

Leviticus 26 Commentary

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Chart from recommended resource [Jensen's Survey of the OT](#) - used by permission
[Another Overview Chart of Leviticus](#) - Charles Swindoll

LEVITICUS THE BOOK OF SANCTIFICATION AND WORSHIP

[Adapted and modified from C. Swindoll](#)

Leviticus 1-17	Leviticus 18-27
The Way to God Access	The Walk with God Lifestyle
The Approach: Offerings	Practical Guidelines
The Representative: Priest	Chronological Observances
The Laws: Cleansing Physically & Spiritually	Severe Consequences Verbal promises
Ritual for Worship Worshipping a Holy God	Practical for Walking Living a Holy Life
Location: Mt Sinai for one full year	
Theme: How sinful humanity can approach and worship a holy God	
Key Verses: Lev 17:11, 19:2, 20:7-8	
Christ in Leviticus: In every sacrifice, every ritual, every feast	
Time: about 1446BC	

Key words:

Holy - 90x/76v (with forms of the root for holy 152x) more than in any OT book (Lev 2:3, 10; 5:15f; 6:16f, 25-27, 29f; 7:1, 6; 8:9; 10:3, 10, 12f, 17; 11:44-45; 14:13; 16:2-4, 16f, 20, 23f, 27, 32f; 19:2, 8, 24; 20:3, 7, 26; 21:6-8, 22; 22:2-4, 6f, 10, 14-16, 32; 23:2-4, 7f, 20f, 24, 27, 35-37; 24:9; 25:12; 27:9f, 14, 21, 23, 28, 30, 32f);

Atonement - 51x/45v - (Lev 1:4; 4:20, 26, 31, 35; 5:6, 10, 13, 16, 18; 6:7, 30; 7:7; 8:15, 34; 9:7; 10:17; 12:7f; 14:18-21, 29, 31, 53; 15:15, 30; 16:6, 10f, 16-18, 24, 27, 30, 32-34; 17:11; 19:22; 23:27f; 25:9)

Offering - 326x/199v (Lev 1:2-4, 6, 9f, 13f, 17; 2:1-16; 3:1-3, 5-9, 11f, 14, 16; 4:3, 7f, 10, 14, 18, 20f, 23-26, 28-35; 5:6-8, 15f, 18f; 6:5f, 9f, 12, 14f, 17f, 20f, 23, 25, 30; 7:1f, 5, 7-11, 13-16, 18, 20f, 25, 29f, 32-35, 37f; 8:2, 14, 18, 21, 27-29, 31; 9:2-4, 7f, 10, 12-18, 21f, 24; 10:12-17, 19; 12:6, 8; 14:10, 12-14, 17, 19-22, 24f, 28, 31; 15:15, 30; 16:3, 5f, 9, 11, 15, 24f, 27; 17:4f, 8; 19:5, 21f, 24; 21:6, 21; 22:12, 18, 21-23, 25, 27; 23:8, 12-14, 25, 27, 36-38; 24:7, 9; 27:9, 11)

Tent of meeting - 43x/41v (Lev 1:1, 3, 5; 3:2, 8, 13; 4:4f, 7, 14, 16, 18; 6:16, 26, 30; 8:3f, 31, 33, 35; 9:5, 23; 10:7, 9; 12:6; 14:11, 23; 15:14, 29; 16:7, 16f, 20, 23, 33; 17:4ff, 9; 19:21; 24:3)

Law - 16x/16v; (Lev 6:9, 14, 25; 7:1, 7, 11, 37; 11:46; 12:7; 13:59; 14:2, 32, 54, 57; 15:32)

Sacrifice - 41x/34v; (Lev 3:1, 3, 6, 9; 4:10, 26, 31, 35; 7:11-13, 15-18, 20f, 29, 32, 34, 37; 9:4, 18; 10:14; 17:5, 7f; 19:5; 22:21, 24, 27, 29; 23:19, 37)

Anoint - 17x/15v; (Lev 4:3, 5, 16; 6:20, 22; 7:36; 8:2, 10-12, 30; 10:7; 16:32; 21:10, 12)

Sin - 111x/90v (Lev 4:2f, 8, 14, 20-29, 32-35; 5:1, 5-13, 15-18; 6:2-4, 17, 25f, 30; 7:7, 37f; 8:2, 14; 9:2f, 7f, 10, 15, 22; 10:16-19; 12:6, 8; 14:13, 19, 22, 31; 15:15, 30; 16:3, 5f, 9, 11, 15f, 21, 25, 27, 30, 34; 19:17, 22; 20:20; 21:21; 22:9; 23:19; 24:15; 25:1, 27; 26:18, 21, 24, 28, 46; 27:34)

Iniquity - 10x/8v (Lev 7:18; 16:21f; 19:8; 26:39-41, 43)

Death - 17/16v (Lev 16:1; 19:20; 20:2, 4, 9-11, 15f, 27; 24:16f, 21; 27:29)

Die - 15x/15v (Lev 7:24; 8:35; 10:2, 6f, 9; 11:39; 15:31; 16:1f, 13; 17:15; 20:20; 22:8f)

Blood - 86x/65v (Lev 1:5, 11, 15; 3:2, 8, 13, 17; 4:5-7, 16-18, 25, 30, 34; 5:9; 6:27, 30; 7:2, 14, 26f, 33; 8:15, 19, 23f, 30; 9:9, 12, 18; 10:18; 12:4f, 7; 14:6, 14, 17, 25, 28, 51f; 15:19, 25; 16:14f, 18f, 27; 17:4, 6, 10-12; 18:6, 12f, 17; 19:26; 20:18f; 25:49)

Sabbath - 13x/10v (Lev 16:31; 23:3, 11, 15f, 32; 24:8; 25:2, 4, 6)

The LORD spoke to Moses - 28x/28v - (Lev 4:1; 5:14; 6:1, 8, 19, 24; 7:22, 28; 8:1; 12:1; 13:1; 14:1; 16:1; 17:1; 18:1; 19:1; 20:1; 21:16; 22:1, 17, 26; 23:9, 23, 26, 33; 24:1, 13; 27:1)

Jubilee - 20x/18v (Lev 25:10-13, 15, 28, 30f, 33, 40, 50, 52, 54; 27:17-18, 21, 23-24)

Consecrate - 24x/23v - (Lev 6:18, 27; 7:35; 8:10-12, 15, 30; 11:44; 12:4; 16:19; 20:7; 21:8, 10; 25:10; 27:14-19, 22, 2)

Covenant - 10x/8v (Lev 2:13; 24:8; 26:9, 15, 25, 42, 44f)

Fat - 52x/33v (Lev 3:3f, 9f, 14-17; 4:8f, 19, 26, 31, 35; 6:12; 7:3f, 23-25, 30f, 33; 8:16, 25f; 9:10, 19f, 24; 10:15; 16:25; 17:6)

Leviticus 26:1 'You shall not make for yourselves idols, nor shall you set up for yourselves an image or a sacred pillar, nor shall you place a figured stone in your land to bow down to it; for I am the LORD your God.

Septuagint - ou poiesete (2PFAI) humin autois cheiropoieta oude glupta (Not in NT, see 50x in Lxx under "idol" Lv26:1, carved, graven) oude stelen anastesete (2PFAI) humin oude lithon skopon thesete (2PFAI) en te ge humon proskunesai (AAN) auto ego eimi kurios o theos humon

Septuagint translated I am the Lord your God: ye shall not make to yourselves gods made with hands, or graven; neither shall ye rear up a pillar for yourselves, neither shall ye set up a stone for an object in your land to worship it: I am the Lord your God.

CSB "Do not make idols for yourselves, set up a carved image or sacred pillar for yourselves, or place a sculpted stone in your land to bow down to it, for I am the LORD your God.

ESV "You shall not make idols for yourselves or erect an image or pillar, and you shall not set up a figured stone in your land to bow down to it, for I am the LORD your God.

KJV Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the LORD your God.

NAB "Do not make false gods for yourselves. You shall not erect an idol or a sacred pillar for yourselves, nor shall you set up a stone figure for worship in your land; for I, the LORD, am your God.

NIRV " 'Do not make statues of gods for yourselves. Do not set up a likeness of a god or a sacred stone for yourselves. Do not place a carved stone in your land and bow down in front of it. I am the LORD your God.

NET ""You must not make for yourselves idols, so you must not set up for yourselves a carved image or a pillar, and you must not place a sculpted stone (appears to be some sort of stone with images carved into) in your land to bow down before it, for I am the LORD your God.

NIV " 'Do not make idols or set up an image or a sacred stone for yourselves, and do not place a carved stone in your land to bow down before it. I am the LORD your God.

NLT "Do not make idols or set up carved images, or sacred pillars, or sculptured stones in your land so you may worship them. I am the LORD your God.

YLT Ye do not make to yourselves idols; and graven image or standing image ye do not set up to yourselves; and a stone of imagery ye do not put in your land, to bow yourselves to it; for I am Jehovah your God.

GWN The LORD continued, "Never make worthless idols or set up a carved statue or a sacred stone for yourselves. Never cut figures in stone to worship them in your country, because I am the LORD your God.

- **You shall** (KJV): Lev 19:4 Ex 20:4,5,23 23:24 34:17 De 4:16-19 5:8,9 16:21,22 27:15 Ps 97:7 115:4-8 Isa 2:20 44:9-20 48:5-8 Jer 10:3-8 Ac 17:29 Ro 2:22,23 1Co 10:19,20 Rev 13:14,15 22:15
- **standing image (KJV): or, pillar**
- **image of stone (KJV): or, figured stone, Heb. a stone of picture**
- Leviticus 26 Commentaries - Multiple Sermons and Commentaries

LEVITICUS 26 CAN BE SUMMARIZED AS...

- The Promise of Blessing—Leviticus 26:1-13
- The Warning of a Curse—Leviticus 26:14-39
- The Promise of Restoration—Leviticus 26:40-46.

The general structure of Leviticus 26:

1. Introduction: Fear Yahweh and Reject Idols Leviticus 26:1-2
2. Blessings Leviticus 26:3-13 3. Curses and Restoration Leviticus 26:14-45
 - a. Curses Lev 26:14-38
 - b. Restoration Lev 26:39-45
 - (1) Confession of Guilt Lev 26:39-40
 - (2) God's Remembrance of Covenant Lev 26:41-4

DO NOT MAKE IDOLS OR BOW DOWN TO THEM

J Vernon McGee introduces Leviticus 26 with these words - "This is a marvelous chapter. It is a prophetic history that covers Israel's entire tenure of the Promised Land until the present hour and gives the conditions in the future on which they will occupy the land....this is the direct word of Jehovah to the nation Israel concerning their future. This is history prewritten and reveals the basis on which Israel entered the land of Canaan and their tenancy there. **"This is an 'iffy' chapter. 'If'** occurs nine times and it has to do

with the conditions on which they occupy the land. **God says 'I will' twenty-four times. God will act and react according to their response to the 'if.'** God gave them the land, but their occupancy of it is determined by their answer to the 'if.' Obedience is the ground of blessing in the land. This chapter is not only the calendar of their history, but it serves as the barometer of their blessings. Their presence in the land, rainfall, and bountiful crops denote the favor of God. Their absence from the land, famine, and drought denote the judgment of God because of their disobedience."You and I are blessed with all spiritual blessings in the heavenlies in Christ Jesus. However there are some 'ifs' connected to that also. God loves you and wants to shower you with His blessings. But you can put up an umbrella of indifference, you can put up an umbrella of sin, you can put up an umbrella of stepping out of the will of God. When you do that, the sunshine of His love won't get through to you. You must put down your umbrella to experience His spiritual blessings."

The Bible Speaks Today opens this way - As the Holiness Code draws to a close it confronts the children of Israel—and us—with a stark choice. The choice God's people have to make has to do with the essence of life, with light and dark, with good and evil, with future prosperity or future ruin. As the rest of the Bible says, obeying God will bring reward; disobeying God will bring nothing but trouble and disaster.

The Holy Spirit begins this chapter with a warning against idols. Clearly Israel and you (and I) continually have difficulty fighting off the lure of idols, a principle (and a warning) that pervades both testaments! And so in the last line of his first epistle, the Apostle John writes...

"Little children, **guard** ([phulasso](#) in the [aorist imperative](#) - a command that can ONLY be obeyed by continual dependence on the [Holy Spirit's enablement!](#)) yourselves from (Gk prep = [apo](#) ~ means something like "put some distance between your eyes and idols") idols." (1 John 5:21+).

Paul echoes this warning (after presenting examples of some of the OT sins of Israel and their consequences - 1 Cor 10:1-11, esp 1 Cor 10:6, 11)

Therefore let him who thinks he stands (Mark it down - Pride will set us up for falling prey to idols!) **take heed** ([blepo](#) in the [present imperative](#) = continually "keep your eyes open on the lookout"! Only possible as we depend on the Spirit's supernatural power not our "natural power!") that he does not fall. No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it. Therefore, my beloved, **flee** ([present imperative](#) = continually put distance between you and those idols which so easily entangle [and "strangle"] you. Don't try to obey this command in your old man strength! You must continually cry out and [depend on the Holy Spirit to obey!!!](#)) **from idolatry.**(1 Cor 10:12-14+).

A.W. Tozer was right when he said that "Nothing twists and deforms the soul more than a low or unworthy conception of God." Leviticus 26 is one of those chapters in the Scripture that dramatically bears out the truth of Tozer's words. It therefore behooves every disciple of Christ to carefully read and enabled by the Spirit lovingly heed the Word of God, especially when He plainly predicts painful punishment for passing pleasures!

ESV Study Bible note - These verses (Lev 26:1-2) remind Israel what is at the heart of Israelite law: fidelity to God and the keeping of the Sabbath.

Wiersbe - In Leviticus 26, to obey God is to "walk in [His] statutes" (Lev 26:3[note](#)), but to disobey Him is to "walk contrary" to the Lord and despise His statutes (Lev 26:15, 21, 23–24, 27–28, 40–41). The word translated "contrary" means "a hostile meeting with the intention of fighting." If I'm walking one direction and God is walking another, I'm moving away from His presence; and God isn't about to change His direction! If I continue to walk contrary to Him, I'm going to have serious problems; for "can two walk together, except they be agreed?" (Amos 3:3) Moses gave his people four excellent reasons why they should obey the Lord.

Moseley writes - Søren Kierkegaard was a philosopher who lived in nineteenth century Denmark. He is known as the first existentialist and was a prolific writer. He wrote over seven thousand pages in his journals, not to mention all his books. By the mid-twentieth century his thought had exerted a significant influence on Western culture. The reason I mention Kierkegaard is because of the first book he ever published. It was entitled *Either–Or*. We cannot agree with all of Kierkegaard's philosophy, but his book *Either–Or* makes it clear that he did understand that life is about choices, decisions. Every situation and every idea we encounter requires a decision. Kierkegaard was never interested merely in decisions about thinking; he was interested in actions—the way we live, the way we act. He entitled the book *Either–Or* because we constantly face choices between either acting for our own pleasure or acting to do what is right. Every day, almost countless times—either–or, either–or. Kierkegaard also said that ultimately neither direction of living will bring our lives meaning without God. In Leviticus 26 God presented His people with a choice—either to be faithful to God and His covenant or to be unfaithful to God and His covenant. God also said that the choice we make will have consequences—either we will be blessed by being faithful to God or we will suffer by being unfaithful to God. Like Kierkegaard's either–or choice, our choice has to do with the way we think, but also with the way we act. (Exalting Christ in Leviticus)

Believer's Study Bible - Leviticus 26 is a prophetic history regarding Israel's presence in the land. The blessings for obedience are found in Lev 26:1-13, the punishments for disobedience in Lev 26:14-46 (cf. Dt. 7:12-26; 28:1-68; 30:1-20).

It was common to conclude vassal treaties in the ancient Near East with a section on blessings for obedience and curses for disobedience. Other passages relating the blessings and curses of the Mosaic Law include Ex 23:22-33; Dt 28:1-68; Josh 24:20 (Notice the "if...then" clause - "If you forsake the LORD and serve foreign gods, then He will turn and do you harm and consume you after He has done good to you.")

You shall not make for yourselves idols, nor shall you set up for yourselves an image or a sacred pillar, nor shall you place a figured stone in your land to bow down to it; for I am the LORD your God - This chapter opens with a striking contrast of false worship in verse 1 and true worship in verse 2! You cannot have your "religious cake" and eat it too! You cannot have it both ways (cf Mt 6:24+).

- Isa 37:19 40:19-21 44:9,10,17 Ps 115:4-8 Jer 10:3-6,11 Hos 8:6
- Ex 19:4, Ex 20:4-6, Dt 5:8-10, 4:15-18):

Idols were (are) "nothings", "things of nothingness," "worthlessness!" The following synonyms give a clear picture of what an idol really is = non-entities, things of nought, good for nothing, worthless. The Hebrew term conveys the idea of "to be weak, deficient" and then is used primarily in Scripture to describe vain objects of worship, that is, the gods of this world, whether literal idols, riches, or deceitful men. God is Spirit and must be worshiped in spirit and in truth (Jn 4:24+).

J. Vernon McGee: The Hebrew word for an **idol** (elilim) means a "**nothing**." They shall make no nothings. It's pretty hard to make a nothing, friends, and yet there are a great many folk who make a nothing of their relationship to God. Anything that takes the place of God is a nothing.

Leviticus 17-26 has been referred to by some commentators as "the Holiness Code", a body of laws imposed in order to regulate the moral standards of the laity.

Idolatry was forbidden from the very inception of the nation of Israel...

"You shall not make for yourself an idol, or any likeness of what is in heaven above or on the earth beneath or in the water under the earth. "You shall not worship them or serve them; for I, the LORD your God, am a jealous God, visiting the iniquity of the fathers on the children, on the third and the fourth generations of those who hate Me, (Ex 20:4, 5+, cp Ex 19:8+, Ex 24:3, 7+),

Leviticus 26 was an instructive chapter to Israel and is just as practically instructive to us today! The principle is plain! God tells us what He will do if we keep His laws. And then He tells us what will happen if we don't keep His laws! Simple! Break God's laws and you will end up breaking your own heart. Keep God's laws and you will never regret it. How we live does make a difference. Sooner or later. Are you (am I) deceived by sin?

Do not be deceived ([present imperative with a negative](#) = stop being deceived or do not let it begin!), God is not mocked; for whatever a man sows, this he will also reap. 8 For ([term of explanation](#)) the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life. 9 Let us not lose heart in doing good, for in due time we will reap if we do not grow weary. (Ga 6:7-9-[note](#))

Notice the phrase "**make for yourselves**." Not for someone else but for yourselves! And ultimately for "self" that sinful nature of fallen man that continually seeks to gratify its lusts!

Today IDOLS are more in the SELF than on the SHELF!

Idols ([0457](#)) ([elil](#)) describes something worthless (particularly as an object of worship). Vain or vanity, no value, thing of naught. **Elil** is used primarily to describe vain objects of worship, i.e. the gods of this world, whether literal idols made with hands, riches, or deceitful men. It is no coincidence that this name used for **idol** also describes that which is **worthless** (Job 13:4, Zech 11:17)! False gods "make promises," but provide no deliverance (temporal or eternal)! How vain (and foolish) to attempt to represent the Creator with an object of His creation and in so doing limit His infinite character.

Merrill - This word is used only twice in the Pentateuch, both times in Leviticus (Lev 19:4note and Lev. 26:1). The etymology is not conclusive. It likely comes either from the diminutive of god or from a root meaning "to be

weak." Either way the term is used to disparage heathen gods and show their powerlessness. The exact phrase "molten gods" appears in Ex 34:17. It is found nowhere else. The archetypal molten god was "Aaron's golden calf" of Ex 32:4,5. Based on the prohibition of the second commandment (Ex. 20:4; Dt. 5:8), the specific detail regarding a molten or cast idol is also found in Ex. 34:17 and Dt. 27:15. ([The Bible Knowledge Word Study - Gen-Deut](#))

Rooker - The English word for idolatry comes via Greek [eidololatrea](#), which is based on a root that relates to that which strikes the eye, that is, the external appearance. The word thus focuses on the external image of an idol. (Beloved, did you see the picture Rooker paints of an idol -- it is something that appeals to the eye! Given the pervasive, seductive, evil dangers of the internet, this etymology should be a strong warning to all of us men!)

Vine - This disdainful word signifies an "idol" or "false god. In Lev. 26:1 the 'elilim are what Israel is forbidden to make: "Ye shall make you no idols..." The irony of this is biting not only with respect to the usual meaning of this word but also in view of its similarity to the usual word for God ('elohim; cf. Ps. 96:5): "For all the gods ['elohim] of the people are idols ['elohim] ..." (1 Chron. 16:26). Second, this word can mean "nought" or "vain." 1 Chron. 16:26 might well be rendered: "For all the gods of the people are naught."

NET Note says that **elil** "appears to be a diminutive play on words with 'el, ("god; God") and, perhaps at the same time, recalls a common Semitic word for "worthless; weak; powerless; nothingness." Snaith suggests a rendering of "worthless godlings."

J. McMath: That for which I would give anything and accept nothing in exchange is the most important thing in my life. Whatever that is is my god. [cf. Isa 44:6-20].

Though we do not face a pantheon of false gods like the Israelites did, we face pressures from a pantheon of false values—materialism, love of leisure, sensuality, worship of self, security, and many others (See Greed = idolatry Col 3:5+, Covetous man = idolater Eph 5:5+)). The second commandment deals with idols. This may be something that most of us can't relate to—unless we include life goals that revolve around something other than God Himself. What is the object of our affections, our efforts, and our attention? Where does the majority of our time go? On what do we spend the greatest amount of our resources?

A related word is "teraphim" = household idols like the one Jacob's wife Rachel had in [Ge 31:19, cp her ancestry Jos 24:2!]) When people worship IDOLS, gods that do not exist, DEMONS who do exist will impersonate those gods and hold those idolaters captive to their demonic power and deception. (Dt 32:17; Ps 106:37, 1Co 10:20) False religions are not void of the supernatural; they are full of it—because they are the best opportunities for demons to capture souls.

Related Resources:

- **Idols** ([01544](#)) gillul/gillulim
- **Idol** (graven image) ([06459](#)) pesel

When a person makes an idol he is making a choice to rebel, choosing death instead of life, cursing instead of blessing. But in His lovingkindness God keeps holding out His offer of life, even to those who think lightly of the riches of His kindness and forbearance and patience (Dt 30:19+, Ro 2:4-[note](#))

James Packer: What other gods could we have besides the Lord? **Plenty**. For Israel there were the Canaanite Baals, those jolly nature gods whose worship was a rampage of gluttony, drunkenness, and ritual prostitution. For us there are still the great gods Sex, Shekels, and Stomach (an unholy trinity constituting one god: self), and the other enslaving trio, Pleasure, Possessions, and Position, whose worship is described as "The lust of the flesh and the lust of the eyes and the pride of life" (1 Jn 2:16-[note](#)). Football, the Firm, and Family are also gods for some. Indeed the list of other gods is endless, for anything that anyone allows to run his life becomes his god and the claimants for this prerogative are legion. In the matter of life's basic loyalty, temptation is a many-headed monster.

NOR SHALL YOU SET UP FOR YOURSELVES AN IMAGE: pesel = carved (graven) image, normally carved from wood or chiseled from rock, but can also be poured or cast (Isa 40:19)

Mt Henry: As, when a master has given many things in charge to his servant, he concludes with the repetition of those things which were of the greatest importance, and which the servant was most in danger of neglecting, bidding him, whatever he did, be sure to remember those, so here God by Moses, after many precepts, closes all with a special charge to observe these two great commandments. 1. "Be sure you never worship images, nor ever make any sort of images or pictures for a religious use," v1. No sin was more provoking to God than this, and yet there was none that they were more addicted to, and which afterwards proved of more

pernicious consequence to them. Next to God's being, unity, and universal influence, it is necessary that we know and believe that he is an infinite Spirit; and therefore to represent him by an image in the making of it, to confine him to an image in the consecrating of it, and to worship him by an image in bowing down to it, changes his truth into a lie and his glory into shame, as much as any thing. (Ro 1:23, 25). 2. "Be sure you keep up a great veneration for sabbaths and religious assemblies," v2. As nothing tends more to corrupt religion than the use of images in devotion, so nothing contributes more to the support of it than keeping the sabbaths and reverencing the sanctuary. These make up very much of the instrumental part of religion, by which the essentials of it are kept up. Therefore we find in the prophets that, next to the sin of idolatry, there is no sin for which the Jews are more frequently reprov'd and threatened than the profanation of the sabbath day.

OR A SACRED PILLAR: was a stone or wooden column erected to represent a pagan god or goddess. It was not a likeness, but a symbol. Together, the four terms used in this verse cover all the possibilities for pagan images. Some such monuments apparently associated with the temple of Baal Berith in Shechem (Jdg 9:6, 46) have been found

What is ironic is how this Hebrew word was perverted from its original positive meaning. Eg, [matstsebah](#) describes the "memorial" stone that Jacob placed to commemorate the appearance of God in a dream to reaffirm the Abrahamic Covenant (Ge 28:18,22), of the pillar Jacob set up as a sign of his covenant with Laban in (Ge 31:45, 51, 52) and finally of the "memorial" stone Jacob set up in Bethel to commemorate the place where God spoke with him (Ge 35:14, 20). But here God warns against setting up a pillar in the context of idolatry.

Buddhist Temple --Hideyoshi, a Japanese warlord who ruled over Japan in the late 1500s, commissioned a colossal statue of Buddha for a shrine in Kyoto. It took 50,000 men five years to build, but the work had scarcely been completed when the earthquake of 1596 brought the roof of the shrine crashing down and wrecked the statue. In a rage Hideyoshi shot an arrow at the fallen colossus. "I put you here at great expense," he shouted, "and you can't even look after your own temple."

Pillars (04676) [matstsebah](#) rom **natsab** = to take a stand) means something set upright, most often "a standing, unhewn block of stone utilized for religious and memorial purposes. After a powerful experience of the Lord in a dream, Jacob set up as a pillar the stone on which he had laid his head, in commemoration of the event (Ge 28:18, 22; cf. Ge 31:45; 35:20). Moses set up an altar and also twelve pillars at the base of Mount Sinai to represent the twelve tribes of Israel (Ex. 24:4). These pillars were erected as monuments to God (Hos. 3:4); or, more commonly, to pagan deities (1 Ki. 14:23, Mic. 5:13). Many times in 2 Kings, the term refers to a sacred pillar that aided people in their worship of pagan gods, especially the Canaanite god Baal. In most of these passages, the sacred columns were used by Israelites, contrary to the Lord's prohibition concerning the worship of any other god (2 Ki. 3:2; 10:26, 27; 18:4; 23:14; cf. Hos. 10:1, 2; Mic. 5:13[12])." (Baker)

Septuagint in Ex 23:24 = **stèle** = a commemorative stone block or pillar, monument, pillar from the time of Hom. inscribed and used as a grave marker, or for commemoration of events, proclamation of decrees, recognition of personal achievements. Stele is a block or slab, bearing an inscription; and so, 1. a gravestone, Hom., Att. 2. a block or slab, inscribed with record of victories, dedications, treaties, decrees, etc., Hdt., Att.; whether for honour, or for infamy, Hdt., Dem.:—also the record itself, a contract, agreement, kata. th.n sth,lhn according to agreement, 3. a boundary post, Xen.:—the turning-post at the end of the racecourse,

Matstsebah refers to the obelisks which stood at the entrance to the temple of the Sun in the Egyptian city of Heliopolis (Jer. 43:13). According to Heroclitus (II.3), two of these pillars were a hundred cubits high and eight cubits across, and each was a single stone. The word is also used of the statues of Baal (2 Ki. 3:2) which were erected in the innermost recess of the Temple.

Matstsebah - 38x in 33v - obelisks(1), pillar(19), pillars(16), stump(2). Gen. 28:18; Gen. 28:22; Gen. 31:13; Gen. 31:45; Gen. 31:51; Gen. 31:52; Gen. 35:14; Gen. 35:20; Exod. 23:24; Exod. 24:4; Exod. 34:13; Lev. 26:1; Deut. 7:5; Deut. 12:3; Deut. 16:22; 2 Sam. 18:18; 1 Ki. 14:23; 2 Ki. 3:2; 2 Ki. 10:26; 2 Ki. 10:27; 2 Ki. 17:10; 2 Ki. 18:4; 2 Ki. 23:14; 2 Chr. 14:3; 2 Chr. 31:1; Isa. 6:13; Isa. 19:19; Jer. 43:13; Ezek. 26:11; Hos. 3:4; Hos. 10:1; Hos. 10:2; Mic. 5:13

Holman Bible Dictionary - Pillar - Stone monuments (Hebrew matstsebah) or standing architectural structures (Hebrew amudim). 1. Stones set up as memorials to persons. Jacob set up a pillar on Rachel's grave as a memorial to her (Genesis 35:20). Because Absalom had no son to carry on his name, he set up a pillar and carved his name in it (2 Samuel 18:18). **Shrines both to the Lord and to false gods.** Graven images often were pillars set up as gods. God commanded Israel to break down such "images" (Hebrew matstseboth; Ex 23:24). The Canaanites erected pillars at their places of worship, and probably influenced Israelite practice. Archaeologists found pillars, at Gezer. Jacob set up a pillar following his dream (Genesis 28:18) and again when God spoke to him at Bethel (Genesis 35:9-15) as memorials of God's

revelation. **Moses set up twelve pillars to commemorate the giving of the law to the tribes of Israel** (Exodus 24:4).

- Easton's Bible Dictionary [Pillar](#)
- Fausset Bible Dictionary [Pillars](#)
- Hastings' Dictionary of the Bible [Pillar](#)
- Hastings' Dictionary of the NT [Pillar](#)
- King James Dictionary [Pillar](#)

NOR SHALL YOU PLACE A FIGURED STONE IN YOUR LAND: a figured stone, or one with an image carved into its face. The image of stone, or "figured stone," would no doubt have contained some carved picture of a Canaanite deity. There was one unearthed at Ugarit (Ras Shamra) depicting Baal hurling thunderbolts, which dates about 1800 b.c.

LXX has an interesting "twist" --> lithon skopon (skopos -- guardian, watchman) so in a sense a guardian stone (sounds like a amulets & talismans that many people today superstitiously place in their house or hang around their rearview mirrors for "good luck"! The years may come & go but the wicked character of fallen man's heart doesn't change much.

