Lord Jesus. Our adored Redeemer hath delivered us from the law of carnal ordinances, which perish with the using, being dead to them with Christ. He hath taught us, that it is not that which goeth into the mouth that defileth a man, but that which cometh out from the heart. And as every creature of God is good that is sanctified by the word and prayer; it is our happiness and privilege, that what God hath cleansed is no longer unclean. See Coloss. ii. 21, 22. Matt. xv. 11. 1 Tim. iv. 3, 4. Acts x. 28.

REFLECTIONS.

DEAREST Jesus! enable me in every part of the law of ordinances to be looking through them unto thee. And while calling myself a member of thy mystical body, give me grace to be holy as thou art holy. Separate me, O my God, from all that is unclean. Let all filthiness and fornication, and uncleanness be driven far from me, and let it not be once named by me, or thy people, as becometh saints. And oh! do thou, by thy blessed Spirit, dwell in me and be in me. Make my body thy temple. Bring every thought into obedience to the captivity of Christ. And while walking *through* the world, Lord keep me from all the pollutions of the world. Be thou my ruler and guide, that I may so use the world as not abusing it, because the fashion of it passeth away.

CHAP. XII.

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The foregoing Chapter having stated what the divine law concerning clean and unclean food is, in this proceeds to lay down the law concerning the uncleanness of a woman in child-bearing. The time prescribed for her continuing in the uncleanness of child-bearing, and her burnt offering, and sin offering are pointed out.

AND the LORD spake unto Moses, saying, 2 Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man child, then she shall be unclean seven days: according to the days of the separation for her infirmity shall she be unclean.

The period of separation both from civil and religious communion, in time of child-bearing was very strict: and is observed by the Jews with equal strictness in the present hour. And the law of separation extended even to those that attended the woman.

3 And in the eighth day the flesh of his foreskin shall be circumcised.

The Jews were careful to observe this eighth day, Gen. xvii. 11, 12.

4 And she shall then continue in the blood of

her purifying three and thirty days: she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.

Observe to what extent the law of uncleanness reached. Reader! do you not find cause to bless God who hath done away these ordinances in Jesus Christ? Coloss. ii. 10, 15.

5 But if she bear a maid child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days.

Whatever cause in the divine mind led to this double period of separation, the believer in the Lord may learn therefrom his happiness and privilege, that there is now no difference neither bond nor free, neither male nor female, for his people are all one in Christ Jesus. Gal. iii. 28.

6 And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtle-dove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest;

Observe, both a burnt offering and a sin offering were enjoined, the one to denote God's mercy, the other man's demerit. Psm. li. 5.

7 Who shall offer it before the LORD, and make an atonement for her, and she shall be cleansed from the issue of her blood. This is the law for her that hath born a male or a female.

Observe, she doth not offer it herself but the priest. Jesus is he alone which can present our most holy things, and in whom alone both our persons and offerings are accepted. Ephes. i. 6.

8 And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt-offering, and the other for a sin-offering: and the priest shall make an atonement for her, and she shall be clean.

Observe, though difference of circumstances made allowance for the difference of gifts in the *burnt*-offering, yet there was none for the *sin*-offering; meaning that in sin both great and small, high and low, rich and poor, are all upon a level. Reader! I hope you will not forget the poverty of Jesus at his birth, whose mother after the flesh, on account

of her humble circumstances, brought only the humble offering: Luke ii. 22, 24.

REFLECTIONS.

TRULY was it said to the woman in the garden, *in sorrow thou shalt bring forth children, I will greatly multiply thy sorrow and thy conception.* And thus from age to age the unalterable decree continues. But blessed be God since Jesus came, the sorrow is turned into joy. Jesus by his great undertaking hath *finished transgression, made an end of sin, made reconciliation for iniquity, and brought in an everlasting righteousness.*

Blessed God! help both reader and writer to praise thee for the deliverance from this yoke of ceremonial bondage, which neither our fathers nor we were able to bear. Praised be that mercy which saveth with *the circumcision made without hands.* And doubly praised be that grace which condescended to circumcision, and the fulfilling the whole law, and the death upon the cross, for the salvation of his people. Dearest Lord, grant that, as *in Christ Jesus, neither circumcision availeth any thing nor uncircumcision, but a new creature;* may it be my happiness and the happiness of all thy blood-bought children, to *walk according to this rule, that peace may be on us, and mercy, and upon the Israel of God.*

CHAP. XIII.

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The law concerning the uncleanness of the leprosy forms the subject of this Chapter. The method of discovery in ascertaining the existence of the disease, is very particularly pointed out. To which are added laws for the regulation of persons infected with the leprosy, and for due regard to their garments.

AND the LORD spake unto Moses and Aaron, saying,

In the opening of this Chapter I beg to remind the reader once again, that *Moses wrote of Jesus.* In the person of Aaron as the great high priest to whom the leper was to shew himself, we discover strong leading figures of him whom Aaron prefigured.

2 When a man shall have in the skin of his flesh a rising, a scab, or bright spot, and it be in the skin of his flesh *like* the plague of leprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests.

Let the Reader keep in view through the whole of this account of the leprosy of the body, the striking affinity and agreement it bears to the sin of the soul. As *first*, it was deemed to be incurable by any human

art or means. Nay, it was thought an impious presumption on the prerogative of God, to attempt to heal it. And is not this exactly the case in respect to the guilt of our fallen nature? Who can forgive sins but God alone? Mark ii. 7. And *secondly*, every one infected by this filthy disease was to shew himself to the priest. And who doth not see in this, that precious doctrine of the gospel shadowed forth, that the sinner must be brought unto Jesus before that he can find healing in his blood from sin? 1 John i. 7.

3 And the priest shall look on the plague in the skin of the flesh: and *when* the hair in the plague is turned white, and the plague in sight *be* deeper than the skin of his flesh, it *is* a plague of leprosy: and the priest shall look on him, and pronounce him unclean.

How sweetly is the Spirit's work here pointed out in the priest's looking into the case of the diseased Israelite. Jesus's Spirit is that blessed gift to a poor sinner, which first convinceth of sin. John xvi. 8.

4 If the bright spot *be* white in the skin of his flesh, and in sight *be* not deeper than the skin, and the hair thereof *be* not turned white; then the priest shall shut up *him that hath* the plague seven days.

And how sweetly is the case of a fearful, doubting mind, described by this supposed uncertainty of the disease? Reader! how often when the Holy Ghost hath been leading you to Jesus, your high priest, how often have you afterwards doubted whether the thing *be* real? John v. 13.

5 And the priest shall look on him the seventh day: and, behold, *if* the plague in his sight *be* at a stay, *and* the plague spread not in the skin; then the priest shall shut him up seven days more.

Ought not this state of suspense to teach believers an useful lesson, to wait the Lord's time upon all occasions of doubt? Hab. ii. 2. And ought not ministers, in a very particular manner, to learn herefrom with what caution they should decide in all cases of a spiritual nature? 1 Cor. iv. 1—5.

6 And the priest shall look on him again the seventh day; and, behold, *if* the plague *be* somewhat dark, *and* the plague spread not in the skin, the priest shall pronounce him clean; it *is* *but* a scab: and he shall wash his clothes, and *be* clean.

Observe, the priest is not to say the leper is *healed*, but pronounce him *clean*. Reader! remark with me how evidently this refers to the cleansing from sin by the blood of Jesus. The ten lepers, which came to Jesus, were not said to be healed, but cleansed. And this was as they went, according to his command, to shew themselves to the priest. Dearest Jesus! when drawing nigh to shew myself to thee, as the high priest, being led thereto by the constraining influence of thy Holy Spirit, so may I find my soul to be cleansed, and do thou thyself pronounce me clean by thy blood. Matt. viii. 2, 3. Luke xvii. 12—14.

7 But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again.

8 And *if* the priest see, that, behold, the scab spreadeth in the skin; then the priest shall pronounce him unclean: it is a leprosy.

It is worthy observation, that the priests under the law, *being men of like passions with ourselves*, might err: and therefore a precept is given, that they are to look again. How sweet is it to remark, that our great High Priest cannot be mistaken. Paul's observation on this point is excellent. *The law maketh men high priests which have infirmity; but the word of the oath which was since the law, maketh the Son, who is consecrated for evermore.* Heb. vii. 28. And still more: the Jewish priest, though power and ability was given to him to know the leprosy, yet had neither power nor ability to heal it. But Jesus, our great High Priest, both knows what state of sin we are in, and can and will cleanse his people from it. Reader! If you and I go to Jesus, as the poor leper did, under the same conscious sense of our misery, and his competency to deliver, crying out, *Lord, if thou wilt, thou canst make me whole*; Jesus will say to us as he did to him, *I will, be thou cleansed.* Matt. viii. 2, 3.

9 ¶ When the plague of leprosy is in a man, then he shall be brought unto the priest:

Observe, the leper is to be *brought* to the priest. So the sinner must be *led* of the Spirit. Rom. viii. 27.

10 And the priest shall see *him*: and, behold, *if* the rising *be* white in the skin, and it have turned the hair white, and *there be* quick raw flesh in the rising,

11 It is an old leprosy in the skin of his flesh; and the priest shall pronounce him unclean, and shall not shut him up: for he is unclean.

12 And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of *him that*

hath the plague, from his head even to his foot, wheresoever the priest looketh ;

13 Then the priest shall consider : and, behold, *if* the leprosy have covered all his flesh, he shall pronounce *him* clean *that hath* the plague : it is all turned white : he *is* clean.

14 But when raw flesh appeareth in him, he shall be unclean.

15 And the priest shall see the raw flesh, and pronounce him to be unclean ; *for* the raw flesh *is* unclean : it *is* a leprosy.

16 Or if the raw flesh turn again, and be changed unto white, he shall come unto the priest :

17 And the priest shall see him : and, behold, *if* the plague be turned into white ; then the priest shall pronounce *him* clean *that hath* the plague : he *is* clean.

Observe, every thing here indicates the spiritual disease of the soul. It is an *old* disease. It is folded up in the heart, and is not merely skin deep. A sinner is full of *wounds, and bruises, and putrifying sores*. Isaiah i. 5. And none but the Priest of priests, even the Lord Jesus Christ, that great High Priest of our profession, can cleanse from sin. 1 John i. 7.

18 ¶ The flesh also in which, *even* in the skin thereof, was a boil, and is healed ;

19 And in the place of the boil there be a white rising, or a bright spot white, and somewhat reddish, and it be shewed to the priest ;

20 And if, when the priest seeth it, behold, it *be* in sight lower than the skin, and the hair thereof be turned white, the priest shall pronounce him unclean : it *is* a plague of leprosy broken out of the boil.

21 But if the priest look on it, and, behold, *there be* no white hairs therein, and *if* it *be* not lower than the skin, but be somewhat dark ; then the priest shall shut him up seven days.

22 And if it spread much abroad in the skin,

then the priest shall pronounce him unclean : it is a plague.

23 But if the bright spot stay in his place, *and* spread not, it is a burning boil ; and the priest shall pronounce him clean.

24 ¶ Or if there be *any* flesh, in the skin whereof *there is* a hot burning, and the quick *flesh* that burneth have a white bright spot, somewhat reddish, or white ;

25 Then the priest shall look upon it : and, behold, *if* the hair in the bright spot be turned white, and it *be in* sight deeper than the skin, it is a leprosy broken out of the burning : wherefore the priest shall pronounce him unclean ; it is a plague of leprosy.

26 But if the priest look on it, and, behold, *there be* no white hair on the bright spot, and it *be* no lower than the other skin, but *be* somewhat dark, then the priest shall shut him up seven days.

27 And the priest shall look upon him the seventh day : *and* if it be spread much abroad in the skin, then the priest shall pronounce him unclean ; it is the plague of leprosy.

28 And if the bright spot stay in his place, *and* spread not in the skin, but it *be* somewhat dark ; it is a rising of the burning, and the priest shall pronounce him clean : for it is an inflammation of the burning.

29 ¶ If a man or woman hath a plague upon the head or the beard ;

30 Then the priest shall see the plague : and, behold, if it *be* in sight deeper than the skin, and *there be* in it a yellow thin hair ; then the priest shall pronounce him unclean : it is a dry scall, *even* a leprosy, upon the head or beard.

31 And if the priest look on the plague of the

scall, and, behold, it *be* not in sight deeper than the skin, and *that there is* no black hair in it ; then the priest shall shut up *him that hath* the plague of the scall seven days :

32 And in the seventh day the priest shall look on the plague : and, behold, *if* the scall spread not, and there be in it no yellow hair, and the scall *be* not in sight deeper than the skin ;

33 He shall be shaven, but the scall shall he not shave ; and the priest shall shut up *him that hath* the scall seven days more :

34 And in the seventh day the priest shall look on the scall : and, behold, *if* the scall be not spread in the skin, nor *be* in sight deeper than the skin ; then the priest shall pronounce him clean : and he shall wash his clothes, and be clean.

35 But if the scall spread much in the skin after his cleansing ;

36 Then the priest shall look on him : and, behold, if the scall be spread in the skin, the priest shall not seek for yellow hair ; he *is* unclean.

37 But if the scall be in his sight at a stay, and *that* there is black hair grown up therein ; the scall is healed, he *is* clean : and the priest shall pronounce him clean.

These verses convey the same doctrine, only they are diversified so as to answer the diversified appearances of sin. The spots which appear without may differ, but the disease, if leprous, is the same within. Sin breaks out in numberless ways, but the polluted fountain of our fallen nature is at the bottom, and therefore the disease is the same. Out of the heart proceed both evil thoughts and murders, and a long train of evils. Matt. xv. 18, 19, 20. Here again, the only remedy is Jesus. It is the blood of Christ alone which cleanseth from all sin. 1 John i. 7.

38 If a man also or a woman have in the skin of their flesh bright spots, *even* white bright spots ;

39 Then the priest shall look : and, behold, *if* the bright spots in the skin of their flesh *be* darkish white ; it *is* a freckled spot *that* groweth in the skin ; he *is* clean.

40 And the man whose hair is fallen off his head, he *is* bald; *yet is* he clean.

41 And he that hath his hair fallen off from the part of his head toward his face, he *is* forehead-bald; *yet is* he clean.

42 And if there be in the bald head, or bald forehead, a white reddish sore; it *is* a leprosy sprung up in his bald head, or his bald forehead.

43 Then the priest shall look upon it: and, behold, *if* the rising of the sore *be* white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh;

44 He is a leprous man, he *is* unclean: the priest shall pronounce him utterly unclean; his plague *is* in his head.

45 And the leper in whom the plague *is*, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean.

46 All the days wherein the plague *shall be* in him he shall be defiled; he *is* unclean: he shall dwell alone; without the camp *shall* his habitation *be*.

So infinitely important is the doctrine of being convinced of a leprous state, and of the impossibility of being cleansed by any thing short of divine power; that the Holy Ghost prosecutes in these verses the same subject. The leper is here shewn the dreadful state of being shut out, while the disease remained uncured, from all civil or religious communion. And as an evidence that he himself is conscious of it, he is continually to keep in mind and as frequently to cry out, by way of deterring any from approaching him, *unclean, unclean*. And what was all this designed to shew, but that, in a gospel sense, when the heart is thoroughly awakened by almighty grace, to a knowledge of its own sinfulness and loathsomeness before God, to manifest by retirement from the world, and lying low in the dust under a deep sense of humiliation, that the unhumiliated heart is at length subdued, and the man accepts the punishment of his iniquity. *Covering the upper lip, renting the clothes, dwelling alone, and walking with the head bare*; all these are so many *outward* signs, of an *inward* sorrow of soul. The church is represented as speaking this language of penitence by the prophet, when confessing *we are all as an unclean thing*. Isaiah lxiv. 6.

47 The garment also that the plague of leprosy

is in, *whether it be* a woollen garment, or a linen garment;

48 Whether *it be* in the warp, or woof; of linen, or of woollen; whether in a skin, or in any thing made of skin;

49 And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any thing of skin; *it is* a plague of leprosy, and shall be shewed unto the priest:

50 And the priest shall look upon the plague, and shut up *it that hath* the plague seven days:

51 And he shall look on the plague on the seventh day; if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, *or* in any work that is made of skin; the plague *is* a fretting leprosy; *it is* unclean.

52 He shall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for *it is* a fretting leprosy; it shall be burnt in the fire.

53 And if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin;

54 Then the priest shall command that they wash *the thing* wherein the plague *is*, and he shall shut it up seven days more:

55 And the priest shall look on the plague, after that it is washed: and, behold, *if* the plague have not changed his colour, and the plague be not spread; *it is* unclean; thou shalt burn it in the fire; *it is* fret inward, *whether it be* bare within or without.

56 And if the priest look, and, behold, the plague *be* somewhat dark after the washing of it; then he shall rend it out of the garment, or out

of the skin, or out of the warp, or out of the woof:

57 And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin; it is a spreading *plague*: thou shalt burn that wherein the plague is with fire.

