

October 14, 2018 - Lev. 19:1-22 - 'Ye shall be holy'
Torah reading: Leviticus 19:1-22 - 'Ye shall be holy'
Psalm 83
Haftarah: Isaiah 4:3 – 5:5, 16

Leviticus 19:1-2 - "And the LORD spake unto Moses, saying, 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."

Previously God addressed the Israelites only. Now He includes the proselytes and the mixed multitude.

"Ye shall be holy: for I the LORD your God am holy"

"holy" = *qadowsh* - set apart for a specific sacred purpose, but also free from defilement and impurities

- **Matthew 5:48** - "Be ye therefore perfect, even as your Father which is in heaven is perfect."

- **1 Peter 1:15** - "As he which hath called you is holy, so be ye holy in all manner of conversation."

The interpretation of this during the second Temple period explained, "the surroundings of the king must bear the moral impress of the sovereign;" or, in other words, your nearness to God not only demands that your conduct should not be in contradiction to His holy nature, but that your life should bear the impress and reflect the image of God.
 - *Ellicott's Commentary*

Leviticus 19:3 - "Ye shall fear every man his mother, and his father, and keep my sabbaths: I am the LORD your God."

fear = *yare'* - stand in awe, reverence

The first use of *yare'* in this sense is to fear God.

- **Exodus 1:17** - "But the midwives feared (*yare'*) God, and did not as the king of Egypt commanded them, but saved the men children alive."

- **Exodus 20:20** - "And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not."

In the Ten Commandments, God uses another word - honor (*kabad*) - as the proper attitude toward parents. *kabad* carries the idea of weight and "gravitas" and therefore richness and value.

Rashi - “every man” - How do we know [that it applies to] a woman [as well]? When Scripture says, תִּירָאוּ [you shall fear, using the plural form], two are included [in the verse, namely, men and women]. But if this is so, why does the verse say, “Every man...?” Because a man has the ability to fulfill this [commandment without restriction, since he is independent and thus obliged to fear his parents], whereas a woman is [sometimes] under the authority of others [namely her husband. — [Kid. 30b; Torath Kohanim 19:3]

Fear vs. Honor - Here, Scripture mentions the mother before the father, because He is privy to the fact that a child fears his father more than his mother [and therefore, by mentioning the mother first, Scripture emphasizes the duty of fearing her also. However,] in the case of honoring [one’s parents], Scripture mentions the father before the mother, because He is privy to the fact that a child honors his mother more than his father, since she wins his favor by [speaking kind and loving] words.

Now, what constitutes “fear”? One must not sit in his place, speak in his stead [when it is his father’s turn to speak] or contradict him. And what constitutes “honor”? One must give [the father and mother] food and drink, clothe them and put on their shoes, and accompany them when they enter or leave. — [Torath Kohanim 19:3; Kid. 31b]

Why mention he Sabbath immediately afterward? - “Although I have admonished you regarding the fear of your father, nevertheless, if he tells you to desecrate the Sabbath, do not listen to him.” And this is also the case with all the [other] commandments. — [B.M. 32a]

Idolatry

Leviticus 19:4 - "Turn ye not unto idols, nor make to yourselves molten gods: I am the LORD your God."

"idols" = *elilim*, meaning No gods, or nothings. A play on words - *elilim* vs. *Elohim*

The Ten Commandments forbids "graven" images. Here *molten* idols are prohibited. One possible distinction is that “graven images” refers to the deceptive intellectual, reasonable and logical thinking we can be led astray by, while “molten” refers to the emotions that we can turn into gods.

Rashi - At first, they are just worthless idols. But if you turn after them, eventually, you will make them into deities. — [Torath Kohanim 19:8]

- **1 Corinthians 8:4** - "...We know that an idol is nothing at all in the world, and that there is no God but one."

But idols become gods when we breath life into them by our trust in them.

- **Revelation 13:15** - "And he had power to give life (breath) unto the image of the

beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed."

Ezekiel 14:2-3 - "Son of man, these men have set up their idols in their heart, and put the stumblingblock of their iniquity before their face: should I be inquired of at all by them?"

Peace Offerings

Leviticus 19:5 - "And if ye offer a sacrifice of peace offerings unto the LORD, ye shall offer it at your own will."

The Jewish translation has it "you shall slaughter it for your acceptance (*ratsown*)."

ratsown - delight, satisfaction, to be acceptable but also voluntary, to do according to one's will or pleasure

Peace Offerings were sweet savor offerings also called acceptance offerings, and were to be offered voluntarily.