Jamieson, Fausset write: "that is, an obelisk, inscribed with hieroglyphical and superstitious characters; the former denoting the common and smaller pillars of the Syrians or Canaanites; the latter, pointing to the large and elaborate obelisks which the Egyptians worshipped as guardian divinities, or used as stones of adoration to stimulate religious worship. The Israelites were enjoined to beware of them."

TO BOW DOWN TO IT: The English word **prostrate** is defined as being stretched out with one's face on the ground in adoration or submission. It is not just that the person has fallen down but pictures them lying at length or with their body extended on the ground and so lying in a posture which is reflective of genuine humility and/or adoration.

Bow down (prostrate, worship) ([07812](#))(**shachah**) means to bow down, to prostrate oneself, to crouch, to fall down, to humbly beseech, to do reverence, to worship. The idea is to assume a prostrate position as would in paying homage to royalty (Ge 43:28) or to God (Ge 24:26, Ps 95:6). In the first use in Genesis (which has most of the uses - 21 verese), when Abraham saw "three men (one of Whom was most likely the pre-incarnate Christ)...standing opposite him...he ran from the tent door to meet them and **bowed (shachah)** himself to the earth (Ge 18:2, cp Lot bowing to the two angels - Ge 19:1) **Shachah** is used to describe Joseph's brother's sheaves which "bowed down to my sheaf." (Ge 37:7) When God told Abraham to sacrifice his son, he told his men to remain for they would go to "**worship** and return to you." (Ge 22:5) Joshua bowed down to the "Captain of the host of the LORD," (Joshua 5:14) almost assuredly a [preincarnate appearance of Messiah](#). In Josh 23:7, 16 Joshua warned Israel NOT to **bow down** to the idols of the land, but in Jdg 2:12, 17, 19+ that is exactly what they did!

Shachah is parsed in Lev 26:1 with the [Hithpael](#) stem which is reflexive and so could be translated "they bowed **themselves** down" or "prostrated **themselves**".

The [LXX](#) translates **shachah** with the picturesque verb [proskuneo](#) means to bow oneself down, throwing kisses (so to speak) toward the idol as you fall to your face!

A.W. Tozer reminds us, "The essence of idolatry is the entertaining of thoughts about God that are unworthy of Him" [The Knowledge of the Holy](#) or [here](#)). When the Jews abandoned the worship of Jehovah for the worship of idols, or even worse, tried to worship both Jehovah and idols, they turned from reality to illusion, from truth to deception (cp Ro 1:20, 21, 22, 23, 24, 25+) ; and the consequences were disastrous. In spite of their promise to obey the Lord, the Jews broke the first two commandments when they turned to idols.

FOR ([term of explanation](#)) - This introduces the explanation of why the above prohibitions are given.

I am the Lord your God - I am in Greek is the famous "**ego eimi**" = "I AM" (See notes on Ex 3:14) See Jesus' claim that He was "**I Am**", the **Ego Eimi** in Jn 8:28, 58. This declaration clearly confronts the Israelites with a choice of allegiances. Would they love the living God or idols? (cp Joshua 24:15-18, 19+) (1 Ki 18:21 "How long will you hesitate between two opinions? If the LORD is God, follow Him; but if Baal, follow him." But the people did not answer him a word.

"If it is disagreeable in your sight to serve the LORD, **choose for yourselves today whom you will serve** (The [Septuagint](#) translates this with the verb [latreuo](#) which in the NT speaks of carrying out religious duties in a spirit of worship - [Bob Dylan's song "You Gotta Serve Somebody!](#)!)): whether the gods which your fathers served which were beyond the River, or the gods of the Amorites in whose land you are living; but as for me

and my house, we will serve the LORD.” The people answered and said, “Far be it from us that we should forsake the LORD to serve other gods; for the LORD our God is He who brought us and our fathers up out of the land of Egypt, from the house of bondage, and who did these great signs in our sight and preserved us through all the way in which we went and among all the peoples through whose midst we passed. (As history would show the acts of their offspring would not reflect these words) “The LORD drove out from before us all the peoples, even the Amorites who lived in the land. We also will serve the LORD, for He is our God.” Then Joshua said to the people, “You will not be able to serve the LORD, for He is a holy God. He is a jealous God; He will not forgive your transgression or your sins. (Jos 24:15-18, 19+)

The name **LORD** in capital letters signifies Jehovah God, the great I AM, the self-existent One who entered into a covenant relationship with Israel and to whom the Jews said, “All that the Lord has spoken we will do” (Ex 19:1-7,8+).

George Bush - Leviticus Notes Critical and Practical - Leviticus 26

The present chapter may be said to be a solemn practical conclusion to the main body of the Levitical law, containing a general enforcement of all its precepts by promises of reward in case of obedience on the one hand, and threatenings of punishment in case of disobedience on the other.

Idolatry forbidden

1. Ye shall make you no idols. Heb. אלילים *elelim*, nothings, vanities. Gr. χειροποιητα, things made with hands. It is a term expressive of the utmost possible contempt towards the objects intended, and the prohibition comes in very properly in this place, at the head of these solemn injunctions, idolatry being the grand crowning sin which they were most studiously to avoid. For a farther explication of the word, see on Lev. 19:4.

Nor graven image. Heb, פסל *pesel*, i. e. any thing hewed or sculptured out of wood or stone. See Note on Ex. 20:4.

Standing image. Heb. מצבה *matzebâh*, pillar or statue; i. e. either a single stone, or a pile of stones reared and consecrated to religious purposes. Probably the stones or pillars which were at first set up and anointed by holy men in commemoration of signal interpositions of God in their behalf, were afterwards abused to idolatrous and superstitious purposes, and therefore are forbidden.

Image of stone. Heb. אבן משכית *eben maskith*, stone of imagery, or stone of picture or figure, i. e. stones curiously wrought and carved with figures in relief, which were often made use of as objects of adoration among the ancient heathen. Chal. ‘Stone of worship.’ ‘In Ezek. 8:8–11, there is a description of a subterranean vault, the walls of which were covered with images of quadrupeds and creeping things, exactly like those of Egypt which are covered with hieroglyphic figures. In the 12th verse this vault is called הדר משכית *hadar maskith*, which our translation excellently renders ‘chambers of imagery.’ Now the same word being used in two places with an analogous context, it is fair to infer, that if au hieroglyphic cave is intended in Ezekiel, an hieroglyphic stone is intended here; which is the more probable when we recollect that the Israelites were at this time fresh from Egypt, and deeply infected with the rank idolatries of that country—insomuch that whenever Moses interdicts, at this early period, a particular form of idolatry, we should invariably feel disposed to look to Egypt, in the first instance, for the example. It is well known that the Egyptian priests, in order to preserve the treasures of knowledge and their discoveries in natural science, and at the same time to render them inscrutable to any but the initiated few, made use not of common writing but of hieroglyphics, with which they inscribed obelisks, walls, and even subterranean chambers and galleries, as well as square stones. These monuments were deified by the multitude, who worshipped in them Thoth, the Egyptian god of learning. This was a sufficient reason for their interdiction by Moses. But had he no further reason? As this law, if it be thus rightly understood, would operate to the exclusion of hieroglyphics, are we not at liberty to infer that Moses—or rather his Divine instructor—thus expressed his abhorrence of a practice which locked up knowledge to the people for the purpose of enabling the privileged few, by virtue of that power which knowledge gives, to hold in entire thralldom their minds, bodies, and estates? Michaelis, whose view of this text we have followed, well observes, ‘Had Moses been only a wise and benevolent impostor; had he given himself out for a divine messenger, without being so, and merely from love to an oppressed people; and had his miracles been nothing more than human devices; it is scarcely conceivable how he could ever have gone the length of abolishing an expedient so artfully contrived, and so favorable to the views of priestcraft, for the concealment of the sciences. The legislator, therefore, who relinquished such an expedient, and at the same time founded his polity on the commandments of a Deity, could be no impostor, but must have been an honest man.’ —Pict. Bib.

QUESTION - Why was the worship of Baal and Asherah a constant struggle for the Israelites?

ANSWER - Throughout the Old Testament in the Bible, we find what seems a confusing trend of [idol worship](#) among the Israelites, who especially struggled with the worship of Baal and Asherah (or Ashtoreth). God had commanded Israel not to worship idols (Exodus 20:3; Deuteronomy 5:7)—indeed, they were to avoid even mentioning a false god’s name (Exodus 23:13). They were warned not to intermarry with the pagan nations and to avoid practices that might be construed as pagan worship rites (Leviticus

20:23; 2 Kings 17:15; Ezekiel 11:12). Israel was a nation chosen by God to one day bear the Savior of the world, Jesus Christ. Yet, even with so much riding on their heritage and future, Israel continued to struggle with idol worship.

After the death of Joshua, the worship of Baal and Asherah became a plague upon the Israelites and was a perennial problem. Baal (**ED: SEE WORD STUDIES ON "BAAL" BELOW**), also known as the sun god or the storm god, is the name of the supreme male deity worshiped by ancient Phoenicians and Canaanites. Asherah, the moon goddess, was the principal female deity worshiped by ancient Syrians, Phoenicians, and Canaanites. The Israelites neglected to heed the Lord's warning not to compromise with idolaters. The ensuing generations forgot the God who had rescued them from Egypt (Judges 2:10–12+).

Of course, the period of the judges wasn't the first time Israel had been tempted by idol worship. In Exodus 32, we see how quickly the Israelites gave up on Moses' return from Mount Sinai and created an idol of gold for themselves. Ezekiel 20 reveals a summary of the Israelites' affairs with idols and God's relentless mercy on His children (also see 1 & 2 Samuel, 1 & 2 Kings, 1 & 2 Chronicles).

As for why the worship of Baal and Asherah *specifically* was such a problem for Israel, there are several reasons we can cite: first, the worship of Baal and Asherah held the allure of illicit sex, since the religion involved ritual prostitution. This is exactly what we see in the incident of Baal of Peor, as "the men began to indulge in sexual immorality with Moabite women, who invited them to the sacrifices to their gods" (Numbers 25:1–2+). It was during this episode that an Israelite named Zimri brazenly brought a Midianite woman into the camp and went straight to his tent, where the two began having sex (Nu 25:6–8, 14).

Another reason that the worship of Baal and Asherah was a perennial problem for Israel is due to what we could call national peer pressure. Israel wanted to be like the other nations (see 1 Samuel 8:5, 20). The other nations worshiped Baal and Asherah, and so many Israelites felt a pull to do the same.

Of course, we cannot overlook the fact of Satan's temptations and mankind's basic [sinfulness](#). The enemy of our souls tempted Israel to worship idols; the sacrifices made to Baal and Asherah were really sacrifices to demons (1 Corinthians 10:20+ **ED: SEE ALSO** Dt 32:17+). The stubborn willfulness of humanity works in tandem with Satan's seductions and causes us to jump at any chance to rebel against God. Thus Israel repeatedly forsook God's commands, despite losing God's blessings, and chased after the Baals and Asherahs to their own destruction.

The book of Hosea aptly uses adultery as a metaphor in describing Israel's problem with idol worship. The Israelites were trapped in a vicious cycle of idol worship, punishment, restoration, then forgiveness, after which they went back to their idols once more. God's patience with Israel is unfathomable by human standards; God's nature is the essence of love, and He gives His sons and daughters chances to repent (1 John 4:8; Romans 8:38–39; 2 Peter 3:9).

The problem of Baal and Asherah worship was finally solved after God removed Israel from the Promised Land. Due to the Israelites' idolatry and disregard of the Law, God brought the nations of Assyria and Babylon against them in an act of judgment. After the exile, Israel was restored to the land, and the people did not dally again with idols.

While Christians today may be quick to judge the Israelites for their idolatry, we must remember that idols take many forms. Idolatrous sins still lure and tempt the modern-day believer (Romans 3:23; 1 John 1:8–10), though perhaps they have taken new shapes. Instead of ancient forms of Baal and Asherah, we today sometimes honor possessions, success, physical pleasure, and religious perfection to the dishonoring of God. Just as God disciplined the Israelites for their idolatry and forgave them when they repented, He will graciously discipline us and extend the offer of forgiveness in Christ (Hebrews 12:7–11; 1 John 1:9; 2 Peter 3:9). [GotQuestions.org](#)

Related Resources:

- See study on Israel the Wife of Jehovah
- **Baal** (verb)(husband, marry, rule)([01166](#)) [baal](#)
- **Baal** (noun)(husband, lord, master, owner, possessor)([01167](#)) [ba'al](#)
- **Baal** (proper noun)([01168](#)) [ba'al](#)
- **Baal** - See [uses in combination with other Hebrew words](#)
- **Baal** (Canaanite god)([01168](#)) [bā'al](#) (see also **Married** [01166](#) and **Husband** [01167](#))

QUESTION - What is the definition of idolatry?(ED: SHORT ANSWER = Greed Col 3:5+, Covetous = Eph 5:5+)

ANSWER - The definition of idolatry, according to Webster, is "the worship of idols or excessive devotion to, or reverence for some person or thing." An idol is anything that replaces the one, true God. The most prevalent form of idolatry in Bible times was the worship of images that were thought to embody the various pagan deities.

From the beginning, God's covenant with Israel was based on exclusive worship of Him alone (Exodus 20:3; Deuteronomy 5:7). The Israelites were not even to mention the names of false gods (Exodus 23:13) because to do so would acknowledge their existence and give credence to their power and influence over the people. Israel was forbidden to intermarry with other cultures who embraced false gods, because God knew this would lead to compromise. The book of Hosea uses the imagery of adultery to describe Israel's continual chasing after other gods, like an unfaithful wife chases after other men. The history of Israel is a sad chronicle of idol worship, punishment, restoration and forgiveness, followed by a return to idolatry. The books of 1 & 2 Samuel, 1 & 2 Kings, and 1 & 2 Chronicles reveal this destructive pattern. The Old Testament prophets endlessly prophesied dire consequences for Israel if they continued in their idolatry. Mostly, they were ignored until it was too late and God's wrath against idol-worship was poured out on the nation. But ours is a merciful God, and He never failed to forgive and restore them when they repented and sought His forgiveness.

In reality, idols are impotent blocks of stone or wood, and their power exists only in the minds of the worshipers. The idol of the god Dagon was twice knocked to the floor by God to show the Philistines just who was God and who wasn't (1 Samuel 5:1-5). The "contest" between God and His prophet Elijah and the 450 prophets of Baal on Mount Carmel is a dramatic example of the power of the true God and the impotence of false gods (1 Kings 18:19-40). The testimony of Scripture is that God alone is worthy of worship. Idol worship robs God of the glory that is rightfully His, and that is something He will not tolerate (Isaiah 42:8).

Even today there are religions that bow before statues and icons, a practice forbidden by God's Word. The significance God places upon it is reflected in the fact that the first of the Ten Commandments refers to idolatry: "You shall have no other gods before me. You shall not make for yourself an idol in the form of anything in heaven above or on the earth beneath or in the waters below. You shall not bow down to them or worship them; for I, the LORD your God, am a jealous God, punishing the children for the sin of the fathers to the third and fourth generation of those who hate me" (Exodus 20:3-5).

Idolatry extends beyond the worship of idols and images and false gods. Our modern idols are many and varied. Even for those who do not bow physically before a statue, idolatry is a matter of the heart—pride, self-centeredness, greed, gluttony, a love for possessions and ultimately rebellion against God. Is it any wonder that God hates it? GOTQUESTIONS.ORG

Leviticus 26:2 'You shall keep My Sabbaths and reverence My sanctuary; I am the LORD.

BGT Leviticus 26:2 τ σ ββατ μου φυλ ξεσθε κα π τ ν γ ων μου φοβηθ σεσθε γ ε μι κ ριος

Septuagint - ta sabbata mou phulaxesthe (2PFMI) kai apo ton hagion mou phobethesesthe (2PFPI: reverential awe & trust Mt1:20) ego eimi (1SPAI) kurios

Septuagint translated - Ye shall keep my sabbaths, and reverence my sanctuaries: I am the Lord.

NET Leviticus 26:2 You must keep my Sabbaths and reverence my sanctuary. I am the LORD.

NLT Leviticus 26:2 You must keep my Sabbath days of rest and show reverence for my sanctuary. I am the LORD.

ESV Leviticus 26:2 You shall keep my Sabbaths and reverence my sanctuary: I am the LORD.

NIV Leviticus 26:2 "Observe my Sabbaths and have reverence for my sanctuary. I am the LORD.

YLT Leviticus 26:2 'My sabbaths ye do keep, and My sanctuary ye do reverence; I am Jehovah

- Leviticus 26 Commentaries - Multiple Sermons and Commentaries

Related Passages:

Exodus 31:13 "But as for you, speak to the sons of Israel, saying, 'You shall surely observe My sabbaths; for this is a sign between Me and you throughout your generations, that you may know that I am the LORD who sanctifies you.

Deuteronomy 31:10 Then Moses commanded them, saying, "At the end of every seven years, at the time of the year of remission of debts, at the Feast of Booths,

Exodus 15:17 "You will bring them and plant them in the mountain of Your inheritance, The place, O LORD, which You have made for Your dwelling, The sanctuary, O Lord, which Your hands have established.

Deuteronomy 15:1 "At the end of every seven years you shall grant a remission of debts.

Exodus 21:2 "If you buy a Hebrew slave, he shall serve for six years; but on the seventh he shall go out as

a free man without payment.

Exodus 23:10-11 "You shall sow your land for six years and gather in its yield, 11 **but on the seventh year you shall let it rest and lie fallow**, so that the needy of your people may eat; and whatever they leave the beast of the field may eat. You are to do the same with your vineyard and your olive grove.

Leviticus 25:4 but during **the seventh year the land shall have a sabbath rest, a sabbath to the LORD** you shall not sow your field nor prune your vineyard.

Jeremiah 34:14 "**At the end of seven years** each of you shall set free his Hebrew brother who has been sold to you and has served you six years, you shall send him out free from you; but your forefathers did not obey Me or incline their ear to Me.

Leviticus 25:10 'You shall thus **consecrate the fiftieth year** and proclaim a release through the land to all its inhabitants. It shall be a jubilee for you, and each of you shall return to his own property, and each of you shall return to his family.

KEEP MY SABBATHS REVERENCE MY SANCTUARY

The Sabbaths included not only the weekly worship of the Sabbath day, but also the Sabbatical week that was observed every seven years (Dt 15:1 Ex 21:2; 23:10,11; Lv 25:4; Jer 34:14):and the Sabbatical Jubilee that was observed every forty-nine or fifty-years (Lv 25:10).

The God of Israel dwelt in the camp of Israel! The Jews had His sacred tabernacle in the midst of the camp with the "glory cloud" hovering over it. The nations around them had man-made gods in their temples, but Israel had the God who made them dwelling in their midst. How could they ever think of disobeying Him when He was so near to them, condescending to live with them in their camp? To deliberately disobey God was not only a violation of His holy law, but it was also a desecration of His sanctuary. To sin was to defile the camp, which explains why unclean people were made to leave the camp.

THOUGHT - The application to the Christian believer today is obvious. Our bodies are the sanctuary of God, and we must be careful to use them for God's glory (1 Co 6:15-20). The Holy Spirit of God lives in us, and we must not grieve Him by using His temple for ungodly purposes (Eph 4:30, 17-32). If an Old Testament Jew sacrificed a pig on the altar or scattered human bones in the tabernacle courtyard, he would have been guilty of the grossest violations of God's holy law. Christians who indulge in illicit sex or who defile their imagination with evil thoughts are guilty of violations just as serious. (Warren Wiersbe)

You shall keep My Sabbaths - This is a repeat of the instructions in Leviticus 19:30 'You shall keep My sabbaths and revere My sanctuary; I am the LORD." If God says it ONCE, it is important, but if He says it TWICE, they had better "listen up" and heed what they hear. **Keep** is the Hebrew verb [shamar](#) which means to exercise great care and is translated in the Septuagint with the verb [phulasso](#) which means to guard, act like a watchman, take care of by carefully guarding. **My Sabbaths** included not only the weekly worship of the Sabbath day ([What is the Sabbath day?](#)), but also the Sabbatical week that was observed every seven years ([What is a sabbatical year?](#)) and the Sabbatical Jubilee that was observed every forty-nine or fifty-years ([What is the Year of Jubilee?](#)).

THOUGHT - We should obey God, not to "deserve" His blessings or even to avoid His chastenings, but to show our love to Him and our desire to please His heart.

George Bush on My Sabbaths - That is, my different days of sabbatical rest; not only the sabbath day, but other stated solemnities, which were to be distinguished by holy convocations. Next in importance to the charge concerning idolatry is that respecting the due observance of the sabbath; and we accordingly find in the prophets, that next to that of idolatry, there is no sin for which the Jews are more frequently reprov'd and threatened, than the profanation of God's holy sabbaths. The reverence of the sanctuary here enjoined is connected with the keeping of the Sabbath by a tie of intimacy too obvious to need remark.

Reverence My sanctuary - Why? because God said so -- He is the LORD. Before the covenant is formally defined, mention is made of the second and fourth commandments, reminding Israel not to worship pagan gods and to observe the Sabbath (Lev 26:1-2). **Reverence** is [yare](#) (8x in Leviticus Lev. 19:3; Lev. 19:14; Lev. 19:30; Lev. 19:32; Lev. 25:17; Lev. 25:36; Lev. 25:43; Lev. 26:2) which means to be afraid and in this context means to show deep respect for Yahweh, to stand in awe of Him, for **My sanctuary** was the place where His [Shekinah glory](#) still dwelt in the midst of His people (His glory would depart shortly before the Babylonians sacked Jerusalem and the Temple in 586 BC - See [Departure of the Glory of Jehovah from Solomon's Temple](#); See also Past, Present and Future Glory).

I am the LORD - The Sabbath, the Sanctuary, and this matter of worshiping God, all come in one package. The character of

Jehovah is the basis for obeying these injunctions. "I am the Lord."

If you go to the **time of Ezekiel** (circa 586 BC, Leviticus dating about 1445 BC), you will see that Judah was doing anything but reverencing the Holy Sanctuary of Jehovah! If you have not read this passage in Ezekiel 8 recently notice what the leaders were doing in the House of God! As you read this incredible description remember the context of Lev 26:1 especially the statute that you "shall you set up for yourselves an image (look at Ezek 8:5) or a sacred pillar, nor shall you place a figured stone in your land to bow down to it;

It came about in the sixth year, on the fifth day of the sixth month, as I was sitting in my house with the elders of Judah sitting before me, that the hand of the Lord GOD fell on me there. 2 Then I looked, and behold, a likeness as the appearance of a man; from His loins and downward there was the appearance of fire, and from His loins and upward the appearance of brightness, like the appearance of glowing metal. He stretched out the form of a hand and caught me by a lock of my head; and the Spirit lifted me up between earth and heaven and brought me in the visions of God to Jerusalem, to the entrance of the north gate of the inner court, where the seat of the idol of jealousy, which provokes to jealousy, was located. 4 And behold, the glory of the God of Israel was there, like the appearance which I saw in the plain. 5 Then He said to me, "Son of man, raise your eyes now toward the north." So I raised my eyes toward the north, and behold, to the north of the altar gate (**OF THE TEMPLE OF YAHWEH**) was this **idol of jealousy** at the entrance (cf Ex 20:4, Dt 4:23-24 - **WHATEVER THE IDOL WAS, IT HAD THE EFFECT OF PROVOKING YAHWEH TO JEALOUSLY!**). 6 And He said to me, "Son of man, do you see what they are doing, the great abominations which the house of Israel are committing here, so that I would be far from My sanctuary? (**YAHWEH IS PREPARING TO LEAVE THE TEMPLE!**) But yet you will see still greater abominations." 7 Then He brought me to the entrance of the court, and when I looked, behold, a hole in the wall. 8 He said to me, "Son of man, now dig through the wall." So I dug through the wall, and behold, an entrance. 9 And He said to me, "Go in and see the wicked abominations that they are committing here." 10 So I entered and looked, and behold, **every form of creeping things and beasts and detestable things, with all the idols of the house of Israel, were carved on the wall all around.** 11 Standing in front of them were seventy elders of the house of Israel, with Jaazaniah the son of Shaphan standing among them, each man with his censer in his hand and the fragrance of the cloud of incense rising. 12 Then He said to me, "Son of man, do you see what the elders of the house of Israel are committing in the dark, **each man in the room of his carved images?** For they say, **The LORD does not see us; the LORD has forsaken the land.**" 13 And He said to me, "Yet you will see still greater abominations which they are committing." 14 Then He brought me to the entrance of the gate of the LORD'S house which was toward the north; and behold, women were sitting there weeping for Tammuz ([Who was Tammuz?](#)). 15 He said to me, "Do you see this, son of man? Yet you will see still greater abominations than these." 16 Then He brought me into the inner court of the LORD'S house. **And behold, at the entrance to the temple of the LORD, between the porch and the altar, were about twenty-five men with their backs to the temple of the LORD and their faces toward the east; and they were prostrating themselves eastward toward the sun.** 17 He said to me, "Do you see this, son of man? Is it too light a thing for the house of Judah to commit the abominations which they have committed here, that they have filled the land with violence and provoked Me repeatedly? For behold, they are putting the twig to their nose. 18 "Therefore, **I indeed will deal in wrath. My eye will have no pity nor will I spare; and though they cry in My ears with a loud voice, yet I will not listen to them.**" (Ezekiel 8:1-18[±])

THOUGHT - Total commitment to God alone and avoidance of all forms of idolatry and false worship were to be manifested positively by observing the Sabbaths (cf. Lev 23:3) and reverencing the sanctuary (cf. Lev 17:1-9). And it is interesting that very frequently, in this Book of the Law, the Sabbath and the sanctuary are mentioned as "antidotes" to idolatry. The phrase KEEP MY SABBATHS for example is found four times - Lev 26:2, 19:3, 30, Ex 31:13. What is the spiritual dynamic at play in this principle? Clearly the common denominator in the Sabbath and the Sanctuary is the Lord Himself. When we focus on the Living God, we are much less likely to be attracted to lifeless idols! (See Expulsive Power of a New Affection and "[Vertical Vision](#)").

Beloved, the principle is clear the best way to avoid idolatry or any other habitual sin is NOT to try to avoid that sin, which is what so many people attempt to do. They may succeed for a period of time (aka "human will power"), but ultimately they fail. And why do they fail? Because they are depending on their "natural" strength to fight off the lusts of deceit which continually bombard all of us! And by trying not to do this or watch that, etc, they are in effect placing themselves under the law and falling in to a subtle form of legalism (see Ro 7:5+, 1Cor 15:56+; [Legalism by Ray Stedman](#)). And remember that legalism is the antagonist of grace. Legalism and grace are like oil and water and do not mix! So what is a person to do?

Moses says observe the Sabbath and reverence the sanctuary.

Or as Paul would say "But **put on** ([aorist imperative](#) = command to do this now, even with a sense of urgency - a command we can ONLY obey as we relinquish dependence on SELF and learn to rely wholly [on the Holy Spirit!](#)) the Lord Jesus Christ, and make no provision for the flesh in regard to [its] lusts." (Ro 13:14-[note](#)). Notice the common denominator. Focus on the Lord, not the lust, not the desire for the "idol" (whatever it is in your life)!

In his epistle to the Galatians Paul wrote "But I say, **walk** ([present imperative](#) = continually - something you can only accomplish by being filled with and controlled by the Spirit!!!) by the Spirit, and you will not (Greek = absolutely will not) carry out the desire of the flesh." (Gal 5:16-[note](#)). Notice that you will not eradicate the "desire" but you will defeat the desire by walking by the Spirit. And don't invert the passage thinking "If I don't cave in to this lust or that lust, I am in effect walking by the Spirit." That is trusting SELF not SPIRIT and is doomed to failure and frustration. Learn to walk by the Spirit and to put on the Lord Jesus Christ the moment you open your eyes EVERY morning.

Wiersbe divides Leviticus 26:

Covenant (Lev 26:1-13).

God used the word covenant 8x in this chapter. It reminded the people of their special relationship with Him and the responsibilities belonging to that relationship. If they obeyed the terms of the covenant, they would remain in the Promised Land and enjoy His blessings. God does not promise material success to His new covenant people today, but He does promise to be with us and meet our every need.

Chastening (Lev 26:14-39).

God's covenant included both blessing and chastening, for God will not share His goodness with rebellious children. Enjoying the gifts while insulting the Giver is both selfish and idolatrous. We should obey God, not to "deserve" His blessings or even to avoid His chastenings, but to show our love to Him and our desire to please His heart.

Confession (Lev 26:40-46).

A gracious God always leaves the door open for restoration. That is one loving purpose of His chastening hand (Heb 12:1-13). The people may break their promises to God (Lev 26:15), but God will never break His promises to His people (Lev 26:44). God forgets our sins but remembers His covenant! This is not an excuse for sin, but it is an encouragement for sinners to repent and return to the Lord.

Leviticus 26:3 'If you walk in My statutes and keep My commandments so as to carry them out,

- Lev 18:4,5 De 11:13-15 28:1-14 Jos 23:14,15 Jud 2:1,2 Ps 81:12-16 Isa 1:19 48:18,19 Mt 7:24,25 Ro 2:7-10 Rev 22:14
- Leviticus 26 Commentaries - Multiple Sermons and Commentaries

Septuagint - ean tois prostagmasin (ordinances) mou poreuesthe (2PPMS: walk; Lu1:6) kai tas entolas (Lu23:56) mou phulassethe (2PPMS; Lu2:8) kai poiesete (2PAAS) autas

Related Passages:

Leviticus 18:4-5+ (**REAL SPIRITUAL LIFE IS FOR HE WHO OBEYS**) You are to perform My judgments and keep My statutes, to live in accord with them; I am the LORD your God. 5 'So you shall keep My statutes and My judgments, **by which a man may live if he does them**; I am the LORD.

Deuteronomy 11:13-15+ (**BLESSINGS WERE CONDITIONED ON OBEDIENCE**) "It shall come about, **IF** you listen obediently to my commandments which I am commanding you today, to love the LORD your God and to serve Him with **all your heart** (see Circumcised Heart) and all your soul, 14 that (**BLESSINGS OF OBEDIENCE**) He will give the rain for your land in its season, the early and late rain, that you may gather in your grain and your new wine and your oil. 15 "He will give grass in your fields for your cattle, and you will eat and be satisfied.