58 And the garment, either warp, or woof, or whatsoever thing of skin *it be*, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean.

59 This is the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

The apostle *Jude*, no doubt in allusion to this defiled state of the garment, speaks of the hatred that is to be shewn to such as are spotted by the flesh. Jude 23. Nothing can more fully indicate the dreadful malignity which there is in sin. It soils all that it comes near, and defiles every thing with which it is once connected. Well might one of old exclaim, *Lord cleanse thou me from secret faults*. Psm. xix. 12. Dearest and ever blessed Jesus! do thou wash me from all the leprosy of sin in thy precious blood, and let the garment which I wear be the garment of thy compleat salvation. For this can neither be spotted nor defiled, but will be my robe of thy justifying righteousness, to cover and adorn my soul to all eternity. Isaiah lxi. 10.

REFLECTIONS.

How gracious was the Holy Ghost, thus, in shadow and in figure, to teach the church the leprous state she stood in before God, by reason of sin. And how very precious is Jesus our Great High brought forward to our view, thus appointed by God our Father, to whom the convinced sinner might shew himself and get freed from his leprosy. Teach me thou blessed teacher, in what a leprous state I was born by reason of sin. Give me to see that nothing but the fountain opened for sin, and for uncleanness, in Jesus's blood, can cleanse my soul. Lead me to Him by thy sweet influences, who alone can say, Fear not, for I am thy great Salvation. And when I am enabled to draw nigh his foot-stool, and to shew myself before him, that he may search me, and try me; when under the deepest conviction of misery, I cry to the depth of divine mercy; Jesus, master, have mercy on me, oh? do thou hear, and answer, and cleanse me from my leprosy. And may I add, dearest Lord, this humble boon, and do thou in mercy grant it! that I may ever be found clothed in thy garments, and arrayed in thy covering. The

Lord the Spirit give me strength to *put off*, concerning the former conversation, the old man which is corrupt according to the deceitful lusts, and be renewed in the Spirit of my mind: and to put on the new man which after God is created in righteousness and true holiness.

CHAP. XIV.

CONTENTS.

As the former chapter pointed out the tokens whereby the disease of leprosy was to be discovered: so this is directed to the rites and ceremonies to be made use of in the cleansing of it. As the cure is wholly from the Lord, nothing is said in relation to the cure, but only the ceremonial part belonging to the priest's office, after the signs of recovery were perceived. This chapter, towards the end, contains the signs of the discovery of the leprosy in an house; and also some laws relative to the state of leprosy in general.

AND the LORD spake unto Moses, saying,
 2 This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest:

3 And the priest shall go forth out of the camp; and the priest shall look, and behold, *if* the plague of leprosy be healed in the leper;

It is profitable to observe in the opening of this chapter, that the priest in his office of examining the leper, evidently shadowed out the features of the Lord Jesus. All communion between the congregation and the leprous person was prohibited, when once the disease was clearly ascertained. But the priest was enjoined to go forth to the camp to visit the leper. Now here Jesus was strongly represented. For as the priest was liable to no infection by the visit, when all others would have been in danger: so let the reader recollect that our dear Lord, though taking upon him our sins, was not tainted with the least defilement from them. Heb. vii. 26. And doth not this teach us how ministers, who are the servants of Jesus, in imitation of his bright example, are expected to visit the worst of sinners, under their spiritual as well as bodily diseases to minister unto them? Mark vi. 7, 13. James v. 14.

4 Then shall the priest command to take for him that is to be cleansed two birds alive *and* clean, and cedar wood, and scarlet, and hyssop:

As the mercy of redemption by the blood and righteousness of the Lord Jesus, extends to *all* the necessities of our souls, so is it worth our closest observation, that in the old church, in the wilderness state where these blessings were preached, and set forth under type and figure; all those great leading doctrines were under one form, or other, most strikingly represented. As for example, our deliverance from the wrath to come by the blood and righteousness of the Lord Jesus, was shadowed forth under the figure of the Jewish passover. Paul explained this

where he said, *Christ our passover was sacrificed for us.* 1 Cor. v. 7. But a deliverance from evil, even from the wrath to come is not enough to constitute happiness. For a man may be delivered from positive evil, and yet enjoy no positive good. And this is precisely the case with our nature, until the sin of that nature is done away by a sovereign atonement. And hence under the figure of atonement, as set forth in the *fourth chapter of Leviticus* at large (see the commentary upon it) the expiation of the sins of our nature, by the sacrifice of the Lord Jesus, is most strikingly explained. But even here again, this would not complete the sinner's mercy, if the divine goodness had stopped here. For a man may be mercifully delivered from the wrath to come, and the sins of his nature atoned for by the blood and sacrifice of Jesus; but still he himself remain incapable of enjoying true happiness, unless qualified by divine grace, and made meet by the renewal of his mind from the leprosy of sin he had lain under. Hence, therefore, in the sweet scripture now brought before us, we are taught by God the Holy Ghost, under the emblem of these two birds, how the blood of Jesus, when applied to the guilty soul, cleanseth; and how the water of regeneration maketh the renewed soul meet to be a partaker of an inheritance with the saints in light. Jesus came not *by water only, but by water and blood.* 1 John v. 6. As every thing here represented in the ceremony of the church of old, is highly significant and instructive; I earnestly beg the reader to be very particular in his attention to it. Even the lesser circumstances of the *cedar wood*, and *scarlet*, and *hyssop*, no doubt had their signification.

5 And the priest shall command that one of the birds be killed in an earthen vessel over running water:

Was not this bird slain, a type of the Lord Jesus slain for our sins? 1 Cor. xv. 3.

6 As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird *that was* killed over the running water:

Was not this living bird dipped in the blood of the bird killed, a type of the Lord Jesus rising for our justification, and taking with him his own blood into the most holy place, there to appear in the presence of God for us? Heb. i. 3. Two birds were necessary to be chosen for this purpose, since one could not shadow forth both these doctrines. Moreover observe, that all the articles made use of in this ceremony were dipped in the blood of the bird slain. So must all our most holy things be washed in the blood of Christ. Heb. ix. 21—24.

7 And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field.

There is somewhat particularly striking in the *sevenfold* application.

It is very plain that the blood of Jesus must be sprinkled *on* the sinner, as well as shed *for* the sinner. For an unapplied ransom is no ransom. But wherefore *seven* times? is it in allusion to the perpetual necessity of it; or is it in reference to the Spirit's continual office? Rev. i. 4. The flight of the living bird into the air, is perhaps, as hath been before observed, a beautiful representation of the ascension of Jesus. But is it not also a lively emblem of the sinner, who being cleansed from the defilement of the leprosy of sin by the blood of Christ, is thereby brought into the liberty of the sons of God, and henceforth rises in his affections and pursuits towards heaven, whither his Saviour Christ is gone before. Coloss. iii. 1—3.

8 And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days.

9 But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.

Do not these renewed washings serve to shew that there must be the renewals of the Holy Ghost; and the continued applications of the blood of Jesus, as the fountain always open to the house of David, and inhabitants of Jerusalem for sin and for uncleanness? Titus iii. 5. Zech. xiii. 1.

10 And on the eighth day he shall take two he lambs without blemish, and one ewe lamb of the first year without blemish, and three tenth deals of fine flour *for* a meat offering mingled with oil, and one log of oil.

All received mercies must be followed up with suitable acknowledgments, so saith David; Psalm lxvi. 13—16. So said Paul; Rom. xii. 1. Reader! Is it not sweet after sickness to go up to the house of God? Jesus found his patient the first time after his cure, in the temple. John v. 14.

11 And the priest that maketh *him* clean shall present the man that is to be made clean, and those things, before the LORD, *at* the door of the tabernacle of the congregation:

Observe the leper, though now cleansed, is not suffered to bring his own offerings; but it is the priest's office to do this. Reader! do not overlook this. All our offerings of our most holy things, as well as

our persons, can only be presented by Jesus, and accepted in and through him. Ephes. i. 6, 7.

12 And the priest shall take one he lamb, and offer him for a trespass offering, and the log of oil, and wave them *for* a wave offering before the LORD:

The waving towards heaven was intended as a sign, that the whole offering is unto the Lord.

13 And he shall slay the lamb in the place where he shall kill the sin offering and the burnt offering, in the holy place: for as the sin offering *is* the priest's, *so is* the trespass offering: it *is* most holy:

Both offerings were to be in the same hallowed spot. Jesus is both the sin-offering, and the burnt-offering of his people.

14 And the priest shall take *some* of the blood of the trespass offering, and the priest shall put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:

Every thing must be sprinkled that is sanctified to the Lord; and the extremities must all be taken in, to signify that nothing is reserved, or kept back from the Lord. Sweet thought to the believer! all is Jesus's.

15 And the priest shall take *some* of the log of oil, and pour *it* into the palm of his own left hand:

16 And the priest shall dip his right finger in the oil that *is* in his left hand, and shall sprinkle of the oil with his finger seven times before the LORD:

17 And of the rest of the oil that *is* in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass offering:

18 And the remnant of the oil that *is* in the priest's hand he shall pour upon the head of him

that is to be cleansed: and the priest shall make an atonement for him before the LORD.

19 And the priest shall offer the sin offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering:

20 And the priest shall offer the burnt offering and the meat offering upon the altar: and the priest shall make an atonement for him, and he shall be clean.

The mingling the blood with the oil, beautifully set forth that both the blood of Jesus, and the anointing oil of the Holy Ghost are essential in their united operations to the salvation of the sinner. May my soul know the precious application of both?

2: And if he *be* poor, and cannot get so much; then he shall take one lamb *for* a trespass offering to be waved, to make an atonement for him and one tenth deal of fine flour mingied with oil for a meat offering, and a log of oil;

22 And two turtle doves, or two young pigeons, such as he is able to get; and the one shall be a sin offering, and the other a burnt offering.

Observe the condescending goodness of the Lord, to the poor of his people. Sweet is that precept of the apostle's; *Let every man do according as he is disposed in his heart; for the Lord loveth a cheerful giver.* 2 Cor. ix. 7.

23 And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the LORD.

24 And the priest shall take the lamb of the trespass offering, and the log of oil, and the priest shall wave them *for* a wave offering before the LORD:

25 And he shall kill the lamb of the trespass offering, and the priest shall take *some* of the blood of the trespass offering, and put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:

26 And the priest shall pour of the oil into the palm of his own left hand:

27 And the priest shall sprinkle with his right finger *some* of the oil that *is* in his left hand seven times before the LORD:

28 And the priest shall put of the oil that *is* in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass offering:

29 And the rest of the oil that *is* in the priest's hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before the LORD.

30 And he shall offer the one of the turtle doves, or of the young pigeons, such as he can get;

31 *Even* such as he is able to get, the one *for* a sin offering, and the other *for* a burnt offering, with the meat offering: and the priest shall make an atonement for him that is to be cleansed before the LORD.

32 This *is* the law *of him* in whom *is* the plague of leprosy, whose hand is not able to get *that which pertaineth* to his cleansing.

The same rite was used for all characters; to shew that sin hath the same polluting property. And nothing but the applied blood of Jesus Christ cleanseth from sin. The song in heaven is the same as that on earth; it is to him that was slain, and hath redeemed us unto God by his blood. Rev. v. 9.

33 ¶ And the LORD spake unto Moses and unto Aaron, saying,

34 When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession;

35 And he that owneth the house shall come

and tell the priest, saying, It seemeth to me *there is* as it were a plague in the house:

36 Then the priest shall command that they empty the house, before the priest go *into it* to see the plague, that all that *is* in the house be not made unclean: and afterward the priest shall go in to see the house:

37 And he shall look on the plague, and, behold, *if* the plague *be* in the walls of the house with hollow strakes, greenish or reddish, which in sight *are* lower than the wall;

38 Then the priest shall go out of the house to the door of the house, and shut up the house seven days:

39 And the priest shall come again the seventh day, and shall look: and, behold, *if* the plague be spread in the walls of the house;

40 Then the priest shall command that they take away the stones in which the plague *is*, and they shall cast them into an unclean place without the city:

41 And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place:

42 And they shall take other stones, and put *them* in the place of those stones; and he shall take other mortar, and shall plaister the house.

43 And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plaistered;

44 Then the priest shall come and look, and, behold, *if* the plague be spread in the house, it *is* a fretting leprosy in the house: it *is* unclean.

45 And he shall break down the house, the stones of it, and the timber thereof, and all the

morter of the house; and he shall carry *them* forth out of the city into an unclean place.

46 Moreover he that goeth into the house all the while that it is shut up shall be unclean until the even.

47 And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes.

48 ¶ And if the priest shall come in, and look *upon it*, and, behold, the plague hath not spread in the house, after the house was plaistered: then the priest shall pronounce the house clean, because the plague is healed.

49 And he shall take to cleanse the house two birds, and cedar wood, and scarlet, and hyssop:

50 And he shall kill the one of the birds in an earthen vessel over running water:

51 And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times:

52 And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet:

53 But he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean.

54 This *is* the law for all manner of plague of leprosy, and scall,

55 And for the leprosy of a garment, and of a house,

56 And for a rising, and for a scab, and for a bright spot.

57 To teach when *it is* unclean, and when *it is* clean: this *is* the law of leprosy.

The law concerning the leprosy of an house is the same as that respecting an individual; and the same cleansing must be adopted. Nations and families in this respect, come under the same character. *For all have sinned, and come short of God's glory.* There is no remedy for either, but in the blood of Christ. Hence the same ceremony in cleansing the house, as in the cleansing an Israelite, is appointed. Some have thought that the house of Israel was particularly alluded to, in this precept of taking down the leprous house, and which was literally fulfilled, when Israel was carried away into *Babylon*. But it should rather seem to refer to our nature universally. The remains of indwelling sin, in our poor corrupt and fallen bodies after all our scraping within and without, plainly shews that like the ivy in the wall, the root is in the heart of the building; and until the wall falls down altogether, there will be many buddings of it. Blessed Jesus! how precious here again, is the view of thy tender love to our nature. When we drop these bodies in the earth, we shall through thy complete salvation drop sin with them for ever. And when thou comest to raise us from the grave, then shall we arise a glorified body, without spot, or wrinkle, or any such thing. Thou wilt change them, that they may be fashioned like unto thy glorious body, according to the working whereby thou art able even to subdue all things unto thyself.

REFLECTIONS.

PRAISES to the covenant God of all our mercies, that when our poor nature was leprous, and past all the power of recovery by human art and contrivance; God our Father pitied our lost and low estate, and sent his Son to heal us of our leprosy. Praises to that gracious and most merciful Son of God, who by taking our sins and carrying our sorrows, hath opened deliverance for us in his blood. And no less may we ascribe praises to the eternal Spirit, by whose gracious application of the Saviour's merits and righteousness, all the leprosy of our souls is healed.

Dearest, and ever blessed Lord! may it be my happiness now, in being dipped, like the living Bird, in the blood of the slain, to mount up on the wings of faith and love to meet thee, thou Lord of my best affections, in the heavens. Rejoicing in the deliverance wherewith my God, and Saviour hath made me free. Oh! may every thought, every desire, every wish of my poor heart be the burnt-offering, my high priest will present for me before God the Father, in token of my renewed life. And when it shall please my God, to take down altogether the earthly house of thy tabernacle, which I now dwell in, where the spots and defilements of the leprosy of sin still appear; oh grant me *that house not made with hands, eternal in the heavens!*

CHAP. XV.

CONTENTS.

The subject of this chapter refers to the laws concerning uncleanness, both as to men and women.

AND the LORD spake unto Moses and to Aaron, saying,

2 Speak unto the children of Israel, and say unto them, When any man hath a running issue out of his flesh, *because of* his issue he *is* unclean.

3 And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it *is* his uncleanness.

4 Every bed, whereon he lieth that hath the issue, is unclean: and every thing, whereon he sitteth shall be unclean.

5 And whosoever toucheth his bed shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

6 And he that sitteth on *any* thing whereon he sat that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

7 And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

8 And if he that hath the issue spit upon him that is clean; then he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

9 ¶ And what saddle soever he rideth upon that hath the issue shall be unclean.

10 And whosoever toucheth any thing that was under him shall be unclean until the even: and he that beareth *any of* those things shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

11 And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

12 And the vessel of earth, that he toucheth

which hath the issue, shall be broken: and every vessel of wood shall be rinsed in water.

13 ¶ And when he that hath an issue is cleansed of his issue; then he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean.

14 And on the eighth day he shall take to him two turtle doves, or two young pigeons, and come before the LORD unto the door of the tabernacle of the congregation, and give them unto the priest:

15 And the priest shall offer them, the one *for* a sin offering, and the other *for* a burnt offering; and the priest shall make an atonement for him before the LORD for his issue.

16 ¶ And if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even.