Previously God had told them Peace Offerings were to be brought to the Tabernacle only. Now there was a further restriction on intent.

Rashi- The very outset of your slaughtering [the offering] must be with the intent that [it is for the purpose of causing] contentment [to God, as it were,] for your acceptance [by Him]. For if you think an invalidating thought regarding it, [says God,] the sacrifice will not gain your acceptance before Me.

i.e. if a Peace Offering or Thank Offering is given from coercion or duty rather than voluntarily out of thankfulness, or without believing that God will accept it, it is invalid. If the animal was killed for some other reason, and then decided to make it a Peace Offering, it is invalid.

Leviticus 19:6-8 - "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. And if it be eaten at all on the third day, it is abominable; it shall not be accepted. 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."

Why? By keeping it longer than the fixed time, when it was liable to corruption and putrefaction and would spoil.

An Alternative Reason: If thank offerings, they were to be eaten on the day of their presentation; and if a freewill offering, although it might be eaten on the second day, yet if any remained of it till the third day, it was to be burnt. The reason of this strict prohibition seems to have been to prevent any mysterious virtue being superstitiously attached to meat offered on the altar. - *Jamieson-Fausset-Brown Bible Commentary*

Gleanings for the Poor

Leviticus 19:9 - "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. 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."

This passage fulfilled its purpose when the act of gleaning brought Ruth to the notice of Boaz. King David and later the Messiah sprang from their marriage. *Care for the poor points us to the Messiah!*

Rashi - "I am the Lord, your God": A Judge Who exacts punishment; and [for this sin] I will exact from you nothing less than [your] souls, as it is said, "Do not rob a poor man... for the Lord will plead their cause, and rob those who rob them, of life" (**Proverbs 22:22-23**). - [Torath Kohanim 19:22]

Maimonides - We do not restrain the poor of the Gentiles from these gifts, but they are in general included among the poor of Israel; and they come and take them because of the ways of peace; for the sake of peace, to promote peace and harmony among them.

Because the numerical value of the two letters that indicate "you" in the verse add up to 60, the rabbis said 1/60th is the minimum amount to be reserved for the poor. (Baal haTurim)

Stewardship, not ownership: God says, "You shouldn't think that you are giving to the poor person from your own property, or that I have despised him by not giving bread to him as I have given to you. For he is also my child, just as you are, but his portion is in your produce [in the field]. (R. Moses Alshikh in his commentary Torat Moshe)

But how can my little contribution solve a huge problem like poverty?

'Why should I give this [little corner] when there are a hundred [poor people] in front of me?' For this reason, God commanded "you" in the singular to say that even one individual has the obligation to give the corners of the fields (*pe'ah*)" Every individual is obligated to be part of the solution.

What if I don't have a field?

The Holy Blessed One said, 'See what I wrote in my Torah, "You are blessed in the city," (Deuteronomy 28:3) for those who live in the city; "...you are blessed in the field" for those who have fields.'" - Midrash Tanchuma (Ki Tavo 4)

The prohibition against stealing in the next verse follows these rules for gleaning to remind us not to steal from the poor in this matter.

See <https://www.myjewishlearning.com/article/peah-the-corners-of-our-fields/>

Lying and False Dealing

Leviticus 19:11-12 - "Ye shall not steal, neither deal falsely, neither lie one to another. And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the LORD."

"deal falsely" = *kachash* - to lie, deny, deceive, deal falsely

Rashi - You shall not steal: Heb. לֹא תִגְנוֹב. This is an admonition against someone stealing money, while "You shall not steal (לֹא תִגְנוֹב)" in the Ten Commandments is an admonition against stealing *people* [i.e., kidnapping]. [This is] a matter derived from its context [namely, "You shall not murder," "You shall not commit adultery," each of which is] a capital crime, [which is the case of kidnapping but not of stealing money].

If you steal, you will eventually come to "deny falsely," and consequently, you will come to lie and then swear falsely. — [Torath Kohanim 19:26]

"ye shall not swear by my name falsely" - through any rash or vain oath in common conversation; not only perjury in a court, but all profane oaths, curses, and imprecations are forbidden, as breaches of the third commandment.

Wages

Leviticus 19:13 - "Thou shalt not defraud thy neighbor, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning."

Rashi - This refers to one who withholds a hired worker's wages. — [Torath Kohanim 19:29]

See **Jeremiah 22:13** - "Woe to him who builds his palace by unrighteousness, and his upper rooms without justice, who makes his countrymen serve without pay, and will not give him his wages"

The Deaf and Blind

Leviticus 19:14 - "Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God: I am the LORD."