Matthew 7:24-25+ (**ONLY HEARERS WHO ARE DOERS WILL BE BLESSED**) "Therefore everyone who

hears these words of Mine and **acts** on them, may be compared to a wise man who built his house on the rock. 25 "And the rain fell, and the floods came, and the winds blew and slammed against that house; and yet it did not fall, for it had been founded on the rock.

Revelation 1:3+ (**BLESSING IS FOR HEEDING WHAT IS HEARD**) Blessed is he who **reads** and those who **hear** the words of the prophecy, and heed the things which are written in it; for the time is near.

"IF" MARKS THE CONDITION = OBEDIENCE

IF - "if" introduces a conditional clause - on the condition or supposition that; in the event that.

IF is used 9x in Leviticus 26 - Lev 26:14, 15, 18, 21, 23, 27, 37, 40, 41, making Leviticus 26 a condition filled chapter!

If you walk in My statutes and keep My commandments - **Walk** of course speaks of one's conduct or behavior, how one lives their life. **If you walk** in God's **statutes** you are a doer of the word and not merely a hearer only (Jas 1:22-). The only way to truly walk in God's perfect statutes is doing so with a "circumcised heart" and the enabling power of the Holy Spirit (**YES**, the Holy Spirit was active in the OT - not only in regeneration but sanctification - cf Ro 2:29+, Look who most Israelites resisted! = Acts 7:51+ - See discussion of Circumcision of the Heart)

George Bush - The promises and threatenings which follow are of a temporal nature; and it has been questioned whether they extend to individuals, or are to be limited to the Israelites as a nation. But the happiness and prosperity of a nation necessarily involves that of individuals; and though individuals might not be uniformly rewarded or punished according to their obedience or disobedience, yet the temporal retribution announced; was sufficiently uniform to evince the; particular providence which guided the people of Israel.

So as to carry them out - Carry them out simply means they are walking the talk. Enabled by the Spirit (see Circumcision of the Heart), they carry out God's commandments. As in the NT, he is not speaking of perfection (that's glorification) but direction (general bent of one's life - toward heaven or toward hell, so to speak) Compare the blessings in Lev 26:3-13 with the blessings in Dt 28:1-14 (commentary).

James echoes the exhortation of Moses...

But **prove** ([present imperative](#) see [our need to depend on the Holy Spirit to obey](#)) yourselves doers of the word, and not merely hearers who delude ([paralogizomai](#) in present tense = continually!) themselves. 23 For (TERM OF EXPLANATION) if anyone is a **hearer** of the word and **not a doer**, he is like a man who looks at his natural face in a mirror; 24 for once he has looked at himself and gone away, he has immediately forgotten what kind of person he was. 25 But one who **looks intently** ([parakupto](#)) at the perfect law, the law of liberty ([eleutheria](#)), and abides by it, not having become a forgetful hearer but an effectual doer, this man will be **blessed** ([makarios](#)) in what he does. (James 1:22-25+)

Keep (08104)(**shamar**) means to keep, watch, preserve, to guard, to be careful, to watch over, to watch carefully over, to be on one's guard.

Hedge about as with thorns - the word the Hebrews used for a shepherd's keeping watch over a flock of sheep. Conveyed the idea of protection as in Ps 121:7-8+ (used 3 times!) In the great Aaronic blessing Nu 6:24+

The first use of **shamar** in Ge 2:15 is instructive as Adam was placed in the garden (a perfect environment) and was commanded to "**keep**" it which in the [Septuagint](#) is translated with [phulasso](#) (which is used to translate many of the OT uses of **shamar**) which means to guard like a military sentinel would at his post. Clearly Adam did not do a good job at "keeping" the garden safe from intruders! And because of this failure he was cast out of the garden and angels stationed to "**guard** (Lxx = [phulasso](#)) the way to the tree of life" so that he would not eat of it (Ge 3:24+). After Cain murdered Abel he answered God "Am I my brother's **keeper**?" (Ge 4:9)

Shamar is used 6 times in the seven verses of Psalm 121+ and most notable is our Keeper (3b "He who **keeps** you will not slumber. Behold, He who **keeps** Israel Will neither slumber nor sleep. 5 The LORD is your **keeper**; ...7 The LORD will **protect** you from all evil; He will **keep** your soul. 8 The LORD will **guard** your going out and your coming in From this time forth and forever.: see [commentary](#))

Shamar is one of those great OT words that you would be richly rewarded by going through many of the passages listed below

(since there are over 400 you might focus on the uses in Psalms) and observing what is kept, who is keeping, how shamar used in prayers, what is the reward for keeping, etc. In fact, you might make this a [Quiet Time](#) exercise over the next week being sure to keep note on your observations and turning your findings into prayers to our Keeper Himself!

Shamar is a common verb in the OT, found in 431 verses (see links below). In the NAS shamar is translated by a number of words -- attend(4), being careful(1), beware(8), bodyguard*(1), **careful**(32), careful to keep(1), cares(1), charge(4), confine(1), confined(1), defending(1), did(1), diligently keep(1), doorkeeper*(1), doorkeepers*(4), gatekeepers*(1), give heed(2), giving heed(1), **guard**(20), guarded(7), guards(4), guardsmen(1), have charge(1), heed to yourself and keep(1), heeds(1), hoarded(1), indignant(1), **keep**(156), keeper(8), keepers(2), keeping(10), keeps(19), **kept**(38), kept watch(2), maintained(1), mark(2), **observe**(30), observed(6), observes(1), observing(1), officers(2), pay attention(1), perform(3), performed(1), performing(2), preserve(5), preserved(3), preserves(6), protect(4), protects(1), regard(3), regards(2), remains(1), reserved(1), secured(1), sentries(1), spare(1), spies(1), take care(1), take heed(5), take note(1), take...heed(1), waiting(1), waits(1), **watch**(11), watched(1), watches(3), watching(3), watchman(4), watchmen(7).

[Click here](#) for the full verses below - this will facilitate study...

Gen. 2:15; Gen. 3:24; Gen. 4:9; Gen. 17:9; Gen. 17:10; Gen. 18:19; Gen. 24:6; Gen. 26:5; Gen. 28:15; Gen. 28:20; Gen. 30:31; Gen. 31:24; Gen. 31:29; Gen. 37:11; Gen. 41:35; Exod. 10:28; Exod. 12:17; Exod. 12:24; Exod. 12:25; Exod. 13:10; Exod. 15:26; Exod. 16:28; Exod. 19:5; Exod. 19:12; Exod. 20:6; Exod. 21:29; Exod. 21:36; Exod. 22:7; Exod. 22:10; Exod. 23:13; Exod. 23:15; Exod. 23:20; Exod. 23:21; Exod. 31:13; Exod. 31:14; Exod. 31:16; Exod. 34:11; Exod. 34:12; Exod. 34:18; Lev. 8:35; Lev. 18:4; Lev. 18:5; Lev. 18:26; Lev. 18:30; Lev. 19:3; Lev. 19:19; Lev. 19:30; Lev. 19:37; Lev. 20:8; Lev. 20:22; Lev. 22:9; Lev. 22:31; Lev. 25:18; Lev. 26:2; Lev. 26:3; Num. 1:53; Num. 3:7; Num. 3:8; Num. 3:10; Num. 3:28; Num. 3:32; Num. 3:38; Num. 6:24; Num. 8:26; Num. 9:19; Num. 9:23; Num. 18:3; Num. 18:4; Num. 18:5; Num. 18:7; Num. 23:12; Num. 28:2; Num. 31:30; Num. 31:47; Deut. 2:4; Deut. 4:2; Deut. 4:6; Deut. 4:9; Deut. 4:15; Deut. 4:23; Deut. 4:40; Deut. 5:1; Deut. 5:10; Deut. 5:12; Deut. 5:29; Deut. 6:2; Deut. 6:3; Deut. 6:12; Deut. 6:17; Deut. 6:25; Deut. 7:8; Deut. 7:9; Deut. 7:11; Deut. 7:12; Deut. 8:1; Deut. 8:2; Deut. 8:6; Deut. 8:11; Deut. 10:13; Deut. 11:1; Deut. 11:8; Deut. 11:16; Deut. 11:22; Deut. 11:32; Deut. 12:1; Deut. 12:13; Deut. 12:19; Deut. 12:28; Deut. 12:30; Deut. 12:32; Deut. 13:4; Deut. 13:18; Deut. 15:9; Deut. 16:1; Deut. 16:12; Deut. 17:10; Deut. 19:9; Deut. 23:9; Deut. 23:9; Deut. 23:9; Deut. 26:8; Deut. 26:16; Deut. 26:17; Deut. 26:18; Deut. 27:1; Deut. 28:1; Deut. 28:9; Deut. 28:45; Deut. 28:58; Deut. 29:9; Deut. 30:10; Deut. 30:16; Deut. 31:12; Deut. 33:9; Jos. 1:7; Jos. 1:8; Jos. 6:18; Jos. 10:18; Jos. 22:2; Jos. 22:3; Jos. 22:5; Jos. 23:6; Jos. 23:11; Jos. 24:17; Jdg. 1:24; Jdg. 2:22; Jdg. 7:19; Jdg. 13:4; Jdg. 13:13; Jdg. 13:14; 1 Sam. 1:12; 1 Sam. 2:9; 1 Sam. 7:1; 1 Sam. 9:24; 1 Sam. 13:13; 1 Sam. 13:14; 1 Sam. 17:20; 1 Sam. 17:22; 1 Sam. 19:2; 1 Sam. 19:11; 1 Sam. 21:4; 1 Sam. 25:21; 1 Sam. 26:15; 1 Sam. 26:16; 1 Sam. 28:2; 1 Sam. 30:23; 2 Sam. 11:16; 2 Sam. 15:16; 2 Sam. 16:21; 2 Sam. 18:12; 2 Sam. 20:3; 2 Sam. 20:10; 2 Sam. 22:22; 2 Sam. 22:24; 2 Sam. 22:44; 2 Sam. 23:5; 1 Ki. 2:3; 1 Ki. 2:4; 1 Ki. 2:43; 1 Ki. 3:6; 1 Ki. 3:14; 1 Ki. 6:12; 1 Ki. 8:23; 1 Ki. 8:24; 1 Ki. 8:25; 1 Ki. 8:58; 1 Ki. 8:61; 1 Ki. 9:4; 1 Ki. 9:6; 1 Ki. 11:10; 1 Ki. 11:11; 1 Ki. 11:34; 1 Ki. 11:38; 1 Ki. 13:21; 1 Ki. 14:8; 1 Ki. 14:27; 1 Ki. 20:39; 2 Ki. 6:9; 2 Ki. 6:10; 2 Ki. 9:14; 2 Ki. 10:31; 2 Ki. 11:5; 2 Ki. 11:6; 2 Ki. 11:7; 2 Ki. 12:9; 2 Ki. 17:13; 2 Ki. 17:19; 2 Ki. 17:37; 2 Ki. 18:6; 2 Ki. 21:8; 2 Ki. 22:4; 2 Ki. 22:14; 2 Ki. 23:4; 2 Ki. 25:18; 1 Chr. 9:19; 1 Chr. 10:13; 1 Chr. 12:29; 1 Chr. 22:12; 1 Chr. 22:13; 1 Chr. 23:32; 1 Chr. 28:8; 1 Chr. 29:18; 1 Chr. 29:19; 2 Chr. 5:11; 2 Chr. 6:14; 2 Chr. 6:15; 2 Chr. 6:16; 2 Chr. 7:17; 2 Chr. 12:10; 2 Chr. 13:11; 2 Chr. 19:7; 2 Chr. 23:6; 2 Chr. 33:8; 2 Chr. 34:9; 2 Chr. 34:21; 2 Chr. 34:22; 2 Chr. 34:31; Ezr. 8:29; Neh. 1:5; Neh. 1:7; Neh. 1:9; Neh. 2:8; Neh. 3:29; Neh. 9:32; Neh. 10:29; Neh. 11:19; Neh. 12:45; Neh. 13:22; Est. 2:3; Est. 2:8; Est. 2:14; Est. 2:15; Est. 2:21; Est. 6:2; Job 2:6; Job 10:12; Job 10:14; Job 13:27; Job 14:16; Job 22:15; Job 23:11; Job 24:15; Job 29:2; Job 33:11; Job 36:21; Job 39:1; Ps. 12:7; Ps. 16:1; Ps. 17:4; Ps. 17:8; Ps. 18:21; Ps. 18:23; Ps. 19:11; Ps. 25:20; Ps. 31:6; Ps. 34:20; Ps. 37:28; Ps. 37:34; Ps. 37:37; Ps. 39:1; Ps. 41:2; Ps. 56:6; Ps. 59:9; Ps. 71:10; Ps. 78:10; Ps. 78:56; Ps. 86:2; Ps. 89:28; Ps. 89:31; Ps. 91:11; Ps. 97:10; Ps. 99:7; Ps. 103:18; Ps. 105:45; Ps. 106:3; Ps. 107:43; Ps. 116:6; Ps. 119:4; Ps. 119:5; Ps. 119:57; Ps. 119:60; Ps. 119:63; Ps. 119:67; Ps. 119:88; Ps. 119:101; Ps. 119:106; Ps. 119:134; Ps. 119:136; Ps. 119:146; Ps. 119:158; Ps. 119:167; Ps. 119:168; Ps. 121:3; Ps. 121:4; Ps. 121:5; Ps. 121:7; Ps. 121:8; Ps. 127:1; Ps. 130:3; Ps. 130:6; Ps. 132:12; Ps. 140:4; Ps. 141:9; Ps. 145:20; Ps. 146:6; Ps. 146:9; Prov. 2:8; Prov. 2:11; Prov. 2:20; Prov. 3:26; Prov. 4:4; Prov. 4:6; Prov. 4:21; Prov. 5:2; Prov. 6:22; Prov. 6:24; Prov. 7:1; Prov. 7:2; Prov. 7:5; Prov. 8:32; Prov. 8:34; Prov. 10:17; Prov. 13:3; Prov. 13:18; Prov. 14:3; Prov. 15:5; Prov. 16:17; Prov. 19:8; Prov. 19:16; Prov. 21:23; Prov. 22:5; Prov. 22:18; Prov. 27:18; Prov. 28:4; Prov. 29:18; Eccl. 3:6; Eccl. 5:1; Eccl. 5:8; Eccl. 5:13; Eccl. 8:2; Eccl. 8:5; Eccl. 11:4; Eccl. 12:3; Eccl. 12:13; Cant. 3:3; Cant. 5:7; Isa. 7:4; Isa. 21:11; Isa. 21:12; Isa. 26:2; Isa. 42:20; Isa. 56:1; Isa. 56:2; Isa. 56:4; Isa. 56:6; Isa. 62:6; Jer. 3:5; Jer. 4:17; Jer. 5:24; Jer. 8:7; Jer. 9:4; Jer. 16:11; Jer. 17:21; Jer. 20:10; Jer. 31:10; Jer. 35:4; Jer. 35:18; Jer. 51:12; Jer. 52:24; Ezek. 11:20; Ezek. 17:14; Ezek. 18:19; Ezek. 18:21; Ezek. 20:18; Ezek. 20:19; Ezek. 20:21; Ezek. 36:27; Ezek. 37:24; Ezek. 40:45; Ezek. 40:46; Ezek. 43:11; Ezek. 44:8; Ezek. 44:14; Ezek. 44:15; Ezek. 44:16; Ezek. 44:24; Ezek. 48:11; Dan. 9:4; Hos. 4:10; Hos. 12:6; Hos. 12:12; Hos. 12:13; Amos 1:11; Amos 2:4; Jon. 2:8; Mic. 6:16; Mic. 7:5; Zech. 3:7; Zech. 11:11; Mal. 2:7; Mal. 2:9; Mal. 2:15; Mal. 2:16; Mal. 3:7; Mal. 3:14

Vine on Shamar Shamar means “to keep” in the sense of “tending” and taking care of. So God put Adam “into the garden of Eden to dress it and to keep it” (Gen. 2:15—the first occurrence). In 2 Kings 22:14 Harhas is called “keeper of the wardrobe” (the priest’s garments). Satan was directed “to keep,” or “to tend” (so as not to allow it to be destroyed) Job’s life: “Behold, he is in thine hand; but save his life” (Job 2:6). In this same sense God is described as the keeper of Israel (Ps. 121:4).

The word also means “to keep” in the sense of “watching over” or giving attention to. David, ironically chiding Abner for not protecting Saul, says: “Art not thou a valiant man? and who is like to thee in Israel? wherefore then hast thou not kept thy lord the king?” (1 Sam. 26:15). In extended application this emphasis comes to mean “to watch, observe”: “And it came to pass, as she continued praying before the Lord, that Eli [was watching] her mouth” (1 Sam. 1:12). Another extended use of the verb related to this emphasis appears in covenantal contexts. In such cases “keep” means “to watch over” in the sense of seeing that one observes the covenant, keeping one to a covenant. God says of Abraham: “For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment ...” (Gen. 18:19). As God had said earlier, “Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations” (Gen. 17:9). When used in close connection with another verb, shamar can signify carefully or watchfully doing that action: “And he answered and said, Must I not take heed to speak that which the Lord hath put in my mouth?” (Num. 23:12). Not only does shamar signify watching, but it signifies doing it as a watchman in the sense of fulfilling a responsibility: “And the spies saw a man come forth out of the city ...” (Judg. 1:24).

In a third group of passages this verb means “to keep” in the sense of saving or “retaining.” When Jacob told his family about his dream, “his brethren envied him; but his father observed the saying” (Gen. 37:11); he “retained” it mentally. Joseph tells Pharaoh to appoint overseers to gather food: “And let them ... lay up corn under the hand of Pharaoh, and let them keep food in the cities” (Gen. 41:35); let them not give it out but see that it is “retained” in storage.

In three passages shamar seems to have the same meaning as the Akkadian root, “to revere.” So the psalmist says: “I have hated them that regard [revere] lying vanities: but I trust in the Lord” (Ps. 31:6).

Gilbrant on shamar - A primary root used over 460 times in the OT, *shāmar* occurs thirty-seven times in the Niphal and four times in the Piel and Hithpael stems. The underlying idea of this root is "to exercise great care," a concept which appears in a wide variety of contexts. In combination with other verbs, *shāmar* means "to do carefully." For instance, Moses commanded the people: "Be careful to do all the statutes and the judgments" (Deut. 11:32, NASB). And Balaam explained that he had to be careful to speak only what the Lord put in his mouth (Num. 23:12).

Shāmar is used often to describe the rigorous keeping of obligations, especially the commands of God. From the initial giving of the Ten Commandments (Exo. 20:6; Deut. 5:10) to the admonitions of the later prophets (Ezek. 20:19), Israel was commanded well over 100 times to keep the commands of God. Psalm 119, the great acrostic on the Word of the Lord, focuses on the need to obey the obligations set forth in the commands of God (cf. Ps. 119:8, 17, 34). As a people in covenant with God, the people of Israel were expected to live up to the obligations assigned in that Covenant (Deut. 29:9; 1 Ki. 11:11). The phrase also applies to human covenants (Ezek. 17:14), as well as individual vows (Deut. 23:23). One could also speak of keeping or adhering faithfully to the way of the Lord (Gen. 18:19; 2 Sam. 22:22; Ps. 18:21) or of an abstract concept such as the way of wisdom (Prov. 8:32). *Shāmar* appears several times in tandem with "do" or equivalent words, because "to keep" involves practical action (Deut. 4:6; 5:1, 29; 7:12; Ezek. 37:24).

A person who held an office, particularly one connected to the worship of God, was expected to carry out the duties of that office (Lev. 8:35; Num. 1:53; 3:10; 18:7). And the people of Israel as a whole were obligated to maintain careful observance of the worship requirements of the Law, whether this involved the day (Exo. 12:17) or month (Deut. 16:1) of the Passover or one of the other holy days in the Jewish calendar (Exo. 23:15; 34:18). The Sabbath furnished a weekly opportunity to carry out the guidelines prescribed in the Law (Ex 31:13f, 16; Lev. 19:3, 30; 26:2; Deut. 5:12; Isa. 56:4).

Just as Israel had covenantal obligations to uphold, the Lord himself carried out the portions of the Covenant which He had taken upon himself. Several passages mention the fact that He kept his covenant and his lovingkindness (*hesed*) to his people, acting in accord with the promises which He had made to express his mercy and love (Deut. 7:8f, 12; Ps. 146:6).

In a more general, ethical sense, *shāmar* also describes the person who observes or follows the dictates of such character qualities as discretion (Prov. 5:2), justice (Isa. 56:1), kindness (Hos. 12:6). A related meaning is "to restrain someone" or "to keep him within bounds." This could apply to an unruly ox (Exo. 21:29, 36) or to an Israelite tempted to take some of the spoil from Jericho (Josh. 6:18). It could describe someone who keeps his hand away from evil (Isa. 56:2) or restrains his speech (Ps. 39:1).

A related category of usage is the meaning "to regard," "to give heed to," without the explicit concept of obedience implied. *Shāmar* describes the attitude of paying attention to God or others, usually with an appropriate attitude of reverence. Israel failed to recognize God's presence (Hos. 4:10), and others paid heed to vain idols (Ps. 31:6). The psalmist asked, "If thou, Lord, shouldest mark [truly focus attention on] iniquities, O Lord, who shall stand?" (Ps 130:3).

Another major category of meaning revolves around the idea of taking pains "to care for" or "to guard someone or something." *Shāmar* is used to describe keeping or taking care of such things as a garden (Gen. 2:15), a flock (30:31; Hos. 12:12), a house (2 Sam. 15:16) or property kept in trust (Exo. 22:7, 10). The participial form is used as a substantive, "keeper," describing one who cares for sheep (1 Sam. 17:20), guards baggage for a military unit (1 Sa 17: 22), oversees the royal wardrobe (2 Ki. 22:14) or supervises a harem (Est. 2:3, 8, 15). Cain asked the Lord, "Am I my brother's keeper?" (Gen. 4:9).

The task of keeping something often involves guarding against intruders, as in the case of the cherubim who guarded the way into the Garden of Eden (Gen. 3:24). The participial form is frequently used to describe those who guarded the city (SS 3:3; 5:7; Ps. 127:1; Isa. 21:11f), the Temple (Jer. 35:4) or palace (1 Ki. 14:27; 2 Chr. 12:10). Often the task would be to guard a person, either to serve as bodyguard (1 Sam. 26:15) or to guard prisoners (Josh. 10:18; 1 Ki. 20:39). *Shāmar* can also be a description for the siege of a city (2 Sam. 11:16). Proverbs promises that Wisdom will serve as a watchman for those who heed her (Prov. 4:6; 6:24; 7:5) and promises that the commands of parents will be a guard (Pr 6:22). In fact, people who follow the counsel of Wisdom will actually save their own lives (13:3; 16:17; 19:16; 22:5). Before the battle with Absalom's army, David begged his general, "Beware that none touch the young man Absalom" (2 Sam. 18:12). And when Satan wanted permission to torment Job, the Lord gave one limit: "Save his life" (Job 2:6).

Scripture speaks often of the way God protects and cares for his people. God promised to protect Jacob when He met him at Bethel (Gen. 28:15, 20), and He sent his angel to protect Israel in their forty-year journey (Exo. 23:20; Josh. 24:17). Psalms uses the word at least ten times to describe the godly man's plea for protection (Ps. 16:1; 121:7). Psalm 91:11 promises that God will send his angels to guard the righteous in all their ways (a verse quoted by Satan when he tempted Jesus). David recognized the Lord's hand in preserving his people when Ziklag was destroyed (1 Sam. 30:23). God has promised to keep his people like a shepherd caring for his sheep (Jer. 31:10), and describes himself as the ultimate watchman over the city (Ps. 127:1). Part of the blessing in Num. 6:24 is the request that the Lord might keep his people.

Another category of use deals with keeping in the sense of "storing up" or "preserving" something. Ecclesiastes points out that there is a time to save and a time to throw away (Ecc. 3:6). Joseph stored reserves of grain in preparation for the anticipated famine (Gen. 41:35). Jacob retained the memory of Joseph's dreams in his memory (37:11; cf. 1 Chr. 29:18; Prov. 4:21; 22:18; Mal. 2:7). And the Lord stores up his anger in preparation for judgment (Jer. 3:5; Amos 1:11).

At times, shāmar is used in the sense of "to watch," "to observe," "to wait for." As Hannah prayed for a son, Eli was watching her mouth (1 Sam. 1:12). Ecclesiastes notes the way men watch the wind to foresee weather conditions (11:4), and other passages mention the observation of natural phenomena (Job 39:1; Jer. 8:7). Job complained that God was constantly watching his paths, waiting for the slightest misstep (Job 10:14; 13:27; 33:11). Similarly, the criminal waits for dark to fall so that he can proceed with his wicked plans (24:15). However, this keen observation is more often a very positive activity. Psalm 107:43 declares that the psalmist scrutinized the lovingkindness of God, and Ps. 37:37 asks the reader to observe the behavior of the upright. (Complete Biblical Library Hebrew-English)

Gesenius Definition of shamar - יִשְׁמַר fut. שָׁמַר

(1) to keep, to watch, to guard

(a) in a narrower sense, as a garden, Genesis 2:15, 3:24 a flock, Genesis 30:31 a house, Ecclesiastes 12:3. Part. שָׁמַר subst. a watchman Canticles 3:3 of cattle, i.e. a shepherd, 1 Samuel 17:20 trop. used of prophets, Isaiah 21:11, 62:6, compare צִפִּים.

(b) in a wider sense, to keep safe, to preserve, followed by acc. Job 2:6; Proverbs 13:3 2 ב Samuel 18:12 1 ל Samuel 26:15 1 ל Samuel 26:16; Proverbs 6:22 often used of God as guarding men, followed by an acc. Genesis 28:15, 20 Genesis 28:20; Psalms 12:8, 16:1 25:20 followed by מן to guard from any thing, Psalms 121:7, 140:5 141:9.

(2) to keep, to reserve, Exodus 22:6 also to preserve, as loving-kindness, Daniel 9:4; Nehemiah 9:32, anger, Amos 1:11, עֲבָרְתוֹ נֶצַח שָׁמְרָה "Edom) kept his anger continually;" (שָׁמְרָה with these vowels and the accent on the penultima is masc. with ה parag.), and without the acc. אָף וְעֲבָרְתָהּ (like נֹטֵר No. 2), Jeremiah 3:5; אִם-יִשְׁמַר לְנֶצַח "will he continually keep" sc. his anger? Specially to keep in mind and memory (φυσλάττασθαί), Genesis 37:11; Psalms 130:3.-Without acc. and with suff. of pers. Job 10:14, וְשָׁמְרָתִי "thou wilt keep (punishment) for me," du gedachteft (es) mir.

(3) to observe, to attend to any thing, followed by an acc. 1 Samuel 1:12; Psalms 17:4, "I have observed the ways of the violent man," i.e. that I might avoid them (this phrase is used in another sense, Proverbs 2:20); without this, Isaiah 42:20 followed by ל Samuel 14:16 followed by אֶל Psalms 59:10. Sometimes used in a bad sense, to watch narrowly (etwas belauern), to lie in wait for, followed by an acc. Job 13:27, 33:11 Psalms 56:7, 71:10. שָׁמַר עִיר to observe, i.e. to besiege a city, 2 Samuel 11:16, compare נֶצַח No. 5.

(4) to keep, to observe, as a covenant, Genesis 17:9, 10 Genesis 17:10 the commandments of God, 1 Kings 11:10 the sabbath, Isaiah 56:2, Isaiah 56:6 a promise, 1 Kings 3:6, 8:24. Followed by a gerund, to seek to do any thing, Numbers 23:12; 2 Kings 10:31.

(5) to honour, to worship, as God, Hosea 4:10, idols, Psalms 31:7 a master, Proverbs 27:18. Compare Virg. Georg. iv. 212, "Præterea regem non sic Ægyptus, et ingens Lydia observant."

(6) recipr. i.q. Niphal and נִפְשׁוּ (Deuteronomy 4:9), to abstain oneself from any thing, followed by מן Joshua 6:18.

Leviticus 26:4 then I shall give you rains in their season, so that the land will yield its produce and the trees of the field will bear their fruit.

- **Then:** De 28:12 1Ki 17:1 Job 5:10 37:11-13 38:25-28 Ps 65:9-13 Ps 68:9 Ps 104:13 Isa 5:6 30:23 Jer 14:22 Eze 34:26,27 Joe 2:23,24 Am 4:7,8 Mt 5:45 Ac 14:17 Jas 5:7,17,18 Rev 11:6
- **land:** Lev 25:21 Ps 67:6 85:12 Eze 34:27 36:30 Hag 2:18,19 Zec 8:12

Related Passages:

Job 5:10 "He gives rain on the earth And sends water on the fields,

Psalm 68:9 You shed abroad a plentiful rain, O God; You confirmed Your inheritance when it was parched.

Psalm 104:13 He waters the mountains from His upper chambers; The earth is satisfied with the fruit of His works.

Deuteronomy 11:13-14 "It shall come about, if you listen obediently to my commandments which I am

commanding you today, to love the LORD your God and to serve Him with all your heart and all your soul, 14 that He will give the rain for your land in its season, the early and late rain, that you may gather in your grain and your new wine and your oil.

Deuteronomy 28:12 "The LORD will open for you His good storehouse, the heavens, to give rain to your land in its season and to bless all the work of your hand; and you shall lend to many nations, but you shall not borrow.

Jeremiah 14:22 Are there any among the idols of the nations who give rain? Or can the heavens grant showers? Is it not You, O LORD our God? Therefore we hope in You, For You are the one who has done all these things.

2 Chronicles 7:14 and My people who are called by My name humble themselves and pray and seek My face and turn from their wicked ways, then I will hear from heaven, will forgive their sin and will heal their land.

1 Kings 17:1 Now Elijah the Tishbite, who was of the settlers of Gilead, said to Ahab, "As the LORD, the God of Israel lives, before whom I stand, surely there shall be neither dew nor rain these years, except by my word."

AGRICULTURAL BLESSINGS FOLLOW OBEDIENCE

Then - This [expression of time](#) should always prompt at least "When?" (or "Why now?" or "What preceded?") This then is clearly the continuation of the conditional statement made in Lev 26:3. If you obey...then....

