

[Wednesday, February 15, 2017] Exodus Series, Exodus chapter 23, verses 1-19 –  
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Continuing the judgments of the LORD. These judgments are written with the sense of hope in that they assume the Israelites have come into possession of the promised land. (cf. v.9, of the stranger [assumed in *your* land], 10, sowing thy land, gathering the fruits of it; 15, *before me* [probably at the temple]; 19, firstfruits of thy land; **v.23 Fo mine angel shall go before thee, and bring thee in unto the ...**

**Chapter 23**

1-9 Keeping righteous judgments:

**1 ¶ Thou shalt not raise a false report:**

marg. to receive

*thou shalt ... raise*, Qal fut. of root נָשָׂא, na-sa; KJV, *to lift up, to laden, to carry, to bear, to take, to bring, to obtain, to fetch, to respect, to regard*; also 1Sa.25.35 *to accept* or Deu.33.3; 1Ki.5.9, *receive*; Pr.18.14, *who can bear?*

*false*, נִשְׁוֹר, masc. sing. noun; KJV, first time used is Ex. 20.7 (cf. Deu.5.11), twice *in vain*; our present text, Ex. 23.1 (cf. Deu.5.20 is the second time, *false*; a report that is vain is a report that is *made up*, which is not real and therefore false, so to do damage to another.

*report*, שְׂמֵעָה, masc. noun; KJV, *tidings, report, fame, hear of me, loud cymbals*.

לֹא תִשָּׂא שְׂמֵעָה שָׁוְיָה Ex.23.1 *Thou shalt not raise a false report*

לֹא תִשָּׂא אֶת־שֵׁם־יְהוָה אֱלֹהֶיךָ לְשׁוֹן Ex.20.7 *Thou shalt not take the name of the Lord thy God in vain*

לֹא־תִעֲנֶה בְרֵעֶךָ עַד שָׂקֶר Ex. 20.16 *Thou shalt not bear false witness against thy neighbor*; root שָׂקֶר, *vain, false, lie, falsehood, wrongfully; v.7*

וְלֹא־תִעָנֶה בְּרֵעֶךָ עֵד שָׁוְא Deu.5.20 *Neither shalt thou bear **false** witness against thy neighbor*

In Ex.20.16, the law prohibits bearing *lying witness* against a neighbor.

**put not thine hand with the wicked to be an unrighteous witness.**

a cruel, damaging  
unjust, violent

*with the wicked, עִמ־רָשָׁע, with, עִם; wicked, רָשָׁע; KJV, Ex.2.13, to him that did the wrong; Nu.35.31, guilty; 2Chron.19.2, ungodly (8); Ps.109.7, condemned.*

The wicked are also called the *ungodly*. In the O.T. the ungodly are translated from the Hebrew:

בֶּלְיָעַל, Belial; evil, ungodly, naughty, wicked (Young's, the worthless)

לֹא־חֲסִיד, only this once with the Hebrew לֹא, not; otherwise, *godly man, good, holy, Holy One, merciful, saint*

עֲוִיל, only this once, ungodly; perhaps meaning those *little ones of immature status*

רָשָׁע, *guilty, that did wrong, ungodly*, most often and translated *ungodly,,*

*unrighteous*, a masc. noun, חָמָס, cha-mas; KJV, Ge.6.11, *violence*; 16.5, *wrong*; 49.5, *cruel*; Deu.19.6, *false*; Job 16.17, *injustice*; Pv.26.6, *damage*.

The people of God, by the LORD's own acknowledgement, are separated from the wicked. For this reason He warns them against making allegiances with them to do evil. It is shameful enough that we sin, but it is always worse when we do so with the wicked.

**2 Thou shalt not follow a multitude to do evil;**  
be after many (below) to bad

*thou shalt ... follow, תִּתְהַיָּה, Qal fut. 2ps. fem. of תָּהַיָּה, to be.*

**neither shalt thou speak in a cause**

strife, controversy  
contention

*thou shalt speak, עָנָה; KJV, answer, testify, speak, witness, hear, sing, shout, cry; cf. Qal infin., Ex.32.18,(twice) shout & cry; Qal fut., Ex. 4.1; 15.21; 19.8, 19, And ... answered; Ex.20.16, shalt ... bear; 23.2, shalt thou speak; 24.3, shalt thou speak.*

*in or to a cause, עַל-רֵב; עַל to; רֵב defective for רִיב; a contention, strife, controversy. (cf.vs. 3)*

