

180829-4 Leviticus 22, Regulations for the Aaronic Priesthood, Part 2 – Craig Thurman

The latter part of chapter 21 appears to regulate the priest which had some bodily defects against offering sacrifices. Chapter 22 takes up with banning priests which come into a state of uncleanness from approaching to Israel's holy things altogether.

¶ And the LORD spake unto Moses, saying,

2 Speak unto Aaron and to his sons, that they separate themselves
be separated or consecrated

that they separate themselves, וַיִּנְזְרוּ, Niphal (simple passive) fut. of נָזַר, na-zar; the Niphal tss. as the Hebrew Hithpael (conveys the same meaning either way); KJV, separate (9), consecrate (1, Nu.6.12); this is only the 2nd time this Hebrew word has been used in the O.T.; the first is Lev. 15.31,

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

from the holy things of the children of Israel, and that they profane not my holy name in those things which they [the children of Israel] hallow [dedicate, sanctify] unto me:

they profane, וַיְחַלְלוּ, Piel (intensive active) fut. of חָלַל, cha-lal; KJV, wound (Ps.109.22), defile (Ez.7.24), profane (Ez.25.3), pollute (Ez.20.9, 14, 22), prostitute (Lev.19.29), break (Ps.89.31), slay (Ez.28.9).

*(Lev. 18.21; 19.8, 12; 20.3; 21.4, 6, 9 twice, 12, 15, 23; **22.2, 9, 15, 32, profane**; Lev. 19.29, prostitute)*

hallow, הִשְׁמִימָה, Hiphil (causative active) fut. of שָׁדַח; KJV, *to hallow, sanctify, consecrate, prepare, dedicate, appoint, keep, purify*.

I am the LORD.

Understood from Lev. 20.7 as, 'I' your God, אֲנִי יְהוָה, am the LORD, Jehovah, יְהוָה. Emphasizing again the reason for obeying this commandment is because it is the LORD's commandment. If they understand any other thing it is inconsequential to the fact that it is because He commanded it.

Vss. 2-13 commands Aaron, his sons, and their succeeding generations to maintain an holiness in the offerings of the children of Israel.

3 Say unto them, Whosoever he be of all your seed among your generations,

'Your seed among your generations' refers to the descendants of Aaron and his sons.

that goeth (or, draws near, קָרַב) unto the holy things, which the children of Israel hallow unto the LORD,

hallow, הִקְדִּישׁוּ, Hiphil (causative active) fut. of שָׁדַח; KJV, *to be hallowed* (Ex.29.21), *holy* (Ex.29.37), *sanctified* (1Sa.21.5), *consecrated* (Ex.30.30), *prepared* (Jer.22.7).

Whatever it is according to the law that the sons of Israel have dedicated to the LORD ...

having his uncleanness upon him,

having his uncleanness, וְטִמְאָתוֹ, fem. noun, טִמְאָה, toom-ah or tum-ah; KJV, *to have uncleanness* (26), *filthiness* (7); *to be unclean* (3); the adj. טָמֵא, is tss. *unclean, defile, pollute*; the verb, טָמַא, is tss. *to be unclean, defiled, polluted*.

the noun, טְמֵאָה: vss. 3, *having his uncleanness; 5, uncleanness he hath*

the adjective, טָמֵא: v. 4, *unclean*

verb, טָמֵא: vss. 5, *he may take uncleanness; 6, shall be unclean*

If any of the priests become unclean, as mentioned in the preceding chapter, and they involve themselves with those things that the sons of Israel bring to me ...

i.e., Not only referring to any defilement to which the children of Israel were subject to, but also to special regulations that were imposed upon the office of the priesthood, and some of which are reiterated here ...

that soul (whoever he is of the descendants of Aaron and his sons) ***shall be cut off from my presence: I am the LORD.***

shall be cut off, וַנִּכְרְתֶהּ, Niphal (simple passive) pret. of כָּרַת, ka-rath; KJV, *to make a covenant; to cut down* a cluster of grapes; *to hew* trees; *to cut off* the skirt, witchcraft, prophets; *to cut* timber; *to perish, fail, free.*

In other words, for such sin the LORD would cut him off from before His presence.