17 And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even.

18 The woman also with whom man shall lie *with* seed of copulation, they shall *both* bathe *themselves* in water, and be unclean until the even.

Such are the natural consequences of our fallen state, that every thing connected with it is unclean. The very desires of nature are corrupt, and the multiplying of our species is in sin. Psalm li. 5. If we spiritualize this scripture and consider it as emblematical of the state of the soul; the running issues of evil from thence are innumerable. See those scriptures. Isaiah i. 4—6. Hosea iv. 1, 2. Matt. xv. 19, 20. But what a precious relief to the soul, that is conscious of this, is that gracious scripture, in which God promiseth to cleanse the soul from all its filthiness. Ezek. xxxvi. 25—27. And what a happy state is that soul arrived at, in whom those promises have been fulfilled, and who hath an experimental knowledge of that grand truth, 1 John i. 7.

19 And if a woman have an issue, *and* her issue in her flesh be blood, she shall be put apart seven days: and whosoever toucheth her shall be unclean until the even.

20 And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean.

21 And whosoever toucheth her bed shall wash his clothes and bathe *himself* in water, and be unclean until the even.

22 And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

23 And if it *be* on *her* bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even.

24 And if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean.

25 And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she *shall be* unclean.

26 Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation.

27 And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

28 ¶ But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.

29 And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation.

What was before appointed respecting the pollutions of men, is here equally appointed to women: teaching us thereby, the universal taint of evil, which attaches itself to both sexes, and concludes all under sin. Believers in Jesus, can better feel, than any for them can point out,

what self-loathings, and abhorrence, arise at times, in the soul of a truly regenerated follower of the Lamb, under a sense of this body of sin and death, we carry about with us. As Paul groaned being burthened with it; so do they. Happy the person, whether man or woman, that hath grace to possess his vessel in sanctification and honour; and not in the lust of concupiscence; 1 Thess. iv. 4.

30 And the priest shall offer the one *for* a sin offering, and the other *for* a burnt offering; and the priest shall make an atonement for her before the LORD for the issue of her uncleanness.

31 Thus shall ye separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile my tabernacle that *is* among them.

32 This *is* the law of him that hath an issue, and of *him* whose seed goeth from him, and is defiled therewith;

33 And of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that *is* unclean.

The reason given for all this, in not defiling the tabernacle, is now much stronger with believers; for now the tabernacle of God is with them, and he doth dwell with them. Their bodies are his temple. 1 Cor. vi. 19.

REFLECTIONS.

My soul! while thou findest continual cause to bless God, that thou art not under the yoke of carnal ordinances; seek grace also, to be cleansed from all filthiness of flesh and spirit, and to perfect holiness in the fear of God. And oh! thou holy Saviour, since thou hast taught me by the sweet teachings of thy blessed Spirit, that none can bring a clean thing out of an unclean; let a deep sense of sin, and even of those involuntary issues of evil, which flow from me I know not how, lay me low in the dust of self-abasement, crying out, *unclean, unclean*. May these things become the stronger motives to bring my soul to thee. May every thing tend to endear thee to my heart. And may God the Holy Ghost be continually making a renewed application to my polluted soul of the blood which cleanseth from all sin, that when thou comest the second time, without sin unto salvation, I may be found, *without spot or wrinkle or any such thing,—holy and without blemish before thee in love.*

CHAP. XVI.

CONTENTS.

This chapter, take it altogether, is perhaps, as interesting and important as any, in the whole Levitical dispensation. And if explained to us, by the gospel, will be found worthy the most serious and close attention of all real believers in Christ. It contains the memorable account of the appointed ordinance, to be observed once only in every year, of the day of atonement. How the high priest is to enter, on this solemn day, into the holy place: the prohibition of his ever entering there but upon that day; the service he is to perform; the manner of performing it; the sin-offering he is to bring, first for his own sins, and then for the sins of his people: these things are all here particularly set down and appointed. The ceremony to be observed also respecting the scape-goat, forms a part of this chapter; and the attention to be shewn by the people, upon this memorable occasion is pointed out.

AND the LORD spake unto Moses after the death of the two sons of Aaron, when they offered before the LORD, and died;

In the opening of this chapter, I beg the Reader once again to keep in view the motto, which indeed ought to stand at the head of every chapter of the writings of Moses, and which I requested might be remembered, *Moses wrote of Christ*. And as the Apostle to the Hebrews, expressly tells us, that the Holy Ghost signified to the church in the wilderness, by this annual service, the great leading points of salvation by Jesus; here in a very especial manner ought our attention to be awakened. Heb. ix. 7, 8.

2 And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy *place* within the vail before the mercy seat, which *is* upon the ark; that he die not: for I will appear in the cloud upon the mercy seat.

The death of the two sons of Aaron, though priests before God, evidently taught that their sins, as well as the sins of the people, justly exposed them and all men universally to death; and without the atonement of blood by Jesus, no flesh could be saved. Heb. ix. 22. Reader! what a precious privilege do true believers in Jesus possess; that our mercy-seat, which is Christ himself, we may not only approach at all times; but we are enjoined at all times to draw near with full assurance of faith. It was *death* to the Israelite to come near at any other season, than when appointed. It is the *life* of our soul to be always drawing nigh, and our death only when kept from it. The covenant God of Israel, *then* appeared to Israel, but in a cloud. The covenant God of Israel *now* appears unveiled, in the person of his dear Son. And we all with open face, as in a glass, behold the glory of the Lord.

Oh! for the sweet leadings, and influences of God the Holy Ghost, that having boldness to enter into the holiest by the blood of Jesus, we may at all times draw near and find acceptance in the beloved. Heb. x. 19, 20.

3 Thus shall Aaron come into the holy *place*; with a young bullock for a sin offering, and a ram for a burnt offering.

4 He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these *are* holy garments; therefore shall he wash his flesh in water, and *so* put them on.

Here do I not see Jesus, strongly represented by the high priest? Observe, the garments of Aaron. He is not clothed in his rich glorious vestments on this day; because it was a day of humiliation. He had not on the *Ephod* with the precious stones; but clean linen only. And did not this represent the Son of God, who when he died on the cross, as the sin-offering of his people, laid aside the glories of the Godhead, and appeared in the humble garment of mortality. Heb. ii. 16, 17.

5 And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering.

6 And Aaron shall offer his bullock of the sin offering, which *is* for himself, and make an atonement for himself, and for his house.

Observe, the distinction made between the offering intended for the priest, and for the people. Jesus though in all points, like as we are, yet was without sin. 2 Cor. v. 21.

The apostle Paul, who was commissioned by the Holy Ghost, to explain the whole of this memorable service to the Church, hath drawn several very striking lines of distinction, in order to shew, both the agreement which the Jewish ceremony carried with it to the Christian sacrifice; and no less the vast dissimilarity. The Jewish high-priest offered first for his own sins, and then for the sins of the people. This he needed because he was himself a sinner. But our Jesus being holy, harmless, undefiled, and separate from sinners, needed no sacrifice for himself.—The Jewish high priest entered the holy place, but *once* in every year. Our Jesus hath entered once for *all*, having obtained eternal redemption for his people.—The Jewish high priest entered into the holy place, with the blood of others. Our Jesus with his own blood.—The Jewish high priest was obliged to repeat this service every year, testifying thereby, the weakness and insufficiency of it. Our high priest, by the offering of his precious body, an offering for sin, once for all, hath for ever perfected thereby, them that are sanctified. These things

are beautifully explained to us, by the Holy Ghost himself, through the ministry of the apostle; and we never can be sufficiently thankful to him for it. See Heb. ix. throughout. Heb. x. 10—12.

7 And he shall take the two goats, and present them before the LORD *at* the door of the tabernacle of the congregation.

Jewish writers have dwelt very largely on explaining the method the high priest observed in this ceremony. But I would rather confine my views of it, to what the Holy Ghost hath been pleased to communicate to the church. The presentation of the two goats before the Lord is striking. The one which was to be slain, and the other that was to escape; both significantly set forth the different state respecting sin to be expiated and the sinner to be pardoned. And was not Jesus represented in both? Did not the *slain* goat, typify Jesus slain for our sins? Did not the *scape* goat, represent his carrying our sins away into the land of everlasting forgetfulness? Jerem. l. 20.

8 And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat*.

9 And Aaron shall bring the goat upon which the LORD's lot fell, and offer him *for* a sin offering.

Reader! while attending to every minute circumstance in this grand affair, do not overlook, nor forget, what is said of Jesus, that he was verily fore-ordained to all these services, *before the foundation of the world.* 1 Pet. i. 20.

10 But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, *and* to let him go for a scapegoat into the wilderness.

There needed two goats, in order to represent both offices of Jesus; the *one* dying for our sins: the *other* rising again, and ascending to glory for our justification. Rom. viii. 34.

11 ¶ And Aaron shall bring the bullock of the sin offering, which *is* for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which *is* for himself:

Reader! do observe, that before the high priest of the Jewish church, could offer for the people, he must first be brought into a state of reconciliation himself. Sweet view of Jesus. He also was offered on the great day of atonement to reconcile his house, whose house are we. But

* Prov. xvi. 33.

though made in the likeness of sinful flesh, and indeed made sin for us, that we might be made the righteousness of God in him, yet he himself knew no sin, neither was guile found in his mouth. Compare Isaiah liii. with 1 Pet. ii. 22, 24.

12 And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring *it* within the vail:

13 And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that *is* upon the testimony, that he die not:

John beautifully explains this in reference to the Lord Jesus. Rev. viii. 3—5. Reader! pray for the enlightening grace of the Holy Ghost, that you may, by faith, look within the vail, whither our forerunner is for us entered; and there behold the Great High Priest of our profession, appearing in the presence of God for us; and there pleading the true incense of his own merits, the sole cause of our acceptance before God. Heb. i. 3.

14 And he shall take of the blood of the bullock, and sprinkle *it* with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

Did not the sprinkling with the blood, signify the blood of sprinkling to which true believers are come? Heb. xii. 24. Did not the applying of it upon the mercy-seat, eastward, and before it, signify that the church and ordinances must all be washed and made clean in the blood of the Lamb? And did not the very act of sprinkling, imply that the merits and efficacy of the blood of Jesus must be applied to the sinner's conscience, as well as shed for the sinner, to render it efficacious? Rom. iv. 23, 26.

15 Then shall he kill the goat of the sin offering, that *is* for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat:

16 And he shall make an atonement for the holy *place*, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the taber-

nacle of the congregation, that remaineth among them in the midst of their uncleanness.

The same ceremony for the people as for himself, implied the universal taint of corruption; both alike in priest and people. It is nothing short of the blood of Jesus Christ, that cleanseth from all sin. Reader! meditate again and again on that sweet scripture, which can never be too strongly impressed upon the mind; that such an high priest became us, who is holy, harmless, undefiled, separate from sinners. Heb. vii. 26, 27.

17 And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy *place*, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

Observe what is here said of the high priest being alone; and then turn to what Isaiah saith of Jesus, chap. lxiii. 5. And do not forget that in our Lord's agony in the garden, and in the height of his sufferings, all his disciples left him.

18 And he shall go out unto the altar that is before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put *it* upon the horns of the altar round about.

Doth not this return of the high priest from within the vail to the altar, sweetly shadow out the coming forth of the Lord Jesus, by the influences of the Holy Ghost, to bless and meet his church and people in the way of ordinances, and the several means of grace by his gospel? And may we not consider it also, as a striking resemblance of his second coming without sin unto salvation, when he will come to be glorified in his saints, and to be admired in all them that believe? 2 Thess. i. 10.

19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.

20 ¶ And when he hath made an end of reconciling the holy *place*, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

21 And Aaron shall lay both his hands upon the head of the live goat, and confess over him

all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send *him* away by the hand of a fit man into the wilderness:

22 And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.

This putting of both hands upon the head of the goat, and confessing over the animal *all* the iniquities of Israel, implied in the strongest way possible, the truth of that scripture, that the Lord hath laid on Jesus the iniquities of us all. Isaiah liii. 6. And the dismissal of the goat, thus typically laden, with the sins of Israel into the wilderness; carried with it this idea, that when the Lord forgives sin, he is said to remember it no more. See those scriptures, Micah vii. 19. Isaiah xxxviii. 17. Psm. ciii. 12. Dearest Jesus! enable me by faith, to lay my hand upon thy sacred head, and confess with shame and confusion of face, my numberless transgressions. And oh! may I find grace and faith, to be in such lively exercise, that I may know for myself that I have *redemption in thy blood, even the forgiveness of all my sins, according to the riches of thy grace.* Ephes. i. 7.

23 And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there:

24 And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people.

Did not the frequent washing, mentioned in this chapter of the High Priest, and the change of garments, carry with them somewhat expressive of the person of Jesus, and the operations of the Holy Ghost on the minds of his people? Titus iii. 5, 6.

25 And the fat of the sin offering shall he burn upon the altar*.

26 And he that let go the goat for the scape-goat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp.

27 And the bullock *for* the sin offering, and

* Exod. xxix. 13.

the goat *for* the sin offering, whose blood was brought in to make atonement in the holy *place*, shall *one* carry forth without the camp, and they shall burn in the fire their skins, and their flesh, and their dung.

28 And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

Can any thing more strikingly describe the defiling nature of sin, than what these verses represent of ceremonial uncleanness? So far we see were these sacrifices and offerings incompetent to take away sin, that the very use of them demanded further cleansing. Our most holy things are all unholy, and all require cleansing in the blood of Jesus. The apostle's arguments upon these things are final and decisive: Heb. x. 1—4. But how satisfactory doth the same apostle add the perfect forgiveness of sins by the oblation of Jesus? Heb. x. 14.

29 ¶ And *this* shall be a statute for ever unto you: *that* in the seventh month, on the tenth *day* of the month, ye shall afflict your souls, and do no work at all, *whether it be* one of your own country, or a stranger that sojourneth among you:

30 For on that day shall *the priest* make an atonement for you, to cleanse you, *that* ye may be clean from all your sins before the LORD.

31 It *shall* be a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.

32 And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, *even* the holy garments:

33 And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation.

34 And this shall be an everlasting statute unto you, to make an atonement for the children of

Israel for all their sins once a year. And he did as the LORD commanded Moses.

Such was the vast importance of this ordinance in the Jewish church, that the LORD commanded its perpetual observance until the great sacrifice, which the whole of this service typified, should be accomplished. When the substance was fulfilled, the shadow for ever ceased. Christ being come our Great High Priest, the legal dispensation of ordinances gives way to the venerable and precious institutions of the gospel; and Jesus having, by his own blood, entered once into the holy place, *hath obtained eternal redemption for us.*

REFLECTIONS.

PAUSE, my soul, over this precious chapter, and take another view of thy Great High Priest, in the type of him here presented on the day of atonement. Behold in Aaron the resemblance of him, who, in respect to his human nature, was taken from among men, solemnly called to the priesthood, and confirmed in the office by an oath. And do not forget, my soul, that it was the Father's rich love, which both appointed and furnished thy Jesus, with every necessary gift and grace for the work, that his sacrifice might be of infinite value, and his person altogether competent to the arduous undertaking of bearing the sins of his people; an undertaking, the weight of which would have crushed the whole race of men and angels. Behold Jesus, fully qualified, entering upon the glorious service! See him as the great High Priest of thy profession, on the solemn day of atonement, going in before the mercy-seat. And fix thine eye, with steady faith, on this God-man Christ Jesus, while looking after him within the vail, because he entereth not with the blood of others, but with his own blood; and because he entereth not within the vail of an *earthly* sanctuary, but into heaven itself, there to appear in the presence of God for us. Hail, precious Saviour! all glory to thy name, now thou art gone before, and hast taken possession of the realms above in our name. Remember Lord, thy sweet promise, and may it be my portion, to feel the constraining influence of it in my heart. For thou didst say, before thy departure; and *I, if I be lifted up will draw all men unto me.* Lord draw my soul upward, heavenward, Christward; and I will run after thee, for thou art the Lord my God!

CHAP. XVII.

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The substance of this chapter, respects the appointed method of making the offerings. The blood of all slain beasts, must be presented at the door of the tabernacle. The blood is not to be eaten, neither must the flesh of what dieth alone, or is torn by beasts, be taken for food.

AND the LORD spake unto Moses, saying,
2 Speak unto Aaron, and unto his sons,
and unto all the children of Israel, and say unto

them; This *is* the thing which the LORD hath commanded, saying,

3 What man soever *there be* of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth *it* out of the camp,

4 And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD; blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people:

5 To the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto the priest, and offer them *for* peace offerings unto the LORD.

6 And the priest shall sprinkle the blood upon the altar of the LORD *at* the door of the tabernacle of the congregation, and burn the fat for a sweet savour unto the LORD.

