

with the prohibition to eat blood, by the Noachidæ,—whether these two laws can now lay claim to other than Jewish attention and observance;—whether the terms “clean” and “unclean” refer simply and respectively to those animals which were used or rejected for sacrifices or whether, as Jahn seems to think * the distinction only conveys that before the deluge, the flesh of animals was converted into food;—these being perhaps purely theological questions, which, however interesting, we may not stop here, to entertain.† We merely remind our readers that in addition to this distinction, a further one is made (ch. viii, v. 20,) with reference to fowls, and will proceed with them to the eleventh chapter of Leviticus where we find not only general rules of discrimination laid down, but also a catalogue given of various oviparous and viviparous creatures, forbidden to Israel throughout their generations. This chapter we propose to examine at length, availing ourself of such expositions and illustrations as, in the first place, the Hebrews themselves afford us; and secondly, of such as are supplied us by Christian commentators. And in this course, our attention will be necessarily directed among others to the following important points:—

First, The general directions for discrimination supplied;

Secondly, The nomenclature of the animals and their nature; and

Thirdly, Their prohibition; having reference to authority and reason.

The chapter commences with the law of discrimination respecting beasts. (Verse 1) “The Eternal spake unto Moses and unto Aaron saying unto them, V. 2. Speak unto the children of Israel saying, These are the beasts ‡ which ye may eat from [among] all the beasts that are on the earth. V. 3. Whatever parteth the hoof and is cloven footed *and* cheweth the cud among the beasts, that may ye eat. V. 4. Nevertheless these may ye not eat, of them that chew the cud or of them that divide the hoof; the camel, &c.” Here follows an enumeration of various beasts to be noticed hereafter; we proceed to the 9th verse which contains the distinctive signs of permitted fishes. “These may ye eat of all that are in the waters; whatsoever hath fins and scales

* See his “Biblical Archæology” § 136, p. 147, Ed. Andover, 1827.

† Perhaps Rashi's gloss on Gen. vii, 2, may be considered as enunciatory of Jewish tradition and opinion on this question. On the words “of all clean beasts,” he says, *העטרה להיות טהורה לישראל למדנו שלמדנו נח חזרה* “That is, which are hereafter to be considered clean by all Israel. Hence we learn, that the Eternal taught the law to Noah,” i. e. anticipated to him a subsequent revelation to Moses.

‡ From the wording of this text, which is strictly in the present tense, singular number, and means literally, “This is the living creature” or beast, Rashi says that Moses exhibited to the people all the various creatures he mentions.