
DEUTERONOMY 14:1 You are the children of the LORD your God. You shall not cut yourselves, nor make any baldness between your eyes for the dead.

The Israelites are not to adopt superstitious customs in mourning, Deu 14:1, Deu 14:2. The different kinds of clean and unclean animals, vv. 3-20. Nothing to be eaten that dieth of itself, Deu 14:21. Concerning offerings which, from distance cannot be carried to the altar of God, and which may be turned into money, Deu 14:22-26. The Levite is not to be forsaken, Deu 14:27. The third year's tithe for the Levite, stranger, widow, etc., Deu 14:28, Deu 14:29.

Verse 1

Ye are the children of the Lord - The very highest character that can be conferred on any created beings; ye shall not cut yourselves, i. e., their hair, for it was a custom among idolatrous nations to consecrate their hair to their deities, though they sometimes also made incisions in their flesh.

DEUTERONOMY 14:2 For you are a holy people to the LORD your God, and the LORD has chosen you to be a people for his own possession, above all peoples who are on the face of the earth.

DEUTERONOMY 14:3 You shall not eat any abominable thing.

DEUTERONOMY 14:4 These are the animals which you may eat: the ox, the sheep, the goat,

Verse 4

These are the beasts which ye shall eat - On Leviticus 11. I have entered into considerable detail relative to the clean and unclean animals there mentioned. For the general subject, the reader is referred to the notes on that chapter; but as there are particulars mentioned here which Moses does not introduce in Leviticus, it will be necessary to consider them in this place.

The ox - שׁוֹר shor: Bos, fifth order Pecora, of the genus Mammalia, species 41. This term includes all clean animals of the beeve kind; not only the ox properly so called, but also the bull, the cow, heifer, and calf.

The sheep - שֶׁה seh: Ovis, fifth order Pecora, of the genus Mammalia, species 40; including the ram, the wether, the ewe, and the lamb.

The goat - עֵז az: Capra, fifth order Pecora, of the genus Mammalia, species 39; including the he-goat, she-goat, and kid. The words in the text, שֶׁה כִּשְׁבִים seh chesabim, signify the lamb or young of sheep; and שֶׁה עִזִּים seh izzim, the young or kid of goats: but this is a Hebrew idiom which signifies every creature of the genus, as בֶּן אָנוֹשׁ ben enosh and בֶּן אָדָם ben adam, son of man, signify any human being. See Psa 144:3; Job 25:6.

The flesh of these animals is universally allowed to be the most wholesome and nutritive. They live on the very best vegetables; and having several stomachs, their food is well concocted, and the chyle formed from it the most pure because the best elaborated, as it is well refined before it enters into the blood. On ruminating or chewing the cud, see the note on Lev 11:3.

DEUTERONOMY 14:5 the deer, the gazelle, the roebuck, the wild goat, the ibex, the antelope, and the chamois.

Verse 5

The hart - איל aiyal, the deer, according to Dr. Shaw: see the note on Deu 12:15.

The roebuck - צבי tsebi, generally supposed to be the antelope, belonging to the fifth order Pecora, genus Mammalia, and species 38. It has round twisted spiral horns, hairy tufts on the knees, browses on tender shoots, lives in hilly countries, is fond of climbing rocks, and is remarkable for its beautiful black eyes. The flesh is good and well flavoured.

The fallow deer - יחמור yachmur, from חמר chamar, to be troubled, disturbed, disordered: this is supposed to mean, not the fallow deer, but the bubalus or buffalo, which is represented by Dr. Shaw, and other travelers and naturalists, as a sullen, malevolent, and spiteful animal, capricious, ferocious, and every way brutal. According to the Linnaean classification, the buffalo belongs to the fifth order Pecora, genus Mammalia, species bos. According to 1Kgs 4:23, this was one of the animals which was daily served up at the table of Solomon. Though the flesh of the buffalo is not considered very delicious, yet in the countries where it abounds it is eaten as frequently by all classes of persons as the ox is in England. The yachmur is not mentioned in the parallel place, Leviticus 11.

The wild goat - אקו akko. It is not easy to tell what creature is intended by the akko. Dr. Shaw supposed it to be a kind of very timorous goat, known in the East by the name fishtall and serwee, and bearing a resemblance both to the goat and the stag, whence the propriety of the name given it by the Septuagint and Vulgate, tragelaphus, the goat-stag; probably the rupicapra or rock-goat. The word is found nowhere else in the Hebrew Bible.

The pygarg - דישן dishon. As this word is nowhere else used, we cannot tell what animal is meant by it. The word pygarg πυγαργος, literally signifies white buttocks, and is applied to a kind of eagle with a white tail; but here it evidently means a quadruped. It was probably some kind of goat, common and well known in Judea.

The wild ox - תאו teo. This is supposed to be the oryx of the Greeks, which is a species of large stag. It may be the same with the bekker el wash, described by Dr. Shaw as "a species of the deer kind, whose horns are exactly in the fashion of our stag, but whose size is only between the red and fallow deer." In Isa 51:20 a creature of the name of תנו to is mentioned, which we translate wild bull; it may be the same creature intended above, with the interchange of the two last letters.