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 [when it is dead], whereby he may be made unclean,

Le 11:8 Of their flesh shall ye not eat, and their carcase shall ye not touch; they are unclean to you.

carcase means dead body, וּבְנֵי לָהֶם, fem. noun נֵבֶלָה, n^e-veh-lah; KJV, *carcase, beast that dieth of itself, died, his body, dead bodies*. Leviticus chapter 11 is the place where this is communicated most clearly and often. (Lev. 11.8, 11, 24, 25, 27, 28, 35-40)

**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.**

he wash, רָחַץ, Qal pret.; KJV, wash, bathe.

So, those things which are the priest's portion of the sacrifices, he may not eat of them unless he is clean. No matter how little, how small the issue might seem to be, to go against the commandment of the LORD is to defile, profane, pollute, or prostitute the name of the LORD. They would expect the heathen to commit such atrocities against the LORD, but not the people of God.

7 And when the sun is down, he shall be clean,

he shall be clean, נִטְהַר, Qal pret.; KJV, to be cleansed, clean, purged, purified.

and shall afterward eat of the holy things; because it is his food (his bread).

his bread, לֶחֶמוֹ, masc. noun לֶחֶם, le-chem; KJV, bread, food, meat, loaf, provison, victuals; vss. 7, food; 11, 13, meat; 25, bread.

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 (Aaron, his sons, and their generations) **shall therefore keep mine ordinance** (charge),

they shall therefore keep, וְשָׁמְרוּ, Qal pret. of שָׁמַר; KJV, to keep, observe, heed, wait, watch, mark, preserve, lay wait; vss. 9, 31.

mine ordinance, אֶת־מִשְׁמֶרֶתִי, fem. noun, מִשְׁמֶרֶת, mish-me-reth (the masc. noun מִשְׁמֶרֶת), which the verb form is (above) שָׁמַר; מִשְׁמֶרֶת, mish-me-reth, KJV, *my charge, to be kept, mine ordinance, in ward, the watch.*

lest they bear sin for it [v.16, is to be charged with trespass], **and die therefore, if they profane חָלַל it: I the LORD do sanctify them.**

they bear, יִשְׁאוּ, Qal fut. of נָשָׂא, na-sa; *to swear, to lift up, to bear, to spare, to accept, to carry, to forgive, to lay, to respect, to bring forth, to pluck, suffer, to contain, to take, stir*; **vss. 9, they bear (Qal fut.); 16, suffer (Hiphil [causative active] pret.)**

do sanctify them, מִקְדָּשׁ, Piel (intensive active) part. of קָדַשׁ; vss. 2, Hiphil (causative active) part., hallow; 3, Hiphil (causative active) fut., hallow; 9, 16, Piel part., *do sanctify them*; 32, Niphal (simple passive) pret. *but I will be hallowed*; 32, Piel (intensive active) part. which hallow you.

the masc. noun, קֹדֶשׁ, qo-desh, **vss. 2 twice, 3, 4, 6, 7, 10 twice, 12, 14 twice, 15, 16, 32, tss. holy, holy thing, holy things.**

10 ¶ There shall no stranger eat of the holy thing: [defining what it means to be a stranger among Aaron and his sons ...:] **a sojourner of the priest,**

stranger, זָר, Qal part. of זָוַר, zoor; KJV, *estranged, strange* (most often), *another, fanner*; **vss. 12, 13**

sojourner, תּוֹשֵׁב, masc. noun, KJV, *a sojourner, a foreigner, a stranger, inhabitant*; **prominent in ch. 25, vss. 6, and for thy stranger; 23, and sojourners; 35, or a sojourner; 40, as a sojourner; 45, of the strangers; 47, or stranger and sojourner**; see also the masc. noun מוֹשֵׁב, a permanent dwelling; and the verb יָשַׁב, tss. in the main, *to dwell, tarry, abide, continue, remain, inhabit.*

or an hired servant, shall not eat of the holy thing.

hired servant, וְשָׂכִיר, masc. sing. noun, KJV, *hired servant, hireling, an hired [thing]*; the verb שָׂכַר, sa-kar, tss. *to hire, reward, earn wages*; also the masc. noun שָׂכָר, sa-kar, *reward, hire, wage, fare, price*.