**to decline after many to wrest [judgment]:**  
a multitude [the truth of the controversy]

*to decline, לָנָטַת, prefixed לָ, to, Qal infin. of נָטַת; KJV, to stretch forth, decline, turn, go down.*

*to wrest, לָהִטַת, Hiphil (causative active) infin. of נָטַת; Hiphil infin. is translated to wrest, incline, bow down, turn aside (Is.30.11); Hiphil (causative active) fut. v.6, thou shalt ... not wrest ...*

'It is better to walk alone than with a crowd that's going in the wrong direction.' The Cast Net, February Issue, Editor, Wayne Munde

The children of God are warned against wresting the truth of a controversy because of popular opinion; then wresting that same controversy for or against the poor because they are poor. (vss.3, 6)

תְּהַיָּה

**3 Neither shalt thou countenance a poor man in his cause.**

vs.2

*shalt thou countenance*, תְּהַדִּיר, Qal fut. 2ps. masc. of הִדָּיר; KJV, *honor, put forth*; in Qal part., Is.45.2, *and make the crooked places straight*; in Hithpael (reflexive), Pr.25.6, *put not forth thyself*, so our text would be to *put forth* the poor man, that is, to have respect to him above the cause whether right or wrong. (v.2)

*a poor man*, ; KJV, *poor, weak, needy*

Compared to verse 6, this is a warning against perverting judgment in any way.

It is wrong on both accounts, to put forth the poor and the rich in his cause. In the N.T. letter of James the saints are admonished to have the faith of Christ without prejudice. Faith has nothing to do with being rich or poor, strong or weak, noble or base. And a right can be found of all. And every person that has a just cause deserves to receive a just judgment. A cause that is right should be maintained regardless who that person might be. Right is right, and wrong is wrong. For example ...

4-8, Duty to be just

**4 If thou meet thine enemy's ox or his ass going astray,**  
wandering

*thou meet*, תִּפְגַּע, Qal fut. 2ps.masc. of פָּגַע; KJV, *to reach, meet, fall upon, met together*; Ex.5.20, *they met Moses and Aaron*, ,

*enemy*, אֹיֵב, KJV, *enemy*, once translated *foes*; **this is an Hebrew verb which is all but once in Qal part. Poel. Only once is it in Qal pret. This is an enemy.**

*going astray*, תָּעָה, Qal part. (Poel) act. sing. masc. of תָּעָה; as Qal part. Poel it is translated in Ge.37.15, *wandering*; Ps. 95.10, *that do err in*; Pr.21.16, *that wandereth*; Is. 29.24, *that erred.*,

***thou shalt surely bring it back to him again.***

bringing back, thou shalt bring it back

*thou shalt ... bring it back*, הָשִׁיב, Hiphil (causative active) fut. of שׁוּב;

*surely*, הַשִּׁיבָנִי, as above, but Hiphil infin.; marg. *bringing back*.

KJV, *to bring again, to put again, to restore, to deliver again, to return*, et al.

**5 If thou see the ass of him that hateth thee lying under his burden,**

*that hateth thee*, שִׂנְאָה, Qal part. sing. of שָׂנֵא, w/2ps. suff.; KJV, *Ex.1.10, enemies; Esth.9.16, foes; Pv.30.23, odious woman* (Qal part. Paul)

*lying*, רָבַץ, Qal part. of רָבַץ; KJV, *to lie, couch, fell down, lay down*, et al.

*his burden*, מִשָּׂאוֹ, masc. sing. noun w/3ps. masc. suff., noun מִשָּׂא; KJV, *burden, prophesy, carry, lift*; verb נָשָׂא.

**and wouldest forbear to help him, thou shalt surely help with him.**  
refrain from helping

*and wouldest forbear*, Qal preterite of הָדַל; KJV, *to cease, leave, forbear, forsake, fail, leave off, forbear*; the Qal imperative is translated, *Let ... alone, forbear, cease*; Qal preterite, *were ceased*; 23.5, *and wouldest forbear*; Qal Imperative, *Ex.14.12, let alone*; Qal future, *Ex. 9.29, shall cease, 33, and ... ceased*.

*to help*,

*surely*, are Qal infin. except that *to help* has the preposition prefixed מִן, for מִן, meaning *from*; מִן; the root is עָזַב; *to be destitute, to leave, to fail, forsake*.