It is delightful, even in our most common concerns, to trace somewhat of the ever-blessed Jesus. And it is delightful to the true believer in Christ, to trace in the church's history in the wilderness, that the faithful in those days were taught of God the Holy Ghost, to be doing somewhat in all their transactions, that had either a near or remote view to him. As the children of Israel were enjoined to bring their slaughtered animals unto the door of the tabernacle of the congregation, unto the priest; was not this in express reference to Jesus, who is the true tabernacle which the Lord pitched, and not man? Heb. viii. 2.

7 And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations.

It is probable, that Israel had acquired from long sojourning in Egypt the horrid custom of sacrificing to devils. The sacred writer gives a melancholy account of Israel on this occasion. Numb. xxv. 3. Deut. xxxii. 17.

8 And thou shalt say unto them, Whatsoever man *there be* of the house of Israel, or of the

strangers which sojourn among you, that offereth a burnt offering or sacrifice,

9 And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD; even that man shall be cut off from among his people.

It had been permitted of God in the patriarchal age, that masters of houses and heads of families, might erect altars and offer sacrifices wherever they found occasion. See Gen. xii. 8. xxii. 13, 14. xxviii. 18. Probably this indulgence had been abused, and therefore during the wilderness state it was restrained. Yet in gospel days one of the sweet promises was, that in every place incense should be offered unto the Lord, and a pure offering. Mal. i. 11. Reader! Jesus is our altar, by whom, and upon whom, we have access to God, to offer up spiritual sacrifices in all places continually. Heb. xiii. 15.

10 ¶ And whatsoever man *there be* of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people.

11 For the life of the flesh *is* in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it *is* the blood *that* maketh an atonement for the soul.

12 Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.

This precept was given as early as in the days of Noah. So leading a doctrine was the atonement, that even then it was held forth in these distant allusions. See Gen. ix. 4, 5. Levit. iii. 17.

13 And whatsoever man *there be* of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust.

14 For *it is* the life of all flesh; the blood of it *is* for the life thereof: therefore I say unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh *is* the blood thereof: whosoever eateth it shall be cut off.

15 And every soul that eateth that which died *of itself*, or that which was torn *with beasts*, *whether it be* one of your own country, or a stranger, he shall both wash his clothes, and bathe *himself* in water, and be unclean until the even: then shall he be clean.

16 But if he wash *them* not, nor bathe his flesh; then he shall bear his iniquity.

What a precious consideration is it to a true believer in Jesus, that Christ hath redeemed us from the curse of the law, being made a curse for us. Observe, what those two great apostles Peter and Paul, have said on this subject of the Mosaic law in general. *Peter* observes the heaviness of the yoke: Acts xv. 10, 11. And *Paul* the unprofitableness of it, Romans xiv. 14—17.

REFLECTIONS.

BLESSED Jesus! help me by the leadings and influences of thy good Spirit to be continually bringing all my offerings unto thee, and in thee, and through thee, may they be presented to God, even thy Father. Thou art the true tabernacle and the altar, and the sacrifice, and the offering, and the great high priest by whom alone they are accepted. Oh! may every thing center in thee, as every good gift and every perfect gift cometh from thee. And while I find cause to bless the Author of all my mercies, that I am not under a covenant of works, but of grace; may I still have respect unto all thy commandments, when thou hast taught my soul thy statutes: never forgetting what thy servant the apostle hath said, that we are not without law to God, but under the law to Christ. Dearest Lord! how delightful is the thought, that *thou art the end of the law for righteousness to every one that believeth.*

CHAP. XVIII.

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This Chapter contains cautions against being seduced to the commission of heathenish practices. Particular laws are enjoined against various pollutions, such as unlawful marriages, unlawful lusts, and the like; and the ruin of the men of Canaan from the indulgence in those things, is mentioned as a means to deter others from the commission of them.

AND the LORD spake unto Moses, saying,
2 Speak unto the children of Israel, and say unto them, I am the LORD your God.

The laws which are given in this Chapter, are strikingly introduced by the authority of the lawgiver. *I am the Lord your God.* That *Lord*, which by right of sovereignty ought to be obeyed. That cove-

nant *God*, which by virtue of the relationship hath a special claim upon *Israel*. And let the reader observe how frequently, through the Chapter, this authority is repeated.

3 After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances.

4 Ye shall do my judgments, and keep mine ordinances, to walk therein: I *am* the LORD your God.

5 Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I *am* the LORD.

How David speaks of his love to the Lord's judgments, Psalm cxix. throughout! But, Reader, did not these *statutes, judgments, testimonies*, &c. (which as far as I recollect are mentioned, under one term or another in every verse of that Psalm excepting two) refer to the person of Jesus who is the sum and substance of all the law and the commandments? Rom. x. 4.

6 None of you shall approach to any that is near of kin to him, to uncover *their* nakedness: I *am* the LORD.

7 The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she *is* thy mother; thou shalt not uncover her nakedness.

8 The nakedness of thy father's wife shalt thou not uncover: it *is* thy father's nakedness.

9 The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, *whether she be* born at home, or born abroad, *even* their nakedness thou shalt not uncover.

10 The nakedness of thy son's daughter, or of thy daughter's daughter, *even* their nakedness thou shalt not uncover: for their's *is* thine own nakedness.

11 The nakedness of thy father's wife's daughter, begotten of thy father, she *is* thy sister, thou shalt not uncover her nakedness.

12 Thou shalt not uncover the nakedness of thy father's sister: she *is* thy father's near kinswoman.

13 Thou shalt not uncover the nakedness of thy mother's sister: for she *is* thy near kinswoman.

14 Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she *is* thine aunt.

15 Thou shalt not uncover the nakedness of thy daughter in law: she *is* thy son's wife; thou shalt not uncover her nakedness.

16 Thou shalt not uncover the nakedness of thy brother's wife: it *is* thy brother's nakedness.

17 Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; *for they are* her near kinswomen: it *is* wickedness.

18 Neither shalt thou take a wife to her sister, to vex *her*, to uncover her nakedness, beside the other in her life *time*.

These precepts, considered in a *moral* sense, carry with them conviction of their own propriety. And if explained *spiritually*, they serve to convey this idea, that the souls who are taken into covenant relation by virtue of their union with their great spiritual head, dare not commit spiritual fornication. Hosea ii. 2, 3. 1 Cor. vi. 13, 15.

19 ¶ Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness.

20 Moreover thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.

21 And thou shalt not let any of thy seed pass through *the fire* to Molech, neither shalt thou profane the name of thy God: *I am* the LORD.

22 Thou shalt not lie with mankind, as with womankind: it *is* abomination.

23 Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman

stand before a beast to lie down thereto: it is confusion.

24 Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you:

25 And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.

26 Ye shall therefore keep my statutes and my judgments, and shall not commit *any* of these abominations; *neither* any of your own nation, nor any stranger that sojourneth among you:

27 (For all these abominations have the men of the land done, which *were* before you, and the land is defiled;)

28 That the land spue not you out also, when ye defile it, as it spued out the nations that *were* before you.

29 For whosoever shall commit any of these abominations, even the souls that commit *them* shall be cut off from among their people.

30 Therefore shall ye keep mine ordinances, that ye commit not *any one* of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I *am* the Lord your God.

I do not think it necessary to enlarge, either in notes or references, on the several verses here enumerated. They all speak expressly and plainly to the subjects intended. While the Christian Reader from the perusal of them reflects upon his privileges, I pray the Lord to enable him to keep in view, and find grace to practise what the apostle hath said, 1 Thess. iv. 1—8.

REFLECTIONS.

READER! when you have perused this chapter, pause and contemplate with me, to what an awful state of sin and corruption is our nature fallen! Is it possible to consider these precepts as truly necessary to have been given, to consider our nature universally capable of perpetrating such horrid crimes and beastialities, without being smitten with a deep sense of our miserable state by reason of the fall. Is the hand that now writes, and the eye that now reads, equally full of the

same malignity, unless restrained from these several corruptions by Almighty grace! Dearest and ever-blessed Jesus! how increasingly precious ought to be thy person and holiness in the conscious sense of sin to all thy people! Oh! may it be my happiness to be drawn the nearer to thee, from the conviction of my want of thee. Lord, enable me to mortify the deeds of the body by thy Holy Spirit, that I may live! And while beholding, as I do, in the polluted sinful world around me, the many deplorable instances of sin and uncleanness among the ungodly; may I feel the sweetness of that blessed scripture, brought home personally to my heart, and speaking to my own experience: *And such were some of you. But ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God.*

CHAP. XIX.

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This Chapter is a continuation of the same subject as the former. Here are many precepts of a moral and religious nature.

AND the LORD spake unto Moses, saying,
 2 Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the LORD your God *am* holy.

The apostle Peter hath given the best comment upon this precept. 1 Pet. i. 13—16.

Ye shall fear every man his mother, and his father, and keep my sabbaths: I *am* the LORD your God.

It is worthy observation, that the fear and reverence due to parents, is connected with that the Lord hath appointed to his Sabbaths. Wherever we see children living in the observance of these precepts, these things afford hopeful signs of grace. If the Lord our God be a covenant God to our fathers, may we not hope that he will be so to us, and to our children? Gen. xvii. 7.

4 Turn ye not unto idols, nor make to yourselves molten gods: I *am* the LORD your God.

5 And if ye offer a sacrifice of peace offerings unto the LORD, ye shall offer it at your own will.

6 It shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the third day, it shall be burnt in the fire.

7 And if it be eaten at all on the third day, it is abominable; it shall not be accepted.

8 Therefore *every one* that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the LORD: and that soul shall be cut off from among his people.

These are all so many repetitions of the laws, on the same points, which had been given before. Levit. vii. 16—18.

9 And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

10 And thou shalt not glean thy vineyard, neither shalt thou gather *every* grape of thy vineyard; thou shalt leave them for the poor and stranger: *I am* the LORD your God.

These are gracious precepts, teaching and implying the Lord's love to acts of mercy. Reader! is there not also somewhat spiritual in them? While we have Jesus for our substance, the poorest of his people will have their gleanings, Ruth ii. 8, 9.

11 Ye shall not steal, neither deal falsely, neither lie one to another.

12 And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: *I am* the LORD.

13 Thou shalt not defraud thy neighbour, neither rob *him*: the wages of him that is hired shall not abide with thee all night until the morning.

14 Thou shalt not curse the deaf, nor put a stumbling-block before the blind, but shall fear thy God: *I am* the LORD.

15 Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: *but* in righteousness shalt thou judge thy neighbour.

16 Thou shalt not go up and down *as* a tale-bearer among thy people: neither shalt thou stand against the blood of thy neighbour: *I am* the LORD.

17 Thou shalt not hate thy brother in thine

heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.

18 Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I *am* the LORD.

All these precepts explain themselves. The argument made use of for the enforcing them is striking; the Lord's authority. *Cursing the deaf, putting a stumbling block in the way of the blind*; and the like; these are crimes which, perhaps, the *one* might not be hurt by, nor the *other* offended: but the Lord hears, and the Lord observes; and that is enough. And one universal feature shews what must be the consequence. Sam. xii. 5.

19 Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee.

Certainly there is a spiritual meaning in this prohibition of mingling seed, and of wearing a motly garment. The question is what is it? Perhaps, (for I do not take upon me to decide) the mystical intention might be, to shew that we cannot wear our own woollen garment of nature, the very best of our own spinning, in a way of justifying righteousness, with the linen garment of Jesus's righteousness and salvation. Lord, grant that my soul may be found clothed with his robe, which may make me *all glorious within*. Psm. xlv. 13.

20 And whosoever lieth carnally with a woman, that is a bondmaid, betrothed to an husband, and not at all redeemed; nor freedom given her; she shall be scourged; they shall not be put to death, because she was not free.

21 And he shall bring his trespass offering unto the LORD, unto the door of the tabernacle of the congregation, *even* a ram for a trespass offering.

22 And the priest shall make an atonement for him with the ram of the trespass offering before the LORD for his sin which he hath done: and the sin which he hath done shall be forgiven him.

The apostle to the *Galatians*, hath given us so much authority to consider the law and the gospel as shadowed out in the Old Testament, that I venture to think we are, in many cases like the present, allowed to interpret it spiritually. See Gal. iv. 23, 24.

23 And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of.

24 But in the fourth year all the fruit thereof shall be holy to praise the LORD *withal*.

25 And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I *am* the LORD your God.

Besides the evident intention of this precept, in testifying thereby, that we hold all we have, as tenants of will, under the Lord; and therefore it is but justice and equity that we should pay the rent with the first fruits: no doubt this precept reached further, and had respect to the offering of the body of Jesus, who in the prime of his days, was offered unto God for his people. It is said, that the Jews were so tender of this precept, that in order to prevent the violation of it, they carefully gathered the first settings of the fruit, during the three years prescribed by the law, as early as they appeared. And certain it is, even now, that gardeners expert in their science, generally prevent young trees from fruiting too soon, such as the first two or three years.

26 Ye shall not eat *any thing* with the blood: neither shall ye use enchantment, nor observe times.

27 Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.

28 Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I *am* the LORD.

29 Do not prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.

These precepts are rather obscure. It is probable, that they refer to the heathenish practices of the idolatrous neighbours around Israel. And if so, they serve to teach, that every thing which hath the remotest tendency to the unfruitful works of darkness, is to be cautiously abstained from. Ephes. v. 11, 12.

30 Ye shall keep my sabbaths, and reverence my sanctuary: I *am* the LORD.

31 Regard not them that have familiar spirits,

neither seek after wizards, to be defiled by them: *I am* the LORD your God.

32 Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: *I am* the LORD.

33 And if a stranger sojourn with thee in your land, ye shall not vex him.

34 *But* the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: *I am* the LORD your God.

35 Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure.

36 Just balances, just weights, a just ephah, and a just hin, shall ye have: *I am* the LORD your God, which brought you out of the land of Egypt.

37 Therefore shall ye observe all my statutes, and all my judgments, and do them: *I am* the LORD.

These precepts are to the same effect as the former, in point of plainness and tendency. And they are enforced by the same authority. It is very interesting to the true believer in Christ, while reading the extensiveness of the divine laws, to call to mind how faithfully they are fulfilled in Jesus. He hath indeed magnified the law, and made it honourable. He hath proved himself to be our great Law Fulfiller. In his life he answered all its righteous demands. By his death he hath confirmed it; in his resurrection he hath proved the validity of his obedience; and in his return to glory, he hath shewn that the Father is well pleased for his righteousness' sake. Yes! thou blessed law-fulfilling, sin-bearing, sin-expiating Lamb of God! thou hast gotten thyself the victory; and *brought in an everlasting righteousness*; which is *unto all and upon all that believe*. Dan. ix. 24. Rom. iii. 22.

REFLECTIONS.

MY soul! learn hence thy noble privileges, in the contemplation of that gracious state, into which thou art brought by faith. Oh! for faith, in full exercise, from the Spirit's work in the heart, to live wholly upon Jesus's fulness. And since thou, Lord, hast prohibited, by so many precepts, every thing that hath a tendency to seduce the soul from thyself, Lord, I beseech thee to put thy fear in my heart, that I may not depart from thee. Keep me, blessed Spirit of truth, and lead me into all

truth; enable me to crucify the flesh, with its affections and lusts, and since he who hath called me is holy, may I be holy in all manner of conversation and godliness.

CHAP. XX.

CONTENTS.

This Chapter is a continuation of the former, in a repetition of certain laws, with the addition of the threatened punishment to the breaches of them; and concluding with a more comprehensive demand of uniform holiness.

AND the LORD spake unto Moses, saying,
2 Again, thou shalt say to the children of Israel, Whosoever *he be* of the children of Israel, or of the strangers that sojourn in Israel, that giveth *any* of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones.

When laws are repeated, or when the Lord at any time enforceth his precepts, by a renewed rehearsal, it always should carry with it an evidence of its importance. Psm. lxii. 11.

3 And I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name.

Molech was the idol which the children of *Ammon* worshipped; but though the *Ammonites* were guilty of this cruel practice of sacrificing their children to such a dunghill god, which plainly proved their religion to be of the devil, was there any danger that *Israel* should be led away to such abominable practices? Yes, see Deut. xxxii. 15—18.

4 And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and kill him not:

5 Then I will set my face against that man, and against the family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.

Observe how jealous the Lord is of his honour. If the people of the land connive at this wickedness, and instead of punishing the offender, wink at him; God himself will avenge it, and also on the persons neglecting to punish it. Psm. xciv. 1.

6 ¶ And the soul that turneth after such as

have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.

Is not that sinful and foolish custom, which some have, of consulting fortune-tellers and the like, akin to the practice here so severely reprobated by God? And did any one but seriously consider, as he ought, the weakness and folly of going to a liar for truth, in any who pretend to tell what shall come to pass, contrary to the will of heaven, would he presumptuously be guilty of such a sin? It were devoutly to be wished, that both the persons that pretend to foretell events, in people's fortunes, as it is called, and those who consult them, would recollect what God saith in this verse of scripture.