11 But if the priest buy any soul with (קִנְיָו, of the purchase of, substance, riches, goods) **his money** (masc. noun, כֶּסֶף, keh-seph, silver),

buy, קָנָה, Qal fut. of קָנָה, qa-nah; KJV, *to buy, get, purchase, possess, recover, attain, own, keep*; masc. noun קִנְיָו, *getting, substance, with, riches, goods*.

he shall eat of it, and he that is born in his house: they shall eat of his meat (or, from his *bread*, בֶּלֶחֶמוֹ, לֶחֶם, le-chem).

The purchased soul may eat of the holy things because he is counted as a part of the priest's house. And now expounding on the technicalities of a priest's proper household.

12 If the priest's daughter also be married unto a stranger (זָר, Qal part. of זָוַר, zoor, vss. 10, 13), **she may not eat of an offering of the holy things.**

of an offering, בְּתֵרוֹמַת, fem. noun w/pref. preposition בְּ; the verb root is רוּם; KJV, *heave offering, offering, oblations, gifts,,*

A daughter that has married beyond the priesthood cannot eat of the holy things. She is counted with her husband, who is, in this case, not of the family of Aaron, and therefore both she and her husband are strangers to the house of the priesthood. Now, this was not all of the food that the priests had. And visitors and family married into another tribe could eat of that bread.

13 But if the priest's daughter be a widow, or divorced,

widow, אֶלְמָנָה, fem. noun, al-ma-nah; always tss. *widow*.

divorced, וּגְרוּשָׁה, Qal part. Pual (passive); KJV, *divorced, put away, driven out, cast out, thrust out, expelled, troubled, cast up.*

and have no child, and is returned unto her father's house,

is returned, וְשָׁבָה, Qal pret. of שָׁב; KJV, *to return, come again, turn, turn away, turn again, burned back, retire, bring again, convert, restore.*

as in her youth, she shall eat of her father's meat [that is, of those things which were of Israel's holy things]: **but there shall no stranger** (אֲרָם, Qal part. of אָרַם, zoor, vss. 10, 12) **eat thereof.**

Perhaps the idea is that the child was of age to care for the mother; she is not in this case a widow indeed, or divorced and completely destitute; cf. 1Ti.5.3.

14 And if a man [of the sons of Israel] **eat of the holy thing unwittingly,**

unwittingly, בְּשִׁגְגָה, fem. sing. noun, w/pref. preposition, בְּ, is tss. *through ignorance, unwittingly, in ignorance, by ignorance, , unawares*; otherwise it is tss. *ignorance, error*; the verb, שָׁגָג, is tss. *to err, sin ignorantly, deceive, go astray.*

then he shall put the fifth part thereof unto it, and shall give it unto the priest with the holy thing.

Vss. 14-16, men that have erred unknowingly to short the priest that part which the LORD allotted to the priesthood, he shall add to their offering a 5th part to make restoration.

15 And they [the priests] **shall not profane** לֹא יִקְדְּשׁוּ **the holy things of the children of Israel, which they offer unto the LORD;**

There seems to be a burden laid upon the priesthood to be diligent to examine the offerings of the people so that they are complete and holy

offerings. For failing in this, not only have the sons of Israel profaned the offerings of the LORD by eating what was the priests (and thereby shorting the priest his part), but also the priesthood, for not holding them to that standard which the LORD required.