*thou shalt ... help* is Qal fut.

For the beast's sake help him from under his burden. In 1Corinthians chapter 9 we read of the ox, and from that we learn of a proper expectation that we all have, in a general sense, for receiving in return for the work that we do.

*1Co.9.9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?*

*10 Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.*

In our text it is a reasonable expectation that we would be helped whenever we would come into hardships.

## **6 Thou shalt not wrest the judgment of thy poor in his cause.**

*thou shalt ... wrest, תִּטָּה, , Hiphil (causative active) fut.; v.2, לֹא תִטָּה, Hiphil infin.: thou shalt ... not wrest ...*

The *cause* or controversy is not right or wrong because of the voice of the *many*. (v.2)

The *cause* or controversy is not to be adjusted to favor the poor (v.3)

The *cause* or controversy is not to be adjusted to disfavor the poor. (v.6)

Just judgment is right no matter who it is. That is true. This Scripture lays stress upon the importance of *right* judgment. But especially so, be very certain in *causes* which involve the poor, who are always susceptible to abuses by others: widows and orphans; that the judgment decided is right. Remember King Ahaz and his wife Jezebel, and how they dealt with Naboth? (cf. 1Kings chapter 21)

**7 Keep thee far**                      מִדְּבַר־שָׁקֶר  
**from a false matter;**  
from a matter that is false.

*keep thee far*, תִּרְחֶק, Qal fut. 2psm. of רָחַק; KJV, *to be far, to go far, to be far off*; the Qal fut. *to be too far, to be far, shall be far, let it be far*.

*false*, שָׁקֵר, KJV, *vain, false, lie, wrong, falsehood*; with reference to the *lips, persons, work*.

Do not come near to a matter that is false. If the multitude is involved, don't go with them. If the poor are involved don't favor or disfavor them. Keep from every matter that is false.

*Ex 20:16 Thou shalt not bear false (שָׁקֵר) witness against thy neighbour.*

***and the innocent and righteous slay thou not:***

*and the innocent*, וְנָקִי, masc. sing. adj.; KJV, *the clear, blameless, innocent, guiltless, free, quit, exempted person*; **this is the person who has done no wrong.**

*and righteous*, וְצַדִּיק, masc. sing. adj.; KJV, *the just, righteous person*; **this is the person who has done all right.** The verb form of this word is used in the next clause, *justify*.

The innocent is the person who has done nothing wrong, and the righteous is the person who has done what is right. The children of God were to keep themselves from condemning the blameless and the just.

*Pr 17:15 He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the LORD.*

*Pr 29:27 An unjust man is an abomination to the just: and he that is upright in the way is abomination to the wicked.*

The difference between these two is remarkable. In the first the just man will not seek the hurt of any man, just or unjust.

Ro 12:17 *Recompense to no man evil for evil. Provide things honest in the sight of all men.*

On other hand the wicked man will employ every means possible to destroy others, and especially those that are upright.

***for I will not justify the wicked.***

*I will ... justify, אָצַדְיָק, Hiphil (causative active) fut., 1ps. of אָצַדְיָק; to be righteous, just, to be justified, to do justice, to be cleared.*

*the wicked, רָשָׁע, adj.; v.1; the wicked or ungodly person.*

The LORD will not clear such deeds before Him. They shall be judged. Such persons shall receive their reward. (Read 1Th.1.1-10)

**8 And thou shalt take no gift: for the gift blindeth the wise,**  
puts out the eyes of the seeing ones

*and ... a gift, וְשֹׁחַד, the gift הַשֹּׁחַד, sha-chad; masc noun, שֹׁחַד; KJV, Deu.10.17, reward; 1Sa.8.3, bribes; 1Ki.15.19, present.*

*blinds, יַעֲוֶה, Piel (intensive active) fut. 3psm. of יַעֲוֶה; this verb is only in Piel: it is to be made blind, to put out the eyes. (Deu.16.19, see below)*

*פְּקֻחִים, masc. pl. adj.; only other place this adj. is found:*

*Ex 4:11 And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?*

***and perverteth the words of the righteous.***

in that they have by false witness imputed unrighteousness to the righteous (see directly below, at Is.5.22)

*and perverteth, פִּיִּסְלֵהוּ, Piel (intensive active) fut. 3ps. masc. of פִּיִּסַּל; this verb also is only in Piel; KJV, Deu.16.19, and pervert; Job 12.19; Pv.13.6; 21.12; 22.12, overthroweth; Pv.19.3, perverteth.*