7 Sanctify yourselves therefore, and be ye holy : for I *am* the LORD your God.

8 And ye shall keep my statutes, and do them : I *am* the LORD which sanctify you.

The Lord's people must be a distinguished people, 1 Pet. i. 16.

9 ¶ For every one that curseth his father or his mother shall be surely put to death : he hath cursed his father or his mother ; his blood *shall be* upon him.

Our Lord was pleased to take notice of this precept, and to confirm it. Matt. xv. 4. And the law of nature seems to echo the same. Prov. xxx. 17.

10 And the man that committeth adultery with *another* man's wife, *even he* that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.

11 And the man that lieth with his father's wife hath uncovered his father's nakedness : both of them shall surely be put to death ; their blood *shall be* upon them.

12 And if a man lie with his daughter in law, both of them shall surely be put to death : they have wrought confusion ; their blood *shall be* upon them.

13 If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination : they shall surely be put to death ; their blood *shall be* upon them.

14 And if a man take a wife and her mother, it *is* wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.

15 And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast.

16 And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman and the beast: they shall surely be put to death; their blood *shall be* upon them.

17 And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; it *is* a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity.

18 And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people.

19 And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: for he uncovereth his near kin: they shall bear their iniquity.

20 And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless.

What is here rehearsed concerning uncleanness, every Christian reader may say, as the apostle, of such horrible corruptions in general, *let it not be once named among you as becometh saints.* Ephes. v. 3. Reader! what a humiliating thought is it, that our nature should be capable of such detestable bestiality as is here mentioned! To what a degraded state are we fallen! And observe what is said concerning such things, *a man shall bear his iniquity.* Gracious God! had this been our doom for ever; and no Redeemer been found to bear the sins of his people, what must have been the portion of all! Dearest Jesus! here let me again look up, and behold thee, as bearing our sins in thine own body on the tree: and while my soul exults in thy love, thine unequalled love, in that thou hast so loved us as to give thyself for us, may I no less rejoice in the Father's tender mercy, who in determined love to a lost world, was pleased *to lay on thee the iniquity of us all.* Isaiah liii. 5.

21 And if a man shall take his brother's wife, it *is* an unclean thing: he hath uncovered his brother's nakedness; they shall be childless.

22 Ye shall therefore keep all my statutes, and all my judgments, and do them: that the land, whither I bring you to dwell therein, spue you not out.

23 And ye shall not walk in the manners of the nations, which I cast out before you: for they committed all these things, and therefore I abhorred them.

24 But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I *am* the LORD your God, which have separated you from *other* people.

25 Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean.

26 And ye shall be holy unto me: for I the LORD *am* holy, and have severed you from *other* people, that you should be mine.

27 A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood *shall be* upon them.

Let the Reader remark with me, in the perusal of these verses, the grounds on which the Lord enjoins sanctity of life and manners, and the very strong motives in which it is founded, namely, that the Lord is the God of his people in a covenant way, and that they are his people. So that being thus distinguished as the peculiar objects of his love, reason as well as revelation seems to demand that they should be the peculiar followers of his holy law. See what Moses elsewhere saith of this, Deut. xxxiii. 29.

REFLECTIONS.

As there is no part of scripture but what, under divine teaching, will become profitable, so here is opened to us much profit, much improve-

ment, and a continual source for thanksgiving. My soul, I charge it upon thee, while reading the dreadful effects of sin, in the blinded ignorance of other nations, who sacrifice even their offspring to *Moloch*, that thou learn to esteem thy mighty privileges. Corrupt and fallen nature is the same in all; and but for the distinguishing mercy of a gracious God, thou mightest have been like them, sacrificing to devils, and not to God; or under the fears and misgivings of a wounded conscience, offering even to the God of heaven *the fruit of thy body for the sin of thy soul!* Oh! what everlasting praise do I owe to thee, Almighty God, Father, Son, and Holy Ghost, in that thou hast both taught me the evil of sin, and the sure way of deliverance from it. Lord, grant that I may have grace to *adorn the doctrine of God my Saviour in all things;* and as I am graciously taught that *no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God:* may I have *no fellowship with the unfruitful works of darkness, but rather reprove them;* and be enabled by the Spirit, so to mortify the deeds of the body, that I may present myself a *living sacrifice, holy, acceptable to God, which is my reasonable service.*

CHAP. XXI.

CONTENTS.

This Chapter hath a peculiar reference to the priesthood, and contains precepts by which they who ministered in holy things, were to be regulated in certain particulars. An ordinance is appointed, by which the priests that have blemishes are disqualified from the service of the sanctuary.

AND the LORD said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, There shall none be defiled for the dead among his people:

If the Reader will turn to the 10th verse of the 10th chapter of Leviticus, he will there discover the Lord's jealousy concerning the sanctity of the priesthood. And is it not under this, and every other precept respecting the priests, intended to typify the sanctity of *him* whom all priests taken from among men represent? Heb. vii. 26.

2 But for his kin, that is near unto him, *that is*, 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 nigh unto him, which hath had no husband; for her may he be defiled.

The nearest of kin in *natural* ties is not so near as *spiritual*. There is a *friend that sticketh closer than a brother*. Prov. xviii. 24.

4 *But* he shall not defile himself, *being* a chief man among his people, to profane himself.

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 the LORD made by fire, *and* the bread of their God, they do offer: therefore they shall be holy.

7 They shall not take a wife *that is* a whore, or profane; neither shall they take a woman put away from her husband: for he *is* holy unto his God.

Doth not the Reader discern somewhat in these which point to Jesus? Surely in all these appointments respecting ceremonial uncleanness among the priests, the peculiarity of the law for them only, plainly intimates that it represents him, and his spotless purity, who is the priest of his people for ever, and is untainted with either moral or ceremonial uncleanness. Heb. viii. 28.

8 Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: for I the LORD, which sanctify you, *am* holy.

Was not this typical of the bread of life? John vi. 31—33.

9 And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire.

Nothing can be more evident respecting the sanctity required in the priests household and family, than that Jesus was all along shadowed forth under these precepts. This law may serve to teach, at the same time, what a sanctity of life and conversation ought to distinguish the children of godly ministers. It was graciously said by the Lord of Abraham, that this should be the pattern in his family. Gen. xviii. 19.

10 ¶ And *he that is* the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, 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* the LORD.

13 And he shall take a wife in her virginity.

14 A widow, or a divorced woman, or profane, or an harlot, these shall he not take: but he shall take a virgin of his own people to wife.

15 Neither shall he profane his seed among his people; for I the LORD do sanctify him.

Here are still more striking references, under the figure of the high priest, to the person and offices of the Lord Jesus. As the high priest had the anointing oil poured upon his head, and thereby typified him on whom *the spirit was poured forth without measure*, he was thereby so completely separated from his brethren, that in his office he was to know them not. Deut. xxxiii. 9. And as the high priest was to marry only a wife in her virginity, who doth not see in this the figure of him who betrothed himself to his church, as a chaste virgin. But let it not be overlooked, while beholding the Lord Jesus thus shadowed out in the typical high priest, that he himself in the days of his flesh, was not, because he could not, from the immaculate holiness of his nature, be subject to any ceremonial uncleanness. He contracted no defilement from intercourse with men, and therefore we find him going among the dead to manifest his power over the bodies of men, when his chief object upon earth was to display the sovereignty of his grace over the souls of sinners, which were dead in trespasses and sins; witness the grave of *Lazarus*, John xi. 17. 44. the widow's son at *Nain*, Luke vii. 11. 15. and the daughter of *Jairus*, the ruler of the synagogue, Luke viii. 49. 55.

16 ¶ And the LORD spake unto Moses, saying,

17 Speak unto Aaron, saying, Whosoever *he be* of thy seed in their generations that hath *any* 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 any thing superfluous,

19 Or a man that is brokenfooted, or brokenhanded,

20 Or crookbackt, or a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken;

21 No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the LORD 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 vail, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries: for I the LORD do sanctify them.

24 And Moses told *it* unto Aaron, and to his sons, and unto all the children of Israel.

Here again nothing can be more clear and expressive than that these things were all intended to represent him and his priesthood, *who is holy, harmless, undefiled*, (and as the apostle speaks) *a lamb without blemish and without spot*. As in every ministration of the priests, both their persons and their services became accepted only in his person and righteousness, whom they represented, the Lord was pleased to appoint that nothing blemished should be qualified to this service. Under the gospel dispensation the same precept holds equally binding, in our *spiritual* ministry. Hence that sweet precept of the apostle, Rom. xii. 1. In this ministry all believers in Jesus are included. See 1 Pet. ii. 5. 9.

REFLECTIONS.

READER! let you and I pause over this chapter, and with an eye of faith, behold that great high priest of our profession sweetly pointed out. Let us not forget that this Jesus of ours, is, and hath been, our Priest for ever; for he hath an unchangeable priesthood. And while, therefore, we read of these priests, taken from among men, who were not suffered to continue priests, by reason of death, thus prohibited from all ceremonial uncleanness; let you and I look beyond the letter of the law to him who is the Spirit of it, and contemplate his immaculate unspotted holiness, whose human nature united to the Godhead, for ever separated him from all uncleanness. He could and did bear our sins, in his own body on the tree, and while borne down on the cross with the burden of sin, partook of none of its defilements. His church he betrothed to himself, as a chaste virgin: and all the mystical members of it, are now as chaste virgins presented unto Christ: without spot or wrinkle, or any such thing; being brought before him as holy in his holiness, and without blemish, before him in love. Dearest Jesus! be thou my holiness, wisdom, righteousness, sanctification, and redemption. And since thou hast so loved all thy people, as not only to wash them from their sins in thine own blood, but hast made them kings and priests to God and the Father; Oh! give both to thy ministers and people, grace to separate themselves from the pollutions of the world, and

to come out from among them, and touch no unclean thing. We would pray to be holy, as thou art holy, and that through thy righteousness and salvation, the gracious acceptance of our persons and our prayers, may come up before God; that that sweet promise may be our portion, in which the Lord hath said; *I will be a Father to you, and ye shall be my sons and daughters, saith the Lord Almighty.*

CHAP. XXII.

CONTENTS.

This chapter is but a continuation of the former. Here is the law for the observance of the priests, carried on in relation to themselves, and their household; together with a precept at the conclusion of it, respecting the unblemished nature of things offered in sacrifice.

AND the LORD 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, and that they profane not my holy name *in those things* which they hallow unto me: **I am the LORD.**

The sanctity required in all that approached God, evidently pointed out his priesthood, who only is holy, harmless, undefiled, and separate from sinners. Heb. vii. 26.

3 Say unto them, Whosoever *he be* of all your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the LORD, having his uncleanness upon him, that soul shall be cut off from my presence: **I am the LORD.**

Nothing can more decidedly point out the universal taint of evil, than what is here adverted to in the unhallowed uncleanness of the priests. And as to this law, which separated during seasons of uncleanness, not only the people but the priests also, can any thing more fully shew that all access to God is precluded, but through him who is the only way; and but by whom none can come to the Father. John xiv. 6.

4 What man soever of the seed of Aaron *is* a leper, or hath a running issue; he shall not eat of the holy things, until he be clean. And whoso toucheth any thing *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 which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he wash his flesh with water.

7 And when the sun is down, he shall be clean, and shall afterward eat of the holy things; because it *is* his food.

8 That which dieth of itself, or is torn *with beasts*, he shall not eat to defile himself therewith: *I am* the LORD.

9 They shall therefore keep mine ordinance, lest they bear sin for it, and die therefore, if they profane it: *I the LORD* do sanctify them.

Though some pollutions here spoken of, were in their nature greater than others; yet it is well to observe, that *all* equally disqualified from approaching the sanctuary. And what did these things teach, but that our most holy things are only accepted in Jesus? Observe what is said, *I the Lord do sanctify them.* John xvii. 19.

10 There shall no stranger eat *of* the holy thing: a sojourner of the priest, or an hired servant, shall not eat *of* the holy thing.

Who can this stranger mean, in a gospel sense, but an unregenerate person? one who hath no part in the covenant. Eating of the sacrifice, implied a thankful acceptance of being included in the righteousness of Jesus, and therefore a partaker in covenant mercies. But for any other to eat of the holy thing, carried with it an idea that he slighted the righteousness of the Redeemer, and presumptuously trusted to his own. Hence such are said to bear their own trespass. Yet in a following verse, (14) a merciful provision is made for sins of ignorance on this point.

11 But if the priest buy *any* soul with his money, he shall eat of it, and he that is born in his house: they shall eat of his meat.

Is not the purchase here mentioned typical of the purchase of the Gentile church by the blood of Christ; 1 Pet. i. 18, 19. Ephes. ii. 13—19.

12 If the priest's daughter also be *married* unto a stranger, she may not eat of an offering of the holy things.

13 But if the priest's daughter be a widow, or divorced, and have no child, and is returned unto her father's house, as in her youth, she shall eat

of her father's meat: but there shall no stranger eat thereof.

These gracious provisions carry with them sweet evidences of the Lord's care for the weaker sex, and of their being included in the covenant. Isaiah lvi. 56, 7.

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

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

16 Or suffer them to bear the iniquity of trespass, when they eat their holy things: for I the LORD do sanctify them.

Observe here again, sanctification is of the Lord. John xvii. 19.

17 And the LORD spake unto Moses, saying,

18 Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whatsoever *he be* of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his freewill offerings, which they will offer unto the LORD for a burnt offering;

19 *Ye shall offer* at your own will a male without blemish, of the beeves, 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 the LORD to accomplish *his* vow, or a freewill offering in beeves or sheep, 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 the LORD, nor make an offering by fire of them upon the altar unto the LORD.

23 Either a bullock or a lamb that hath any thing superfluous or lacking in his parts, that mayest thou offer *for* a freewill offering; but for a vow it shall not be accepted.

24 Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make *any offering thereof* in your land.

25 Neither from a stranger's hand shall ye offer the bread of your God of any of these; because their corruption *is* in them, *and* blemishes *be* in them: they shall not be accepted for you.

How very interesting is it to every true believer in Christ, to see him the great and unblemished sacrifice, so uniformly pointed out in every one. As the Lord Jesus confessed a good confession before Pontius Pilate; so this unjust judge unwillingly and unknowingly gave a true testimony to the purity of the Lord Jesus, as an unblemished sacrifice, by which this scripture was fulfilled, when he brought forth the Lamb of God before the people, declaring that *he could find in him no fault at all.* John xix. 4.

26 And the LORD 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 an offering made by fire unto the LORD.

28 And *whether it be* cow or ewe, ye shall not kill it and her young both in one day.

By the effect of this law of *eight* days, it gave opportunity for one sabbath to pass over. Hence it was considered among the Jews that the sabbath sanctified. It might be so on his account, who is *Lord of the Sabbath.* Mark ii. 28. The precept respecting the dam and its young was at least a great act of mercy; and no doubt carried with it this meaning. Deut xxii. 6.

29 And when ye will offer a sacrifice of thanksgiving unto the LORD, offer *it* at your own will*.

30 On the same day it shall be eaten up; ye

* Levit. vii. 15.

shall leave none of it until the morrow ; I *am* the LORD.

31 Therefore shall ye keep my commandments, and do them : I *am* the LORD.

32 Neither shall ye profane my holy name ; but I will be hallowed among the children of Israel : I *am* the LORD which hallow you,

33 That brought you out of the land of Egypt, to be your God : I *am* the LORD.

We often meet with those reasons, and undoubtedly they are very cogent ones. Here is God's authority as God. Here is added to this his gracious character as their *covenant* God. And as if these were not enough, here is added that striking instance of his covenant-mercy in their redemption from Egypt.

REFLECTIONS.

IN every typical representation under the law, earnestly would I pray, that God the Holy Ghost would enlighten my understanding, that I may discover the allusion to Jesus. Surely in the sanctity required of thy priests, O Lord, I behold thee. And surely in the unblemished object of every sacrifice, thy spotless nature could only be implied. Oh ! may it be my portion, in every approach to God, to bear in the arms of my faith none but Jesus. Gracious God ! keep me from bringing any thing of my own, by way of acceptance : for all that is in me, or from me, is, as the prophet describes, *torn, and lame, and sick*. May I never thus sacrifice to the Lord a *corrupt thing*. But looking wholly to thee, thou Lamb of God, in thine infinite holiness, purity, and soul-cleansing oblation, may the Lord accept this one all-sufficient offering at my hand, and sanctify my soul by thy precious merits and death !

CHAP. XXIII.

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As the preceding chapters related to the solemn appointments of the Lord concerning places and persons ; so in this, the same laws are carried on in relation to times and seasons for those services. The feasts of the Lord are here set down ; the sabbath, the passover, the sheaf of first fruits, the feast of pentecost, the feast of trumpets, the day of atonement, and the feast of tabernacles.

AND the LORD spake unto Moses, saying,
2 Speak unto the children of Israel, and say unto them, Concerning the feasts of the LORD, which ye shall proclaim to be holy convocations, even these are my feasts.