Rashi - But from where do I know that this [prohibition] includes [cursing] any person [even if he is not deaf]? Therefore, Scripture says, "You shall not curse...among your people." But if this is so [that this law is not exclusive to deaf people], why does it say here, "a deaf person?" (**Exodus 22:27**). [The answer is that] just as a deaf person is special insofar as he is alive, likewise, [one is prohibited from cursing] anyone who is alive. This excludes [cursing] a dead person, for he is not alive. — [Torath Kohanim 19:35]

You shall not place a stumbling block before a blind person: Before a person who is "blind" regarding a matter, you shall not give advice that is improper for him. [For instance,] do not say to someone, "Sell your field and buy a donkey [with the proceeds], while [in truth,] you plan to cheat him since you yourself will take it from him [by lending him money and taking the donkey as collateral. He will not be able to take the field because a previous creditor has a lien on it.] - [Torath Kohanim 19:34]

The Targums of Onkelos and Jonathan expand this to "him that heareth not", and refers to any absent person who is not within the hearing of the curse, and so equally incapable of answering for himself as a deaf man.

"The blind" include ignorant persons imposed upon by the bad advice of others. This is why Job says he served as "eyes to the blind" (**Job 29:15**) giving good advice to the ignorant, instructing them in the ways and methods to take to do themselves justice, or obtain it, which otherwise they knew not.

- **Romans 14:13** - "Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way."

Someone who does these things may plead, "I meant well!" Therefore it says "and you shall fear your God" i.e. the One Who knows your thoughts!

Right Judgment

Leviticus 19:15 - "Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honor the person of the mighty: but in righteousness shalt thou judge thy neighbor."

"Thou shalt not respect the person of the poor" - The authorities during the second Temple illustrate it as follows:—"If the rich man should say I am by law obliged to provide for the poor, I will therefore let him win the suit, and he will thus have his wants supplied without being subjected to the humiliation of receiving alms; for this reason it is said thou shalt not respect the person of the poor."

- **Exodus 23:3** - "Neither shalt thou countenance a poor man in his cause."

"Nor honor the person of the mighty" - Maimonides urges that whilst the case between a rich man and a poor is being tried, they should both be dressed alike, both alike should either stand or sit, both should have the same right of speech, and both should be addressed by the judge in the same courteous manner. "If ye have respect to persons," says the Apostle, in allusion to this passage, "ye commit sin, and are convinced of the law as transgressors" (**James 2:9**, with **Leviticus 19:2-4**).

- **Proverbs 18:5** - "It is not good to accept the person of the wicked, to overthrow the righteous in judgment."

Talebearing

Leviticus 19:16 - "Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbor: I am the LORD."

- **1 Timothy 5:13** - "...they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not."

Jewish authorities in Jesus time said three things remove a man from this world, and deprive him of happiness in the world to come — idolatry, incest, and murder, but slander surpasses them all. It kills three persons with one act, the person who slanders, the person who is slandered, and the person who listens to the slander.

"stand against the blood" - thou shalt not stand still by the blood, if we see any one in danger of his life, i.e., drowning, attacked by robbers or wild beasts, &c., we are not to stand still by it whilst his blood is being shed, but are to render him assistance at the peril of our own life. Or if we know that a man has shed the blood of his fellow creature, we are not to stand silently by whilst the cause is before the tribunal.

Hate = Ignoring = Murder

Leviticus 19:17 - "Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him."

Or "thou shalt bear no sin by reason of it" or maybe "so as not to become a partner or partaker with him in his sin" as in **1 Timothy 5:22**.

Love Speaks:

The Sages said "when any man sinneth against another he must not inwardly hate him and keep silence, as it is said of the wicked, 'And Absalom spake unto his brother Amnon neither good nor bad, for Absalom hated Amnon' (**2 Samuel 13:22**); but he is commanded to make it known unto him, and to say, 'Why hast thou done thus unto me?'" Similar is the admonition of Christ, "If thy brother sin against thee rebuke him, and if he repent forgive him" (**Luke 17:3**).

Further, "Even if the reproof is ineffectual the first time, it must be repeated over and over again, but the rebuker must desist as soon as he sees blushes on the offender's face, for it shows that the reproofs have made an impression. Every step taken by the one who reproves, after the offender has thus indicated by his countenance that he realizes the offense, is an unnecessary humiliation, and hence brings sin upon him who rebukes by reason of it."

- **Matthew 18:15** - "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother."