As the wicked would do to the innocent and the righteous so the Lord will do to the wicked. (Pv.21.12; 22.12)

*De 16:19 Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous.*

*20 That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee.*

*Ps.15.1 ¶ « A Psalm of David. » LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill?*

*2 He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.*

*3 He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor.*

*4 In whose eyes a vile person is contemned; but he honoureth them that fear the LORD. He that sweareth to his own hurt, and changeth not.*

*5 He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.*

**The prophet Samuel's sons took *brides/gifts*:**

*1Sa.8.1 ¶ And it came to pass, when Samuel was old, that he made his sons judges over Israel.*

*2 Now the name of his firstborn was Joel; and the name of his second, Abiah: they were judges in Beersheba.*

*3 And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment.*

**The wicked use *bribes*:**

*Pr 17:23 A wicked man taketh a gift out of the bosom to pervert the ways of judgment.*

**Drink and poor judgment go hand in hand** [cf. Lev. 10.1-11, It is certainly implied that Nadab and Abihu's decision to offer strange fire before the Lord was influenced by *drink*.]:

Is.5.22 Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink:

23 Which justify the wicked for **reward**, and take away the righteousness of the righteous (in that they have misrepresented his cause, and together have imputed unrighteousness to him.) *from him!* (Drink can evilly affect the judgment. Those who are wick will be more wicked as a result.)

**9 Also thou shalt not oppress a stranger:**

*thou shalt ... oppress, תִּלְחָץ, thil-chats, Qal fut. 2psm of תִּלְחָץ; KJV, to oppress, afflict, crush [as in Balaam's foot by the ass upon which he rode, Nu.22.25], she thrust herself [again when the ass thrust herself against the wall, Nu.22.25].*

יִדְעֶתֶם אֶת־נַפְשׁוֹ  
**for ye know the heart of a stranger,**

**seeing ye were strangers in the land of Egypt.**

since

The Hebrew יָדָע, yada and אֶת־נַפְשׁוֹ, eth-nephesh. The Israelites are familiar, intimately acquainted with what the soul experiences by being a stranger in a foreign land. Christians are very acquainted with living in a land that is not theirs and among a people that are opposed to everything which is of Christ's. They live for Christ and look for that city which He has made for them. For them to live under His blessed oversight they would certainly not employ the same devices that the world used against them. They wait for and defer to God who will repay all wrong doing.

10-13, Sabbatical cycles                      אֶת־אֲרָצְךָ  
**10 ¶ And six years thou shalt sow            thy land,**

*thou shalt sow, תִּזְרַע, Qal fut. 2psm. of תִּזְרַע; v.16; but for the two instances below this is translated with the English word sow.*

Niphal (simple passive) pret.: Nu.5.28, *and shall conceive*.

Hiphil (causative active) fut.: Lev.12.2, *have conceived seed*.

**and shalt gather [in] the fruits thereof:**

its produce (the idea is: what should come, the verb root being **בוא**, to come.)

*and shalt gather*, וְאַסְפֹּתָ, Qal pret. 2psm. of **אָסַף**; KJV, *shalt gather, take away, shalt bring, shalt lose, shalt recover, shalt assemble*.

*the fruits thereof*, אֲתֵּיבֹאוֹתָהָ, fem. sing. noun w/3psf suffix; KJV, *the increase, the fruits, the gain, the revenue*; the verb is **בוא**, bo, to come.

**11 But the seventh year thou shalt let it rest**

in other words, release it from being worked; or discontinue working it

*thou shalt let it rest*, תַּשְׁמִטָּהָ, Qal fut. 2psm. of **שָׁמַט**; this verb is infrequent; KJV, 2Sa.6.6, for the oxen *shook* it; 1Chr.13.9, for the oxen *stumbled*; Jer.17.4, *And thou, even thyself, shalt discontinue*; Deu.15.2, unto his neighbor **shall release**; 2Ki.9.33, *And he said, Throw her down*; Ex.23.11, seventh year, *thou shalt let it rest*; Ps.141.6, *When their judges are overthrown*; Deu.15.3, *whith thy brother thine hand shall release*; the fem. noun, **שְׁמִיטָה**, is to make a release.

**and lie still;**

leave it, forsake it as it regards work.