Let it be observed by the Reader, that all the sacred institutions of religion, derive their authority from the Lord. They are called *his* feasts, and consequently his appointment. What he sanctifieth and setteth apart must be holy. It were well if this was more carefully attended to, in respect to holy ordinances, *first* in reference to the Lord; Rom. xiv. 6. and *secondly*, in regard to ourselves; for the Lord hath promised in ordinances to bless his people. Exod. xx. 24.

3 Six days shall work be done: but the seventh day *is* the sabbath of rest, an holy convocation; ye shall do no work *therein*: it *is* the sabbath of the LORD in all your dwellings.

The first feast mentioned in its place, is that of the sabbath, which, as it is the most ancient, so is it the most universal. Jesus hath given his sanction to it throughout his blessed gospel; for *he came not to destroy the law, but to fulfil*. Reader, suffer me in this place to remark, concerning our Christian Sabbath, that I pray God you and I may find Jesus himself to be the very Sabbath of our souls, that we may rest in *him from* sin, and rest in *him to* God: that it may be a Sabbath in our houses, in our families, in our hearts: and that he that sanctifieth it to us, may sanctify our souls in the observance of it. See those sweet scriptures, Isaiah lviii. 13, 14. xxviii. 12. compared with Matt. xi. 28, 29.

4 These *are* the feasts of the LORD, *even* holy convocations, which ye shall proclaim in their seasons.

5 In the fourteenth *day* of the first month at even *is* the LORD's passover.

This is the *second* feast noticed in this chapter. Reader! search for Jesus as *your* passover, and remember what the apostle hath said on this subject, 1 Cor. v. 7, 8.

6 And on the fifteenth day of the same month *is* the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.

7 In the first day ye shall have an holy convocation: ye shall do no servile work therein.

8 But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day *is* an holy convocation: ye shall do no servile work *therein*.

This is the *third* of those feasts. Reader! we must have a *whole* unleavened Saviour for salvation; any thing of ours mingled with his pure and all-perfect sacrifice would pollute it. Blessed Jesus! be thou my all, my altar, my priest, my unleavened sacrifice, my God.

9 And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest:

11 And he shall wave the sheaf before the LORD, to be accepted for you; on the morrow after the sabbath the priest shall wave it.

12 And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD.

13 And the meat offering thereof *shall be* two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD *for* a sweet savour: and the drink offering thereof *shall be* of wine, the fourth *part* of an hin.

14 And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it *shall be* a statute for ever throughout your generations in all your dwellings.

This is the *fourth* feast noticed in this chapter, the sheaf-offering of the first fruits. And a sweet type it was of the Lord Jesus, as the first fruits of them that slept. And it is worth the Reader's notice, that the Lord Jesus actually arose from the dead, according to the Jews own calculation, on the very day that those first fruits were appointed to be offered. But beside this view of our subject, as principally referring to the Lord Jesus, this solemnity was a delightful institution of *honoring the Lord* (as Solomon saith) *with all our substance and the first fruits of all our increase.* Prov. iii. 9. The waving the sheaf before the Lord by the priest, implied that all the people considered God as the rightful owner and giver of all their mercies; and as *from* him they received all, so *to* him they gave the glory. And that additional precept concerning it was truly significant; that they should eat neither bread nor parched corn, until that they had presented to the Lord this offering; for it taught most expressly, that all our enjoyments, even our most common concerns, ought to begin with God. Reader! may you and I gather this sweet lesson from it; to begin every thing in Jesus and with Jesus. May every day be opened, and all the day carried on with him. In temporal as well as spiritual occupations may Jesus be uppermost. For depend upon it whatever is thus began in God, will end in God. That was a sweet resolution of the kind formed by David, in the view of another's portion contrasted with his own. Psm. xvii. 14, 15.

15 And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:

16 Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD.

17 Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; *they are* the firstfruits unto the LORD.

18 And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be *for* a burnt offering unto the LORD, with their meat offering, and their drink offerings, *even* an offering made by fire, of sweet savour unto the LORD.

19 Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings.

20 And the priest shall wave them with the bread of the first fruits *for* a wave offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest.

21 And ye shall proclaim on the selfsame day, *that* it may be an holy convocation unto you: ye shall do no servile work *therein*: *it shall be* a statute for ever in all your dwellings throughout your generations.

This is the *fifth* of those feasts, the solemnity of Pentecost, or as it is elsewhere called *the feast of harvest*. Exod. xxiii. 16. And what a pointed type was this of that glorious event in after ages, when the Holy Ghost came down in so gracious a manner, that the harvest of souls to the Lord Jesus on that day was 3000? Here indeed was the first fruits of the Spirit most gloriously reaped. Acts ii.

22 And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest:

thou shalt leave them unto the poor, and to the stranger: *I am* the LORD your God.

Observe the gracious attention of God in the repetition of this precept. See Levit. xix. 9. But, Reader, is not this precept of a sweet spiritual import also? Doth it not say, that as gleanings of the harvest were to be left in the corners of the field for the poor and the stranger: so in every corner of the earth there are gleanings of grace for poor and miserable sinners? John i. 16.

23 And the LORD spake unto Moses, saying,

24 Speak unto the children of Israel, saying, In the seventh month, in the first *day* of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.

25 Ye shall do no servile work *therein*: but ye shall offer an offering made by fire unto the LORD.

This feast of trumpets is the *sixth* in number of the holy days appointed in this chapter. It should seem to have been at the time which the Jews called their new year. But the spiritual sense contained in it is very plain. It represents the gospel call, which the prophet Isaiah, in after ages, in allusion to the conversion of the nations, expressly marked by this name, *the blowing of the great trumpet when they should come who were ready to perish*. Isaiah xxvii. 13. Reader! have you heard this *joyful sound*, and do you keep this spiritual feast! Mark what is said of it. Psm. lxxxix. 15.

26 ¶ And the LORD spake unto Moses, saying,

27 Also on the tenth *day* of this seventh month *there shall be* a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.

28 And ye shall do no work in that same day: for it *is* a day of atonement, to make an atonement for you before the LORD your God.

29 For whatsoever soul *it be* that shall not be afflicted in that same day, he shall be cut off from among his people.

30 And whatsoever soul *it be* that doeth any work in that same day, the same soul will I destroy from among his people.

31 Ye shall do no manner of work: *it shall be* a statute for ever throughout your generations in all your dwellings.

32 *It shall be* unto you a sabbath of rest, and ye shall afflict your souls; in the ninth *day* of the month at even, from even unto even, shall ye celebrate your sabbath.

Perhaps this day of sorrow cannot be strictly termed a feast day. But yet as being on the Sabbath, that sacred day lost not its name. Is not the Lord Jesus typically set forth here also, *who in the days of his flesh offered up strong crying and tears*. Heb. v. 7—9. This was he, of whom *Daniel* spake, Dan ix. 24. And this was he, whom *Paul* describes, as having by himself purged our sins. Heb. i. 3. Blessed Lord! as thou art exalted as a prince and a Saviour, to give to Israel repentance and remission of sins, give to me those ascension-gifts; that I may so look unto thee in every day's atonement of thy blood, as to mourn for thee. Zech. xii. 10.

33 And the LORD spake unto Moses, saying,

34 Speak unto the children of Israel, saying, The fifteenth day of this seventh month *shall be* the feast of tabernacles *for* seven days unto the LORD.

This feast of tabernacles, which was one of the highest in point of enjoyment to Israel, very mercifully follows five days after the day of atonement. And is there not this gospel mercy typified in it, that the conviction of sin by the Spirit is sweetly followed by the conviction of the righteousness of Christ; whereby the soul is made glad in righteousness, and peace, and joy, in the Holy Ghost. This was the feast which our Lord attended, and in which he discoursed so sweetly, John vii. 37. It is the same feast which the Jews now observe, when they leave their dwellings and live in their courts or outhouses, dressing them up with branches of trees, and boughs, and the like. And it was intended to remind Israel of their dwelling in tents in the wilderness. But the true Christian's view of this feast, beheld through a spiritual medium, leads him to see, that the feast of tabernacles is a lively type of Jesus tabernacling in our nature; and that so strong is his love towards us while in our wilderness state, that he not only set up a tabernacle service, but came himself and dwelt with us, and in our nature. Blessed Jesus! oh may I ever keep this spiritual feast with an eye to this unspeakable mercy; and do thou remember that sweet promise, which John the beloved apostle heard for the church's comfort, during her wilderness state; *behold the tabernacle of God is with men; and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God*. Rev. xxi. 3.

35 On the first day *shall be* an holy convocation: ye shall do no servile work *therein*.

36 Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it is a solemn assembly; and ye shall do no servile work *therein*.

37 These *are* the feasts of the LORD, which ye shall proclaim *to be* holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day:

38 Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD.

39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day *shall be* a sabbath, and on the eighth day *shall be* a sabbath.

40 And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days.

41 And ye shall keep it a feast unto the LORD seven days in the year. *It shall be* a statute for ever in your generations: ye shall celebrate it in the seventh month.

42 Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:

43 That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I *am* the LORD your God.

44 And Moses declared unto the children of Israel the feasts of the LORD.

Moses here finisheth his commission, in relation to these feasts, somewhat like the apostle in after ages. 1 Cor. xv. 3.

REFLECTIONS.

READER! may it be your happiness and mine, while perusing this chapter, to experience the divine teachings of God the Spirit; whose office it is *to take of the things of Jesus to shew unto us*: and may we find cause to bless God for so many sweet memorials of the ever blessed Jesus. And, dearest Lord, I would say, both for myself and Reader, let us but find Christ in every one of them, and discover his glorious person, and his finished righteousness, as the great end to which they all ministered, and we shall then have all that we can desire. It is Jesus that we want, both as our Sabbath, as our unleavened bread, as our first fruits, sheaf-offering, passover, pentecost mercy, trumpet season, expiation, and all-sufficient sacrifice! And while leaning on thee and thy fulness, like Israel of old, may we be ready to leave our dwellings and live in tabernacles, or without the camp, so that we do but live with thee. And dearest Lord, in all our rejoicings, and our feasts, be thou the sum and substance of all; and may we receive them, and enjoy them only so far as they include Jesus. For thus becoming pledges and tokens of thy love *here*, we shall then hope to rejoice in the complete ingathering of thy fruits which shall be *hereafter*.

CHAP. XXIV.

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This chapter is a continuation of certain laws relating to the temple service, particularly of the order to be observed in the burning of the lamps, and supplying the shew-bread. This Chapter is rendered the more remarkable, in that it hath introduced in the body of it, a short historical relation of Shelomith's son being convicted of blasphemy, who is in consequence thereof stoned.

AND the LORD spake unto Moses, saying,
 2 Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, to cause the lamps to burn continually.

Reader! do not overlook in those verses the account which is given of the lamps always burning. Doth not this represent to us the unceasing light which is kept up by the Holy Spirit in his churches; by *the spirit of judgment and by the spirit of burning*. Isaiah iv. 4. The Reader will not forget, what was said on this same subject in Exodus xxvii. 20, 21. And let us further observe, on these verses, that the oil which was ordered for this use was to be *pure*. Yes! Every thing that is typical of the Holy Ghost's divine agency, must be pure, as he is pure. And it is not an object of small moment further to observe on those verses, that the children of Israel were *to provide the oil*, and Aaron to apply it. Means of grace are with *us*; but Jesus, our great High Priest can only make them subservient to the purpose intended. Ordinances are precious things, but if the Lord of ordinances be not in them, the lamp of grace will not burn. Dear Lord! I would say for myself and Reader, do thou keep alive thine own work in my heart, that in

times of languishing, and a decay of spiritual ministry, or ordinances, the Holy Ghost may sweetly convey to my soul his holy oil of grace. See Zech. iv. 2—6.

3 Without the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the LORD continually: *it shall be* a statute for ever in your generations.

4 He shall order the lamps upon the pure candlestick before the LORD continually.

Is not Jesus's priesthood, as an unchanging, never-ceasing priesthood, here represented? And subordinate to him, are not the services of his ministers also intended to be set forth? While we pray that our great High Priest from the evening even to the morning, continually, will keep our souls alive, that his lamp of grace may never go out; Oh that every one who acts in that high department, as a minister of the sanctuary, may learn from hence to *hold forth the word of life, and daily in the temple, and from house to house, cease not to teach and to preach Jesus Christ*. Jesus! do thou, who holdest thy ministers as stars in thy right hand while walking amidst the golden candlesticks, do thou be their light, that they may be burning and shining lights to thy people; that the lamp of thy sacred word may, by their ministry and thy blessing, be always shining clear in the midst of thy churches! Before we dismiss these verses, let me just further observe upon them, that the word which in the second verse is translated lamps, is in the original *lamp*; but in the 4th verse the word is plural, *lamps*. Perhaps the design was this: All the lamps in the temple service represented one and the same, even the Holy Ghost; and who is, in the Revelation, described by seven spirits which are before the throne. Rev. i. 4. and seven lamps of fire burning before the throne, which are the seven spirits of God. Rev. iv. 5. The sacred language hath various ways of expressing this glorious truth, by way of representing the various gifts and operations of the Holy Ghost; but they all refer to one and the same; for saith an apostle, *though there be diversities of operations, yet all these worketh that one and the self-same spirit, dividing to every man severally as he will*. 1 Cor. xii. 11.

5 And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake.

6 And thou shalt set them in two rows, six on a row, upon the pure table before the LORD.

7 And thou shalt put pure frankincense upon *each* row, that it may be on the bread for a memorial, *even* an offering made by fire unto the LORD.

The order for keeping the Lord's table always furnished with bread, was appointed in Exod. xxv. 30. And no doubt this was a sweet type of him who is the bread of life, which came down from heaven, implying that there is no famine where Jesus is; but he that eateth of him shall live for ever. Well may we be ever using the apostle's prayer, John vi. 33—35. Observe, the number of loaves, or cakes, was *twelve*; implying, no doubt, thereby, that there was one for each tribe of the house of Israel. And it is yet worthy of further observation, that even after the defection of the two tribes, this service of the shew-bread was continued, 2 Chron. xiii. 11. Perhaps a remnant of each tribe remained, or if not, the Lord's mercy is not straitened by man's undeservings. The apostle reasoneth very sweetly upon this, Rom. xi. 1—5. *Two tenth deals*, in point of quantity, was *two omers*. Exod. xvi. 22. How precious is the thought, that Jesus is both the altar and the shew-bread; and all that come to God by him, find him as a table spread with living bread, every day, and all the day, even in this wilderness. The frankincense for a memorial, is no unapt representation of the fragrance of his merits. Rev. viii. 3.

8 Every sabbath he shall set it in order before the LORD continually, *being taken* from the children of Israel by an everlasting covenant.

9 And it shall be Aaron's and his sons; and they shall eat it in the holy place: for it is most holy unto him of the offerings of the LORD made by fire by a perpetual statute.

The constant supply of new loaves every sabbath, and the removal of those which had been brought before, was a delightful type of gospel mercies, in the supply of the Lord's family from Sabbath to Sabbath. Jesus is the bread of life to his people, presented by his ministers new and pure in every Lord's day's ordinances. We are told from the tradition of the Jews, that the priests were so exact and cautious in this ministry, of the removal of the old shew-bread, and the supply of the new, that as the priest took off one loaf, in the same instant another priest put down another; so that the Lord's table might never have less nor more than the twelve loaves appointed. Whether this tradition be true or not, it may at least serve to teach the ministers of Jesus Christ this lesson; that his table-service, and his temple-service, should never be without supply; for his family want bread, even the bread of life in a preached word, from one Lord's day to another; and that they should bring forth as scribes well instructed in the kingdom, things new and old. Matt. xiii. 52.

10 ¶ And the son of an Israelitish woman, whose father *was* an Egyptian, went out among the children of Israel: and this son of the Israelitish *woman* and a man of Israel strove together in the camp;

The first thing observable in the case of this man is, the sad effects of unlawful connections: such alliances generally produce unhappy consequences. That is a most important precept of the apostle, 2 Cor. vi. 14. What can a man expect but sad departures from the faith of a true *Israelite*, who is linked to an *Egyptian*?

11 And the Israelitish woman's son blasphemed the name *of the LORD*, and cursed. And they brought him unto Moses: (and his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan:)

Observe the awfulness of the crime: not simply blaspheming holy things, but the tremendous name of the Lord himself: and not content with cursing, but most probably uniting blasphemy and cursing together. What a loud and decisive testimony doth it carry with it of the dreadful apostacy of our fallen nature!

12 And they put him in ward, that the mind of the LORD might be shewed them.

But observe, though the crime was so enormous, yet we find there is no haste in the punishment. What a sweet lesson ought men, in their little provocations with each other to learn from hence. Oh! that we were to wait to know what the mind of the Lord is upon all occasions. Ephes. v. 17.