I shall give you rains in their season - Significantly, the first blessing mentioned is "rains". And here the Hebrew word **rains** is in the plural which reflects the two rainy periods that occurred in autumn and spring. Palestine a general arid land and so is water conscious and dependent on the rain and the perennial springs. Albright and others have remarked that the invention of lime plaster in the thirteenth century B.C. made cisterns practicable to help somewhat in saving water.

As noted in the Gezer calendar, a tenth-century B.C. schoolboy exercise on a fragment of limestone, the Israelite year was divided into agricultural seasons. Thus the "rain in season" would come in the fall (Oct-Nov) to moisten the newly planted fields and in early spring (Mar-Apr) to complete the ripening process before harvest (Dt 11:14).

Early and late rain - The **early rain** came in October and November and could last as late as Jan-Feb creating excellent soil conditions for the germination of the grain. The **early rain** did not come suddenly, but by degrees, so that the farmer could sow his wheat or barley. The rains were mostly from the west or southwest [Lu 12:54] continuing 2-3 days at a time, mostly at night. Then the wind shifted to the north or east, and fine weather ensued [Pr 25:28]. The **latter rain** came in March-May for maturing the grain and was generally much lighter. Rain in harvest was regarded as a miracle [1 Sa 12:16-18].

So that - [term of purpose or result](#)

The land will yield its produce and the trees of the field will bear their fruit: Without continuous yield from **the land**, the people could not survive. Thus fertility, in the form of regular rainfall and abundant harvest from fields and vines, was a constant concern. As a result many of the gods of the ancient Near East were concerned with rain and storm, fertility and the growing seasons.

[George Bush - Leviticus Notes Critical and Practical - Leviticus 26](#)

Then will I give you rain. Heb. נתתי גשמיכם nathatti gishniëkem, will give your rains. So certain should be their showers in their seasons, so infallibly secured by promise, that they should be entitled to consider and call them theirs; 'I will give your rains.'

Leviticus 26:5 'Indeed, your threshing will last for you until grape gathering, and grape gathering will last until sowing time. You will thus eat your food to the full and live securely in your land.'

- **threshing:** Am 9:13 Mt 9:37,38 John 4:35,36
- **eat your:** Lev 25:19 Ex 16:8 De 11:15 Joe 2:19,26 Ac 14:17 1Ti 6:17
- **live securely in your land:** Lev 25:18 Job 11:18,19 Ps 46:1-7 90:1 91:1-14 Pr 1:33 18:10 Jer 23:6 Eze 34:25-28 Mt 23:37 1Pe 1:5
- Leviticus 26 Commentaries - Multiple Sermons and Commentaries

DIVINE SUSTENANCE AND SECURITY

Sustenance refers to food and drink regarded as a source of strength.

Indeed, your threshing will last for you until grape gathering will last until sowing time: The threshing (begun in March) would continue until grape harvest in July.

George Bush - That is, so abundant shall be your corn-crops that the business of threshing shall not be completed before the vintage; and again, so plentiful shall be the produce of the vine, that ye shall not be able to finish the gathering and pressing of your grapes till sowing time again arrives. We meet with a similar sentiment in the prophet Amos, ch. 9:13, 'The plowman shall overtake the reaper, and the treader of grapes him who soweth seed.'

Compare the Millennial promise in Amos 9:13+

"Behold, days are coming," declares the LORD, "When the plowman will overtake the reaper And the treader of grapes him who sows seed; When the mountains will drip sweet wine And all the hills will be dissolved.

You will thus eat your food to the full and live securely in your land- Obedience would bring divine provision and protection.

Securely (security) (0983) (**betach** from **batach** = to trust) means security, confidence (belief that one is safe and secure - Isa 32:17, Job 24:23, Mic 2:8). In its first occurrence betach emphasizes the status of a city which was certain of not being attacked (Ge 34:25). All three uses in Psalms speak of God enabling us to dwell securely (Ps. 4:8; 16:9; 78:53) **Betach** is frequently coupled with **yashab** (to dwell) conveying the idea to **dwell in safety**. "As a noun, it primarily means security or calm assurance (Ge 34:25; Isa. 32:17). As an adjective, it means assurance or confidence. It is primarily a positive term: to dwell in safety because of God's protection (Lev. 25:18); to lie down safely or in security (Hos 2:18); to walk securely or assuredly (Pr. 10:9). In other instances, it is a negative term meaning to be too self-assured or careless (Ezek. 30:9; 39:6)" (Baker) See Lev 25:18, 19, 26:5, Dt 12:10, Jdg 18:7, 1Sa 12:11, 1Ki 4:25, Ps 4:8, Pr 3:29, Isa 47:8, Jer 32:37, Jer 49:31, Ezek 28:26, Ezek 34:25, Ezek 34:28, Ezek 38:8, Ezek 38:11, Ezek 38:14, Ezek 39:6, 39:26 Zep 2:15 Zec 14:11

Leviticus 26:6 'I shall also grant peace in the land, so that you may lie down with no one making you tremble. I shall also eliminate harmful beasts from the land, and no sword will pass through your land.

- I will (KJV): 1Ch 22:9 Ps 29:11 147:14 Isa 9:7 45:7 Jer 30:10 Ho 2:18 Mic 4:4 Hag 2:9 Zec 9:10 Joh 14:27 Ro 5:1 Php 4:7-9
- ye shall (KJV): Job 11:19 Ps 3:5 4:8 127:1,2 Pr 3:24 6:22 Isa 35:9 Jer 30:10 Jer 31:26 Eze 34:25 Zep 3:13 Ac 12:6
- rid (KJV): Heb. cause to cease, Ex 23:29 2Ki 2:24 17:25,26 Job 5:23 Isa 35:9 Eze 5:17 Eze 14:15,21
- shall the sword (KJV): Eze 14:17
- Leviticus 26 Commentaries - Multiple Sermons and Commentaries

THE PRECIOUS PROMISE OF PEACE IN THE LAND

I shall also grant peace in the land - This is a gift of God, a gift of grace.

Peace (07965) (**shalom** from **salam/salem/shalam** = to be safe, sound, healthy, perfect, complete [1Ki 7:51, Neh 6:18]) signifies a sense of well-being and harmony both within and without - Completeness, wholeness, peace, health, welfare, safety, soundness, tranquility, prosperity, fullness, rest, harmony; the absence of agitation or discord, a state of calm without anxiety or stress. The root meaning of **shalom** is to be whole or sound and this leads to translations that speak of completeness, wholeness, well-being, welfare and peace. **Shalom** also includes the idea of vigor and vitality in all dimensions of life. In short, **shalom** speaks of holistic ("holy") health for our souls and spirits.

So that - Always pause of ponder this [term of purpose or result](#). What is the purpose? In this context the answer is easy - no fear, no beast, no sword. What is the condition? Obedience to God's Word. This basic principle is timeless. Beloved, are you experiencing genuine, inner peace in your soul? If not perhaps you might do a mental inventory to honestly assess if you have truly been obeying God's Word? Confession and repentance is the doorway back to God's peace.

You may lie down with no one making you tremble - This is inner peace of one's soul because of the external peace in the land.

I shall also eliminate harmful beasts from the land, and no sword will pass through your land- "I shall" indicates God's power of beastly animals and beastly nations!

MacArthur reminds us that in that day "Dangerous animals such as lions and bears existed in that area. Joseph's brothers claimed that such an animal had killed him (Ge 37:20)."

[George Bush - Leviticus Notes Critical and Practical - Leviticus 26](#)

I will give peace in your land. Freedom from intestine commotions and insurrections, which often arise from poverty and discontent. The language seems rather to refer to peace among themselves, while the 'sword in the latter clause of the verse points rather to the ravages of war from foreign invasion. The blessings here promised, it will be noticed, are set in contrast with the main judgments which are elsewhere denounced against the Israelites, Ezek. 14:21, to wit, famine, war, and evil beasts. See also Note on v. 21.

Leviticus 26:7 'But you will chase your enemies and they will fall before you by the sword;

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But - [term of contrast](#)

You will chase your enemies and they will fall before you by the sword -God's promise of blessing continues in this case speaking of military [prowess](#) and power.

[George Bush - Leviticus Notes Critical and Practical - Leviticus 26](#)

Ye shall chase your enemies, &c. That is, a few, a mere handful, shall be more than a match for a great multitude, as it proved in the conquest of Canaan; insomuch that Joshua says, enlarging upon this promise, Josh. 23:10, 'One man of you shall chase a thousand.' This was signally fulfilled in the days of Gideon who with three men put to flight a vast army, Judg. 7:22. So also in the case of David's worthies, of whom one lifted his spear against eight hundred, and slew three hundred at one time, 2 Sam. 23:8, 18, 1 Chron. 11:11. Three men also broke through the host of the Philistines, 1 Chron. 11:18. Comp. Deut. 32:30.

Leviticus 26:8 five of you will chase a hundred, and a hundred of you will chase ten thousand, and your enemies will fall before you by the sword.

- Nu 14:9 Dt 28:7 32:30 Jos 23:10 Judges 7:19-21 1 Sa 14:6-16 1 Sa 17:45-52 1 Chr 11:11,20 Ps 81:14,15
- Leviticus 26 Commentaries - Multiple Sermons and Commentaries

Five of you will chase a hundred, and a hundred of you will chase ten thousand This description is an indicator of God's supernatural intervention in protecting obedient Israel. This underdog-turned-conqueror theme is reiterated in other passages that clearly give the credit and glory to God....

"How could one chase a thousand, And two put ten thousand to flight, **Unless their Rock had sold them, And the LORD had given them up?** (Dt 32:30)

"One of your men puts to flight a thousand, for [term of explanation](#) **the LORD your God is He who fights for you,** just as He promised you.(Josh 23:10)

HCSB Note - The 1 to 20 and 1 to 100 proportions point to the miraculous victories over their enemies with which God would reward His people if they obeyed His commandments.

Leviticus 26:9 'So I will turn toward you and make you fruitful and multiply you, and I will confirm My covenant with you.

- for I (KJV): Ex 2:25 2Ki 13:23 Ne 2:20 Ps 89:3 138:6,7 Jer 33:3 Heb 8:9
- make you (KJV): Ge 17:6,7,20 26:4 28:3,14 Ex 1:7 De 28:4,11 Ne 9:23 Ps 107:38

- establish (KJV): Ge 6:18 17:7 Ex 6:4 Isa 55:3 Eze 16:62 Lu 1:72
- Leviticus 26 Commentaries - Multiple Sermons and Commentaries

SO - [term of conclusion](#)

I will turn toward you and make you fruitful and multiply you. See Ge 1:22; contrast Lev 26:22.

I will confirm My covenant with you: in context (cp Lev 26:1-2) this passage seems to refer to Mosaic covenant but it is difficult to be certain.

NLT Study Bible - The Promised Land should have brought a state of security and prosperity, a state of "rest" to the Israelites (Ex 33:14; Deut 12:10; 25:19; Josh 1:13,15). Israel succeeded in entering the Promised Land, but their rebellion kept them from seeing the covenant fulfilled.

[George Bush - Leviticus Notes Critical and Practical - Leviticus 26](#)

For I will have respect unto you. Heb. פניתי אליכם panithi alëkem, I will turn my face unto you. Gr. επιβλεψω εφ' ὑμας και αυξων ὑμας, I will look upon you and bless you. Chal. 'I will bate respect by my Word to do good unto you.' For this favor David prays, Ps. 25:16, and 69:17, and when God had delivered Israel from their enemies, it is said, 2 Kings 13:23, 'The Lord was gracious onto them, and had respect unto them, because of his covenant.'

Establish my covenant with you. That is, inviolably keep my covenant already established, and faithfully perform its every stipulation.

Leviticus 26:10 'You will eat the old supply and clear out the old because of the new.'

- Lev 25:22 Jos 5:11 2 Ki 19:29 Lu 12:17
- Leviticus 26 Commentaries - Multiple Sermons and Commentaries

You will eat the old supply and clear out the old because of the new. -Once again the emphasis is on the abundance of God's blessing as a reward for their obedience.

[George Bush - Leviticus Notes Critical and Practical - Leviticus 26](#)

Ye shall out old store, &c. That is, to prevent waste from superabundance, ye shall eat of your old stock of provisions, notwithstanding the new crop has come in.

Bring forth the old because of the new. That is, ye shall be forced to 'bring forth,' or remove from your barns and garners, the old stock of your com, in order to make room for the new.

Leviticus 26:11 'Moreover, I will make My dwelling among you, and My soul will not reject you.'

- I will (KJV): Ex 25:8 29:45 Jos 22:19 1Ki 8:13,27 Ps 76:2 78:68,69 Ps 132:13,14 Eze 37:26-28 Eph 2:22 Rev 21:3
- abhor (KJV): Lev 20:23 De 32:19 Ps 78:59 106:40 Jer 14:21 La 2:7 Zec 11:8
- Leviticus 26 Commentaries - Multiple Sermons and Commentaries

kai theso (1SFAI) ten diatheken mou en humin kai ou bdeluxetai (3SFMI - abhor, detest, loathe something Ro2.22) e psuche mou humas

LXE And I will set my tabernacle among you, and my soul shall not abhor you

ESV I will make my dwelling among you, and my soul shall not abhor you.

KJV And I will set my tabernacle among you: and my soul shall not abhor you.

NET "I will put my tabernacle in your midst and I will not abhor you.

NIV I will put my dwelling place among you, and I will not abhor you.

NLT I will live among you, and I will not despise you.

YLT 'And I have given My tabernacle in your midst, and My soul doth not loathe you;

GOD'S PROMISE TO TABERNACLE AMONG HIS PEOPLE

MOREOVER I WILL MAKE MY DWELLING AMONG YOU

"I will dwell among the sons of Israel and will be their God. They shall know that I am the LORD their God who brought them out of the land of Egypt, that I might dwell among them; I am the LORD their God. (Ex 29:45,46)

HCSB Note - The promise of divine fellowship is rendered by the phrase, I will place My residence among you. The "residence" is literally a "tabernacle." This is a direct parallel to Jn 1:14-[note](#), where John affirmed that Jesus, the Word, became flesh and "took up residence" or "tabernacled" among us.

Dwelling (Tabernacle) ([04908](#))([mishkan](#) from verb **shakan** = to settle down, to abide, to dwell) is a masculine noun which means dwelling place or sanctuary and is most often translated "**tabernacle**." And in over half of the uses mishkan was preceded by the definite article which conveyed the sense that it was "the tabernacle," not just any tabernacle, but is the one where Jehovah dwelt. In the first use Jehovah declares His intent to dwell (Hebrew = shakan) among Israel (Ex 25:8, Lev 26:11), for which He instructs them to construct the tabernacle (Ex 25:9). Addressing Israel Jehovah says "Moreover, I will make My **dwelling** among you, and My soul will not reject you." (Lev 26:11) **Mishkan** is often found in parallel with or described by the Hebrew word for tent (Ex. 26:35; Jer. 30:18). In one of the saddest verses in the OT, we read "For our fathers have been unfaithful and have done evil in the sight of the LORD our God, and have forsaken Him and turned their faces away from the **dwelling place** (mishkan; Lxx = **skene**) of the LORD, and have turned [their] backs." (2Chr 29:6)

The Lxx often translates **mishkan** (although not in Lev 26:11) with the noun [skene](#) which describes a temporary lodging place. The related verb [skeno](#) is used to describe Jesus "tabernacling" with men - "And the Word (Jn 1:1-3) became flesh, and dwelt ([skeno](#)) among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth." (Jn 1:14-[note](#)) Skene is used in the [Septuagint \(Lxx\)](#) to translate the Hebrew noun [mishkan](#) which was the dwelling place of God. The verb from which mishkan is derived is shakan which gives rise to the term Shekinah ([wikipedia](#)), not found in the Bible but introduced in the Talmudic literature to describe the cloud of glory over the Holy of holies in the Tabernacle (and later the Temple), which was the visual manifestation of the presence of Jehovah (See on site discussion of the [Shekinah glory cloud](#))

When? Initially this promise refers to the Shekinah Glory dwelling over the Tabernacle in the wilderness, and then later it refers to the dwelling of God's glory in Solomon's Temple. Ultimately this promise will be fulfilled in the Messianic kingdom ([Millennium](#)) and finally in the New Earth.

God promises to dwell in their midst in the [Millennium](#).

"Many nations will join themselves to the LORD in that day and will become My people. Then I will dwell in your midst, and you will know that the LORD of hosts has sent Me to you." (Zech 2:11)

"[The city shall be] 18,000 [cubits] round about; and the name of the city from [that] day [shall be,] 'The LORD is there.'" ([Jehovah Shammah - The LORD is There](#)) (Ezek 48:35)

God promises to dwell among His people forever and ever. Amen

And I heard a loud voice from the throne, saying, "Behold, the tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them, (Rev 21:3)

There will no longer be any curse; and the throne of God and of the Lamb will be in it, and His bond-servants will serve Him; (Rev 22:3)

Why do you look with envy, O mountains with [many] peaks, At the mountain which God has desired for His abode? Surely the LORD will dwell [there] forever. (Ps 68:16)

"This is My resting place forever; Here I will dwell, for I have desired it. (Ps 132:14)

AND MY SOUL WILL NOT REJECT YOU: But Israel disobeyed God with the result that God could not keep this promise! Why because they abhorred (rejected) God's ordinances (cp warning Lev 26:15) The prophecy of Ezekiel describes the "dwelling" or the [Shekinah](#) departing from Solomon's Temple prior to it's destruction by Babylon ([See schematic of progressive departure of the Glory](#)). It is notable that the **GLORY OF GOD** did return to the Temple for a brief span when the Messiah was brought into the

Temple to be circumcised according to the tradition of the Law (Lu 2:25ff, esp Lu 2:32) and thereafter whenever Jesus entered the Temple. As the apostle John testified

"The Word became flesh, and dwelt among us, and **we saw His glory, glory** as of the only begotten from the Father, full of grace and truth." (Jn 1:14-[note](#))

Reject (01602)(**gaal**) means to abhor, to loathe or to reject. Ga'al describes an intense aversion which is expressed often in punitive or adverse action. To detest; abhor, loathe, vilely cast away. Note that 5 of the 10 uses are in Leviticus 26 in context of cursings and blessings, the first and the last being affirmations by Jehovah that He will not reject them (Lev 26:11, 44), of the Jews abhorring His ordinances (Lev 26:15, 43), of God abhorring them for their practice of idolatry (Lev 26:30). In Lev 26:11 the Lxx uses **bdelusso** (**bdéo** = stink or reek) is a verb which means literally to emit a foul odor or to render foul and figuratively means to strongly detest something on the basis that it is **abominable** (as used in Rev 21:8) (abominable = quite disagreeable, worthy of disgust, whatever is odious to the mind or offensive to the senses). In Greek usage **bdelusso** means to feel a nausea or loathing for food and so came to be used of disgust in general. And so the verb **bdelusso** pictures one turning away from a stench as in disgust. Most of the uses of ga'al are translated in Lxx with the verb [prosochthizo](#) which means to be very upset over something someone has done (of God's anger with Israel in the wilderness - Heb 3:10-[note](#), Heb 3:17-[note](#)).

The [Septuagint \(Lxx\)](#) translates **gaal** here with the verb **bdelusso** (from **bdéo** = stink or reek) which means to detest ("abhor idols" Ro 2:22) or to be abominable (Rev 21:8). This is a strong verb which means to detest something because it is utterly offensive or loathsome.

Gilbrant - In this chapter, it is used to speak of God not rejecting his people if they follow his commandments (Lev 26:11). Nevertheless, if his people reject or abhor his commandments, and in doing so, break his covenant (Lev 26:15) then He will abhor them (Lev 26:30). Yet if they repent for abhorring his statutes, Lev 26:43, then he will not "abhor them as to destroy them" (Lev 26:44, NASB). Throughout this passage, the root gā'al is used parallel to [māas](#), "to reject or refuse". The meaning of gā'al with respect to God's covenant is closely connected to a rejection of God's law by His people. To abhor the covenant is to abhor Yahweh. Faithfulness to the covenant (Ed: In context - the Mosaic Covenant of Law) requires faithfulness on the part of Yahweh. Conversely, the rejection of Yahweh incurs the rejection by Yahweh of the people, with no legal (covenant) constraint in His expression of rejection. Jeremiah 14:19 is quite similar to the usage in Leviticus 26. Here the prophet makes reference to the breaking of the covenant of God. As in Leviticus 26, gā'al is once again used closely with mā'as, meaning "to reject" or "refuse." Undoubtedly, this language is meant to bring to the reader's memory the message of covenant blessing and cursing in Leviticus 26. Ezekiel uses gā'al to mean "loath." In Ezek. 16:45, Ezekiel explains the proverb of v. 44 "As is the mother, so is her daughter." The meaning here expresses the idea of the mother "loathing" or "abhorring" her husband and children, and the sisters who likewise "loathed" and "abhorred" their husbands and children. In the Niphal form, word means "defiled" (2 Sa 1:21). The passage speaks of how the mountains of Gilboa should be cursed because here Saul's shield was not anointed with oil; rather it was defiled. The meaning in Job 21:10 is "to fail." "His ox mates without fail" (Job 21:10, NASB). Here gā'al is in Hiphil (causative) imperfect form. In this passage, Job states that the wicked prosper, and even their livestock do not fail to procreate and thus multiply. (Complete Biblical Library Hebrew-English Dictionary)

Gaal - 10x in 9v - Usage: abhor(2), abhorred(1), abhors(1), defiled(1), fail(1), loathed(3), reject(1).

Leviticus 26:11 'Moreover, I will make My dwelling among you, and My soul will not reject you.

Leviticus 26:15 if, instead, you reject My statutes, and if your soul abhors My ordinances so as not to carry out all My commandments, and so break My covenant,

Leviticus 26:30 'I then will destroy your high places, and cut down your incense altars, and heap your remains on the remains of your idols, for My soul shall **abhor** you.

Leviticus 26:43 'For the land will be abandoned by them, and will make up for its Sabbaths while it is made desolate without them. They, meanwhile, will be making amends for their iniquity, because they rejected My ordinances and their soul **abhorred** My statutes.

Leviticus 26:44 'Yet in spite of this, when they are in the land of their enemies, I will not reject them, nor will I so **abhor** them as to destroy them, breaking My covenant with them; for I am the LORD their God.

2 Samuel 1:21 "O mountains of Gilboa, Let not dew or rain be on you, nor fields of offerings; For there the shield of the mighty was defiled, The shield of Saul, not anointed with oil.

Job 21:10 "His ox mates without fail; His cow calves and does not abort.

Jeremiah 14:19 Have You completely rejected Judah? Or have You loathed Zion? Why have You stricken us so that we are beyond healing? We waited for peace, but nothing good came; And for a time of healing, but

behold, terror!

Ezekiel 16:45 "You are the daughter of your mother, who loathed her husband and children. You are also the sister of your sisters, who loathed their husbands and children. Your mother was a Hittite and your father an Amorite.

Leviticus 26:12 'I will also walk among you and be your God, and you shall be My people.'

- I will (KJV): Ge 3:8 5:22,24 6:9 De 23:14 2Co 6:16 Rev 2:1
- will be (KJV): Ge 17:7 Ex 3:6 6:7 19:5,6 Ps 50:7 68:18-20 Isa 12:2 41:10 Jer 7:23 11:4 30:22 31:33 32:38 Eze 11:20 36:38 Joe 2:27 Zec 13:9 Mt 22:32 Heb 11:16 Rev 21:7
- Leviticus 26 Commentaries - Multiple Sermons and Commentaries

I WILL ALSO WALK AMONG YOU AND BE YOUR GOD: (Ge 3:8 5:22,24 6:9) These are Covenant terms later made famous by Hos 1:9-10; 2:23. It refers to life, fellowship, and behavior. Enoch, Noah, et al "walked with God." [Ge 5:22, 24, 6:9] Compare this to Jesus' promise in (Jn 14:21).

Wiersbe - The presence of the Lord (Lev. 26:11–12) was the greatest blessing promised, because every other blessing depends on it. What other nation had the sanctuary of the living God in their midst and their God walking among them? (Rom. 9:1–5) How tragic that Israel's disobedience turned the temple into a den of thieves (Jer. 7:11), forcing the Lord to destroy the temple and send His people into exile. When we lose the sense of the Lord's presence and the privilege it is to serve Him, then we begin to despise His Word and disobey His commandments. Nine times in Leviticus we find the Lord reminding His people that He had delivered them out from Egypt and therefore deserved their obedience (Lev 11:45; 19:36; 22:33; 23:43; 25:38, 42, 55; 26:13, 45). In Deuteronomy, Moses emphasized that their love for the Lord should motivate their obedience because of all He had done for them. (Be Holy)

Paul writes

Or what agreement has the temple of God with idols? For we are the temple of the living God; just as God said, "I WILL DWELL IN THEM AND WALK AMONG THEM; AND I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE. 2 Corinthians 6:16

AND YOU SHALL BE MY PEOPLE

Jeremiah 7:23 But this is what I commanded them, saying, 'Obey My voice, and I will be your God, and you will be My people; and you will walk in all the way which I command you, that it may be well with you.'

Nelson Study Bible - Obedience would bring blessing. When the prophets lashed out against sacrifice, it was not against the sacrificial system as God had established it, but against the corruption of that system as the people practiced it. The same thing is found in the New Testament passages that seemingly speak against the Law. Both the New Testament writers and the Hebrew prophets denounce the abuses of divine systems in human hands.

Jeremiah 31:33-note (NEW COVENANT) But this is the covenant which I will make with the house of Israel after those days," declares the LORD, "I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people.

Ezekiel 36:28-note (NEW COVENANT) "You will live in the land that I gave to your forefathers; so you will be My people, and I will be your God.

Hosea 2:23 "I will sow her for Myself in the land. I will also have compassion on her who had not obtained compassion, And I will say to those who were not My people, 'You are My people!' And they will say, 'You are my God!'"

Hebrews 8:10 "FOR THIS IS THE COVENANT THAT I WILL MAKE WITH THE HOUSE OF ISRAEL AFTER THOSE DAYS, SAYS THE LORD: I WILL PUT MY LAWS INTO THEIR MINDS, AND I WILL WRITE THEM ON THEIR HEARTS. AND I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE.

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And I will walk among you. Chal. 'I will cause my Shekinah to dwell among you.' I will be familiarly conversant among you by the visible symbol of my presence, conducting your journeys in the wilderness, and abiding in the tabernacle and temple prepared for

me.

Leviticus 26:13 'I am the LORD your God, who brought you out of the land of Egypt so that you would not be their slaves, and I broke the bars of your yoke and made you walk erect.

- Ex 20:2 Ps 81:6-10 1Co 6:19,20
- I am (KJV): Lev 25:38,42,55
- and I have (KJV): Ps 116:16 Isa 51:23 Jer 2:20 Eze 34:27
- Leviticus 26 Commentaries - Multiple Sermons and Commentaries

I am the LORD your God, who brought you out of the land of Egypt 10x in Leviticus and >100x in the rest of the OT, God's miraculous deliverance of Israel from Egyptian bondage is emphasized.

So that - Always take note of this important [term of purpose or result](#).

You would not be their slaves, and I broke the bars of your yoke and made you walk erect- Walk erect instead of with the heavy burden of bondage.

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And made you go upright. That is, set you free from bondage; brought you into that state of enlargement in which you are no more bowed down by the heavy burdens laid upon your backs, nor banging down your heads in despondency and woe.

Leviticus 26:14 'But if you do not obey Me and do not carry out all these commandments,

- Lev 26:18 Dt 28:15-68 Jer 17:27 La 1:18 2:17 Mal 2:2 Ac 3:23 Heb 12:25
- Leviticus 26 Commentaries - Multiple Sermons and Commentaries

THE WAGES OF DISOBEDIENCE Leviticus 26:14-39

See Luke 21:22 "days of (God's) vengeance, in order that all things which are written may be fulfilled."

BUT IF YOU DO NOT OBEY ME Punishment would follow "if you will not listen to Me and carry out all these commands." Yet even punishment is intended to encourage rather than create despair. How? First, punishment serves as a reminder that God remains involved in His people's lives even when we sin! If we did evil and prospered, we'd have proof that God has deserted us! Second, punishment shows that God is faithful to His word. The LORD promised to discipline Israel when they disobeyed. He would surely keep His word and bless them if they turned back to Him. (Pr 3:11,12, Heb 12:5,6, 11) Third, punishment makes people aware of their need for God. Only people aware of a need for the LORD are likely to turn to Him.

AND DO NOT CARRY OUT ALL THESE COMMANDMENTS: The list of curses for covenant disobedience (Lev 26:14-39) is longer than that of blessings for obedience (Lev 26:3-13; see Dt 28:15-29:28; cf. Dt 28:1-14).

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If ye will not hearken to me. Gr. εαν δε μη υπακουσητε μου, if ye will not obey me. This is one of the most frequent uses of the original word for 'hear' or 'hearken.' Chal. 'If ye will not receive my word.' So in v. 18. The subsequent history of the Jewish race affords the most conclusive evidence that these predictions were fulfilled with a fearful exactness. The limits of our annotations do not permit us to go into minute detail, but the volumes of Newton and Keith will present a man of proof on this score which will be found to be of intense interest, and such as the most determined skeptic will endeavor in vain to gainsay.

Leviticus 26:15 if, instead, you reject My statutes, and if your soul abhors My ordinances so as not to carry out all My commandments, and so break My covenant,

- despise (KJV): Lev 26:43 Nu 15:31 2Sa 12:9,10 2Ki 17:15 2Ch 36:16 Pr 1:7,30 Jer 6:19 Zec 7:11-13 Ac 13:41 1Th 4:8
- soul (KJV): Ps 50:17 Pr 5:12 Ro 8:7
- break (KJV): Ge 17:14 Ex 19:5 24:7 De 31:16 Isa 24:5 Jer 11:10 31:32 Eze 16:59 Heb 8:9
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LXE but disobey them, and your soul should loathe my judgments, so that ye should not keep all my commands, so as to break my covenant,

CSB if you reject My statutes and despise My ordinances, and do not observe all My commands-- and break My covenant,

ESV if you spurn my statutes, and if your soul **abhors** my rules, so that you will not do all my commandments, but break my covenant,

GWN if you reject my laws and **look at my rules with disgust**, if you reject my promise by disobeying my commands

KJV And if ye shall **despise** my statutes, or if your soul **abhor** my judgments, so that ye will not do all my commandments, but that ye break my covenant:

NET if you reject my statutes and **abhor** my regulations so that you do not keep all my commandments and you break my covenant--

NIV and if you reject my decrees and **abhor** my laws and fail to carry out all my commands and so violate my covenant,

NLT and if you break my covenant by rejecting my decrees, **treating my regulations with contempt**, and refusing to obey my commands,

YLT and if at My statutes ye kick, and if My judgments your soul **loathe**, so as not to do all My commands -- to your breaking My covenant --

THE LOATHING OF GOD'S WORD

If (first of two "if's") - God introduces a conditional promise, but not a promise you are likely to find in those little books of God's promises! As history proves Israel fulfilled the conditions and received the promises in Lev 26:16! God keeps His Word -- whether it be to bless or to curse!