*and lie still*, וַיִּטְּשָׁהָ, Qal pret. 2psm, w/ 3psf suffix; root **טָשׁ**; KJV, Gen. 31.28, *hast suffered*; Jud.6.13, *hath forsaken*; 1Sa.10.2, *hath left*; Jer.15.6, *Thou hast forsaken*; Ez.29.5, *I will leave*.

**that the poor of thy people may eat: and what they leave the beasts of the field shall eat.**

*the poor, אֶבְיָוִי, אֶבְיָוִי; KJV, the poor, the poor man; Deu.15.11, the needy; 1Sa. 2.8, the beggar; Deu.24.14, not oppress an hired servant that is poor and needy.*

A distinction between poor and needy:

[Ps.37.14;40.17; 70.5; 72.13; 74.21; 82.4; 86.1; 109.16; Pv.31.9; Is.41.17; Jer.22.16; Ez.16.49; 18.12; 22.29; Amos 4.1]

*and what they leave, וְיִתְּרָם, masc. sing. noun w/3ppl. masc. suff.; יִתְּרָה, ye-ther; Ex.10.5, the residue; Lev.14.17, the rest; Deu.3.11, the remnant.*

כַּנְתַּעֲשֶׂה                      לְכַרְמְךָ                      לְזֵיתָךָ  
**In like manner thou shalt deal with thy vineyard, and with thy oliveyard.**  
So **t**hou shalt do                      to your vineyard,                      to your oliveyard

See the parallel text of Lev.25.1-7, 18-22 (here the three years abundance of the 6<sup>th</sup> year crop means that the *old* fruits will last and be eaten *until* the beginning of the 9<sup>th</sup> cycle of the year.)

שֵׁשֶׁת יָמִים                      מַעֲשֵׂיךָ  
**12 Six days thou shalt do thy work,**  
your deeds

וּבַיּוֹם הַשְּׁבִיעִי                      תִּשְׁבֹּת  
**and on the seventh day thou shalt rest:**  
[from your deeds]

*thou shalt rest, תִּשְׁבֹּת, Qal fut. 3ps fem. of שָׁבַת, shab-bath; KJV, to rest, keep, keep Sabbath, ceased, celebrate, rid, leave, put down, to fail.*

וְנָתַתָּה

**that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.**

Or, restrained from the necessity of work on account of you. These cannot rest if the *master* will not rest. But by your rest these are *restrained* from their work.

*rest*, נָחַתָּה, Qal fut. 3psm. of נָחַח, nuach; to rest, remain, be quieted.

Qal fut.: Ex.10.14, *and rested*; 20.11, *and rested*; 23.12, *may rest*

Hiphil pret.: Ex.33.14, *and I will give ... rest*

Hiphil fut.: Ex. 17.11, he let down

*may be refreshed*, נִפְּשׂוּ, Niphal (simple passive) 3psm. of נָפַשׂ, naphash; only three times and always in Niphal and translated with the English word *refresh* (cf. Ex.23.12; 31.17; 2Sa.16.14); the noun, נֶפֶשׁ, nephesh, soul;

In Ex.31.17, Ex 31:17 *It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.* [from that work and to a new work]

In the LXX, for the words *and was refreshed* the Greek verb, καταπαύω, which in the N.T. is translated with the English words, to cease, to restrain, and to rest. (cf. Acts 14.18; He.4.4, 10)

**13 And in all things that I have said unto you be circumspect:**

beware, keep yourselves

*be circumspect*, תִּשְׁמְרוּ, Niphal (simple passive) fut. 2pplm of שָׁמַר; Jud.13.13 (Niphal fut.), I said unto the woman *let her beware*; Niphal is translated, to take heed, beware, to save, to keep; שָׁמַר is to keep, mark, watch, preserve, reserve, observe.

Qal infin. Ex.23.20, *to keep thee*; Qal fut. Ex.23.15, *thou shalt keep*; Niphal imper., Ex.23.21, *beware*; Ex.23.13, *circumspect*.

וְשֵׁם אֱלֹהִים  
**and make no mention of the name of other gods,**

*make mention*, תִּזְכְּרוּ, Hiphil (causative active) fut. 2pplm. of זָכַר;  
KJV, *to remember, to mention*.

**neither let it be heard out of thy mouth.**

**14 Three times thou shalt keep a feast unto me in the year.**

חָגַגְתָּ, the verb, Qal pret., Ex. 12.14, *and ye shall keep*; Qal fut.,  
Ex.5.1, *that they may hold a feast*; 12.14, *ye shall keep it*;  
23.14, *thou shalt keep a feast*.