13 ¶ And the LORD spake unto Moses, saying,

14 Bring forth him that hath cursed without the camp; and let all that heard *him* lay their hands upon his head, and let all the congregation stone him.

That all the congregation should engage in the punishment was no doubt meant to convey the idea how dreadful the sin was. And moreover, it tended, under divine grace, to keep others from such daring presumption. For who that had joined in stoning another for blasphemy, at the command of God, could himself hope to escape, if afterwards found guilty of it? That is a suitable prayer of the Psalmist, Psm. xix. 13.

15 And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin.

In reading this verse, I would look up earnestly for grace for myself and the Reader, and say, Lord grant that I may never be brought into that awful state, *to bear my own sin*, the weight of which must sink the soul to everlasting destruction. Blessed Jesus! thou sin-bearing Lamb of God, how precious here again is the view of thee in this glorious character. Oh! may I know my own personal interest in that blessed scripture. Isaiah liii. 5, 6.

16 And he that blasphemeth the name of the LORD, he shall surely be put to death, *and* all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of *the* LORD, shall be put to death.

17 ¶ And he that killeth any man shall surely be put to death.

18 ¶ And he that killeth a beast shall make it good; beast for beast.

19 And if a man cause a blemish in his neighbour; as he hath done, so shall it be done to him;

20 Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him *again*.

21 And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death.

22 Ye shall have one manner of law, as well for the stranger, as for one of your own country: for I *am* the LORD your God.

23 ¶ And Moses spake to the children of Israel, that they should bring forth him that hath cursed out of the camp, and stone him with stones. And the children of Israel did as the LORD commanded Moses.

Upon the occasion of this man's transgression, opportunity is taken to repeat some of those laws which had been before delivered. And the punishment of *Shelomith's* son is related. Reader, do not close the chapter without taking with it the conclusion which it carries; that *the wages of sin* is, and must be, *death*. *The soul that sinneth it shall die*. Precious Redeemer! how reviving under all the sins and transgressions of my nature, whereby I stand most justly exposed to the dread sentence; how reviving is the view of thy righteousness, and the interest of thy redeemed in it, that as *sin hath reigned unto death*, so *might grace reign through righteousness unto eternal life, through Jesus Christ our Lord*.

REFLECTIONS.

READER! may it be your happiness and mine, to have our souls kept alive by the quickening influences of God the Holy Ghost. I

would bring, O Lord, continually, as the Israelite of old, the pure oil for thy service. I would present myself, my soul and body, a living sacrifice, a reasonable service before God, through Jesus. But all I have is incompetent to serve; and every thing too impure to offer. Lord, undertake for me, and let the lamp of thy grace in my soul be kept alive by thy power. Dear Jesus! be thou the shew-bread to me, and in thee, and thy complete salvation, may I see a constant and never-ceasing supply to feed, not only *my* soul, but all thy church and people. May thy ministers, who serve in holy things, be enabled to bring forth things both new and old in thy sanctuary. Lord! give me grace, in reading the awful account of the blasphemer in this chapter, to drop an earnest prayer before the mercy-seat, that our God may turn the heart of blasphemers in this guilty land. Oh Lord! in judgment remember mercy. Turn thou us, and so shall we be turned.

CHAP. XXV.

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This forms a most interesting chapter, even in its moral sense, but much more so in its spiritual. And as an enlightened eye will be enabled to discern in it, that Moses spake of Christ, the attention ought to be the more awakened. Here is God's appointment of every seventh year to be a year of rest to the land, that the holy land of Canaan, which was the glory of all lands, should be distinguished from every other by a Sabbatic year. Here is also God's appointment, for every seven times seventh year to be a year of jubilee, in which the captive and the bond-servant among the Hebrews should go out free. This chapter hath also some very gracious laws contained in it, for the treatment of the poor, and of debtors.

AND the LORD spake unto Moses in mount Sinai, saying,

2 Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD.

Was not this precept intended to teach the Lord's people to look back and consider how, in the garden of Eden, there would have been a perpetual rest to the land, and a constant Sabbath to the Lord, but for the transgression? And was it not also intended, to teach the Lord's people to look forward to him, who is himself the Sabbath and rest of his people, and hath prepared a rest for them? Psm. cxvi. 7.

3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;

4 But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD:

thou shalt neither sow thy field, nor prune thy vineyard.

God here asserted his right and property, as the Lord of the whole earth: not unsimilar to the proprietors of earthly manors, who allow such and such seasons for breaking up the ground. But there is a sweeter sense to be given to this precept in a spiritual point of view. The *six* years of labour previous to the *seventh* year of rest, taught very expressively, the sad consequence of sin, which had introduced labour, and toil, and sorrow, into this mortal state. It is only through Jesus, that we are liberated from it, and exempt from all its penal consequences in a future life.

5 That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: *for* it is a year of rest unto the land.

What a strong leading feature is here given of man's dependence upon God. And what a precious comment doth Jesus himself give of it. Matt. iv. 4.

6 And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee,

7 And for thy cattle, and for the beasts that *are* in thy land, shall all the increase thereof be meat.

Was not the extensiveness of this mercy, in reaching to all ranks and orders of the people, intended to shadow forth the extensiveness of that mercy which Jesus by his glorious redemption hath accomplished. See what the Lord hath said of it himself. Rev. iii. 20.

8 ¶ And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

9 Then shalt thou cause the trumpet of the jubile to sound, on the tenth *day* of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.

In this calculation it should seem that the year of jubilee was the *nine and fortieth* year; and that then the trumpet was sounded. But what a joy must it have been to every poor bond-servant, and especially to him that was under a rigorous master. I have no doubt in my own mind, but that there was a peculiarity in the sound, which though very few in the camp of Israel, if any, by reason of the distance of time from

one to another in forty-nine years being between, had ever heard before; yet *all* perfectly well understood. The cruel tyrant over his poor servant, certainly understood by it, that his oppression was over: and the wretched captive felt in it the mercy of the Lord's voice. But, Reader! what a faint image is this of that sweet jubilee trumpet, which sounds everlasting redemption through Jesus. John viii. 36. If the Reader feels himself interested, as he ought, in this place, to enquire further concerning this trumpet of jubilee, and wherein it differed from others in its sound and signification; he may soon discover that this must have been the case, from other trumpets which were in use in the camp. There was the *Fast* trumpet. Joel ii. 1. The *War* trumpets and the calling of the *Assemblies*. Numb. x. 2—10. And what the Psalmist calls *the joyful sound*. Psm. lxxxix. 15. But, Reader! what joyful sound in the camp of Israel, could equal that which the gospel brings of ransom to poor captive sinners, in the compleat redemption by the Lord Jesus? Is it not now that the jubilee trumpet is sounded in the day (which is a continued day in all its saving effects) of his atonement? And is not the same trumpet for ever sounding *the acceptable year of the Lord*. Isaiah lxi. 2, with Luke iv. 18, 19. Pause, my soul, and ask thyself, whether thou hast heard this joyful sound, now in the present *day* of grace; by which alone thou wilt be looking forward, with a pleasing hope of hearing that trumpet sound in the *day* of judgment; *when all that are in their graves shall come forth*. John v. 28, 29.

10 And ye shall hallow the fiftieth year, and proclaim liberty throughout *all* the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

11 A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather *the grapes* in it of thy vine undressed.

12 For it *is* the jubile; it shall be holy unto you: ye shall eat the increase thereof out of the field.

13 In the year of this jubile ye shall return every man unto his possession.

14 ¶ And if thou sell ought unto thy neighbour, or buyest *ought* of thy neighbour's hand, ye shall not oppress one another:

15 According to the number of years after the jubilee thou shalt buy of thy neighbour, *and ac-*

cording unto the number of years of the fruits he shall sell unto thee:

16 According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it; for *according* to the number of the years of the fruits doth he sell unto thee.

17 Ye shall not therefore oppress one another; but thou shalt fear thy God; for *I am* the LORD your God.

The return of every man to his own possession and to his own family, beside the mercy of the thing itself, certainly, had this very important point in view; namely, to preserve in proper distinction the rights and connections of families. It is by this, in a very eminent degree, that we are enabled to trace the pedigree of the Lord Jesus. Matt. i. 1, &c. Luke iii. 23, &c. So that the poor Israelite, who by his own imprudence, or distressing providences from God, had forfeited his inheritance; and his connection was for a time obscured or lost during his captivity; had here an assurance that he should again recover the one, and again enjoy the other. What a beautiful type was this of our poor captive nature! Reader, you and I, by reason of sin, have lost our original inheritance, our birth-right, and our family claims. But Jesus the Redeemer of the soul, hath sounded the jubilee of his grace, and set us at happy liberty, and restored to us all our rights. Oh! thou precious God of all our mercies! Methinks I hear the joyful sound, "The year of jubilee is come; return ye ransomed sinners home." May it be heard far and near, and may *they come which are ready to perish*. Isaiah xxvii. 13.

18 Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety.

19 And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.

20 And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase:

21 Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.

22 And ye shall sow the eighth year, and eat *yet* of old fruit until the ninth year; until her fruits come in ye shall eat *of* the old store.

Reader, do not overlook in these verses how gracious the Lord is. Rather than God's people shall be losers by their dependance upon him, he will even work a miracle to supply them; for causing the *sixth* year to be doubly and trebly prolific, this was little less than a standing miracle. See that sweet promise. Psm. cxxxii. 15.

23 The land shall not be sold for ever: for the land *is* mine; for ye *are* strangers and sojourners with me.

24 And in all the land of your possession ye shall grant a redemption for the land.

This is a most proper idea ever to be kept in view, *The earth is the Lord's, and the fulness thereof*. Man is but a pilgrim and a traveller through it. Psm. xxxix. 12, 13.

25 If thy brother be waxen poor, and hath sold away *some* of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold.

26 And if the man have none to redeem it, and himself be able to redeem it;

27 Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession.

28 But if he be not able to restore *it* to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubilee: and in the jubilee it shall go out, and he shall return unto his possession.

29 And if a man sell a dwelling house in a walled city, then he may redeem it within a whole year after it is sold; *within* a full year may he redeem it.

30 And if it be not redeemed within the space of a full year, then the house that *is* in the walled city shall be established for ever to him that bought it throughout his generations: it shall not go out in the jubilee.

31 But the houses of the villages which have no wall round about them shall be counted as the

fields of the country : they may be redeemed, and they shall go out in the jubilee.

32 Notwithstanding the cities of the Levites, *and* the houses of the cities of their possession, may the Levites redeem at any time.

33 And if a man purchase of the Levites, then the house that was sold, and the city of his possession, shall go out in *the year of* jubilee : for the houses of the cities of the Levites *are* their possession among the children of Israel.

34 But the field of the suburbs of their cities may not be sold ; for it *is* their perpetual possession.

35 ¶ And if thy brother be waxen poor, and fallen in decay with thee ; then thou shalt relieve him : *yea, though he be* a stranger, or a sojourner ; that he may live with thee.

36 Take thou no usury of him, or increase : but fear thy God ; that thy brother may live with thee.

37 Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.

38 I *am* the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, *and* to be your God.

All these precepts refer to one and the same thing. But their spiritual import is peculiarly striking. A brother so poor as not to be able to redeem his right, is a lively type of our poor nature. And a kinsman so rich, and the nearest that could be found, in whom the right of redemption lay, beautifully represents Jesus. For who so rich as he in whom all fulness dwells ? Who so near as he that hath taken our very nature into himself, and is married to us according to his own most gracious declarations ? Jerem. iii. 14. Neither is any but Jesus in a capacity to redeem. And it is worthy our closest observation, that Job calls Jesus by this very name, *Goel*, that is, kinsman Redeemer. Job. xix. 25. The same word is used for *kinsman*, in Numb. v. 8.

39 And if thy brother *that dwelleth* by thee be waxen poor, and be sold unto thee ; thou shalt not compel him to serve as a bondservant :

40 *But* as an hired servant, *and* as a sojour-

ner, he shall be with thee, *and* shall serve thee unto the year of jubilee:

41 And *then* shall he depart from thee, *both* he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return.

42 For they *are* my servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen.

43 Thou shalt not rule over him with rigour; but shalt fear thy God.

44 Both thy bondmen, and thy bondmaids, which thou shalt have, *shall be* of the heathen that are round about you; of them shall ye buy bondmen and bondmaids.

45 Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that *are* with you, which they begat in your land: and they shall be your possession.

46 And ye shall take them as an inheritance for your children after you, to inherit *them* for a possession; they shall be your bondmen for ever: but over your brethren the children of Israel, ye shall not rule one over another with rigour.

47 ¶ And if a sojourner or a stranger wax rich by thee, and thy brother *that dwelleth* by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family:

48 After that he is sold he may be redeemed again; one of his brethren may redeem him:

49 Either his uncle, or his uncle's son, may redeem him, or *any* that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself.

50 And he shall reckon with him that bought

him from the year that he was sold to him unto the year of jubilee: and the price of his sale shall be according unto the number of years, according to the time of an hired servant shall it be with him.

51 If *there be* yet many years *behind*, according unto them he shall give again the price of his redemption out of the money that he was bought for.

52 And if there remain but few years unto the year of jubilee, then he shall count with him, *and* according unto his years shall he give him again the price of his redemption.

53 *And* as a yearly hired servant shall he be with him: *and the other* shall not rule with rigour over him in thy sight.

54 And if he be not redeemed in these *years*, then he shall go out in the year of jubilee, *both* he, and his children with him.

55 For unto me the children of Israel *are* servants; they *are* my servants whom I brought forth out of the land of Egypt: I *am* the LORD your God.

The doctrine of free grace, and of full redemption by Jesus, became so important to be shadowed forth, and kept in view through the whole of the law, that the Holy Ghost was pleased to repeat the same precepts again and again, only with a little variation, as suited to different circumstances: and to those that *looked for the redemption in Israel*, nothing could be more interesting. The striking difference the law made between the services of a true Israelite in bondage, and that of a stranger under similar cases, may serve to shew that even in bondage the Lord's right in his people is manifested. They may and frequently will be, found in the service of men, while at the same moment they are the Lord's free men: and this is what the apostle had in view, when he said *ye are bought with a price, be not ye the servants of men*. 1 Cor. vii. 23. But what a mercy is it, Reader, that in the very moment that you and I have by sin forfeited all right to freedom, Jesus our nearest of kin, even our *Goel*, our kinsman Redeemer, hath made us free! What a sweet description of this unequalled love is that the sacred writer gives of it. Deut. xxxii. 36.

REFLECTIONS.

WHAT motives of thanksgiving and praise pour in upon my soul from every quarter, in the perusal of this chapter, while I consider and compare my privileges and my happiness to those of the Lord's people of old. They had, it is true, their *seventh* year of Sabbaths to remind them of the Sabbaths in Paradise, which Adam's transgression deprived his children of; but I have in that second *Adam*, the Lord from heaven, (as the Apostle most properly styles him) an everlasting Sabbath, in him and from him to enjoy. Oh! may the blessed Spirit give me by his sweet influences to rest in Jesus!

In this jubilee season to the poor captive and bond-servant may I behold by faith, the lively emblem of that eternal jubilee in Jesus, wherewith he makes his people free. Oh! thou kinsman Redeemer, that hast caused thy gospel trumpet to be sounded, never may I lose sight of what I was by nature, and what I now am by grace. Thou didst find me, O Lord, a bond-servant, indeed, to Sin and Satan, serving divers lusts and pleasures; and even in love with my chains, and averse to freedom. Eternal praises to thy dear name, that thou hast both proclaimed liberty to the captive, and made me *willing to be redeemed in the day of thy power*. Oh! may it be my happiness to return, as the redeemed *Israelite*, to my Father's house, and now the mortgaged and sold inheritance is ransomed; Lord keep me from being ever again entangled in the *old yoke of bondage*. And while I behold so many all round me in nature's chains of sin, Lord give me grace, to adore the distinguishing mercy of my Deliverer. Let it be wholly to the *praise of the glory of thy grace, wherein thou hast made me accepted in the beloved*.

CHAP. XXVI.

CONTENTS.

This chapter seems to form a brief summary of the arguments, by which the laws contained in the foregoing chapters are enforced; in that it points out the blessings to obedience, and the curses which will follow upon disobedience. The conclusion of it is very remarkable, in that it ends with gracious promises, even to the most rebellious, when their heart is turned to seek the Lord.

YE shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up *any* image of stone in your land, to bow down unto it: for I *am* the LORD your God.

I would request the Reader, in the very entrance upon this chapter, to remark, as he goes on through the perusal of it, how very striking the process of divine grace, both in mercies and in threatened judgments is carried on. I have often read the chapter on this account with peculiar pleasure. May the Holy Ghost make it profitable also, for the same reason, to the Reader! It begins with that truth which we so often meet with in the Old Testament scriptures, the Lord's jealousy for his

honor! How precious is it to the true believer in Christ, to discover that by grace he is kept from idolatry, and from that horrible state of nature, to which but for grace, he would be equally exposed; and which the Apostle ascribes to the polite, and (as the world would call them) the learned inhabitants of *Rome*. See Rom. i. 22—25.