You reject My statutes - The picture of the Hebrew verb **reject** is vivid for the ideas include casting off God's statutes, abhorring them, despising them and utterly rejecting them! This is exactly what came to pass over the next several centuries!

Reject (also used in Lev 26:43, 44) ([03988](#))(**ma'as**) means to despise, to treat as loathsome (that which is repulsive, detestable, causing disgust). In Hosea 4:6 we see that Israel **rejected** (ma'as) knowledge and thus God **rejected** them. In 1 Samuel 8:7 God told Samuel "they have not **rejected** you, but they have **rejected** Me from being king over them." To **reject** God's statutes it to reject His rule over our life and we do so to the detriment of our souls! We must continually remember that sin is costly and the wages ultimately are death! In an ironic twist Isaiah records that men will **cast away** (ma'as) their idols when they see how useless they are to help (Isa 31:6).

If your soul abhors my ordinances - The idea is to **loathe** God's ordinances! **Loathe** means to find repugnant and speaks of a deep and emotional extreme dislike! Their soul speaks of their deepest innermost being and gives an incredible picture of how Israel would refuse to believe and obey God's Word of law, especially in light of Paul's characterization of that "the Law is holy, and the commandment is holy and righteous and good." (Ro 7:12-[note](#))

Abhors ([01602](#)) see **gaal**

So - [term of conclusion](#). The conclusion of rejection and abhorrence of God's Word (statutes, ordinances) was that they would disobey not some but **ALL** of God's commandments! Look out when you begin to sin and refuse to confess, for sin is a very slippery slope and one sin tends to "give birth" to another sin! Do not be deceived beloved brethren. (cp James 1:14-16-[note](#))

So - [term of conclusion](#). The result of Israel's disobedience was a breaking of the Mosaic **Covenant**, the "Ten Commandments," which they had been quick to say they would keep = "All the words which the LORD has spoken we will do!...All that the LORD has spoken we will do, and we will be obedient!" (Exodus 24:3, 7)

My covenant - Not the Abrahamic (unconditional) covenant but the Mosaic (conditional) covenant.

Leviticus 26:16 I, in turn, will do this to you: I will appoint over you a sudden terror, consumption and fever that will waste away the eyes and cause the soul to pine away; also, you will sow your seed uselessly, for your enemies will eat it up.

- appoint (KJV): Ps 109:6
- over you (KJV): Heb. upon you
- terror (KJV): De 28:65-67 32:25 Job 15:20,21 18:11 20:25 Ps 73:19 Isa 7:2 Jer 15:8 20:4 Heb 10:31
- consumption (KJV): Ex 15:26 De 28:21,22,35
- consume (KJV): De 28:32,34,67 1Sa 2:33 Ps 78:33 Eze 33:10 Zec 14:12
- and ye shall (KJV): De 28:33,51 Jud 6:3-6,11 Job 31:8 Isa 65:22-24 Jer 5:17 12:13 Mic 6:15 Hag 1:6
- for your (KJV): Isa 10:4
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GOD'S APPOINTMENT: SUDDEN TERROR!

I in turn, will do this to you: I will appoint over you a sudden terror; Sudden Terror [Jer 20:4 cp Lu 21:22] = Babylonian destruction of the holy city and the sanctuary.

Wiersbe - “**Sudden terror**” means confusion of mind, the kind of terror you feel when you can’t control what’s going on.

It is notable that the Hebrew noun for **sudden terror** (or dismay) is **behalah** (from **bahal** = to disturb, terrify) which translated in the Septuagint with the rare Greek noun **aporia** which means anxiety, dismay, a state of quandary or perplexity. **Aporia** in secular Greek writings depicted one as being at wit’s end, at a loss how to proceed, without resources.

Jesus used this word in Luke 21 to describe celestial signs and wonders that immediately precede the return of Christ.

“There will be signs in sun and moon and stars, and on the earth dismay among nations, in **perplexity** (aporia - unable to grasp clearly why the roaring of the sea is happening) at the roaring of the sea and the waves (Lk 21.25)

Consumption - Probably [tuberculosis](#).

Fever that will waste away the eyes and cause the soul to pine away; also, you will sow your seed uselessly, for your enemies will eat it up. (Jdg 6:3-6-note): **Obedience** produces a full and meaningful life. Conversely, **disobedience** produces an empty and meaningless existence. Breaking divine commands brings deserved divine condemnation. God desires a full and meaningful life for everyone (2 Peter 3:9-note)

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I will even appoint over you terror, &c. Heb. חִסְקָדְחִי עֲלֶיכֶם kiphkadi atēksm, will visit upon you. At the same time, there is very good authority for interpreting the verb as is done in our translation, in the sense of setting over, constituting guardians of, investing with authority. The true force of the term in this form is to cause to preside over, and Ps. 109:6, affords a strikingly parallel example; ‘Set thou a wicked man over him (הִפְקֵד haphkēd), &c.’ The language thus construed is singularly bold and striking. Terror, consumption, and the burning ague are personified, and made the keepers of the disobedient and apostate Israelites. They haunt their steps wherever they go, and keep them continually under the influence of dismay, feeling indispensible evils, and fearing worse.

Leviticus 26:17 'I will set My face against you so that you will be struck down before your enemies; and those who hate you will rule over you, and you will flee when no one is pursuing you.

- set (KJV): Lev 17:10 20:5,6 Ps 68:1,2
- ye shall be (KJV): De 28:25 Jud 2:14 1Sa 4:10 31:1 Ne 9:27-30 Ps 106:41,42 Jer 19:7 La 1:5
- shall flee (KJV): Lev 26:36 Ps 53:5 Pr 28:1
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Wiersbe on God's **face against** Israel - God's face would have "[shone] upon them" (Nu 6:22–27); but their disobedience made Him turn His face away from them (compare Lev. 26:17 with Pr 28:1). (Be Holy)

I will set My face against you so that you will be struck down before your enemies - This describes military defeat. This idiom of God setting His face against someone is a horrible thought - see other uses - Lev 17:10, 20. 3, 5, 6. But praise God that Isaiah prophesies of a beneficial setting of His face writing in a Messianic prophecy "For the Lord GOD helps Me, Therefore, I am not disgraced; Therefore, I have set My face like flint, And I know that I shall not be ashamed." (Isaiah 50:7) Morris writes "Knowing that He would face death in Jerusalem, Christ nevertheless determined to go, for this was the Father's will and the only way to save lost sinners (Luke 9:53)."

Will rule over you - The Hebrew verb is *radah* meaning to have dominion or to dominate. This could refer to the time of the Judges when various nations oppressed Israel because of her repeated cycle of sin. It would also have been fulfilled with the Northern Kingdom being taken to Assyria in 722 BC and the Southern Kingdom being taken to Babylon for 70 years in 586 BC. In the curses in Deuteronomy 28 Moses gives a prophecy fulfilled first by Assyria (Isa 5:26; 7:18-20; 28:11; 37:18; Hos 8:1) and then by Babylon (Jer 5:15; La 4:19; Eze 17:3; Hab 1:6-8).

"The LORD will bring a nation against you from afar, from the end of the earth, as the eagle swoops down, a nation whose language you shall not understand, 50 a nation of fierce countenance who will have no respect for the old, nor show favor to the young. 51 "Moreover, it shall eat the offspring of your herd and the produce of your ground until you are destroyed, who also leaves you no grain, new wine, or oil, nor the increase of your herd or the young of your flock until they have caused you to perish. 52 "It shall besiege you in all your towns until your high and fortified walls in which you trusted come down throughout your land, and it shall besiege you in all your towns throughout your land which the LORD your God has given you. 53 "Then you shall eat the offspring of your own body, the flesh of your sons and of your daughters whom the LORD your God has given you, during the siege and the distress by which your enemy will oppress you. 54 "The man who is refined and very delicate among you shall be hostile toward his brother and toward the wife he cherishes and toward the rest of his children who remain, 55 so that he will not give even one of them any of the flesh of his children which he will eat, since he has nothing else left, during the siege and the distress by which your enemy will oppress you in all your towns. 56 "The refined and delicate woman among you, who would not venture to set the sole of her foot on the ground for delicateness and refinement, shall be hostile toward the husband she cherishes and toward her son and daughter, 57 and toward her afterbirth which issues from between her legs and toward her children whom she bears; for she will eat them secretly for lack of anything else, during the siege and the distress by which your enemy will oppress you in your towns. (Deut 28:49-57)

Leviticus 26:18 'If also after these things you do not obey Me, then I will punish you seven times more for your sins.'

- seven times (KJV): Lev 26:21,24,28 1Sa 2:5 Ps 119:164 Pr 24:16 Da 3:19
- Leviticus 26 Commentaries - Multiple Sermons and Commentaries

FIRST INSTALLMENT OF SEVEN TIMES MORE PUNISHMENT

If also after these things you do not obey Me - What things? The judgments listed above. These were Yahweh's hand of discipline which was meant to correct the rebellious behavior of His people. If they did not succeed, Moses says there is more where that came from (so to speak)!

Then - [expression of time](#)

I will punish you seven times more for your sins: Punish (**yasar**) refers to correction which results in education. The theological basis for discipline is grounded in the covenant relationship which Yahweh establishes with His people. Moses expanded on these chastisements in Deut. 28:15ff).

Wiersbe comments that "The phrase "**I will punish you seven times more,**" repeated four times in these warnings (vv. 18, 21, 24, 28), means "a complete punishment," since seven is the Hebrew number signifying completeness. Each period of chastisement would be full and complete, with nothing lacking; and the next period would be more severe than the previous one." (Be Holy)

While I agree with Wiersbe, there is another way one might interpret the seven times greater punishment (see below).

Punish (chasten) ([03256](#))(**yasar**) means to [chasten](#), [chastise](#), [admonish](#), discipline. Literally to chasten with blows or figuratively with words (instruct, correct, punish, reform, reprove). To punish, chasten or instruct in order to gain control or enforce obedience. The theological basis for discipline of Israel is grounded in the covenant relationship which Yahweh establishes with His people. It is a good thing to be disciplined by the Lord for as the psalmist says "Blessed is the man whom You **chasten**, O LORD, And whom You teach out of Your law." (Ps 94:12) Notice there that the discipline is not in a vacuum but is coupled with teaching, a good pattern! (cp similar pattern in Isa 28:26). God chastens individuals, Israel and the nations.

The **Septuagint** translates **yasar** here with [paideuo](#) from **país** = child) refers primarily to the training or discipline of children to bring them to maturity by teaching, instructing, educating or nurturing and also by utilizing correction and punishment if necessary (which it usually is for children) as a part of the training process.

In Lev 26:18 **yasar** is used in the after the time sensitive word "**then** I will punish you seven times more for your sins". If one interprets Lev 26:17 as 70 years in Babylon, Moses is saying that after the 70 years they still did not obey, they would receive seven times more, 7 x 70 years or 490 years, which is described in Da 9:24-[note](#), Da 9:25-[note](#), Da 9:26-[note](#), Da 9:27-[note](#) (E.g., the Amplified Version of Da 9:24 has "Seventy weeks [of years, or 490 years] are decreed upon your people and upon your holy city [Jerusalem],"! Compare [Daniel's Seventieth Week](#) being the consummation of this prophetic warning to Israel as it terminates in the [Great Tribulation](#), the term Jesus applied to the last 3.5 years of the Seventieth Week in Mt 24:15-[note](#), Mt 24:21-[note](#), Rev 7:14-[note](#) (See also chart on "[Units of Seventy](#)")

Rushdoony - The word translated as punish in v. 18 is rendered by Wenham as, ?I shall disciple you.? Since the Hebrew yacar can mean teach as well as reprove or punish, this is an aspect of its meaning. God?s judgments are both privative and reformatory. Such judgments bring the godly back to their covenant Lord, whereas the ungodly become more insistently faithless (Amos 4:6, 8-11). God promises drought and crop failures, and the breaking of man?s pride for persistence in rebellion. Gods law here makes it clear that, in (G Campbell) Morgans words, "conditions of well-being are ever entirely dependent on obedience to the government of God. Again, In like manner the warnings show that disobedience will always be followed with calamity." (Commentaries on the Pentateuch: Leviticus. Vallecito, CA: Ross House Books)

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Then will I punish you seven times more for your sins. A definite for an indefinite number, according to common usage. The import is plainly that of a great increase of their plagues. These, by reason of their continued provocations, were to become more and more aggravated from age to age, as history proves to have been the case. The words contain no allusion to a period of time, but simply to the degree of their punishment.

Leviticus 26:19 'I will also break down your pride of power; I will also make your sky like iron and your earth like bronze.'

NETS Septuagint And I will smash the insolence of your arrogance, and I will make your sky iron and your earth like copper.

NET I will break your strong pride and make your sky like iron and your land like bronze.

GWN I will crush your arrogance. You will have no rain, and your land will be as hard as cement.

NAB to break your haughty confidence. I will make the sky above you as hard as iron, and your soil as hard as bronze,

NIV I will break down your stubborn pride and make the sky above you like iron and the ground beneath you like bronze.

NJB I shall break your proud strength. I shall make the sky like iron for you, and your soil like bronze.

- will break (KJV): 1Sa 4:3,11 Isa 2:12 25:11 26:5 Jer 13:9 Eze 7:24 30:6 Da 4:37 Zep 3:11
- make (KJV): Dt 28:23 1Ki 17:1 Jer 14:1-6 Lu 4:25
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I will also break down your pride of power - Interesting thought -- pride has "power" but it is perverted, stubborn power which ultimately is power to destroy (Pr 29:23, Pr 18:12)!

I will also make your sky like iron and your earth like bronze: refers to a rainless sky and dried ground, is used only here and at [Dt 28:23], where the symbols of iron and bronze are reversed! Obviously they are figures of speech.

MacArthur - The heavens would be as bright as bronze, but no rain would fall from them to water the ground. The earth would be as hard as iron, so any rain that would fall would run off and not penetrate (cf. Am 4:7).

Nelson's NKJV Study Bible. - Rainfall was essential to the agriculture of ancient Israel. The summer heat baked the land. If the early rains of winter did not fall and soften the soil, the primitive plows of ancient agriculture could not break it up for planting. Of course, without rainfall, planting was futile anyway; the seeds would not grow.

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I will make your heaven as iron and your earth as brass. That is, that part of the heavens which is over your country shall afford no more rain than if it were a canopy of iron, and consequently your earth or land shall be as barren of fruit as though the soil were brass.

Leviticus 26:20 'Your strength will be spent uselessly, for your land will not yield its produce and the trees of the land will not yield their fruit.

- your strength (KJV): Ps 127:1 Isa 49:4 Hab 2:13 Ga 4:11
- for your land (KJV): Lev 26:4 De 11:17 28:18,38-40,42 Job 31:40 Ps 107:34 Hag 1:9-11 Hag 2:16 1Co 3:6
- Leviticus 26 Commentaries - Multiple Sermons and Commentaries

Your strength will be spent uselessly, for your land will not yield its produce and the trees of the land will not yield their fruit. - The promised land would no longer be fertile because of drought (Lev 26:19) and thus their sowing and cultivating would be futile. This would bring starvation and poverty for an [agrarian society](#).

We see this described in more detail in the book of Haggai

You look for much, but behold, it comes to little; when you bring it home, I (GOD) blow it away. Why?" declares the LORD of hosts, "Because of My house which lies desolate, while each of you runs to his own house. "Therefore, because of you the sky has withheld its dew and the earth has withheld its produce (WHY?). "I called for a drought on the land, on the mountains, on the grain, on the new wine, on the oil, on what the ground produces, on men, on cattle, and on all the labor of your hands." (Hag 1:9-11)

The writer of Psalm 127:1, although describing different activities, clearly emphasizes the principle of man's dependence on divine provision:

Unless the LORD builds the house, They labor **in vain** who build it;
Unless the LORD guards the city, The watchman keeps awake **in vain**.

Notice that the "success" of both activities is dependent on what men do (**labor...keep awake**), but upon what Yahweh does (**builds...guards**)! If He does not bless the land with fertility and rain and paucity of insects (etc), all the labor of the farmers is in vain. Beloved, this principle is still applicable, for if labors are carried out in dependence on our strength alone, to the exclusion of God's provision (like not abiding in the Vine in Jn 15:5), then our labors (in light of eternity) amount to absolutely nothing! Paul applied the "Psalm 127:1 Principle" when he wrote " I planted, Apollos watered, but God was causing the growth." (1Cor 3:6).

Leviticus 26:21 'If then, you act with hostility against Me and are unwilling to obey Me, I will increase the plague on you seven times according to your sins.

NET - **'If you walk in hostility** against me and are not willing to obey me, I will increase your affliction seven times according to your sins. (Lev 26:21 NET)

ESV "Then if you walk contrary to me and will not listen to me, I will continue striking you, sevenfold for your sins.

- Leviticus 26 Commentaries - Multiple Sermons and Commentaries

SECOND INSTALLMENT OF SEVEN TIMES MORE PUNISHMENT

If then, you act with hostility against Me: (NET = "if you walk in hostility") Note that "act" is halak which is the Hebrew verb meaning to walk. The picture is of Israel walking contrary to Yahweh as in the ESV translation = "if you walk contrary to me".

- This picture of walking contrary to the LORD is repeated in Lev 26:23, 27, 40
- The picture of the LORD walking contrary to His people is repeated in Lev 26:24, 28, 41!

The [Septuagint \(Lxx\)](#) translates **hostility** (**qeri** - see below) with **plagios** which sideways and figuratively meant crooked or treacherous. So if instead of walking uprightly, Israel chose the "crooked" path, they would incur a seven fold increase in divine discipline (Cp the broad way leading to destruction cp Mt 7:13-14, Ps 1:6). If I'm walking one direction and God is walking another, I'm moving away from His presence; and God isn't about to change His direction! If I continue to walk contrary to Him, I'm going to have serious problems, for as Amos asks "can two walk together, except they be agreed?" (Am 3:3)

Hostility ([07147](#))(**qeri**) is masculine noun indicating hostility, contrariness. It describes "a hostile meeting with the intention of fighting." The Hebrew word for **hostility** describes a state of deep-seated ill will (in this verse toward the kind, faithful and benevolent God!)

Qeri is used seven times all in Leviticus 26! In Lev. 26:21, 23, 24, 27, 40, 41 it is used with the Hebrew verb for **act** (in the NAS) is **halak** which means to walk and gives us the picture of to walk with hostility or to walk contrary to.

In Lev 26:28 **qeri** is used with the noun **hamāh** which means wrath, heat or rage (a feeling of intense rage, hot-tempered, even translated once as venom - this helps envision the image God's anger depicted in Lev 26:28!)

Gilbrant - The Hebrew noun **qerî** refers to a hostile encounter. It occurs seven times in the OT, all in Lev. 26. This word is derived from the verbal root qārāh , "to meet," "to encounter." **Qerî** always denotes a hostile meeting between the covenant participants, Yahweh and Israel. If Israel disobeyed the commandments set forth by Yahweh, thus instigating a hostile encounter (Lev. 26:21, 23, 27), Yahweh would return the hostility many times over (Lev. 26:24, 28). However, if Israel repented of their hostile and rebellious ways (Lev. 26:40), then Yahweh would relent in remembrance of his covenant promises (Lev. 26:41; cf. Lev. 26:42-46). (Complete Biblical Library Hebrew-English Dictionary)

And are unwilling to obey Me I will increase the plague on you - You will reap more than you sow! In Hos 8:7 it says "they sow the **wind** and they reap the **whirlwind**." Beloved, God still hates sin, so this principle remains in force--be careful what seeds you are sowing, godly or ungodly. You may be forced to gather a "whirlwind" crop!

Unwilling - In the [Septuagint \(Lxx\)](#) we have the negative particle (me) followed by the verb **boulomai** which refers to a settled desire, one born of or springing from reason and not from emotion. It means that Israel deliberately willed to not obey God! Furthermore, **boulomai** is in the [present tense](#) signifying this Israel continually purposed to disobey! Woe!

Seven times according to your sins - [See notes](#) on Lev 26:18. Note the phrase **according to** means consistent with; in conformity with. God is fair and just and He will give them in proportion to what they deserve.

Wiersbe - You would think that all this suffering would bring the nation to its knees in repentance, but they refused to repent. It will be that way in the end times when God sends judgment upon the whole world (Rev. 16:9, 11-[note](#)).

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If ye walk contrary unto me. Heb. קרי keri, a term of doubtful import, as appears from the marginal reading of our version, 'at all adventures with me;' i. e. heedlessly, indifferently, reckless of consequences. This sense is adopted by the Hebrew writers, though the Gr. and the Chal. give that of 'contrariety,' and Gesenius and other lexicographers define it by 'hostile encounter,' or 'going counter' to any one.

Leviticus 26:22 'I will let loose among you the beasts of the field, which will bereave you of your children and destroy your cattle and reduce your number so that your roads lie deserted.

- wild : Lev 26:6 De 32:24 2Ki 17:25 Jer 15:3 Eze 5:17 14:15,21
- rob you (KJV): 2Ki 2:24

- your high (KJV): Judges 5:6 2Ch 15:5 Isa 24:6 33:8 La 1:4 Eze 14:15 33:28 Mic 3:12 Zec 7:14
- Leviticus 26 Commentaries - Multiple Sermons and Commentaries

NET I will send the wild animals against you and they will bereave you of your children, annihilate your cattle, and diminish your population so that your roads will become deserted.

NLT I will send wild animals that will rob you of your children and destroy your livestock. Your numbers will dwindle, and your roads will be deserted.

A PLAGUE OF WILD BEASTS

I will let loose - This plague comes directly from God, the animals being sent at His command. This plague is in striking contrast to the divine blessing for obedience described earlier...

‘I shall also grant peace in the land, so that you may lie down with no one making you tremble. **I shall also eliminate harmful beasts from the land**, and no sword will pass through your land. (Lev 26:6⁺)

The seven fold increase of Lev 26:21 is a plague of wild animals. The Septuagint translates the Hebrew word for beasts (chayyah) with the two Greek words, the noun **therion** which literally means **wild beasts** (Mk 1:13) and the adjective **agrius** which means wild, savage, fierce ("wild waves" in Jude 1:13) And notice who their prey would be - **your children and...your cattle...your number**. This is a very frightening picture! Imagine if you were fearful of going outside, of letting your children play outside or of working out in the field. This would have been the antithesis of **peace in the land** described in Lev 26:6.

Reduce your number so that your roads lie deserted -NET "diminish your population"

Nelson's NKJV Study Bible - When the human population was far below today's levels, a sharp increase in the number of large predators would have been a serious threat to the people and their domestic animals.

MacArthur on your roads lie deserted- The activity on a nation's roadway, i.e., messengers, merchants, and people traveling, reflected the well-being of that country. This is a picture of extreme economic siege. (Study Bible)

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I will send wild beasts among you, A reference to the following passages will show the literal fulfilment, in repeated instances, of this prediction: 1 Kings 13:24,—20:36. 2 Kings 2:24,—17:25, 26. Comp. Jer. 2:15,—4:7,—8:17,—15:3,—Ezek. 5:17.

Your highways shall be desolate. For the truth of this see Jdg. 5:6, 2Chr 15:5, Is. 33:8.

Leviticus 26:23 'And if by these things you are not turned to Me, but act with hostility against Me,

NET "If in spite of these things you do not allow yourselves to be disciplined and you walk in hostility against Me,

ESV "And if by this discipline you are not turned to me but walk contrary to me,

- Isa 1:16-20 Jer 2:30 5:3 Eze 24:13,14 Am 4:6-12
- Leviticus 26 Commentaries - Multiple Sermons and Commentaries

DIVINE DISCIPLINE REJECTED

And if by these things you are not turned to Me- (NET = "you do not allow yourselves to be disciplined") Clearly this phrase refers to the forbearance of the Yahweh, Who will discipline Israel like one disciplines a child in hope that they "get the message" (on the seat for their pants, so to speak!)

Turned to me is the verb **yasar** which means to be disciplined or chastised. Yasar is preceded by the negative particle picturing Israel like a stubborn, rebellious young boy who when caught in some mischief for which he is disciplined, promptly turns his back (or sticks out his tongue)! He refuses to be disciplined! That is a picture of the Chosen People as a nation! And even worse it is the

picture of Israel as an unfaithful wife, for she was "married" to Yahweh in the covenant cut at Sinai and was thereafter to behave as the faithful **wife of Jehovah** (see discussion).

Yasar is used 3 times in Leviticus 26 describing Divine Discipline on an Disobedient people. - Lev 26:18, 23, 28. [See notes](#) on Lev 26:18

But - A [term of contrast](#). What a horrible contrast this describes. Not only did Israel not repent but they "doubled down" so to speak in their stubborn rebellion against Yahweh. What a frightening scenario. But isn't this the snare we all fall into when we are enticed by some sin and begin to "toy" with it, not realizing that before long we are ensnared and in bondage. And then when God sends discipline in an attempt to bring us to our senses, we resist and reject His "interference" with our "right" to live as we choose! God help us all!!! Amen

Act with hostility against Me - (See [discussion of act with hostility](#) in Lev 26:21)

- NET = you walk in hostility against Me,
- ESV = "walk contrary to me"

Hostility (07147)(**qeri**) is masculine noun indicating hostility, contrariness. It is used seven times all in Leviticus 26! In Lev. 26:21, 23, 24, 27, 40, 41 it is used with the Hebrew verb **halak** which means to walk (act) with hostility. In Lev 26:28 **qeri** is used with the noun **hamāh** which means wrath, heat or rage (a feeling of intense rage, hot-tempered, even translated once as venom - this helps envision the image God's anger depicted in Lev 26:28!)

Gilbrant - The Hebrew noun **qerî** refers to a hostile encounter. It occurs seven times in the OT, all in Lev. 26. This word is derived from the verbal root **qārāh** , "to meet," "to encounter." **Qerî** always denotes a hostile meeting between the covenant participants, Yahweh and Israel. If Israel disobeyed the commandments set forth by Yahweh, thus instigating a hostile encounter (Lev. 26:21, 23, 27), Yahweh would return the hostility many times over (Lev. 26:24, 28). However, if Israel repented of their hostile and rebellious ways (Lev. 26:40), then Yahweh would relent in remembrance of his covenant promises (Lev. 26:41; cf. Lev. 26:42-46). (Complete Biblical Library Hebrew-English Dictionary)

Leviticus 26:24 then I will act with hostility against you; and I, even I, will strike you seven times for your sins.

- 2 Sa 22:27 Job 9:4 Ps 18:26 Isa 63:10
- Leviticus 26 Commentaries - Multiple Sermons and Commentaries

THIRD INSTALLMENT OF SEVEN TIMES MORE PUNISHMENT

Then - (See [English definition](#)) - always pause to ponder this [expression of time](#).

I will act with hostility (qeri) against you - (ESV - "I also will walk contrary to you") (See discussion of [fact with hostility](#) in Lev 26:21) In Lev 26:21 and Lev 26:23 Israel is described as acting with hostility against Jehovah. Now the "tables are turned" and Jehovah, the Omnipotent, Almighty God, acts with hostility against the Chosen People. This is a horrible truth to even begin to contemplated!

Seven times for your sins - [See notes](#) on Lev 26:18

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Will punish you yet seven times for your sins. With seven-fold greater severity.

Leviticus 26:25 'I will also bring upon you a sword which will execute vengeance for the covenant; and when you gather together into your cities, I will send pestilence among you, so that you shall be delivered into enemy hands.

- will bring (KJV): De 32:25,41 Jdg 2:14-16 Ps 78:62-64 Isa 34:5,6 Jer 9:16 Jer 14:12,13 15:2-4 La 2:21 Eze 5:17 6:3 14:17 21:4-17 29:8 Eze 33:2
- avenge (KJV): De 32:35 Ps 94:1 Eze 20:37 Heb 10:28-30

- I will send (KJV): Nu 14:12 16:49 De 28:21 2Sa 24:15 Jer 14:12 24:10 29:17,18 Am 4:10 Lu 21:11
- Leviticus 26 Commentaries - Multiple Sermons and Commentaries

NETS Septuagint - And I will bring against you a dagger avenging the cause of the covenant, and you will flee for refuge to your cities. And I will send death among you, and you shall be delivered into enemy hands.

I will also bring upon you a sword which will execute vengeance for the covenant Note the repetition of the words "I WILL." God Himself would be instrumental in punishing faithless Israel. The sword of the invading enemy would drive all the Israelites into the walled cities, thinking that there they might be safe. Wrong!

Vengeance (noun)([05359](#))(**naqam** from the verb form **naqam** = to avenge or take vengeance) is the act of taking revenge (harming someone in retaliation for something harmful that they have done). It refers to punishment inflicted or retribution exacted for an injury or wrong and can refer to punishment beyond what is physical.

- **Note:** See study of neqamah for comparison of the cognates = 2 nouns and verb

Naqam is translated in the Septuagint in this verse with **ekdikeyo** (**ek** = out or from + **dike** = right, justice; see cognates = [ekdikesis](#) and [ekdikos](#)) is literally that which proceeds from justice. The idea is to vindicate one's right or to do one justice.

In Isaiah 61:2-note **naqam** is translated with the Greek noun **antapodosis** (from **anti** = in turn + **apodidomi** = render. cp related verb = [antapodidomi](#) = give back in return for something received) which describes the action of recompensing, repaying or rewarding and stresses the action of giving back an equivalent which depending on the context can be positive or negative "payback." In the case of Isa 61:2a the sense is negative and speaks of God's coming judgment on Israel.

Naqam - 16x in 16v - all translated vengeance

Leviticus 26:25 'I will also bring upon you a sword which will execute vengeance for the covenant; and when you gather together into your cities, I will send pestilence among you, so that you shall be delivered into enemy hands.