16 Or suffer them to bear (the ignorant eating & therefore) **the iniquity of trespass,**

suffer them to bear, וְהִשִּׁיאוּ, Hiphil (causative active) pret. of נָשָׂא, na-sa; to swear, to lift up, to bear, to spare, to accept, to carry, to forgive, to lay, to respect, to bring forth, to pluck, suffer, to contain, to take, stir; **vss. 9, they bear** (Qal fut.); **16, suffer** (Hiphil [causative active] pret.); cf. **19.8, shall bear; 15, thou shalt ... respect; 17, suffer; 22.26, suffer them to bear.**

when they eat their holy things: for I the LORD do sanctify them (v.9, Piel part. of שִׁבְּטֵי).

And so the LORD would charge them with sin when they eat those things which are the priests.

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,

Now the entire congregation is to be addressed by Moses.

Whatsoever (referring to the kind of person that the offeror is [cf. *whatsoever* in v.20]) **he be of the house of Israel, or of the strangers in Israel,**

the strangers, גֵּר, masc. noun, גֵּר; KJV, *stranger, (85), alien (1), sojourner (1).*

that will offer (or, בָּרַב, bring near) **his oblation** (masc. noun, קֹרְבָן, kor-ban, of the verb בָּרַב, qa-rav; **v.27) for all his vows,**

his vows, לְכָל־נִדְרֵיהֶם, נִדְרֵי יְהוָה, masc. noun, נִדָּר or נִדְר; **vss. 18, 21, 23**; KJV always tss. vow, as is also the verb נִדַּר; example of this is in Ge. 28.20, 21.

Ge.28.20 And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, 21 So that I come again to my father's house in peace; then shall the LORD be my God:

and for all his freewill offerings, which they will offer (bring near)

his freewill offerings, נִדְבָה, fem. noun w/3ppl. masc. suff., נִדְבָה, n^e-da-vah; KJV, tss. a willing offering, a voluntary offering, a freewill offering, free offerings, freely; the verb נִדַּב, KJV, to be willing, or to freely; cf. also the adj. נָדִיב, willing, free, liberal; cf. vss. 18, 21, 23. (but this is not at your own will in vs. 29 (which is found in v.21, to be accepted).

they will offer, קָרַב, bring near; 22.3, goeth; 22.18, will offer & they will offer; 20, shall ye ... offer; 21, offereth; 22, ye shall ... offer; 24, ye shall ... offer; 25, shall ye offer

unto the LORD for a burnt offering;

his free will offerings, נִדְבָה, a fem. noun נִדְבָה, n^e-da-vah; **vss. 18, 21, 23**; Ex.35.29, a willing offering; 36.3, free offering; Lev. 7.16, a voluntary offering; 2Chr.35.8, willingly; Ps.54.6, freely; Ps.68.9, plentiful.

Lev. 22.19-21, 29, רָצוֹן, ra-tsōn, masc. noun; Ge.49.6, selfwill; Ex.28.38, may be accepted; Lev.1.3, voluntary will; Le. 19.5, 29, at your own will; 22.20, acceptable; 22.21, accepted; 22.29.

19 [Ye shall offer] at your own will [acceptably] a male without blemish, of the beeves, of the sheep, or of the goats.

at your own will, masc. noun רָצוֹן, ra-tsohn; KJV, tss. *selfwill, may be accepted, your own voluntary will, with good will, favor, desire, pleasure, as one would, good pleasure; vss. 19, at your own will; 20, acceptable; 21, to be accepted; 29, at your own will.*

beeves, בָּקָר, refers to oxen, or animal of the herd.

sheep, כְּשֵׁב, refers specifically to the sheep, lamb,

goats, עֵז, refers in this instance to the goat. But it can refer to simply the flock animal (cf. v.21).

20 But whatsoever (referring to the kind of animal being offered) **hath a blemish, that shall ye not offer** (קָרַב, bring near): **for it shall not be acceptable for you.**

acceptable, masc. noun רָצוֹן, ra-tsohn; KJV, tss. selfwill, may be accepted, your own voluntary will, with good will, favor, desire, pleasure, as one would, good pleasure; vss. 19, at your own will; 20, acceptable; 21, to be accepted; 29, at your own will.