2 Ye shall keep my statutes, and reverence my sanctuary: I *am* the LORD.

3 ¶ If ye walk in my sabbaths, and keep my commandments, and do them;

4 Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.

Here again it is precious to the believer to remark how a gracious God hath secured his people, in the observance of those precepts. Ezek. xxxviii. 27.

From this verse to the end of the 12th verse, let the Reader observe as he goes on, the loving-kindness of the Lord, in those exceeding great and precious promises contained in them. *First*, a plenty of the sweet influences of the heavenly bodies; in the rain and the dew and the clouds dropping their fatness. Deut. xxxiii. 13, 14.

5 And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely.

6 And I will give peace in the land, and ye shall lie down, and none shall make *you* afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land.

Secondly, the blessed effects of it in the extent of the mercy from harvest to harvest. Amos ix. 13. But surely the gracious Reader will not overlook gospel mercies, as veiled under those promised earthly enjoyments. Under the blessed Spirit's influence, since Jesus returned to glory, what a continuation of an harvest of souls is gathered and still gathering to Christ? See that promise, Malachi iii. 10—12. Observe, God promiseth not only plenty, but peace and enjoyment in the plenty. And the soul who hath found peace in the blood of the cross, will find with it a sweet and holy serenity in all his enjoyments. This heightens joy, and softens sorrow. Ephes. i. 3. Hosea ii. 18.

7 And ye shall chase your enemies, and they shall fall before you by the sword.

8 And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.

Thirdly, not only peace at home, but success abroad: victory over all our enemies. And this considered in a spiritual sense is very sweet indeed. See that precious promise. Isa. liv. 17.

9 For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you.

10 And ye shall eat old store, and bring forth the old because of the new.

Fourthly, the blessings of increase. See here again, in a gospel sense, that promise. Coloss. ii. 19. *Fifthly*, and which is the fountain of all blessings the Lord's favour. David's prayer is to this effect. Psalm cvi. 4.

11 And I will set my tabernacle among you: and my soul shall not abhor you.

Sixthly, Jesus tabernacling in our nature is the ground and assurance of all. Rev. xxi. 3. Compared with Amos ix. 11.

12 And I will walk among you, and will be your God, and ye shall be my people.

Seventhly, as by the grace of the Lord Jesus, his people are secured in all the privileges of redemption; so on the covenant relationship into which they are brought with God their Father through him, their present and everlasting happiness is founded. Zech. xiii. 9.

13 I *am* the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright.

Lastly, redemption-work is the sole cause, founded in the Father's gift, the Saviour's purchase, and the Spirit's application. Here indeed the Lord hath broken the yoke of worse than Egyptian bondage, even the yoke of sin and Satan. See that sweet expression, in a gospel sense, Psm cvii. 14, 15.

14 ¶ But if ye will not hearken unto me, and will not do all these commandments;

15 And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant:

Here the subject changeth, and an awful *but* comes in. I would request the Reader to remark with me the progress of sin. *First* it begins in refusing to hearken to God. Mal. ii. 2.

Secondly, after refusing to hearken, the sinner learns to *despise* God's judgments. This was a sad step in the first unhappy transgression. Gen. iii. 4. *Thirdly*, after breaking God's covenant, depend upon it,

the transition from *forgetting* God to the *disowning* God is quickly made. And what is every man by nature, when left to himself, but like that sinner of old? Exod. v. 2.

16 I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it.

Reader, remark with me the gentleness with which God begins his punishment. *Sickness* is among the kind rods with which the Lord manifests his love, as a Father to his children. Heb. xii. 6. Deut. viii. 5.

17 And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you.

If the Father's *rod* will not do, God will try what the enemies' *sword* will accomplish. David's prayer is instructive on this point. 2 Sam. xxiv. 14.

18 And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.

19 And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass:

20 And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

Reader, remark how graciously, even in punishment, the Lord deals with his people. He doth not give them up; but calls upon them with a louder call, and by more alarming providences. He makes all nature to be at variance with them. Reader! it is highly profitable to see the Lord's hand in all the Lord's appointments. David here again instructs. When *Shimei* came forth against him, David saw that the trial was of the Lord; *so let him curse*, said David, *for the Lord hath said*. 2 Sam. xvi. 10. Reader! it is a sure mark of grace in lively exercise, when in our troubles we lie low at the foot of the cross, and open not our mouth in a way of justification. Psm. xxxix. 9.

21 And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins.

22 I will also send wild beasts among you,

which shall rob you of your children, and destroy your cattle, and make you few in number; and your *high* ways shall be desolate.

Reader! in this view of the divine progress in correction, do not overlook that *all* is in tender mercy. It should seem that the prophet had in contemplation this chapter when he speaks of *God's four sore judgments*. Ezek. xiv. 21.

23 And if ye will not be reformed by me by these things, but will walk contrary unto me;

24 Then will I also walk contrary unto you, and will punish you yet seven times for your sins.

25 And I will bring a sword upon you, that shall avenge the quarrel of *my* covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.

26 And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver *you* your bread again by weight: and ye shall eat, and not be satisfied.

These punishments were literally accomplished in the days of Israel's captivity. Isa. iii. 1. Jer. xxxix.

27 And if ye will not for all this hearken unto me, but walk contrary unto me;

28 Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.

29 And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

30 And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you.

31 And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours.

32 And I will bring the land into desolation:

and your enemies which dwell therein shall be astonished at it.

33 And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

34 Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye *be* in your enemies' land; *even* then shall the land rest, and enjoy her sabbaths.

35 As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.

36 And upon them that are left *alive* of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.

37 And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies.

38 And ye shall perish among the heathen, and the land of your enemies shall eat you up.

39 And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.

Reader! still keep your mind in contemplation on the process of divine judgments. From *temporal* punishments the Lord proceeds to *spiritual*. And when it comes to this, that the sanctuary is desolate, and the Lord abhors all offerings; how ripe is that church, or that person, for destruction. Hosea iv. 17.

40 If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;

41 And *that* I also have walked contrary unto

them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity.

42 Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

Reader! I detain you in this place, to remark the abundant grace of our gracious God. Read these verses twice, and if possible never forget them; well might *Paul* say, *where sin abounded grace did much more abound*. Rom. v. 20. And let me observe for your comfort, as well as my own, on this grand point of *confessing our iniquity*, which is an evidence of grace in the heart, that this becomes the truest test of the real conversion of the soul towards God; and wherever this appears, it carries with it a most decided proof that God is reconciled in the blood and righteousness of his Son. For of this we may be very confident, that wherever a soul is made a partaker of the riches of his grace, most heartily and fully will that soul subscribe to the rights of God's justice. This is *accepting the punishment of our iniquity*. See instances, Psm. li. 4. Joshua vii. 19. Ezra ix. 6—15.

43 The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes.

44 And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I *am* the LORD their God.

45 But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I *am* the LORD.

46 These *are* the statutes and judgments and laws; which the LORD made between him and the children of Israel in mount Sinai by the hand of Moses.

Reader! do not overlook the original cause of all mercies; namely,

the faithfulness of a covenant God in Christ: not for the value or merit of repentance; not even our misery, or in short any thing in ourselves; but all in and through Christ in God. See Ezek. xxxvi. 32.

REFLECTIONS.

OH! what a gracious merciful God is the God with whom we have to do, of whom it may be truly said, *he punisheth us less than our sins deserve*. May it be my mercy, O Lord, through thy sovereign grace, to walk with thee in all thy statutes and in all thine ordinances, with a jealous eye to thy glory; that the Lord may give me all these blessings both in a temporal sense and in a spiritual; that my heaven may never be iron, nor my earth brass. But chiefly, while a bountiful God and Saviour gives me all things richly to enjoy, neither the precious fruits brought forth by the sun, nor the precious things put forth by the moon, may be half so precious to my soul as *the good will of him that dwelt in the bush*.

And, dearest Lord, in all thy rebukes, for the manifold departures of my soul from thee; oh, give me grace, that the most gentle of thy chastisements may call my heart home from its rebellions. Lord! evermore give me *to hear the rod, and who hath appointed it*. May it never be my case to seek comfort by hiding or lessening my transgression; but in *confessing and forsaking it*: and so to seek peace with God through our Lord Jesus Christ. And blessed Jesus, let me add, may the precious teachings of thine Holy Spirit continually lead me to this sure conclusion; that all my pardon and peace is obtained, not for any thing that I have done or can do; but from the covenant righteousness of God in Christ; what thou hast done and suffered; and what the Father of mercies hath engaged to perform, for his own sake, and for his righteousness sake, to whose holy name be all the glory!

CHAP. XXVII.

CONTENTS.

This chapter seems to be added by way of appendix to the whole Book of Leviticus. For the preceding chapter summed up what had been enjoined in speaking of the rewards to the observance, and the penalties of punishments, to the neglect of the whole law. This chapter, however, is subjoined, and relates to the subject of vows, and the method to be observed, where the person vowing desires to redeem it.

AND the LORD spake unto Moses, saying,
2 Speak unto the children of Israel, and say unto them, When a man shall make a singular vow, the persons *shall be* for the LORD by thy estimation.

Is there not somewhat in this subject of self-dedication to the Lord, which is designed to shadow forth him, who dedicated himself a voluntary self-devoted sacrifice for the deliverance of his people? Blessed

Jesus! in all things it behoved thee to have the pre-eminence! Coloss. i. 18.

3 And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary.

4 And if it *be* a female, then thy estimation shall be thirty shekels.

Whatever difference was made in the Jewish church, blessed be God there is none in the Christian, for both male and female are all one in Christ Jesus. Gal. iii. 28.

5 And if *it be* from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels.

Samuel was dedicated even before his birth; and *Jeremiah* was sanctified from the womb. 1 Sam. i. 11, 27, 28. Jer. i. 5.

6 And if *it be* from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation *shall be* three shekels of silver.

7 And if *it be* from sixty years old and above; if *it be* a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.

In the gospel church, the apostle speaks with honour of the *aged woman*. 1 Tim. v. 9, 10.

8 But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him.

The poor man in *vowing*, like the poor widow in *giving*, is not esteemed by the Lord, according to the greatness of the gift, but the mind with which it is given. Luke xxi. 1—4.

9 And if *it be* a beast, whereof men bring an offering unto the LORD, all that *any man* giveth of such unto the LORD shall be holy.

10 He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy.

11 And if *it be* any unclean beast, of which they do not offer a sacrifice unto the LORD, then he shall present the beast before the priest:

12 And the priest shall value it, whether it be good or bad: as thou valuest it, *who art* the priest, so shall it be.

13 But if he will at all redeem it, then he shall add a fifth *part* thereof unto thy estimation.

Certainly the doctrine of redemption by the Lord Jesus is all along veiled, under this doctrine of vows and dedications: so that in every gift an eye is supposed to be had to this. All things are the Lord's by right, and the redemption implies our forfeiture of all pretensions. Eccles. v. 1.

14 And when a man shall sanctify his house *to be* holy unto the LORD, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand.

15 And if he that sanctified it will redeem his house, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be his.

16 And if a man shall sanctify unto the LORD *some part* of a field of his possession, then thy estimation shall be according to the seed thereof: an homer of barley seed *shall be valued* at fifty shekels of silver.

17 If he sanctify his field from the year of jubilee, according to thy estimation it shall stand.

18 But if he sanctify his field after the jubilee, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubilee, and it shall be abated from thy estimation.

19 And if he that sanctified the field will in any wise redeem it, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be assured to him.

20 And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more.

21 But if the field, when it goeth out in the jubilee, shall be holy unto the LORD, as a field devoted; the possession thereof shall be the priest's.

22 And if *a man* sanctify unto the LORD a field which he hath bought, which *is* not of the fields of his possession:

23 Then the priest shall reckon unto him the worth of thy estimation, *even* unto the year of the jubilee: and he shall give thine estimation in that day, *as* a holy thing unto the LORD.

24 In the year of the jubilee the field shall return unto him of whom it was bought, *even* to him to whom the possession of the land *did belong*.

25 And all thy estimations shall be according to the shekel of the sanctuary: twenty gerahs shall be the shekel.

These dedications of house and field have the same allusions to spiritual things; and, in a gospel sense, may be supposed to convey this doctrine: that ourselves, and our houses, and all our possessions, should be holy unto the Lord. In allusion to this, it was said that in gospel days, *holiness to the Lord* should be *upon the bells of the horses*. Zech. xiv. 20.

26 Only the firstling of the beasts, which should be the LORD's firstling, no man shall sanctify it; whether *it be* ox, or sheep: *it is* the LORD's.

27 And if *it be* of an unclean beast, then he shall redeem *it* according to thine estimation, and shall add a fifth *part* of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation.

28 ¶ Notwithstanding no devoted thing, that a man shall devote unto the LORD of all that he hath, *both* of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing *is* most holy unto the LORD.

29 None devoted, which shall be devoted of

men, shall be redeemed; *but* shall surely be put to death.

30 And all the tithe of the land, *whether* of the seed of the land, *or* of the fruit of the tree, *is* the LORD's: *it is* holy unto the LORD.

31 And if a man will at all redeem *ought* of his tithes, he shall add thereto the fifth *part* thereof.

32 ¶ And concerning the tithe of the herd, or of the flock, *even* of whatsoever passeth under the rod, the tenth shall be holy unto the LORD.

33 He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.

The same observations meet us here respecting the dedication of beasts and cattle. There is to be nothing blemished offered to the Lord. Mal. i. 13, 14.

34 These *are* the commandments, which the LORD commanded Moses for the children of Israel in mount Sinai.

With this verse the book of *Leviticus* concludes, which briefly expresses, by way of sanction to the whole, that these are the commandments of the Lord. Happy our privilege, that we are not under the yoke of carnal ordinances, but are called to the knowledge of a gracious dispensation, which is after *the power of an endless life*. Heb. vii. 16.

REFLECTIONS.

READER! how delightful in lesser things, as well as in greater, is it to see the law still pointing to the gospel; and every sacrifice, even those of vows, and dedications of the most minute kind, referring to the redemption by Jesus. May the Lord give you and me to see this: and while we are enabled by grace, to give cheerfully and readily of our substance to him, still may we never lose sight of this leading doctrine of our holy faith; that it is Jesus, and he only, which sanctifieth both gift and giver!

Let us not close this precious book of God without once more taking a general and comprehensive view of it; and while we consider as we ought the state of the church in the wilderness, thus veiled under what the apostle calls *the shadow of good things to come, which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation*; let us thankfully contemplate the happiness of God's people now, in being delivered from such a yoke of bondage, *which neither we nor our fathers were able to bear*.

But while we find cause thus to bless God, that we are come to this better dispensation, *founded upon better promises*; let us never forget that in those types and shadows the gospel was preached unto them, as well as unto us. Christ then was, as well as he is now, *the end of the law for righteousness to every one that believeth*.

Dearest and ever-blessed Jesus! give me to see that all the ordinances in thy sacred book, and the numberless rites, both moral and ceremonial, there appointed, were *the shadows of good things to come, but the body was and is Christ*. Be thou the sanctuary, the altar, the mercy-seat, the sacrifice, the offering, the priest, the all in all of my poor oblations! And may this be my highest and most encouraging consideration in every approach to God my Father, that *having such an High Priest over the house of God, I may draw nigh, through thy blood and righteousness, with a true heart in full assurance of faith*. Amen and Amen.

NUMBERS.

GENERAL OBSERVATIONS.

IN opening this *fourth* Book of the writings of Moses, I must again request the pious Reader to call to mind, that *Moses wrote of Christ*. And if the Holy Ghost shall be graciously pleased to take of the things of Christ, and shew them to the Reader, no doubt he will find here, as in the former books of Moses, that *he hath testified of Jesus*.

The book of *Numbers*, hath its name from the circumstance of its containing the numbering of the children of Israel. It forms a very interesting volume on that account; in that it carries with it in its bosom, an evidence of the fulfilment of God's promise. The Lord had assured Abraham, that his seed should be as the stars of heaven for multitude, Gen. xv. 5. And here we find the accomplishment.

In respect to the period of time the book of *Numbers* contains, it is somewhat about thirty-nine years. The history commences in the second month of the second year, after the Israelites left Egypt; and ends in the eleventh month of the fortieth year.

There is a mixture of laws and of history in this book, of which it is composed. The Reader will very easily distinguish the one from the other. But here, as in all other instances, in searching the sacred oracles, it must be God the Holy Ghost, which can alone enable the Reader to discern spiritually, and convey his divine teaching to the mind, so as *to make us wise unto salvation, through the faith which is in Christ Jesus*.

I only pray, that Holy and Eternal Spirit, under whose inspiration all scripture is written, that he will be both with Writer and