Deuteronomy 32:35 'Vengeance is Mine, and retribution, In due time their foot will slip; For the day of their calamity is near, And the impending things are hastening upon them.'

Comment: Source of Jonathan Edwards' famous sermon "[Sinners in the Hands of an Angry God](#)"

MacArthur: The manner and timing of the repayment of man's wickedness is God's prerogative. This principle is reaffirmed in the NT in Ro 12:19; Heb 10:30. (Study Bible)

Deuteronomy 32:41 If I sharpen My flashing sword, And My hand takes hold on justice, I will render vengeance on My adversaries, And I will repay those who hate Me.

Deuteronomy 32:43 "Rejoice, O nations, with His people; For He will avenge the blood of His servants, And will render vengeance on His adversaries, And will atone for His land and His people."

MacArthur: As a result of the execution of God's vengeance, all nations will be called upon to praise with Israel the Lord who will have provided redemptively for them in Christ and also provided a new beginning in the Land. This atonement for the Land is the satisfaction of God's wrath by the sacrifice of His enemies in judgment. The atonement for the people is by the sacrifice of Jesus Christ on the cross (cf. Ps 79:9). Paul quotes this passage in Ro 15:10, as does the writer of Hebrews 1:6. (Study Bible)

Psalms 58:10 The righteous will rejoice when he sees the vengeance; He will wash his feet in the blood of the wicked.

Proverbs 6:34 For jealousy enrages a man, And he will not spare in the day of vengeance.

Isaiah 34:8 For the LORD has a day of vengeance, A year of recompense for the cause of Zion.

Isaiah 35:4 Say to those with anxious heart, "Take courage, fear not. Behold, your God will come with vengeance; The recompense of God will come, But He will save you."

Comment: The purpose of God's vengeance here (see above Isa 34:8) is to furnish the means to redeem His long-oppressed people of Israel.

Isaiah 47:3 "Your (Babylon's) nakedness will be uncovered, Your shame also will be exposed; I will take vengeance and will not spare a man."

Isaiah 59:17 He put on righteousness like a breastplate, And a helmet of salvation on His head; And He put on garments of vengeance for clothing And wrapped Himself with zeal as a mantle.

MacArthur - Figuratively speaking, the Lord armed Himself for the deliverance of His people and for taking vengeance on enemies who would seek His destruction. Paul drew on this terminology in describing a believer's spiritual preparation for warding off the attacks of Satan (Eph 6:14, 17; 1Th 5:8).

Isaiah 61:2-commentary To proclaim the favorable year of the LORD And the day of vengeance of our God; To comfort all who mourn,

Isaiah 63:4-[commentary](#) "For the day of vengeance was in My heart, And My year of redemption has come.

Messiah is explaining why He had trodden "**the wine trough**" and "**the peoples**." It is not because He is some "heavenly tyrant gone berserk!" (Oswalt). And so for some His Second Coming will accomplish divine vengeance. For others it will accomplish divine deliverance (redemption), with primary application to the beleaguered nation of Israel in the last days as the Antichrist unleashes his satanic inspired fury on God's chosen people (cf Rev 12:13-17 where the "**woman**" is not a literal woman but in context is clearly the nation of Israel - see [explanation of "woman" in Revelation 12](#)).

Day of vengeance - This phrase is found 5 times in the OT - Pr 6:34, Isa 34:8, 61:2, 63:4 and Jer 46:10. This day reflects to a large degree the consummation of the [Day of the Lord](#), described in so many OT passages, such as Zephaniah...

"Therefore, wait for Me," declares the LORD, "For the day when I rise up to the prey. Indeed, My decision is to gather nations (=goyim = Gentiles), to assemble kingdoms, to pour out on them My indignation (intense anger), all My burning anger (nose, nostril, and anger); For all the earth will be devoured By the fire of My zeal. (Zeph 3:8)

The **day of vengeance** was promised earlier in Isaiah's prophecy describing Isaiah 34 describing judgment described the "**LORD'S indignation...against all the nations...a day of vengeance**" (Isa 34:2, 8 - see discussion of Isa 34:1-10 under Isa 63:6) following in Isaiah 35 by a description of God's salvation...

"Say to those with anxious heart, "Take courage, fear not. Behold, your God (He is speaking to Judah/Israel) will come with **vengeance**. The recompense of God will come, **but** (this is an important contrast) He will **save** you (cf "mighty to save" Isa 63:1. The "**you**" refers to the [believing remnant](#) in Isaiah's day but more fully to those Jews in the last days [[Great Tribulation](#) = the ultimate **day of vengeance**] who place their faith in Messiah = [believing remnant of Israel](#)). 5 Then (**When?** When the Redeemer returns and saves) the eyes of the blind will be opened, and the ears of the deaf will be unstopped (cp Jesus' first "sermon" in Lk 4:17-21 based on the text of Isa 61:1-2a). 6 Then (**When is then?** When Messiah returns as described here in Isaiah 63:1-6) the lame will leap like a deer, and the tongue of the dumb will shout for joy (cf the concept of the [Year of Jubilee](#) discussed below). For waters will break forth in the wilderness and streams in the [Arabah](#) (The topography will change when Messiah returns to defeat His enemies and establish His [Millennial Kingdom-see description](#)). 7 And the scorched land will become a pool, and the thirsty ground springs of water; In the haunt of jackals, its resting place, Grass becomes reeds and rushes. 8 And a highway will be there, a roadway, And it will be called the **Highway of Holiness** (leading the redeemed to the Holy City and Messiah's Holy Temple, cp Mal 3:1-4-[note](#)). The unclean will not travel on it, but it will be for him who walks that way, And fools will not wander on it. (Isa 35:4-8)

Comment: Remember the context. Isaiah is speaking to Judah and Jerusalem. Those who walk on the **Highway of Holiness** will be "the redeemed" (Isa 35:9), "the ransomed of the LORD" (Isa 35:10), in short, the [believing Jewish remnant](#). **J Vernon McGee** adds that the redeemed refers not just to Israel but "will include the (Gentile) redeemed who enter the Millennium upon the earth. In Zechariah 14:16 we read, "Then it will come about that any who are left (the Gentile "remnant") of all the nations that went against Jerusalem will go up from year to year to worship the King, the LORD of hosts, and to celebrate the Feast of Booths."

In His first coming, Jesus did not emphasize the day of vengeance, a truth dramatically illustrated by His quotation of Isaiah 61:1-2 in what appears to be His first "sermon" in the synagogue. Luke records...

And the book of the prophet Isaiah was handed to Him. And He opened the book and found the place where it was written,

"THE SPIRIT OF THE LORD IS UPON ME, BECAUSE HE ANOINTED ME TO PREACH THE GOSPEL TO THE POOR. HE HAS SENT ME TO PROCLAIM RELEASE TO THE CAPTIVES, AND RECOVERY OF SIGHT TO THE BLIND, TO SET FREE THOSE WHO ARE OPPRESSED, 19 TO PROCLAIM THE FAVORABLE YEAR OF THE LORD."

And He closed the book, gave it back to the attendant and sat down; and the eyes of all in the synagogue were fixed on Him. And He began to say to them, "Today this Scripture has been fulfilled in your hearing." (Lk 4:17-21-[Sermon by John MacArthur](#))

Here is the passage in Isaiah which Jesus quoted...

The Spirit of the Lord GOD is upon me, Because the LORD has anointed me To bring good news to the afflicted; He has sent me to bind up the brokenhearted, To proclaim liberty to captives And freedom to prisoners; To proclaim the favorable year of the LORD and **the day of vengeance** of our God; To comfort all who mourn (Isaiah 61:1-2)

Notice that Jesus only quoted the first half of Isaiah 61:2 in His First Coming but not "**the day of vengeance** of our God" because the latter prophecy was to be fulfilled at His Second Coming. His first advent was to die as the perfect Sacrificial Lamb (Heb 9:28), a day of grace, "the year of the LORD's favor," but His return will be for judgment (2Ti 4:1, Ro 2:16). His first coming was to bear God's wrath on the Cross. His Second Coming will be to carry out God's wrath on all who reject the gift of His grace (Ro 3:23-24). This truth should be ample motivation for His brethren to passionately share His Gospel with all who are yet dead in their trespasses and sins (Eph 2:1)! God's response to sin is judgment (vengeance) for persistent men's unceasing rebellion, but His opposite response is redemption is for all who abandon their pride, self-trust and fling themselves on Christ, depending wholly on His righteousness for their standing before the Thrice Holy God. **Have you shared the Gospel with anyone this week? Why not? Would you consider praying that God's Spirit gives you opportunities to share the way, the truth and the life with someone who is not yet born again? When He comes again there are only two prospects - destruction or deliverance, hailing Him as King or wailing because He is Judge!**

Ezekiel 24:8 "That it may cause wrath to come up to take vengeance, I have put her blood on the bare rock, That it may not be covered."

Ezekiel 25:12 'Thus says the Lord GOD, "Because Edom has acted against the house of Judah by taking vengeance, and has incurred grievous guilt, and avenged themselves upon them,"

Ezekiel 25:15 'Thus says the Lord GOD, "Because the Philistines have acted in revenge and have taken vengeance with scorn of soul to destroy with everlasting enmity,"

Micah 5:15-note "And I will execute vengeance in anger and wrath On the nations which have not obeyed."

Gilbrant - The Hebrew verb *nāqam* means to "to take vengeance" or "to entertain revengeful thoughts." This root is of Western Semitic origin and is well attested in late Aramaic, Arabic and Ethiopic. The word group *nāqam* seems to possess legal connotations, thus indicating the preservation of justice. Although vengeance has negative connotations today, in the OT this concept conveyed the positive implications of lawfulness, justice and salvation. This becomes especially evident in the prophetic writings of Isaiah, Jeremiah and Ezekiel. God is most commonly the subject of *nāqam*, either directly avenging or indirectly using people as instruments of his divine justice. Such activity often took the metaphorical role of the relationship between a king and his people or a judge and his court (Isa. 1:24). God took revenge in two ways with regard to the people of Israel. First, He became the Defender against Israel's enemies who attacked, destroyed and enslaved them. For example, God took revenge against Babylon (Jer. 50:15; 51:36), Edom (Ezek. 25:12), Philistia (Ezek. 25:15) and Egypt (Jer. 46:10); thus, He fulfilled the promise to Israel that He would invoke just vengeance upon their enemies (Deut. 32:43). Also, God commanded Moses to take revenge against the Midianites (Num. 31:2), using Israel as an earthly tool of his justice upon wrongdoers, and God took vengeance against Israel for the people's disobedience to the Covenant when they committed idolatry and other rebellion (Lev. 26:25). He sometimes used other nations as instruments of revenge for Israel's apostasy, such as the Babylonian Empire (Ezek. 24:8). Three times in Jeremiah, the Lord asks

the rhetorical questions concerning Israel, "Should I not punish them for this?" and "Should I not avenge myself on such a nation as this?" (Jer. 5:9, 29; 9:9). Throughout the OT, God is recognized as the Executor of just vengeance by the leaders of Israel, resulting in requests to God for his divine intervention in difficult scenarios. For example, Samson asked God to bring back his supernatural strength a final time in order to wreak revenge upon his Philistine enemies who mockingly forced him to serve as an entertainer during one of their pagan celebrations (Judg. 16:28). God granted his request, and Samson pushed over the main columns of the temple, causing its collapse and killing thousands of Philistines with himself. Elsewhere, David hoped that God would avenge the misdeeds of Saul against him (1 Sam. 24:12), and, similarly, Jeremiah asked God to avenge his enemies (Jer. 15:15). The psalmist perceived that God silences one who wrongfully and maliciously avenges (Ps. 8:2), yet still imprecates his enemies' active participation in life (Ps. 44:16). Under the Covenant, an individual was prohibited from taking revenge for wrongful acts against him. The Lord commanded in Lev. 19:18, "Do not seek revenge or bear a grudge against one of your people, but love your neighbor as yourself. I am the Lord" (NIV). This verse was later quoted by Jesus (Matt. 22:39; Mark 12:31; Luke 10:27), Paul (Rom. 13:9; Gal. 5:14) and James (Jam. 2:8). However, blood vengeance was a common feature of ancient Near East culture. Because of this, the Lord commanded Joshua to set up cities of refuge, where a person who accidentally or unintentionally killed someone could find protection against the victim's avenger (Josh. 20). In Genesis, God warns that anyone avenging the death of Abel by murdering Cain would receive seven-fold retribution ([Gen. 4:15](#)). (Complete Biblical Library Hebrew-English Dictionary)

Covenant (01285) ([berit/berith/beriyth](#)) in this context refers to the Mosaic Covenant, the Covenant of the Law, the blessing of which was conditioned on Israel's obedience. She was to remain faithful to the Covenant with her faithful Husband Yahweh (Isa 54:5), just as the spouses in a marriage covenant are to remain faithful to each other.

When you gather together into your cities I will send pestilence among you, so that you shall be delivered into enemy hands - The purpose of pestilence would be to cause a famine which would leave Israel with no choice except to surrender to their enemies.

The [Lxx](#) for **deliver** is [paradidomi](#) which means to give over into the power of another. Paul uses this verb [paradidomi](#) 3 times to describe the fate of all men who reject the truth about God

Romans 1:24 [{note}](#) Therefore God **gave them over** in the lusts of their hearts to impurity, that their bodies might be dishonored among them. (**Comment:** This person becomes enslaved to his or her own lusts. In other words, God allows the consequences of that person's sin to run their catastrophic course. That course, driven by uncontrolled lust, inevitably reverts to the worst forms of sexual promiscuity. To have God let one go is the worst fate that can overtake any human being. Yet that is the inevitable result of stubborn refusal to let God have His way. A. T. Robertson writes: "The words sound to us like clods on the coffin as God leaves men to work their own wicked will")

Romans 1:26 [{note}](#) For this reason God **gave them over** to degrading passions; for their women exchanged the natural function for that which is unnatural,

Romans 1:28 [{note}](#) And just as they did not see fit to acknowledge God any longer, God **gave them over** to a depraved mind, to do those things which are not proper,

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That shall avenge the quarrel of my covenant. That shall execute vengeance for the violation of my covenant. Chal. 'That shall avenge on you the vengeance for that ye have transgressed against the words of the law.' So in Jer. 50:28, mention is made of the 'vengeance of the Lord's temple,' by which is meant the punishment of the Babylonians for robbing and burning the temple.

I will send the pestilence among you. Gr. θανάτος, the death. Chal. id. See Note on Ex. 5:3. It implies the cutting off by death of man and beast. See Ezek. 14:19, 21.

Leviticus 26:26 'When I break your staff of bread, ten women will bake your bread in one oven, and they will bring back your bread in rationed amounts, so that you will eat and not be satisfied.'

- Isa 3:1 Isa 9:20 Jer 14:12 La 4:3-9 Eze 4:10,16 Ezek 5:16 Eze 14:13 Ho 4:10 Mic 6:14
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Related Passages

Isaiah 3:1 For behold, the Lord GOD of hosts is going to remove from Jerusalem and Judah Both supply and

support, the whole supply of bread And the whole supply of water;

Isaiah 9:20 They slice off what is on the right hand but still are hungry, And they eat what is on the left hand but they are not satisfied; Each of them eats the flesh of his own arm.

Jeremiah 14:12 "When they fast, I am not going to listen to their cry; and when they offer burnt offering and grain offering, I am not going to accept them. Rather I am going to make an end of them by the sword, famine and pestilence."

Psalms 105:16 And He called for a famine upon the land; He broke the whole staff of bread.

Ezekiel 4:16-17 Moreover, He said to me, "Son of man, behold, I am going to break the staff of bread in Jerusalem, and they will eat bread by weight and with anxiety, and drink water by measure and in horror, because bread and water will be scarce; and they will be appalled with one another and waste away in their iniquity.

Haggai 1:6 "You have sown much, but harvest little; [you] eat, but [there is] not [enough] to be satisfied; [you] drink, but [there is] not [enough] to become drunk; [you] put on clothing, but no one is warm [enough;] and he who earns, earns wages [to put] into a purse with holes."

Ezekiel 5:16 'When I send against them the deadly arrows of famine which were for the destruction of those whom I will send to destroy you, then I will also intensify the famine upon you and break the staff of bread.

Ezekiel 14:13 "Son of man, if a country sins against Me by committing unfaithfulness, and I stretch out My hand against it, destroy its supply of bread, send famine against it and cut off from it both man and beast,

Hosea 4:10 They will eat, but not have enough; They will play the harlot, but not increase, Because they have stopped giving heed to the LORD.

Micah 6:14 "You will eat, but you will not be satisfied, And your vileness will be in your midst. You will try to remove for safekeeping, But you will not preserve anything, And what you do preserve I will give to the sword.

FAMINE IN THE LAND

When I break your staff of bread, ten women will bake your bread in one oven- Note that God will personally punish as indicated by **I will break your staff of bread.** God would send famine and the people would starve.

Bush explains "there shall be such a scarcity of bread that one ordinary oven shall answer for the baking of ten, that is a great many families, whereas in common circumstances one oven would serve for one family. The editor of the Pict. Bible gives somewhat of a different turn to the expression. 'In the note to chap. 2:4, we remarked that in the East it was a general custom for families to bake their own bread in the sort of ovens which we there described. The performance of this duty always falls to the lot of the women. These ovens are, as we have seen, small, and only suited to the use of one family; but it is by no means impossible to bake at one of them an adequate supply of bread for ten families, although, of course, the process would consume time. We therefore do not, with most expositors, understand scarcity to be implied in the simple fact that ten families baked their bread in an oven for one; but that ten families, represented by their females, clubbed their dough together, and the produce being no more than an ordinary supply for one family, it was baked in one oven, instead of each family, as usual, making a separate baking. Afterwards, the cakes thus baked were proportioned by weight to the respective contributors—so precious was the bread. This is implied in the words, 'shall deliver you your bread again by weight;' which shows that the bread was previously theirs, and had been baked for them, not that it was sold to them by weight.'

And they will bring back your bread in rationed amounts, so that you will eat and not be satisfied- "No language could be more expressive of the extremities to which they should be reduced. As the survivors of a shipwreck, who put to sea in an open boat, are often reduced to the most stinted allowance, and have a small quantity of food and drink served out to them by weight and measure, so should it be in the extremity of famine to which the Israelites should be brought by their disobedience. In allusion to this it is threatened again, Ezek. 4:16, 17, 'I will break the staff of bread in Jerusalem, and they shall eat bread by weight, and with care, and they shall drink water by measure, and with astonishment; that they may want bread and water, and be astonished one with another, and consume away for their iniquity.'" ([George Bush - Leviticus Notes Critical and Practical - Leviticus 26](#))

Leviticus 26:27 'Yet if in spite of this you do not obey Me, but act with hostility against Me,

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Three times we read that Israel will **act with hostility** (walk contrary to, walk with hostility) toward God:

1. Leviticus 26:21 'If then, you act with hostility against Me and are unwilling to obey Me, I will increase the plague on you seven times according to your sins.
2. Leviticus 26:23 And if by these things you are not turned to Me, but act with hostility against Me,
3. Leviticus 26:27 'Yet if in spite of this you do not obey Me, but act with hostility against Me,

See discussion of [act with hostility](#) in Lev 26:21)

Leviticus 26:28 then I will act with wrathful hostility against you, and I, even I, will punish you seven times for your sins.

NET I will walk in hostile rage against you and I myself will also discipline you seven times on account of your sins.

ESV then I will walk contrary to you in fury, and I myself will discipline you sevenfold for your sins.

NLT then I will give full vent to my hostility. I myself will punish you seven times over for your sins.

NAB I, also, will meet you with fiery defiance and will chastise you with sevenfold fiercer punishment for your sins,

- wrathful hostility: Isa 27:4 59:18 63:3 66:15 Jer 21:5 Eze 5:13,15 8:18 Na 1:2,6
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FOURTH INSTALLMENT OF SEVEN TIMES MORE PUNISHMENT

Then - (Be alert to this [expression of time](#)) When? When Israel disobeys (Lev 26:27)

See discussion of [act with hostility](#) in Lev 26:21)

Seven times for your sins - [See notes](#) on Lev 26:18. As discussed above this phrase could describe the fullness or completeness of the punishment (Seven is a "perfect" number).

Leviticus 26:29 'Further, you will eat the flesh of your sons and the flesh of your daughters you will eat.

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Further, you will eat the flesh of your sons and the flesh of your daughters you will eat: This was literally fulfilled at the siege of Jerusalem. Josephus (War VI, 15-32 [3-4]) gives a dreadful detail respecting a woman named Mary, who, in the extremity of the famine, during the seige, killed her sucking child, roasted, and had eaten part of it, when discovered by the soldiers! The horrors of ancient sieges are matched perhaps only by the modern siege of Leningrad in World War II. There also cannibalism occurred. There are biblical references to these horrors in the sieges of Samaria (see below) and Jerusalem (see below). tells similarly dreadful stories of the siege of Jerusalem by the Romans.

SIEGE OF SAMARIA 2 Kings 6:28; 29 And the king said to her, "What is the matter with you?" And she answered, "This woman said to me, 'Give your son that we may eat him today, and we will eat my son tomorrow.' "So we boiled my son and ate him; and I said to her on the next day, 'Give your son, that we may eat him'; but she has hidden her son."

SIEGE OF JERUSALEM Lamentations 4:10 The hands of compassionate women Boiled their own children; They became food for them Because of the destruction of the daughter of my people.

Deuteronomy 28 (see commentary) describes this horrible prophecy in even greater detail...

"The LORD will bring a nation against you from afar, from the end of the earth, as the eagle swoops down, a

nation whose language you shall not understand, 50 a nation of fierce countenance who will have no respect for the old, nor show favor to the young. 51 "Moreover, it shall eat the offspring of your herd and the produce of your ground until you are destroyed, who also leaves you no grain, new wine, or oil, nor the increase of your herd or the young of your flock until they have caused you to perish. 52 "It shall besiege you in all your towns until your high and fortified walls in which you trusted come down throughout your land, and it shall besiege you in all your towns throughout your land which the LORD your God has given you. 53 "Then you shall eat the offspring of your own body, the flesh of your sons and of your daughters whom the LORD your God has given you, during the siege and the distress by which your enemy will oppress you. 54 "The man who is refined and very delicate among you shall be hostile toward his brother and toward the wife he cherishes and toward the rest of his children who remain, 55 so that he will not give even one of them any of the flesh of his children which he will eat, since he has nothing else left, during the siege and the distress by which your enemy will oppress you in all your towns. 56 "The refined and delicate woman among you, who would not venture to set the sole of her foot on the ground for delicateness and refinement, shall be hostile toward the husband she cherishes and toward her son and daughter, 57 and toward her afterbirth which issues from between her legs and toward her children whom she bears; for she will eat them secretly for lack of anything else, during the siege and the distress by which your enemy will oppress you in your towns. (Deut 28:49-57)

58 "IF (CONDITIONAL CLAUSE) you are not careful to observe all the words of this law which are written in this book, to fear this honored and awesome name, the LORD your God, 59 THEN the LORD will bring extraordinary plagues on you and your descendants, even severe and lasting plagues, and miserable and chronic sicknesses. 60 "He will bring back on you all the diseases of Egypt of which you were afraid, and they will cling to you. 61 "Also every sickness and every plague which, not written in the book of this law, the LORD will bring on you until you are destroyed. 62 "THEN you shall be left few in number, whereas you were as numerous as the stars of heaven, because you did not obey the LORD your God. 63" It shall come about that as the LORD delighted over you to prosper you, and multiply you, so the LORD will delight over you to make you perish and destroy you; and you will be torn from the land where you are entering to possess it. 64 "Moreover, the LORD will scatter you among all peoples, from one end of the earth to the other end of the earth; and there you shall serve other gods, wood and stone, which you or your fathers have not known. 65 "Among those nations you shall find no rest, and there will be no resting place for the sole of your foot; but there the LORD will give you a trembling heart, failing of eyes, and despair of soul. 66 "So your life shall hang in doubt before you; and you will be in dread night and day, and shall have no assurance of your life. 67 "In the morning you shall say, 'Would that it were evening!' And at evening you shall say, 'Would that it were morning!' because of the dread of your heart which you dread, and for the sight of your eyes which you will see. 68 "The LORD will bring you back to Egypt in ships, by the way about which I spoke to you, 'You will never see it again!' And there you will offer yourselves for sale to your enemies as male and female slaves, but there will be no buyer."

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Ye shall eat the flesh of your sons,&c. This was literally fulfilled at the siege of Samaria, 2 Kings 6:29, in the days of Jehoram, and also in that of Jerusalem, under Titus. Josephus, J. W. B. 7, c. 2, gives an instance in dreadful detail, of a woman named Mary, who in the height of the famine, during the siege, killed her infant child, roasted, and had eaten part of it when discovered by the soldiers.' The fearful accomplishment of the threatened punishment is thus bewailed by Jeremiah, Lam. 4:10, 'The hands of the pitiful women have sodden their own children; they were their meat in the destruction of the daughter of my people.'

Leviticus 26:30 'I then will destroy your high places, and cut down your incense altars, and heap your remains on the remains of your idols, for My soul shall abhor you.'

- I will destroy (KJV): 1Ki 13:2 2Ki 23:8,16,20 2Ch 14:3-5 23:17 31:1 34:3-7 Isa 27:9 Jer 8:1-3 Eze 6:3-6,13
- my soul (KJV): Lev 26:11,15 20:23 Ps 78:58,59 89:38 Jer 14:19
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I then will destroy your high places, and cut down your incense altars, and heap your remains(carcases, corpses) on the remains of your idols,

Destroy (demolish, exterminate) ([08045](#)) ([shamad](#)) is a verb meaning "be destroyed, decimated, perished, overthrown,

exterminated, i.e., pertaining to being in a totally ruined state, which can include death of a person or extinction of an entity." (Swanson) The destruction depicted by **shamad** usually involves a rather sudden catastrophe such as warfare or a mass killing. For example in Dt 6:15 God says He will "**wipe**" Israel off the face of the earth, so great was His anger against them! In this verse the Lxx translates shamad with eremoo which means to make uninhabitable, to lay waste, to depopulate.

High places (01116) (**bamah**) Six activities seem to be related to high places -- burning of incense, sacrificing, eating of sacrificial meals, praying, prostitution, child sacrifice (cf. bama in the valley, Je 7:31). The first use in Lev 26:30 is God's declaration to Israel "I will destroy your high places." In Dt 32:13 speaking of Jacob (Israel) He declared "He made him ride on the **high places** of the earth," so clearly some uses of bamah are not negative. In a similar use God says Israel "you will tread upon their (Israel's enemies') **high places**." Another positive use is Psalm 18:33 where David declared Jehovah "makes my feet like hinds' feet, And sets me upon my **high places**." (cp Hab 3:19 - NET Note = David "compares his agility in battle to the ability of a deer to negotiate rugged, high terrain without falling or being injured.", cp Isa 58:14) We see the effect of Israel's high places on Jehovah in Ps 78:58 = "For they provoked Him with their high places and aroused His jealousy with their graven images."

A sad phrase that is repeated again and again (speaking of Israel) is "the **high places** were not taken away" (1Ki 15:14, 2Chr 15:17 = King Asa but notice he did remove some of them - 2Chr 14:3, 5, 1Ki 22:43, 2Chr 20:33 = King Jehoshaphat, 2Ki 12:3 = King Jehoash, 2Ki 14:4 = King Amaziah, 2Ki 15:4 = King Azariah, 2Ki 15:35 = King Jotham son of Uzziah and look what his son did in 2Ki 16:1-4!, 2Chr 20:33). In many of these passages the context was of a king doing "spiritual house cleaning" so to speak and yet still failing to remove the high places. Isn't sin that way? We confess one or two sins but we have a little pet sin (better a "venomous viper") that we just don't have the heart to kill! God grant us spiritual eyes and hearts to learn from Israel's mistakes. Amen! Some kings like **Hezekiah** (1Ki 18:4, 2Chr 31:1, Isa 36:7) and **Josiah** (2Ki 23:4,8, 13, 15, 19-20, 2Chr 34:3 cp prophecy about **Josiah** 300 years earlier = 1Ki 13:2) did destroy the high places, but in Hezekiah's case his own son **Manasseh** rebuilt them (2Ki 21:1-2, 3, 2Chr 33:3) and in Josiah's case the people rebuilt them! One of the most incredible (and saddest) verses in the OT (in my opinion) is "Then Solomon built a **high place** for **Chemosh** the detestable idol of Moab, on the mountain which is east of Jerusalem, and for Molech the detestable idol of the sons of Ammon." (1Ki 11:7, cp 1Ki 3:3 = Solomon had "half a heart" for God!) This was too much for Jehovah and He declared that the 12 tribes would be split as a result of Solomon's sin! Sin is costly. You may think you are getting away with it, but you are not! You may think you are the wisest man in the world (like Solomon) but you are really the most foolish (as Solomon was)! There was one high place that was not idolatrous (at least not at the outset) - "Then Solomon, and all the assembly with him, went to the high place which was at Gibeon; for God's tent of meeting was there, which Moses the servant of the LORD had made in the wilderness." (2Chr 1:3, cp 1Chr 16:39-40, 21:29).

Cut down (03772) (**karath**) literally means to cut, to cut off or to sever an object from its source or cut into parts and implies a violent action. For example, Zipporah "**cut off** her son's foreskin." (Ex 4:25) or the Jews "cut down a branch with a single cluster of grapes." (Nu 13:2-24, cf Dt 19:5, 20:19-20, Jdg 9:48-49, 1Sa 5:4, 17:51, 24:4-5,11, 31:9, 2Sa 10:4, 2Sa 20:22) In another literal use as punishment to Israel for breaking the Mosaic covenant (cf Dt 29:25, 31:16), God says He will "cut down (karath) your incense altars" (Lev 26:30, cf Jdg 6:25-26, cf 1Sa 28:9).

Idols (01544) (**gillul/gillulim** - latter is the plural form = all OT uses are plural) means logs, blocks, shapeless things. This word describes "an object (not necessarily three dimensional) which has been formed to resemble a person, god, animal." (Louw-Nida). **Idols** is translated in this verse in the LXX with the Greek word **eidolon**. What effect do **idols** have on our hands and heart? (God's solution = 2 Cor 7:1-note).

For - [term of explanation](#) - What is God explaining?