The chamois - זמר zemer. This was probably a species of goat or deer, but of what kind we know not: that it cannot mean the chamois is evident from this circumstance, "that the chamois inhabits only the regions of snow and ice, and cannot bear the heat." - Buffon. The Septuagint and Vulgate translate it the Camelopard, but this creature is only found in the torrid zone and probably was never seen in Judea; consequently could never be prescribed as a clean animal, to be used as ordinary food. I must once more be permitted to say, that to ascertain the natural history of the Bible is a hopeless case. Of a few of its animals and vegetables we are comparatively certain, but of the great majority we know almost nothing. Guessing and conjecture are endless, and they have on these subjects been already sufficiently employed. What learning, deep, solid, extensive learning,

and judgment could do, has already been done by the incomparable Bochart in his Hierozoicon. The learned reader may consult this work, and, while he gains much general information, will have to regret that he can apply so little of it to the main and grand question. As I have consulted every authority within my reach, on the subject of the clean and unclean animals mentioned in the law, and have detailed all the information I could collect in my notes on Leviticus 11, I must refer my readers to what I have there laid down.

DEUTERONOMY 14:6 Every animal that parts the hoof, and has the hoof cloven in two and chews the cud, among the animals, that may you eat.

DEUTERONOMY 14:7 Nevertheless these you shall not eat of them that chew the cud, or of those who have the hoof cloven: the camel, the hare, and the rabbit. Because they chew the cud but don't part the hoof, they are unclean to you.

DEUTERONOMY 14:8 The pig, because it has a split hoof but doesn't chew the cud, is unclean to you. You shall not eat their flesh, and you shall not touch their carcasses.

DEUTERONOMY 14:9 These you may eat of all that are in the waters: whatever has fins and scales may you eat.

DEUTERONOMY 14:10 You shall not eat whatever doesn't have fins and scales. It is unclean to you.

DEUTERONOMY 14:11 Of all clean birds you may eat.

DEUTERONOMY 14:12 But these are they of which you shall not eat: the eagle, the vulture, the osprey,

DEUTERONOMY 14:13 the red kite, the falcon, the kite after its kind,

Verse 13

The vulture after his kind - The word דאה daah is improperly translated vulture Lev 11:14, and means a kite or glade. The word דיה daiyah in this verse is not only different from that in Leviticus, but means also a different animal, properly enough translated vulture. See the note on Lev 11:14.

DEUTERONOMY 14:14 every raven after its kind,

DEUTERONOMY 14:15 the ostrich, the owl, the seagull, the hawk after its kind,

DEUTERONOMY 14:16 the little owl, the great owl, the horned owl,

DEUTERONOMY 14:17 the pelican, the vulture, the cormorant,

DEUTERONOMY 14:18 the stork, the heron after its kind, the hoopoe, and the bat.

DEUTERONOMY 14:19 All winged creeping things are unclean to you. They shall not be eaten.

DEUTERONOMY 14:20 Of all clean birds you may eat.

DEUTERONOMY 14:21 You shall not eat of anything that dies of itself. You may give it to the foreigner living among you who is within your gates, that he may eat it; or you may sell it to a

foreigner; for you are a holy people to the LORD your God. You shall not boil a young goat in its mother's milk.

Verse 21

Thou shalt not seethe a kid in his mother's milk - Mr.

Calmet thinks that this precept refers to the paschal lamb only, which was not to be offered to God till it was weaned from its mother; but see the note on Exo 23:19.

DEUTERONOMY 14:22 You shall surely tithe all the increase of your seed, that which comes out of the field year by year.

Verse 22

Thou shalt truly tithe - Meaning the second tithe which themselves were to eat, Deu 14:23, for there was a first tithe that was given to the Levites, out of which they paid a tenth part to the priests, Num 18:24-28; Neh 10:37, Neh 10:38. Then of that which remained, the owners separated a second tithe, which they ate before the Lord the first and second year; and in the third year it was given to the Levites and to the poor, Deu 14:28, Deu 14:29. In the fourth and fifth years it was eaten again by the owners, and in the sixth year was given to the poor. The seventh year was a Sabbath to the land, and then all things were common, Exo 23:10, Exo 23:11, where see the notes, Exo 23:11 (note), and see Ainsworth on this verse.

DEUTERONOMY 14:23 You shall eat before the LORD your God, in the place which he chooses, to cause his name to dwell there, the tithe of your grain, of your new wine, and of your oil, and the firstborn of your herd and of your flock; that you may learn to fear the LORD your God always.

DEUTERONOMY 14:24 If the way is too long for you, so that you are not able to carry it, because the place is too far from you, which the LORD your God shall choose, to set his name there, when the LORD your God shall bless you;

DEUTERONOMY 14:25 then you shall turn it into money, and bind up the money in your hand, and shall go to the place which the LORD your God shall choose.

DEUTERONOMY 14:26 You shall trade the money for whatever your soul desires, for cattle, or for sheep, or for wine, or for strong drink, or for whatever your soul asks of you; and you shall eat there before the LORD your God, and you shall rejoice, you and your household.

Verse 26

Or for strong drink - What the sikera or strong drink of the Hebrews was, see in the note on Lev 10:9 (note). This one verse sufficiently shows that the Mosaic law made ample provision for the comfort and happiness of the people.

DEUTERONOMY 14:27 You shall not forsake the Levite who is within your gates, for he has no portion nor inheritance with you.

DEUTERONOMY 14:28 At the end of every three years you shall bring all the tithe of your increase in the same year, and shall store it within your gates.

DEUTERONOMY 14:29 The Levite, because he has no portion nor inheritance with you, and the foreigner living among you, and the fatherless, and the widow, who are within your gates, shall come, and shall eat and be satisfied; that the LORD your God may bless you in all the work of your hand which you do.

Verse 29

And the Levite (because he hath no part nor inheritance - And hence much of his support depended on the mere freewill-offerings of the people. God chose to make his ministers thus dependent on the people, that they might be induced (among other motives) to labor for their spiritual profiting, that the people, thus blessed under their ministry, might feel it their duty and privilege to support and render them comfortable.