For the children of God there is not an acceptable sacrifice until their will is in accord with the will of God.

21 And whosoever offereth (קָרַב, bring near) **a sacrifice of peace offerings unto the LORD to accomplish** (perform) **his vow,**

accomplish, לְפָלַא, Piel (intensive active) inf. of פָּלַא; in Piel, to accomplish, perform; otherwise tss. as wonderful & marvelous.

or a freewill [voluntary] **offering** (fem. noun נֶדָבָה, n^e-da-vah; vss. 18, 23) **in beeves** [herd] **or sheep** [flock], **it shall be perfect to be accepted; there shall be no blemish** [spot] **therein.**

to be accepted, masc. noun רָצוֹן, ra-tsohn; KJV, tss. selfwill, may be accepted, your own voluntary will, with good will, favor, desire,

pleasure, as one would, good pleasure; vss. 19, at your own will; 20, acceptable; 21, to be accepted; 29, at your own will.

22 Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer (קָרַב, bring near) these unto the LORD, nor make an offering by fire of them upon the altar unto the LORD.

blind, עִוְרָה, a fem. noun, gav-veh-reth (and only found this once); cf. also עִוֵּר, giv-vehr (adj.) always tss. blind, and עִוְרוֹן, giv-vah-rohn, a masc. noun tss. blindness (2)

broken, שָׁבַר, Qal part. Pual (passive) of שָׁבַר, sha-var; KJV, tss. to break, crush, destroy, (so 'crippled').

maimed, חָרַץ, Qal part. Pual (passive) of חָרַץ, cha-ratz; KJV, tss. to move, decide, bestir, maim, determine, decree.

*wen, יָבַל, prop. adj.; only this once in Scripture, יָבַל, yab-bal, Lev.22.22, and defined in the *The Analytical Hebrew and Chaldee Lexicon*, Benjamin Davidson, p.291, as 'flowing, running, as a sore'*

*wen, OED, 1 a. A lump or protuberance on the body, a knot, bunch, wart, obs. b. *Path. A sebaceous systic tumor under the skin, occurring chiefly on the head. c. ... in the throat.*

**Path: pathology*

(applied to humans, trees, and animals)

scurvy, גָּרַב, twice scurvy (cf. Lev.21.20); once, Deu.28.27, scab.

scab, יֵלֶפֶת, tss. only twice in O.T., scab.

The standard is perfection. First, the offeror must be willing. Second, it must be acceptable. Third, and the sacrifice must be whole, without imperfections. This is why we maintain that it is only the will of Christ, His acceptance to the Father, and the perfect offering He made in His blood

that saves sinners. We are accepted with the Father either fully upon the work of Jesus Christ or we are not.

23 Either a bullock or a lamb that hath any thing superfluous or lacking in his parts,

superfluous, שָׂרַעַ, Qal part. Pual (passive) of שָׂרַעַ, sa-ra[g]; KJV, in Qal part. Pual, *superfluous* (Lev.21.18; 22.23); in Hithpael (reflexive) infin., *than that [a man] can stretch out himself* (Is.28.20).

lacking, קָלַט, Qal part Pual (passive) of קָלַט, qa-lat; only found this once in the O.T.; and so *contracted or dwarfish*; the name , Kelita (Ezr.10.23), קָלַטָא, Robert Young defines as *poverty* or *littleness*; Benjamin Davidson as *dwarfish*.

that mayest thou offer for a freewill offering (fem. noun נִדְבָהָ, n^e-da-vah; vss. 18, 21); but for a vow it shall not be accepted.

These freewill offerings could have abnormalities, but not an offering for a vow. In other words the superfluous (stretched) or diminished (contracted) flesh was alright in freewill offerings, but not that which ill-affected the flesh. In a way, there is no evil in the superfluous or lacking parts. Probably referring to that weakness of nature. But on the other hand ...