My soul shall abhor you - This is a horrible thought, that the Almighty God abhors Israel. Of course what He really abhors is their gross idolatry.

Abhors (01602) see **gaal**

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I will destroy your high places. What those were is not agreed, but probably they were raised places, artificial eminences, upon which they were wont to worship their idols. The word rendered 'images' clearly denotes some species of idol, though of what particular kind is doubtful. Comp. 2 Chron. 34:7. The probability is that they were some kind of idolatrous fabrication, dedicated to the sun.

And cast your carcasses upon the carcasses of your idols. They shall be denied a seemly burial or a quiet repose in their graves. Thus Ezek. 6:4, 5, 13, 'I will cast down your slain men before your idols; and I will lay the dead carcasses of the children of Israel before their idols; and I will scatter your bones round about your altars.' Comp. 2 Kings 23:20. 2 Chron. 34:5.

Leviticus 26:31 'I will lay waste your cities as well and will make your sanctuaries desolate, and I will not smell your soothing aromas.

LXE And I will lay your cities waste, and I will make your sanctuaries desolate, and I will not smell the savour of your sacrifices.

CSB I will reduce your cities to ruins and devastate your sanctuaries. I will not smell the pleasing aroma of your sacrifices.

ESV And I will lay your cities waste and will make your sanctuaries desolate, and I will not smell your pleasing aromas.

KJV And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours.

NET I will lay your cities waste and make your sanctuaries desolate, and I will refuse to smell your soothing aromas.

NIV I will turn your cities into ruins and lay waste your sanctuaries, and I will take no delight in the pleasing aroma of your offerings.

NLT I will make your cities desolate and destroy your places of pagan worship. I will take no pleasure in your offerings that should be a pleasing aroma to me.

YLT and I have made your cities a waste, and have made desolate your sanctuaries, and I smell not at your sweet fragrances;

- And I will make (KJV): 2Ki 25:4-10 2Ch 36:19 Ne 2:3,17 Isa 1:7 24:10-12 Jer 4:7 9:11 La 1:1 2:7 Eze 6:6 21:15 Mic 3:12
- and bring (KJV): Ps 74:3-8 Jer 22:5 26:6,9 52:13 La 1:10 Eze 9:6 21:7 24:21 Mt 24:1,2 Lu 21:5,6,24 Ac 6:14
- I will not smell (KJV): Ge 8:21 Isa 1:11-14 66:3 Am 5:21-23 Heb 10:26
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Waste (ruins) ([02723](#))(**chorbah** from **chareb** = to be laid waste, devastated, utterly ruined) is a feminine noun which describes that which lays in waste, desolation or ruin. A variety of entities were described as ruins or waste including (as in the present context) the cities of Israel (Lev 26:31, 33, 44:6, Ezek 35:4, Daniel 9:2), the Temple (Jer 22:5 and Ezra 9:9 latter actually speaking of God's restoration of the ruins after the return from Babylonian exile), the reputation of the nation of Judah (Ezek 5:14), the Land of Judah (Jer 7:34, 25:11, 44:22), the kings of Judah (Jer 25:18), or homes (Ps 109:10). In Isaiah God promises repeatedly and prophetically to restore the ruins, the fulfillment of this promise awaiting the coming of the [Millennial Age](#) (Isa 44:26, 51:3; 52:9; 58:12, 61:4, cp Ezek 36:10-note, Ezek 36:33-note). As you study the various entities that are in ruins, you see that the one common denominator in each situation is the stubborn, unrelenting, unrepentant practice of sin. In Ps 9:6 **chorbah** seems to refer to eternal ruin - "The enemy has come to an end in perpetual **ruins**, And You have uprooted the cities; The very memory of them has perished (Lxx = [apollumi](#) as in Mt 10:28)."

Gilbrant writes that **chareb** "generally appears in imagery of God's judgment against his people (Jer. 25:11) or oppressive foreign nations (Isa. 5:17; Ezek. 36:10). The rebuilding of ruins is symbolic of cessation of divine judgment (Ezek. 25:13; Mal. 1:4). The occurrence in Job 3:14 is taken by some to mean "pyramid." (Complete Biblical Library Hebrew-English Dictionary)

Gesenius Definition of chorbah - חֲרָבָה plur. חֲרָבוֹת, with art. חֲרָבוֹתָהּ const. חֲרָבוֹתָהּ f.

(1) **dryness**, pl. dry places, Isaiah 48:21

(2) **a desolation, a place laid waste, ruins**. Leviticus 26:31, "I will lay your cities waste." to build up ruins or places laid waste. Ezekiel 36:10, 33 Ezekiel 36:33, 38:12 Malachi 1:4; Isaiah 58:12, 61:4. Job 3:14, "kings and counsellors of the earth who have built ruins for themselves," i.e. splendid edifices, presently however to fall into ruins, Synonymous with this is חֲרָבוֹת הַקִּיָּם Isaiah 44:26. חֲרָבוֹת מַחִיִּים the ruins, i.e. the ruined houses of the rich, Isaiah 5:17

Brown-Driver-Briggs Expanded Definition - chorbah - חֲרָבָה noun feminine waste, desolation, ruin; — absolute nֹ Leviticus 26:31 15t. + Ezekiel 38:8 (strike out פֶּ Co) + Ezekiel 38:12 חֲרָבָה־5 Co for חֲרָבוֹת; plural חֲרָבוֹת Psalm 9:7 11t. (Ezekiel 38:12, compare above); construct חֲרָבוֹת Isaiah 5:17 7t.; suffix חֲרָבוֹתָהּ Isaiah 49:19; חֲרָבוֹתָי Ezra 9:9; חֲרָבוֹתָיָהּ Isaiah 51:3; חֲרָבוֹתָיָהּ Isaiah 44:26; חֲרָבוֹתָיָהּ Psalm 109:10 2 Chronicles 34:6 (compare חֲרָבָה and below); (chiefly mid. and late Hebrew Isa²8t.; Jeremiah 10t., Ezekiel 14t. — including Ezekiel 38:8, q. strike out Co); —

1 waste, ruin, of cities of Israel Leviticus 26:31,33 (H); Judah Isaiah 44:26; Isaiah 49:19 (שְׁמֹמֶת), Isaiah 58:12 (בְּנֵה), Jeremiah 25:18; Jeremiah 27:17; Jeremiah 44:2,6; Ezekiel 5:14; ruins of Jerusalem Isaiah 52:9; Daniel 9:2; also Ezekiel 35:4; compare Malachi 1:4 (with בְּנֵה), Ezekiel 36:10 (with בְּנֵה) Ezekiel 36:33 (*id.*); Egypt Ezekiel 29:9,10 (in both חֲרֹבוֹת חֲרָבָה; שְׁמֹמֶת in Ezekiel 29:10); ruin of temple Ezra 9:9; = ruined dwellings Psalm 109:10; compare 2 Chronicles 34:6, where read perhaps בְּחָרְבֵי בְּתֵימָם for בָּחַר בְּתֵימָם (see חָרַב below III. חָרַב); Jeremiah 22:5; in General *ruins* (si vera 1., see Di; object of בְּנֵה) Job 3:14; Psalm 102:7 *an owl of a ruin*.

2 of land: waste place amid ruins Isaiah 5:17, compare Isaiah 51:3 (מְדִבָּר, עֲרֵבָה); land a desolation Jeremiah 7:34; Jeremiah 44:22; Ezekiel 25:13 (Edom) Jeremiah 25:11; Isaiah 64:10 and Ezekiel 33:24,27 (of Judah), compare Ezekiel 13:4, חֲרָבָה לְכָשְׁעֵלִים בָּח, simile of the prophets; עֲרֵבָה עֲרֵבָה Ezekiel 36:4 (of Israel); of desolation of enemies of Israel Psalm 9:7 (עוֹלָמִת); לְגַן־צְחֹחַ = old ruins Isaiah 61:4 (with בְּנֵה); elsewhere perpetual ruin, desolation Jeremiah 25:9; Jeremiah 49:13 (cities of Bosra); מעוֹלָמִת Ezekiel 26:20 (simile of Tyre).

Chorbah - 42x in 42 verses - Usage: deserts(1), desolation(4), desolations(1), ruin(6), ruined homes(1), ruins(11), waste(7), waste places(10), wastes(1).

Leviticus 26:31 'I will lay **waste** your cities as well and will make your sanctuaries desolate, and I will not smell your soothing aromas.

Leviticus 26:33 'You, however, I will scatter among the nations and will draw out a sword after you, as your land becomes desolate and your cities become **waste**.

2 Chronicles 34:6 In the cities of Manasseh, Ephraim, Simeon, even as far as Naphtali, in their surrounding **ruins**,

Ezra 9:9 "For we are slaves; yet in our bondage our God has not forsaken us, but has extended lovingkindness to us in the sight of the kings of Persia, to give us reviving to raise up the house of our God, to restore its **ruins** and to give us a wall in Judah and Jerusalem.

Job 3:14 With kings and with counselors of the earth, Who rebuilt **ruins** for themselves;

Psalm 9:6 The enemy has come to an end in perpetual **ruins**, And You have uprooted the cities; The very memory of them has perished.

Psalm 102:6 I resemble a pelican of the wilderness; I have become like an owl of the **waste places**.

Psalm 109:10 Let his children wander about and beg; And let them seek sustenance far from their **ruined homes**.

Isaiah 5:17 Then the lambs will graze as in their pasture, And strangers will eat in the **waste places** of the wealthy.

Isaiah 44:26 Confirming the word of His servant And performing the purpose of His messengers. It is I who says of Jerusalem, 'She shall be inhabited!' And of the cities of Judah, 'They shall be built.' And I will raise up her **ruins** again.

Isaiah 48:21 They did not thirst when He led them through the deserts. He made the water flow out of the rock for them; He split the rock and the water gushed forth.

Isaiah 49:19 "For your waste and desolate places and your destroyed land-- Surely now you will be too cramped for the inhabitants, And those who swallowed you will be far away.

Isaiah 51:3 Indeed, the LORD will comfort Zion; He will comfort all her waste places. And her wilderness He will make like Eden, And her desert like the garden of the LORD; Joy and gladness will be found in her, Thanksgiving and sound of a melody.

Isaiah 52:9 Break forth, shout joyfully together, You waste places of Jerusalem; For the LORD has comforted His people, He has redeemed Jerusalem.

Isaiah 58:12 "Those from among you will rebuild the ancient ruins; You will raise up the age-old foundations; And you will be called the repairer of the breach, The restorer of the streets in which to dwell.

Isaiah 61:4 Then they will rebuild the ancient ruins, They will raise up the former devastations; And they will repair the ruined cities, The desolations of many generations.

Isaiah 64:11 Our holy and beautiful house, Where our fathers praised You, Has been burned by fire; And all our precious things have become a ruin.

Jeremiah 7:34 "Then I will make to cease from the cities of Judah and from the streets of Jerusalem the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride; for the land will become a ruin.

Jeremiah 22:5 "But if you will not obey these words, I swear by Myself," declares the LORD, "that this house will become a desolation.""

Jeremiah 25:9 behold, I will send and take all the families of the north,' declares the LORD, 'and I will send to Nebuchadnezzar king of Babylon, My servant, and will bring them against this land and against its inhabitants and against all these nations round about; and I will utterly destroy them and make them a horror and a hissing, and an everlasting desolation.

Jeremiah 25:11 'This whole land will be a desolation and a horror, and these nations will serve the king of Babylon seventy years.

Jeremiah 25:18 Jerusalem and the cities of Judah and its kings and its princes, to make them a ruin, a horror, a hissing and a curse, as it is this day;

Jeremiah 27:17 "Do not listen to them; serve the king of Babylon, and live! Why should this city become a ruin?

Jeremiah 44:2 "Thus says the LORD of hosts, the God of Israel, 'You yourselves have seen all the calamity that I have brought on Jerusalem and all the cities of Judah; and behold, this day they are in ruins and no one lives in them,

Jeremiah 44:6 'Therefore My wrath and My anger were poured out and burned in the cities of Judah and in the streets of Jerusalem, so they have become a ruin and a desolation as it is this day.

Jeremiah 44:22 "So the LORD was no longer able to endure it, because of the evil of your deeds, because of the abominations which you have committed; thus your land has become a ruin, an object of horror and a curse, without an inhabitant, as it is this day.

Jeremiah 49:13 "For I have sworn by Myself," declares the LORD, "that Bozrah will become an object of horror, a reproach, a ruin and a curse; and all its cities will become perpetual ruins."

Ezekiel 5:14 'Moreover, I will make you a desolation and a reproach among the nations which surround you, in the sight of all who pass by.

Ezekiel 13:4 "O Israel, your prophets have been like foxes among ruins.

Ezekiel 25:13 therefore thus says the Lord GOD, "I will also stretch out My hand against Edom and cut off man and beast from it. And I will lay it waste; from Teman even to Dedan they will fall by the sword.

Ezekiel 26:20 then I will bring you down with those who go down to the pit, to the people of old, and I will make you dwell in the lower parts of the earth, like the ancient waste places, with those who go down to the pit, so that you will not be inhabited; but I will set glory in the land of the living.

Ezekiel 29:9 "The land of Egypt will become a desolation and waste. Then they will know that I am the LORD. Because you said, 'The Nile is mine, and I have made it,'

Ezekiel 33:24 "Son of man, they who live in these waste places in the land of Israel are saying, 'Abraham was only one, yet he possessed the land; so to us who are many the land has been given as a possession.'

Ezekiel 33:27 "Thus you shall say to them, 'Thus says the Lord GOD, "As I live, surely those who are in the waste places will fall by the sword, and whoever is in the open field I will give to the beasts to be devoured, and those who are in the strongholds and in the caves will die of pestilence.

Ezekiel 35:4 "I will lay waste your cities And you will become a desolation. Then you will know that I am the LORD.

Ezekiel 36:4 'Therefore, O mountains of Israel, hear the word of the Lord GOD. Thus says the Lord GOD to the mountains and to the hills, to the ravines and to the valleys, to the desolate wastes and to the forsaken cities which have become a prey and a derision to the rest of the nations which are round about,

Ezekiel 36:10 'I will multiply men on you, all the house of Israel, all of it; and the cities will be inhabited and the waste places will be rebuilt.

Ezekiel 36:33 'Thus says the Lord GOD, "On the day that I cleanse you from all your iniquities, I will cause the cities to be inhabited, and the waste places will be rebuilt.

Ezekiel 38:8 "After many days you will be summoned; in the latter years you will come into the land that is restored from the sword, whose inhabitants have been gathered from many nations to the mountains of Israel which had been a continual waste; but its people were brought out from the nations, and they are living securely, all of them.

Ezekiel 38:12 to capture spoil and to seize plunder, to turn your hand against the waste places which are now inhabited, and against the people who are gathered from the nations, who have acquired cattle and goods, who live at the center of the world.'

Daniel 9:2 in the first year of his reign, I, Daniel, observed in the books the number of the years which was revealed as the word of the LORD to Jeremiah the prophet for the completion of the desolations of Jerusalem, namely, seventy years.

Malachi 1:4 Though Edom says, "We have been beaten down, but we will return and build up the ruins"; thus says the LORD of hosts, "They may build, but I will tear down; and men will call them the wicked territory, and

the people toward whom the LORD is indignant forever."

Make desolate (appalled, astonished) (08074)(shamen/samen) means ruin or waste and is a primary root which refers to a desolation caused by some great disaster, usually a result of divine judgment and is used of people (2 Sa 13:20; Lam 1:13, 16) and places (Lev. 26:31, 32; Isa. 61:4; Ezek 35:12). **Shamem** also refers to the reaction to such a ruin, including consternation, astonishment, or being appalled (Job 18:20; Isa. 52:14; Jer. 18:16). Shamem often describes a person's reaction on seeing desolation and destruction (1Ki 9:8)

The following verse (Lev 26:32) uses **shamen/samen** twice and conveys both of the ideas inherent in shamen - first idea of the desolation and then the reaction to the desolation ('I will **make** the land **desolate** [shamen] so that your enemies who settle in it will be **appalled** [shamen] over it.)

Webster's English definition of **desolate** - Laid waste; in a ruinous condition; neglected; devoid of inhabitants and visitors; joyless, disconsolate, and sorrowful through or as if through separation from a loved one, showing the effects of abandonment and neglect; barren, lifeless (desolate landscape). Verb = to lay waste, to make wretched. **Webster's** English definition of **appalled** - to overcome with consternation, shock, or dismay; causing extreme dismay, horror, or revulsion

The **Septuagint** translates **shamen** here with the strong verb **exeremoo** which means to make quite desolate, to leave destitute, to abandon and is used only in the Septuagint not the NT (Lev 26:31, 32, Jdg 16:26, 2 Ki 19:24, Isa 37:46)

I will not smell - The NIV has "I will take no delight in" and NLT has "I will take no pleasure in."

Merrill Unger comments on "**I will not smell**" noting that "Here empty ritualism, even when done in the right "form," that is, according to the literal regulations and therefore able to produce "the pleasing aroma" outwardly, is not acceptable to God for the purpose of making atonement (Lev. 1:4, 9). The verb ryij means "smell, perceive odor" (BDB, 926) and so God's declaration that he will not "smell" their offerings is a choice on his part due to their continued sinfulness and his decision to send them into exile. The breath of man was given him by the LORD God (Ge 2:7). Now the LORD seeks to enjoy the smell that man can produce as he offers obedient sacrifices. The goal of OT sacrifice as evidenced by Noah was that God could smell the sacrifice as a pleasing aroma (Ge 8:21). This figure is further seen in the NT when the prayers of the saints rise like incense to God (Rev. 5:8)." (The Bible Knowledge Key Word Study)

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I will make your cities waste. The fulfilment of this minatory prediction has been so signal, that we cannot refrain from inserting from Keith the following graphic illustration of its effects. 'By the concurring testimony of all travellers, Judea may now be called a field of ruins. Columns, the memorials of ancient magnificence, now covered with rubbish, and buried under ruins, may be found in all Syria. From Mount Tabor is beheld an immensity of plains, interspersed with hamlets, fortresses, and heaps of ruins. Of the celebrated cities Capernaum, Bethsaida, Gadara, Tarichea, and Chorazin, nothing remains but shapeless ruins. Some vestiges of Emmaus may still be seen. Cana is a very paltry village. The ruins of Tekoa present only the foundations of some considerable buildings. The city of Nain is now a hamlet. The ruins of the ancient Sapphura announce the previous existence of a large city, and its name is still preserved in the appellation of a miserable village called Sephoury. Loudd, the ancient Lydda and Diospolis, appears like a place lately ravaged by fire and sword, and is one continued heap of rubbish and ruins. Ramla, the ancient Arimathea, is in almost as ruinous a state. Nothing but rubbish is to be found within its boundaries. In the adjacent country there are found at every step dry wells, cisterns fallen in, and vast vaulted reservoirs, which prove that in ancient times this town must have been upwards of a league and a half in circumference. Cæsarea can no longer excite the envy of a conqueror, and has long been abandoned to silent desolation. The city of Tiberias is now almost abandoned, and its subsistence precarious; of the towns that bordered on its lake there are no traces left. Zabulon, once the rival of Tyre and Sidon, is a heap of ruins. A few shapeless stones, unworthy the attention of the traveller, mark the site of the Safire. The ruins of Jericho, covering no less than a square mile, are surrounded with complete desolation; and there is not a tree of any description, either of palm or balsam, and scarcely any verdure or bushes to be seen about the site of this abandoned city. Bethel is not to be found. The ruins of Sarepta, and of several large cities in its vicinity, are now 'mere rubbish, and are only distinguishable as the sites of towns by heaps of dilapidated stones and fragments of columns.' How marvellously are the predictions of their desolation verified, when in general nothing but ruined ruins form the most distinguished remnants of the cities of Israel; and when the multitude of its towns are almost all left, with many a vestige to testify of their number, but without a mark to tell their name.'

And bring your sanctuaries unto desolation. As they had, properly speaking, but one sanctuary, the term here is undoubtedly used in a large sense including the tabernacle, the temple, and the various synagogues scattered over the land.

Leviticus 26:32 'I will make the land desolate so that your enemies who settle in it will be appalled over it.

- And I: De 29:23 Isa 1:7,8 5:6,9 6:11 24:1 32:13,14 64:10 Jer 9:11 Jer 25:11,18,38 44:2,22 La 5:18 Eze 33:28,29 Da 9:2,18 Hab 3:17 Lu 21:20
- and your: De 28:37 29:24-28 1Ki 9:8 Jer 18:16 19:8 La 4:12 Eze 5:15
- Leviticus 26 Commentaries - Multiple Sermons and Commentaries

THE PROMISED LAND LAID WASTE

I will (or I shall) - Jehovah's personal promise to do something occurs 21 times in Leviticus 26 - 4 times it is for Israel's blessing (Lev. 26:4, 6, 9, 11) and 14 times for Israel's "bad" (Lev. 26:12; Lev. 26:16; Lev. 26:17; Lev. 26:18; Lev. 26:19; Lev. 26:21; Lev. 26:22; Lev. 26:24; Lev. 26:25; Lev. 26:28; Lev. 26:31; Lev. 26:32; Lev. 26:33; Lev. 26:36) and 3 times in the context of promising future restoration (Lev. 26:42; Lev. 26:44; Lev. 26:45)

Make desolate...appalled (08074) (**shamen/samen**) means to ruin or waste and is a primary root which refers to a desolation caused by some great disaster, usually a result of divine judgment and is used of people (2 Sam. 13:20; Lam. 1:13, 16) and places (Lev. 26:31, 32; Isa. 61:4; Ezek. 35:12). **Shamem** also refers to the reaction to such a ruin, including consternation, astonishment, or being appalled (Job 18:20; Isa. 52:14; Jer. 18:16). **Shamen** often describes a person's reaction on seeing desolation and destruction (1Ki 9:8)

Lev 26:32 uses **shamen/samen** twice and conveys both of the ideas of this word the desolation and the reaction to the desolation = 'I will **make** the land **desolate** (shamen) so that your enemies who settle in it will be **appalled** (shamen) over it.

Webster's English definition of **desolate** - Laid waste; in a ruinous condition; neglected; devoid of inhabitants and visitors; joyless, disconsolate, and sorrowful through or as if through separation from a loved one, showing the effects of abandonment and neglect; barren, lifeless (desolate landscape). Verb = to lay waste, to make wretched.

Moses describes this desolation more vividly

Deuteronomy 29:23 All its land is brimstone and salt, a burning waste, unsown and unproductive, and no grass grows in it, like the overthrow of Sodom and Gomorrah, Admah and Zeboiim, which the LORD overthrew in His anger and in His wrath.'

Leviticus 26:33 'You, however, I will scatter among the nations and will draw out a sword after you, as your land becomes desolate and your cities become waste.

NETS Septuagint And you I will scatter into the nations, and the dagger, coming by surprise, will utterly destroy you, and your land shall be desolate, and your cities shall be desolate.

NET I will scatter you among the nations and unsheathe the sword after you, so your land will become desolate and your cities will become a waste.

KJV And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

CSB But I will scatter you among the nations, and I will draw a sword to chase after you. So your land will become desolate, and your cities will become ruins.

ESV And I will scatter you among the nations, and I will unsheathe the sword after you, and your land shall be a desolation, and your cities shall be a waste.

NLT I will scatter you among the nations and bring out my sword against you. Your land will become desolate, and your cities will lie in ruins.

- Dt 4:27 28:64-66 Ps 44:11 Jer 9:16 La 1:3 Lam 4:15 Eze 12:14-16 Eze 20:23 22:15 Zec 7:14 Lu 21:24 Jas 1:1
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You, however, I will scatter among the nations exiles to Assyria and Babylonia (2 Chr 36:21, cp Lv 26:34) (Dt 4:27, 28:64, Ps

44:11, Jer 9:16, James 1:1) and later scattered essentially throughout the nations of the world, which is Israel's fate in our modern day, despite the rebirth of the nation of Israel.

Will draw out a sword after you - Young's Literal - "and have drawn out after you a sword"

As your land becomes desolate and your cities become waste - Reduced in population (devoid of inhabitants) with extensive destruction to the point of utter ruin.

Waste (waste places, ruins, desolation) ([02723](#))([chorbah](#)) describes a place destroyed, in rubble, implying depopulation and desolation.

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I will scatter you among the heathen. Heb. אֶזְרָה ezrah, I will fan or winnow you. The terra properly implies that kind of scattering which is the effect of winnowing grain, where the chaff is carried away by the wind. Comp. a similar use of the word, Ps. 44:12, Zech. 7:14

Leviticus 26:34 'Then the land will enjoy its Sabbaths all the days of the desolation, while you are in your enemies' land; then the land will rest and enjoy its sabbaths.'

- Lev 25:2-4, 10 2Ch 36:21
- Leviticus 26 Commentaries - Multiple Sermons and Commentaries

THE LAND WILL BE GIVEN ITS SABBATH RESTS

Then the land will enjoy its Sabbaths all the days of the desolation, while you are in your enemies' land; then the land will rest and enjoy its Sabbaths: There were approximately 490 years in Israel's monarchy, from Saul to Zedekiah, followed by the 70 years of Babylonian captivity (Jer 25:11,12). While it may seem incredible, the fact is that during this 490 years the nation consistently failed to observe God's command for Sabbatical and Jubilee years ([What is a sabbatical year?](#)). The penalty was 1 year of rest for the land for each 7 years. Hence, the LORD enforced seventy years of rest which were due His land.

The instructions for the land were given in Leviticus 25

Leviticus 25:2-7 "Speak to the sons of Israel and say to them, 'When you come into the land which I shall give you, then the land shall have a Sabbath to the LORD. 3 'Six years you shall sow your field, and six years you shall prune your vineyard and gather in its crop, 4 but during the seventh year the land shall have a Sabbath rest, a Sabbath to the LORD; you shall not sow your field nor prune your vineyard. 5 'Your harvest's aftergrowth you shall not reap, and your grapes of untrimmed vines you shall not gather; the land shall have a sabbatical year. 6 'All of you shall have the Sabbath products of the land for food; yourself, and your male and female slaves, and your hired man and your foreign resident, those who live as aliens with you. 7 'Even your cattle and the animals that are in your land shall have all its crops to eat.

The penalty for the failure to keep the Sabbaths for the land was 70 years

2 Chronicles 36:20-21 Those who had escaped from the sword he carried away to Babylon; and they were servants to him and to his sons until the rule of the kingdom of Persia, to fulfill the word of the LORD by the mouth of Jeremiah, until the land had enjoyed its Sabbaths. All the days of its desolation it kept Sabbath until **seventy years** were complete.

TSK note: This was fulfilled during the Babylonian captivity: for, from Saul to the captivity are about 490 years, during which period there were 70 sabbaths of years neglected by the Hebrews. Now the Babylonish captivity lasted 70 years, and during that time the land of Israel rested.

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Then shall the land enjoy her sabbaths as long as it lieth desolate. This is shown by Houbigant to have proved to be a historical fact. From Saul to the Babylonish captivity are numbered **about 490 years**, during which period there were of course **70 sabbaths of years** ([What is a sabbatical year?](#)). Now the Babylonish captivity lasted 70 years, and during that time the land of Israel rested.

Therefore the land rested just as many years in the Babylonish captivity, as it should have rested sabbaths, if the Jews had observed the law relative to the sabbatic years.

Leviticus 26:35 'All the days of its desolation it will observe the rest which it did not observe on your Sabbaths, while you were living on it.

- Isa 24:5,6 Ro 8:22
- Leviticus 26 Commentaries - Multiple Sermons and Commentaries

This verse continues from Lev 26:34 reiterating the desolation of the land was to allow it to rest, something which was not done by Israel every seventh year for 490 years. In short, Israel had missed 70 Sabbatical years and their exile from the land would allow it to rest for 70 years and make up for the lost years.

Sabbaths (07676) (**sabbat**) comes from the verb **shabath** (07673) meaning to desist (from exertion), cease (see this use of the verb in Ge 8:22, Jer 31:36), rest (first used of God resting in Creation - Ge 2:2-3), repose, cease from labor. So here the noun form **sabbat** means intermission, the Sabbath (day), the day of rest, the holy seventh day; a week, the sacred 7th year, a sabbatical year. It was not until the giving of the Law at Mt Sinai that the keeping of the Sabbath became a part of the law and a sign of God's covenant relationship with His people (Ex 20:8-11 Ex 31:12-17).

Sabbath = rest for the land: Lev 25:4 but during the seventh year the land shall have a **sabbath** rest, a **sabbath** to the LORD; you shall not sow your field nor prune your vineyard.

Comment: This demonstrates God's concern for His creation! **Sabbatical Year** was the year when land not tilled (Lev 25:4ff.). In a very real sense the land of Palestine needed a rest from the sin of the sons of Israel. The length of the Babylonian captivity was determined by the extent of Israel's abuse of the Sabbatical year (2Chr 36:21 [cf. Lev 26:33, 34, 35]). After they had learned their lesson of 70 years of exile, God allowed them to return to the land of Israel.

Wiersbe: Other peoples might work on the seventh day and treat it like any other day, but the Israelites rested on the seventh day and thereby gave witness that they belonged to the Lord (Neh. 13:15–22; Isa. 58:13–14).

Leviticus 26:36 'As for those of you who may be left, I will also bring weakness into their hearts in the lands of their enemies. And the sound of a driven leaf will chase them, and even when no one is pursuing they will flee as though from the sword, and they will fall.

NETS Septuagint - And onto those of you who are left, I will send faintness into their heart in the land of their enemies, and the sound of a driven leaf shall put them to flight, and they shall flee as those who flee from battle, and they shall fall though no one pursues.

NET "As for the ones who remain among you, I will bring despair into their hearts in the lands of their enemies. The sound of a blowing leaf will pursue them, and they will flee as one who flees the sword and fall down even though there is no pursuer.

KJV And upon them that are left alive of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.

CSB "I will put anxiety in the hearts of those of you who survive in the lands of their enemies. The sound of a wind-driven leaf will put them to flight, and they will flee as one flees from a sword, and fall though no one is pursuing them.

ESV And as for those of you who are left, I will send faintness into their hearts in the lands of their enemies. The sound of a driven leaf shall put them to flight, and they shall flee as one flees from the sword, and they shall fall when none pursues.

NLT "And for those of you who survive, I will demoralize you in the land of your enemies. You will live in such fear that the sound of a leaf driven by the wind will send you fleeing. You will run as though fleeing from a

sword, and you will fall even when no one pursues you.