- **1 Timothy 5:20** - "Do not entertain an accusation against an elder, except on the

testimony of two or three witnesses. But those who persist in sin should be rebuked in front of everyone, so that the others will stand in fear of sin."

In fact, hate is equal to murder:

- **Matthew 5:21-22** - "Ye have heard that it was said of them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment..."

Love Your Neighbor as Yourself

Leviticus 19:18 - "Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the LORD."

Rashi - He says to him, "Lend me your sickle," and he [the latter] replies, "No!" The next day, he [the latter] says to him, "Lend me your ax." [If] he says to him, "I will not lend it to you, just as you did not lend to me!" this constitutes revenge. And what constitutes "bearing a grudge?" [For example:] he says to him, "Lend me your ax," and he [the latter] replies, "No!" Then the next day, he [the latter] says to him, "Lend me your sickle." [Now, if] he says to him, "Here it is for you; I am not like you, who did not lend me!" this constitutes "bearing a grudge," for he keeps the hatred in his heart, even though he does not take revenge. — [Torath Kohanim 19:44; Yoma 23a]

Miamonides: Man should impress upon himself the fact that all that happens to him, good or bad, is from God. Nothing inflicted on him by his fellow can happen in defiance of the will of God. Therefore when he suffers insult or hurt he should realize that his own iniquities are responsible, and that God decreed thus. He should not turn his thoughts to taking vengeance from him, since the latter is not the cause of his misfortune. His own iniquity is the ultimate cause, as David said: "Let him curse since God has told him." He attributed the situation to his own sin and not to Shimei the son of Gera. This commandment is greatly beneficial in removing dissension and eradicating hatred from men's heart.

- **2 Samuel 16:10** - "...so let him curse, because the LORD hath said unto him, Curse David."

Talmud (Gittin 36b): Be of those that take insult but do not give it, hear their reproach but do not reply, perform out of love and rejoice in suffering; to them the text applies: "Those that love him are like the going forth of the sun in its might." [**Judges 5:31**]

Expanded in the New Testament

- **Matthew 5:38-40** - "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also."

- **Romans 12:19** - "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord."

1 Peter 3:9 - "Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing."

1 Thessalonians 5:15 - "See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men."

Love Thy Neighbor as Thyself

"Thou shalt love thy neighbor as thyself" - Rabbi Akiba said that this is "the great universal in the law"

But even Rabbi Akiba limited this: "Your life takes precedence over your fellowman's."

...as did Nachmanides (12th cent. Spain):" The phrase 'Love thy neighbor as thyself' is not meant literally, since man cannot be expected to love his neighbor as his own soul."

Hillel formulated a negative version: "What is hateful to you, do not do to your fellow."

Other rabbis argued: "To fulfill such a command to the letter, man would have to grieve for his fellow's sorrows just as he grieves for his own. This would be intolerable, since scarcely a moment passes without hearing of someone's misfortune."

Instead, they take the "as thyself" to mean "similar to you." Meaning every man is created in the image of God; love him because he is "as thyself."

This refers to the love of Jonathan for David, who loved David "as his own soul."

1 Samuel 18:1 - "...the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul."

See also **Leviticus 19:34** - "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."

"As thyself" probably refers to the quality of the love, rather than the quantity.

This all points to "created in the image of God" which some said trumps the Leviticus passage in importance:

"'Thou shalt love thy neighbor as thyself.' Rabbi Akiva said: This is the fundamental principle of the Torah. [But] Ben Azzai (2nd cent. Palestine) said, 'This is the book of the generations of man (*adam*). In the day that God created man, in the likeness of God

made he him' (Genesis 5:1) - is a fundamental principle superior to this"

Jesus was asked what one must do to inherit eternal life:

- **Luke 10:27** - "And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

Jesus then tells the story comparing the priest, the Levite and the Good Samaritan to describe this love of neighbor.

Luke 10:37-38 - "Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise."

"mercy" = *eleos* - mercy: kindness or good will towards the miserable and the afflicted, joined with a desire to help them

- **Romans 13:9** - "For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself."

Mixing vs. Purity

Leviticus 19:19 - "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."

This also included prohibitions against grafting one kind of branch into a different tree.

Tares Among the Wheat —

Matthew 13:24–30, 36–43 - "But while men slept, his enemy came and sowed tares among the wheat, and went his way."

(Ancient Hittite laws also forbade the sowing of different kinds of seed in the same field).

Mixed Material in Garments

Some say the stronger thread will decimate the weaker thread and ruin the garment.