**15 Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:)**

Meaning, without observing this

*empty*, רֵיקָם, adv.; KJV, *Ge.31.42, empty*; *Ps.7.4, without cause*;  
*Is.55.11, void*; *Jer.50.9, in vain*.

Ex.12.15-20

In the month of Abib, 14<sup>th</sup> day to the 21<sup>st</sup> day – put away all leaven – no eating unleavened bread – holy convocation on the first and last days – no work on these particular days – or cut off from the congregation of Israel

**16 And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field:**

*harvest*, הַקְצִיר, masc. sing. noun w/the prefixed definite article, *the*,  
קָצַר; the verb קָצַר, to reap, shorten, straiten, discourage, cut  
down, troubled, lothed; mower, reaper, harvestman.

To what extent this is given is not said. But a portion of that which was of the first harvest is given to the Lord. The rule which governs this is most likely,

*2Co 9:6 But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.*

*7 Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.*

*8 And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work:*

...

*11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.*

***and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field.***

*ingathering, אָרְבָּה, masc. noun; this Hebrew is only found in one other place:*

*Ex 34:22 (see v.17, where in this same place is Adon, not Jehovah.) And thou shalt observe the feast of weeks (Gill, Pentecost, because it was the time of counting weeks.[ Lev.23.15, 16]?), of the firstfruits of wheat harvest, and the feast of ingathering at the year's end.*

***17 Three times in the year all thy males shall appear before the*** <sup>הָאֱלֹהִים יְהוָה</sup> <sup>1</sup>**Lord** <sup>2</sup>**GOD.**  
Lord Jehovah

*thy males, כָּל־זָכוֹרָהּ, masc. sing. noun, w/2psm. suff.; זָכוֹר; males, menchildren.*

In this Scripture is Lord, not LORD: אָדֹן, Adon, (Ex.34.23) not יְהוָה, Jehovah. Jehovah, as in Ex.34.23 is translated God. In Ex.34.23, it is אֱלֹהֵי יִשְׂרָאֵל ... the God, אֱלֹהֵי יִשְׂרָאֵל of Israel.

**18 Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my sacrifice remain until the morning.**

This is in view of the Feast of Passover.

Bread is typical of Christ's life in the flesh.

*Joh 6:35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.*

*Joh 6:51 I am the **living bread** which came down from heaven: if any man eat of this bread, he shall live for ever: and the **bread** that I will give is my **flesh**, which I will give for the life of the world.*

Christ lived a sinless life. And his sinless life was made a sacrifice for our sin. So, in this offering there was no leavened bread sacrificed with the blood of His sacrifice.

**19 The first of the firstfruits of thy land thou shalt bring**

*The first, רֵאשִׁית, fem. sing. noun; the beginning, firstfruits, first, first, chiefest, chief, principal; cf. רוֹשׁ, rosh.*

בֵּית יְהוָה אֱלֹהֶיךָ

**into the house of the LORD thy God.**

the house of Jehovah your God.

**Thou shalt not seethe a kid in his mother's milk.** (cf.Deu.22.6, 7?)

*thou shalt ... seethe, לֹא-תִבְשֵׁל, תִּבְשֵׁל, Piel (intensive active) fut. 2psm. of בָּשַׁל; KJV, sodden, seethe, boil roast, bake; the context will determine how this is to be translated.*

*kid*, יָדָי, masc. sing. noun; this is always translated *kid*, and is in reference to a *kid of the goats*. (Ge.27.9, 16; 38.17 [marg.]; Jud.15.1; 1Sa.16.20).

This is stated verbatim in Ex.34.26:

*Ex 34:26 The first of the firstfruits of thy land thou shalt bring unto the house of the LORD thy God. Thou shalt not see the a kid in his mother's milk.*

And it is found one other time in Deu.14.21:

*De 14:21 Ye shall not eat of any thing that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou art an holy people unto the LORD thy God. Thou shalt not see the a kid in his mother's milk.*

Now what reason that this might be stated is not revealed. (Perhaps I should say, I don't know what it is.) The statement is clear. The Israelites knew what they were not to do even if they didn't know why they were not to do it. Like this, especially in the beginning of our faith we do not know so many things, but the Scriptures are clear enough to easily be obeyed until we do discover some of the answers. And in some instances, though we may never know why, we do know what we should or should not do. It is that simple.