24 Ye shall not offer (בְּקָרְבָן, bring near) unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make any offering thereof in your land.

bruised, Qal part. Pual (passive) of מָעַץ; KJV, *bruised* (Lev. 22.24); spear *stuck* in the ground (1Sa.26.7); breasts *pressed* (Ez.23.3)

crushed, Qal part. Pual (passive) of כָּתַת; KJV, *beat down, broken in pieces, beat, crushed, smitten, destroyed, discomfited*.

broken, Qal part. Pual (passive) of נָתַק; KJV, *to draw, pluck, break, lift up, pluck away, rooted out, burst in sunder, pulled out*.

cut, Qal part. Paul (passive) of כָּרַת; KJV, *to make, cut down, hew, make a covenant, perish, chew, be freed, to fail*

25 Neither from a stranger's hand shall ye offer (קָרַב, bring near) the bread (לֶחֶם, lechem) of your God of any of these; because their corruption is in them,

their corruption, מִשְׁחָתָם, masc. sing. noun, w/3ppl. masc. suff., מִשְׁחָת; only in this text; a similar form is only found once in Is.52.14, his visage was so marred, מִשְׁחָת; the fem. noun מִשְׁחֵית, is tss. to destroy (meaning for a destruction); corruption.

and blemishes be in them:

Referring to those animals which might have the corruptions of blindness, broken or maimed, *having a wen, or scurvy, or scabbed*. And those animals which might have blemishes/spots, such as being *bruised, crushed, broken, or cut*.

they shall not be accepted for you.

None of these are allowed to be offered, and it is certain that the priests of the LORD are not to receive of the children of Israel any of this sort.

Stipulations concerning the offering of the mother and offspring, vss.26-28.

26 And the LORD spake unto Moses, saying,

27 When a bullock, or a sheep, or a goat, is brought forth [born], then it shall be seven days under the dam (אֵם, mother); and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the LORD.

is brought forth, יָגִיד, Niphal (simple passive) fut. of יָגַד; KJV, tss. to bear, begat, labor, travail, deliver, etc.

an offering, a masc. noun, קֹרְבָן, kor-ban, of the verb קָרַב, qa-rav;

v.18

28 And whether it be cow (female oxen) **or ewe** (female flock animal), **ye shall not kill it and her young both in one day.**

Reminder concerning the peace offering:

29 And when ye will offer a sacrifice of thanksgiving unto the LORD, offer it at your own will (meaning, *acceptably*).

at your own will, masc. noun רָצוֹן, ra-tsohn; KJV, tss. *selfwill*, *may be accepted*, *your own voluntary will*, *with good will*, *favor*, *desire*, *pleasure*, *as one would*, *good pleasure*; **vss. 19, at your own will; 20, acceptable; 21, to be accepted; 29, at your own will.**

If this thanksgiving sacrifice will be offered at all it must be done acceptably (the alternate tss. of *at your own will*). These sacrifices are instant acts, in that they are today, not tomorrows sacrifices ...

30 On the same day it shall be eaten up; ye shall leave none of it until the morrow: I am the LORD.

Otherwise, if it is a vow or freewill offering it can be eaten the second day too.

Closing remarks remind them why they were to offer:

31 Therefore shall ye [Aaron, his sons, and all subsequent generations of the priesthood] **keep my commandments, and do them: I am the LORD.**

32 Neither shall ye profane לְקַדְּשׁ **my holy name; but I will be hallowed among the children of Israel** (implied, by you): **I am the LORD which hallow** [consecrate, dedicate, sanctify] **you,**

33 That brought you out of the land of Egypt, to be your God: I am the LORD.

So the priesthood must be guarded so that they do not defile themselves and come near to offer the sacrifices in their uncleanness. The LORD will have holiness. Those who profane the name of the LORD shall be cut off from before His presence.