Jewish mystics saw mixing wool and linen as a symbol of mixing divinity with impurity, or as diluting the heavenly powers (Tikkunei Zohar 109a; Zohar III:86b; Toledot Yitzchak to Leviticus 19:19)

One midrash traces the prohibition against shatnez (mixing) to the story of Cain and Abel. In the Torah, Abel brings God an offering of sheep, and Cain brings some sort of plant offering. After Cain killed Abel, God decreed that "the offering of the sinner should not be mixed with the offering of the innocent" (Midrash Tanhuma B'reishit 9:9).

Strangely, the garments of the priests are mandated to include both linen and wool. The ephod of the High Priest was made of linen and dyed thread (**Exodus 28:6–8; 39:4–5**). The dyed thread would have been made of wool.

But in the prophetic Temple described by Ezekiel (**Ezekiel 44:17-18**), priests are prohibited from wearing wool at all, which would produce sweat, indicating effort.

Linen and wool have opposite characteristics

Linen is the strongest of all the vegetable fibers, with 2 to 3 times the strength of cotton. It is lint free and gets softer the more it is washed. It can gain up to 20% moisture without feeling damp. It resists dirt and stains and is strong and durable.

Wool symbolizes labor and sacrifice, it makes the wearer sweat and irritates the skin.

Other mixtures were also mandated only for use the Temple and forbidden to the people, like the anointing oil (**Exodus 30:31–38**) and the incense used in the Holy Place.

Priests 'Reckoned as Dead'

Perhaps this mixing of sacred and profane was allowed to the priests because they were counted as dead. After God spared Israel's firstborn at passover, God says that they "shall be mine." Rather than be sacrificed, which that implies, God allowed the firstborn to be "redeemed" or bought back (see **Exodus 13:11-16; Numbers 18:15-16**). Then in **Numbers 3:11-13**, God accepted the Levites as "substitutes for all the firstborn that open the womb among the Israelites."

Not only that, but they were to "bear the iniquity of the congregation" (**Leviticus 10:17**). They did this by their service, which was a picture of those who had become living sacrifices themselves, with no inheritance in the Land. They operate in the numinous boundary between Cain and Abel - representing both the sinfulness of man and the holiness of God, a bridge from this world to the heavenlies, between death and resurrection.

The wearing of the Ephod, with its mixed fabric of linen and wool, might be seen as depicting the "bearing" of this role, the sinfulness of the human condition as well as its remedy, which Israel as a whole were restricted from imitating.

Except... one hint was allowed. The earliest rabbinical sources indicate that the tassles or *tzitzit* on the Jewish prayer shawls (**Numbers 15:38**) were made of a mixture of wool and linen, perhaps to remind Israel they were a "nation of priests" (**Exodus 19:6, 1**

Peter 2:9) when they were at prayer.

Unmixed Righteousness

Christ's righteousness is often compared to a garment, and sometimes to fine linen, clean and white; - **Revelation 19:8**

"Ye cannot drink the cup of the Lord, and the cup of devils" (**1 Corinthians 10:21**)

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols?" (**2 Corinthians 6:14-16**)

"unequally yoked" is a reference to **Deuteronomy 22:9-11**, which forbids plowing with an ass and an ox yoked together.

- **2 Corinthians 2:17** - "For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ."

corrupt - *kapēleuō* - to adulterate, mix or water down wine for gain

sincerity = *eilikrineia* - clear, pure

Sex with a Female Slave

Leviticus 19:20-22 - "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. 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. 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 case is probably about a Canaanite handmaid engaged to a Hebrew slave, but not yet redeemed and free, and so her betrothal had no legal bearing.

During the Second Temple period, this was interpreted to mean the woman would be given 40 stripes with the thong of an oxhide, but only if it was proved she was a consenting party to the sin.

But in the original text the word *bigoreth* does not mean "scourging." It may be rendered, "there shall be a visitation or inquisition," with the implied idea that punishment of some kind would follow the investigation.

bigoreth = examination, i.e. (by implication) punishment. From a root meaning to seek, enquire, consider, inspect

The NET version translates this as "there will be an obligation to pay compensation." By losing her virginity, her value to her master would be reduced, and compensation would be valued by the priest as part of the "20 percent more" of the trespass offering.

No mention is made of damages to be paid to the man to whom the slave-girl was betrothed, probably because he was himself a slave, and had no juridical rights against a freeman.

Had she been free, it would be seen as adultery, and both would incur the death penalty (**Leviticus 20:10** and **Deuteronomy 22:23**).

This difference the law made between a bond and free woman, but in Christ Jesus and under the Gospel dispensation there is no difference:

- **Galatians 3:28** - "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."