- I will send (KJV): Ge 35:5 De 28:65-67 Jos 2:9-11 5:1 1Sa 17:24 2Ki 7:6,7 2Ch 14:14 Job 15:21,22 Isa 7:2,4 Eze 21:7,12,15
- and the (KJV): Lev 26:7,8,17 De 1:44 Job 15:21 Pr 28:1 Isa 30:17
- shaken (KJV): Heb. driven
- Leviticus 26 Commentaries - Multiple Sermons and Commentaries

THE FEARFUL REMNANT

As for those of you who may be left, (Lev 26:39): Here the **remnant** ([English definition](#)) in context does not necessarily mean they were a "saved" Jewish remnant but only that they were those Jews who would remain alive. And so we read...

Deuteronomy 4:27-note "The LORD will scatter you among the peoples, and **you will be left few in number** among the nations where the LORD drives you.

Deuteronomy 28:62 "Then **you shall be left few in number**, whereas you were as numerous as the stars of heaven, because you did not obey the LORD your God.

In contrast in every age there has always been a saved Jewish [remnant](#) that remained faithful to Jehovah as in the days of Elijah...

Yet I will leave 7,000 in Israel, all the knees that have not bowed to Baal and every mouth that has not kissed him. (1 Ki 19:18, Ro 11:1-2-[note](#)).

There will also be a Jewish [remnant](#) saved out of the [Great Tribulation](#) who will enter the [Millennial Kingdom](#)

It will come about that he who is left in Zion and remains in Jerusalem will be called holy—everyone who is recorded for life in Jerusalem. (Isa 4:3-[note](#)).

Zechariah quotes Jehovah's promise to be fulfilled for Israel in the time of the [Great Tribulation](#)

"I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn. (Zech 12:10)

"It will come about in all the land," Declares the LORD, "That two parts in it will be cut off and perish; **But the third will be left in it.** And I (JEHOVAH) will bring **the third part through the fire, Refine** ([tsaraph](#); Lxx = [puroo](#)) them as silver is refined ([tsaraph](#); Lxx = [puroo](#)), And **test** ([bachan/bahan](#); Lxx = [dokimazo](#)) them as gold is tested ([bachan/bahan](#); Lxx = [dokimazo](#)). (NOW BECAUSE THEY HAVE A NEW HEART BY GRACE [Zech 12:10] THROUGH FAITH) They will call on My name, And I will answer them; I will say, 'They are My people,' And they will say, 'The LORD is my God.'" (THESE LAST PHRASES ARE THE LANGUAGE OF THOSE IN COVENANT WITH JEHOVAH - cp the "New Covenant" promises in Jer 31:31-34-note) (Zech 13:8-9)

Ryrie comments - God's judgment of Israel at the return of Christ will weed out all but one-third of them. These will constitute the "all Israel" that will then be saved (Ro 11:26-[note](#)).

Daniel amplifies Zechariah's prophecy writing in the context of the time of great distress such as has never occurred in Israel (Da 12:1-[note](#)) the [Great Tribulation](#) will be like a "fire" that **refines** and **tests** those who are genuine believers in their Messiah...

Many (Jews) will be purged, purified and refined ([tsaraph](#)); but the wicked will act wickedly, and none of the wicked will understand, but those who have insight will understand. (Daniel 12:10-[note](#))

Left (remnant) ([07604](#))([sha'ar/sa'ar](#)) is used to indicate those surviving after an elimination process. The Septuagint translates "left" with the Greek verb [kataleipo](#) which literally means to leave behind or leave remaining.

I will also bring weakness into their hearts in the lands of their enemies(Eze 21:7,12,15). We see this partially fulfilled in Ezekiel...

Ezekiel 21:7 (Read context - Jehovah against Jerusalem - Ezek 21:1-6) "And when they say to you, 'Why do you groan?' you shall say, 'Because of the news that is coming; and **every heart will melt, all hands will be feeble, every spirit will faint and all knees will be weak as water.** Behold, it comes and it will happen,' declares the Lord GOD."

Ezekiel 21:15 that **their hearts may melt**, and many fall at all their gates. I have given the glittering sword. Ah!

It is made for striking like lightning, it is wrapped up in readiness for slaughter.

And the sound of a driven leaf will chase them: This figurative expression depicts the degree of terror the Jews would experience. A falling leaf has no force and makes little if any noise and yet God says they will flee even when there is no reason to flee.

Even when no one is pursuing they will flee as though from the sword, and they will fall

Leviticus 26:37 'They will therefore stumble over each other as if running from the sword, although no one is pursuing; and you will have *no strength* to stand up before your enemies.'

NET They will stumble over each other as those who flee before a sword, though there is no pursuer, and there will be no one to take a stand for you before your enemies.

KJV And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies.

CSB They will stumble over one another as if fleeing from a sword though no one is pursuing them. You will not be able to stand against your enemies.

ESV They shall stumble over one another, as if to escape a sword, though none pursues. And you shall have no power to stand before your enemies.

NLT Though no one is chasing you, you will stumble over each other as though fleeing from a sword. You will have no power to stand up against your enemies.

NETS Septuagint - And brother shall disdain brother as in a war, though no one is running away, and you shall not be able to withstand your enemies.

- they will: Judges 7:22 1Sa 14:15,16 Isa 10:4 Jer 37:10
- and you will: Nu 14:42 Jos 7:12,13 Jdg 2:14
- Leviticus 26 Commentaries - Multiple Sermons and Commentaries

SIN CAUSES FEAR AND BRINGS A FALL

UBS - This continues the image of the people of Israel, who will be so frightened that they panic and cause injury to each other even though no one is chasing them. (Handbook on Leviticus)

Matthew Poole on "they shall fall one upon another" (KJV) "as soldiers use to do when their ranks are broken, and they forced to flee away hastily from their pursuers."

John Gill - In their hurry and confusion, everyone making all the haste he can to escape the imaginary danger; or "a man upon his brother"; his friend, as Aben Ezra interprets it, having no regard to relation and friendship, every one endeavoring to save himself. There is another sense which some Jewish writers give of this phrase, and is observed by Jarchi, which is, that everyone shall fall for the iniquities of his brother; for all the Israelites say, they are sureties for one another; but the former sense is best:

John Gill on **as if running from a sword** - as if a sword was drawn and brandished at them, just ready to be thrust in them, filling them with the utmost dread and terror, and yet at the same time none in pursuit of them.

John Wesley on **though no one is pursuing** - Your guilt and fear causing you to imagine that they do pursue when indeed they do not.

And you will have *no strength* to stand up before your enemies: "no heart to resist them, no strength nor spirit to oppose them, and defend themselves but be obliged to surrender their cities, themselves, their families and goods, into the hand of the enemy." How true this proved to be in Nazi Germany. The Jews almost passively were herded into cattle cars to be taken to extermination camps...with virtually no resistance. This certainly seems to be a partial fulfillment of this horrible prophecy.

Just as God had promised that His obedient people would be blessed with success far beyond their numbers (Leviticus 26:8 [note](#)), when they were disobedient, they would suffer disproportionate defeat. Earlier God had given this prophetic promise to disobedient Israel...

'I will set My face against you so that you will be struck down before your enemies; and those who hate you will rule over you, and **you will flee when no one is pursuing you.** (Leviticus 26:17-[note](#)).

NET Note on to stand up - The term rendered "to stand up" is a noun, not an infinitive. It occurs only here and appears to designate someone who would take a powerful stand for them against their enemies.

The [Septuagint \(Lxx\)](#) of **no strength to stand** is "o u (absolute negation) *dunesesthe* ([dunamai](#) = inherent ability) *antistemai* ([anthistemi](#) - aorist active indicative)" which could be translated "*absolutely no inherent ability to stand, resist or oppose*". The verb [anthistemi](#) (**anti** = against + **histemi** = to cause to stand) is literally to stand against, set one's self against or withstand. **Anthistemi** can mean to arrange in battle against a foe and thus pictures **a face to face** confrontation. It means to set one's self against, to stand firm against someone else's onset, to oppose (place opposite or against), to resist by actively opposing pressure or power, to withstand (oppose with firm determination). It involves not only a psychological attitude but also a corresponding behavior. It was used to refer to an army arranging in battle against the enemy force and thus arrayed against the enemy. In two of the NT uses of [anthistemi](#) the reference is to the need to resist or oppose the devil (James 4:7-[note](#), 1 Peter 5:9-[note](#)), which at least raises the possibility that Lev 26:37 in part has reference to spiritual warfare picturing the disobedient Israelites as unable to resist Satan and his minions, who of course has utter and eternal hatred of the Jews (cp the spiritual underpinnings of the Nazi involvement with the occult).

The [Septuagint \(Lxx\)](#) for **enemies** is [echthros](#) which is an adjective that means hatred or hostility and is used of personal enemies as well as national foes. **TDNT** adds this comment on [echthros](#) in the Septuagint - "Basic to the usage is that Gentiles do not alternate between hostility and friendship but are in constant opposition to both Israel and God (Ex. 23:22), so that defeat of Israel dishonors God (Josh. 7:8), and David's adultery causes the Lord's enemies to blaspheme (2 Sam. 12:14). The opposition becomes more purely religious in Isa 1:24 when foes within Israel are at issue. Liberation from enemies is Israel's hope (Isa 62:8), but ongoing hostility between the righteous and the wicked is a common theme (Ps. 6:10 etc.). For the rabbis opponents include idolaters, apostate proselytes, renegades, and wicked Israelites. Unjustifiable hatred is forbidden but there is a legitimate hatred of foes in the OT sense as those who disrupt the covenant relationship."

An example of Israel not being able **to stand up before** their **enemies** was seen soon after this prophecy was given when Israel was defeated by the men of Ai. Joshua 7

But the sons of Israel **acted unfaithfully** (Literally "broke faith" a breach of covenant law) in regard to the things under the ban (DISOBEDIENCE BRINGS CURSING), for Achan, the son of Carmi, the son of Zabdi, the son of Zerah, from the tribe of Judah, took some of the things under the ban, therefore the anger of the LORD burned against the sons of Israel. 2 Now Joshua sent men from Jericho to Ai, which is near Beth-aven, east of Bethel, and said to them, "Go up and spy out the land." So the men went up and spied out Ai. 3 They returned to Joshua and said to him, "Do not let all the people go up; only about two or three thousand men need go up to Ai; do not make all the people toil up there, for they are few." 4 So about three thousand men from the people went up there, but they fled from the men of Ai. 5 The men of Ai struck down about thirty-six of their men, and pursued them from the gate as far as Shebarim and struck them down on the descent, so the hearts of the people melted and became as water. 6 Then Joshua tore his clothes and fell to the earth on his face before the ark of the LORD until the evening, both he and the elders of Israel; and they put dust on their heads. 7 Joshua said, "Alas, O Lord GOD, why did You ever bring this people over the Jordan, only to deliver us into the hand of the Amorites, to destroy us? If only we had been willing to dwell beyond the Jordan! 8 "O Lord, what can I say since Israel has turned their back before their enemies? 9 "For the Canaanites and all the inhabitants of the land will hear of it, and they will surround us and cut off our name from the earth. And what will You do for Your great name?" 10 So the LORD said to Joshua, "Rise up! Why is it that you have fallen on your face? 11 "Israel has sinned, and they have also transgressed My covenant which I commanded them. And they have even taken some of the things under the ban and have both stolen and deceived. Moreover, they have also put them among their own things. 12 "**Therefore the sons of Israel cannot stand before their enemies; they turn their backs before their enemies, for they have become accursed.** I will not be with you anymore unless you destroy the things under the ban from your midst. (Joshua 7:1-12)

Comment - Note carefully that although Achan's sin was "personal" sin it was by no means "private" but affected the entire tribe and had serious consequences, so that 36 men losing their lives (Josh 7:5)! This is reminiscent of Adam's "personal" sin (Ro 5:12,18,19). Achan's sin teaches the serious effects sin can have on God's people. It is critically important then for blatant sin to be disciplined (1Co 5:1-8; Acts 5:1-11; 2Th 3:6, 14, 15, cp Jdg 20). Achan's sin is called a "trespass" (*ma'al*) in Josh 7:1, which refers to treachery, a breach of trust, such as refusing to pay a vow, adultery, or idolatry (Lev 5:16; Nu 5:12, 27; Jos 22:16; Ezra 9:2-4). It is called a "disgraceful thing" (*nevalah*) in Josh 7:15, a term usually used of

sexual perversions (Ge 34:7; Jdg 19:23,24).

Matthew Henry - Achan took some of the spoil of Jericho. The love of the world is that root of bitterness, which of all others is most hardly rooted up. We should take heed of sin ourselves, lest by it many be defiled or disquieted, Hebrews 12:15; and take heed of having fellowship with sinners, lest we share their guilt. It concerns us to watch over one another to prevent sin, because others' sins may be to our damage. The easy conquest of Jericho excited contempt of the enemy, and a disposition to expect the Lord to do all for them without their using proper means. Thus men abuse the doctrines of Divine grace, and the promises of God, into excuses for their own sloth and self-indulgence. We are to work out our own salvation, though it is God that works in us. It was a dear victory to the Canaanites, whereby Israel was awakened and reformed, and reconciled to their God, and the people of Canaan hardened to their own ruin.

Leviticus 26:38 'But you will perish among the nations, and your enemies' land will consume you.

- Dt 4:27 28:48,68 Isa 27:13 Jer 42:17,18,22 44:12-14,27,28
- Leviticus 26 Commentaries - Multiple Sermons and Commentaries

But you will perish among the nations: This has been the fate of the Jews for centuries. See discussions of the [Holocaust](#) and the [Pogroms](#) (a violent riot aimed at the massacre or persecution of an ethnic or religious group, particularly one aimed at [Jews](#)). That this does not mean the Jews will utterly perish is seen even in the next verse Lev 26:39 describing those who **may be left**.

Deuteronomy 4:26; 27-note I call heaven and earth to witness against you today, that you will surely perish quickly from the land where you are going over the Jordan to possess it. You shall not live long on it, but will be utterly destroyed. "The LORD will scatter you among the peoples, and you will be left few in number among the nations where the LORD drives you.

Deuteronomy 8:20 "Like the nations that the LORD makes to perish before you, so you shall perish; because you would not listen to the voice of the LORD your God.

Deuteronomy 30:18 I declare to you today that you shall surely perish. You will not prolong your days in the land where you are crossing the Jordan to enter and possess it.

Perish (be destroyed) (06)(**abad**) to perish, to be destroyed, to be ruined, to be lost, to in a state of ruin and destruction pertaining to an object, including the death (Ex 10:7). Abad can mean literally to die, or, in the case of things, reputation, etc., to pass away. In a causative sense, **abad** means to destroy, to reduce to some degree of disorder. It describes Israel under divine judgment for rebellion against God's covenant, and thus under the covenant curses describe in Lev 26:14-46. In particular, **abad** constitutes the inevitable fate of the Israelite people, who will perish in the process of being sent into exile (cf. Dt 4:26; 8:20; 30:18; Jos. 23:13; Jer. 4: 9; 27:10; Eze. 25: 7). The people will perish on account of their idolatry (cf. Dt 8:19; Jos. 23:16).

The [Septuagint \(Lxx\)](#) for **abad** is [apollumi](#) (**apo** = away from or wholly + **olethros** = state of utter ruin <> **ollumi** = to destroy <> root of **apollyon** [Re 9:11] = destroyer) means to destroy utterly but not to caused to cease to exist. **Apollumi** as it relates to men, is not the loss of being per se, but is more the loss of well-being. It means to ruin so that the person (or thing) ruined can no longer serve the use for which he (it) was designed. To render useless. The Gospel promises everlasting life for the one who believes. The failure to possess this life will result in utter ruin and eternal uselessness (but not a cessation of existence).

John Gill on **perish** - Not utterly, but great numbers of them, through change of air, and different diet, as Aben Ezra, and through the cruel usage of their enemies; for there is a body of them which continues unto this day; unless this is to be understood of the ten tribes, as R. Akiba^{F2} interprets it, who are supposed to be entirely lost and swallowed up among the nations where they were carried captive:

Your enemies' land will consume you - While the conditions in the land may contribute to this fate, it is the people of the land who will bring about the "consumption" of the Jews. **Consume** is the Hebrew word which literally means to eat, but obviously is used figuratively to describe a thorough and complete destruction (see [English of consume](#)) The [Septuagint \(Lxx\)](#) for **akal** is **katesthio** which literally means to eat up ravenously, to devour (Mt 13.4) but as used here figuratively means to destroy as in the destruction of the forces arrayed with Satan at his last stand (Rev 20:9-[note](#)).

The [Septuagint \(Lxx\)](#) for **enemies** is [echthros](#) and is described in the previous passage.

While many of the Jews will indeed be (and have indeed been) "consumed" not all of them and in May, 1948 God even gave them a

nation again! We are surely in the last of the last days!

John Gill on **perish** - Not utterly, but great numbers of them, through change of air, and different diet, as Aben Ezra, and through the cruel usage of their enemies; for there is a body of them which continues unto this day; unless this is to be understood of the ten tribes, as R. Akiba^{F2} interprets it, who are supposed to be entirely lost and swallowed up among the nations where they were carried captive:

and the land of your enemies shall eat you up; they should die in it through one disease or another; by the pestilence, as the Targum of Jonathan, and so be buried in it; in which sense it may be said to eat them up, or consume them, for the grave swallows up and consumes all that are put into it; Jarchi says, this is to be understood of those that die in captivity.

Adam Clarke on **enemies' land** - Does this refer to the total loss of the ten tribes? (**Ed:** See my answer in comment) These are so completely swallowed up in some enemies' land, that nothing concerning their existence or place of residence remains but mere conjecture. (**Comment:** That is not exactly the case -- God knows who and where the members of the 10 "lost" tribes are as we see clearly in Revelation 7:4-8-[note](#) where the tribes are once again clearly, specifically identified.)

John Gill - and the land of your enemies shall eat you up - They should die in it through one disease or another; by the pestilence, as the Targum of Jonathan, and so be buried in it; in which sense it may be said to eat them up, or consume them, for the grave swallows up and consumes all that are put into it; Jarchi says, this is to be understood of those that die in captivity.

Leviticus 26:39 'So those of you who may be left will rot away because of their iniquity in the lands of your enemies; and also because of the iniquities of their forefathers they will rot away with them.'

NETS Septuagint And those of you who are left shall be corrupted because of their sins. In the land of their enemies they shall melt away.

NET "As for the ones who remain among you, they will rot away because of their iniquity in the lands of your enemies, and they will also rot away because of their ancestors' iniquities which are with them.

KJV And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.

CSB Those who survive in the lands of your enemies will waste away because of their sin; they will also waste away because of their fathers' sins along with theirs.

ESV And those of you who are left shall rot away in your enemies' lands because of their iniquity, and also because of the iniquities of their fathers they shall rot away like them.

NLT Those of you who survive will waste away in your enemies' lands because of their sins and the sins of their ancestors.

- shall rot: Dt 28:65 Dt 30:1 Ne 1:9 Ps 32:3,4 Jer 3:25 29:12 La 4:9 Eze 4:17 Eze 6:9 20:43 24:23 33:10 36:31 Ho 5:15 Zec 10:9
- and also (KJV): Ex 20:5 34:7 Nu 14:18 De 5:9 Jer 31:29 Eze 18:2,3,19 Mt 23:35,36 Ro 11:8-10
- Leviticus 26 Commentaries - Multiple Sermons and Commentaries

SURVIVORS WILL WASTE AWAY

So those of you who may be left - Indicates that others are not left implying that they have died.

Left (remnant) ([07604](#))([sha'ar/sa'ar](#)) is used to indicate those surviving after an elimination process. The [Septuagint \(Lxx\)](#) translates "left" with the Greek verb [katalaipo](#) which literally means to leave behind or leave remaining.

Will rot away because of their iniquity...will rot away - The Hebrew word **maqaq** is described in more detail below but means to decay, a gradual but certain deterioration or wasting away. A partial fulfillment of this prophecy is found in Ezek 4:17 which describes the Jews of Judah in exile in Babylon as they "**waste away**" in their iniquity.

Rot ([04743](#))(**maqaq**) means to decay, rot, [fester](#), [pine away](#). That which is rotting is in a state of decay usually accompanied by an offensive odor! Given that picture, it is fascinating to note that "decay" is repeatedly linked with iniquity (Lev 26:39, Ezek 4:17-[note](#), Ezek 24:23, Ezek 33:10) or transgressions (Ezek 33:10). So what can we conclude about the effect of sin? It rots our soul, causing decay within our character, which is shown in our foul smelling words, actions and deeds! O my! Lord save us from this inner decay

by Your Holy Word and Your Holy Spirit in the Name of Your Holy One of Israel! Amen In Zechariah 14:12 **maqraq** describes a literal rotting of their physical bodies (just like depicted in the Raiders of the Lost Ark when the men opened the ark and looked in!)

The [Septuagint \(Lxx\)](#) translates **rot** with the Greek verb [kataphtheiro](#) (**katá** = intensifies meaning + **phtheiro** = corrupt, destroy) which means to corrupt (as in Ge 6:12), to ruin, to destroy (used with this latter meaning in Ge 6:13, 17, 9:11), bring to naught (passive as in Lev 26:39 = to be utterly spoiled, to become useless). **Kataphtheiro** figuratively describes a human mind that has become corrupted, decadent, entirely spoiled and in a sense "lain waste." (used in 2 Ti 3:8-[note](#) of a "depraved mind")

Leviticus 26:39 'So those of you who may be left **will rot away** because of their iniquity in the lands of your enemies; and also because of the iniquities of their forefathers they **will rot away** with them.

Psalms 38:5 My wounds grow foul and **fester** Because of my folly.

Isaiah 34:4 And all the host of heaven **will wear away**, And the sky will be rolled up like a scroll; All their hosts will also wither away As a leaf withers from the vine, Or as one withers from the fig tree.

Ezekiel 4:17-[note](#) because bread and water will be scarce; and they will be appalled with one another and **waste away** in their iniquity.

Ezekiel 24:23 'Your turbans will be on your heads and your shoes on your feet. You will not mourn and you will not weep, but you **will rot away** in your iniquities and you will groan to one another.

Ezekiel 33:10 "Now as for you, son of man, say to the house of Israel, 'Thus you have spoken, saying, "Surely our transgressions and our sins are upon us, and we are **rotting away** in them; how then can we survive?"'

Zechariah 14:12 Now this will be the plague with which the LORD will strike all the peoples who have gone to war against Jerusalem; their flesh **will rot** while they stand on their feet, and their eyes will rot in their sockets, and their tongue will rot in their mouth.

because of their iniquity...because of the iniquities of their forefathers-(cp Ex 20:5) This is not generational cursing, but simply reflects the fact that the sons were exposed to sinful practices of their fathers (LOOK OUT FATHERS! THEY ARE LOOKING!) and naturally imitated them. Note that in Ex 20:5 those who are punished are specifically characterized as "**those who hate**" God! In the [Septuagint \(Lxx\)](#) the Greek verb [miseo](#) (to hate) in Ex 20:5 is in the [present tense](#) which indicates that these individuals continually were practicing a "lifestyle" of hatred toward the holy God thus they they were justly guilty before Him. And they were each punished for their personal rebellion and sin.

[George Bush - Leviticus Notes Critical and Practical - Leviticus 26](#)

They that are left of you shall pine away in their iniquity. The most obvious import of 'pining away in iniquity' is, to consume and perish in the punishment for iniquity; in allusion to which it is said, Ezek. 33:10, 'If our transgressions and our sins be upon us, and we pine away in them, how should we then live?' Comp. Ezek. 24:23. Ainsworth suggests that it may likewise imply the beginning of grace, or a godly contrition in them that are left, i. e. 'the remnant, according to the election of grace,' Rom. 11:5, who by their sore chastisements are brought to an humbling consciousness of their sins, and made to feel that they are pining away in them; or as is expressed by the prophet, Ezek. 36:31, 'Ye shall loathe yourselves in your own sight for your iniquities.'

Leviticus 26:40 'If they confess their iniquity and the iniquity of their forefathers, in their unfaithfulness which they committed against Me, and also in their acting with hostility against Me--

NETS Septuagint - And they shall confess their sins and the sins of their fathers, because they transgressed and disdained me and because they walked sideways before me,

NET However, when they confess their iniquity and their ancestors' iniquity which they committed by trespassing against me, by which they also walked in hostility against me

KJV If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;

CSB "But if they will confess their sin and the sin of their fathers-- their unfaithfulness that they practiced against Me, and how they acted with hostility toward Me,

ESV "But if they confess their iniquity and the iniquity of their fathers in their treachery that they committed against me, and also in walking contrary to me,

NLT "But at last my people will confess their sins and the sins of their ancestors for betraying me and being hostile toward me.

YLT 'And -- they have confessed their iniquity, and the iniquity of their fathers, in their trespass which they have trespassed against Me, and also, that they have walked with Me, in opposition,

- **confess:** Nu 5:7 De 4:29-31 30:1-3 Jos 7:19 1Ki 8:33-36,47 Ne 9:2-5 Job 33:27,28 Ps 32:5 Pr 28:13 Jer 31:18-20 Eze 36:31 Da 9:3-20 Ho 5:15 6:1,2 Lu 15:18,19 1Jn 1:8-10
- and that (KJV): Lev 26:21,24,27,28
- Leviticus 26 Commentaries - Multiple Sermons and Commentaries

CONFESSION OPENS A DOOR TO A FUTURE AND A HOPE FOR ISRAEL

Leviticus 26:40-46 marks a change in tone from the "curses" for disobedience (Lev 26:14-39^{[note](#)}) and now emphasizes confession, repentance and restoration. Israel's sin was great but God's grace was greater, for where sin abounds grace abounds all the more (Ro 5:20^{[note](#)}). Praise God that in the midst of wrath, God remembers mercy or we would all be in "dire straits!" (Hab 3:2^{[note](#)})

John Trapp commented that Lev 26:40 is "A special text touching the rejection and **conversion** of the Jews."

Jeremiah gave a prophecy concerning Israel's future

For I know the plans that I have for you,' declares the LORD, 'plans for welfare and not for calamity to give you a future and a hope. 'Then **you will call upon Me and come and pray to Me**, and I will listen to you. (Jeremiah 29:11; 12)

Comment: Here in Leviticus Moses prophesies that Israel will **call** on God and **pray** to Him, confessing her sins and humbling her heart (Lev 26:41) in response to her brokenness and repentance would remember His covenant with Abraham (Lev 26:42, 45).

Moses describes Israel's future restoration in Deuteronomy 30 (Context = Deuteronomy 28-30 = God's promises to Israel of blessing and cursing)...

So it shall be when all of these things have come upon you, the blessing and the curse which I have set before you, and you call them to mind **in all nations** where the LORD your God has banished you, and **you return to the LORD your God and obey Him with all your heart and soul** according to all that I command you today, you and your sons (THIS "RETURN" HAS NOT YET OCCURRED BUT IS A FUTURE EVENT THAT WILL SURELY OCCUR IN ONE-THIRD OF THE JEWISH NATION IN THE LAST DAYS - SEE Zechariah 12:10-14^{[note](#)}, Zechariah 13:8-9^{[note](#)}, Romans 11:25-29^{[note](#)}) , 3 **THEN** (DON'T MISS THIS IMPORTANT WORD! See [expressions of time](#) - e.g. [then](#) and always consider the "5P's" - **Pause** to **Ponder** the **Passage** then **Practice** it in the **Power** of the Spirit) the LORD your God will restore you from captivity, and have compassion on you, and will gather you again from all the peoples where the LORD your God has scattered you. 4 If your outcasts are at the ends of the earth, from there the LORD your God will gather you, and from there He will bring you back. 5 The LORD your God will bring you into the land which your fathers possessed (LITERALLY GOD SAYS THAT [REPENTANT REDEEMED REMNANT](#) OF ISRAEL NOT THE CHURCH WILL RECEIVE THE LAND IN THE ABRAHAMIC COVENANT - Ge 15:18-20^{[note](#)}), and you shall possess it; and He will prosper you and multiply you more than your fathers. 6 Moreover **the LORD your God will circumcise your heart** and the heart of your descendants, **to love the LORD your God with all your heart and with all your soul**, so that you may live (REAL LIFE IN CHRIST, ETERNAL LIFE WITH CHRIST!). (Deuteronomy 30:1-6^{[commentary](#)})

Comment: The phrase **with all your heart and soul** is not possible for an unregenerate, "uncircumcised" heart. This as an indication that at some time in the future (the text says when the Jews are scattered or dispersed "**in all nations**") God will spiritually circumcise their hard hearts. (See article on Circumcision of the Heart) Paul explains what this means writing that circumcision is not "that which is outward in the flesh" but is inward, "a circumcision...of the heart, by the Spirit, not by the letter (OBEYING THE LAW)" (Ro 2:28-29, cf Col 2:11) and only then will they be enabled to "**love the LORD your God with all your heart and with all your soul.**" While individual Jews have received "circumcision of their hearts," (and praise God that number is increasing in recent decades - [see list of notable Hebrew Christians albeit difficult to discern if all truly had "heart circumcision"](#)) the nation of Israel as a whole is still, for the most part, composed of Jews with "uncircumcised hearts." This national heart surgery will occur when the

"Great Physician" Yeshua (Jehovah saves/makes whole - see Hebrew verb [yasha'](#)) returns and takes away their sin faithfully thereby fulfilling His unconditional covenant promises to Abraham and the fuller unconditional New Covenant promises (which does not [abrogate](#) or [nullify](#) the Abrahamic Covenant, but in a sense, "amplifies" it or "[extends](#)" it)(See Ro 11:26-29-[note](#)). See also the discussion of the relationship of the 3 major OT covenants = [Abrahamic vs Old vs New](#).

If they confess - This is a prophecy of what Israel will do in the future. They will **confess** at some point in time in the future. As the **NET Bible Note** explains "Many English versions take this to be a conditional clause (**if...**) though there is no conditional particle." The **NLT** paraphrase is more accurate = "**But at last my people will confess their sins.**" The New Jerusalem Bible has "**Then they shall admit their guilt.**"

They confess their iniquity and the iniquity of their forefathers As noted there will be some point when Israel sees it's sin against God and confesses. Below are some Scriptural examples of confession and the spiritual "fruit" associated with genuine heartfelt confession.

Recall that the truth written centuries later by **John** is applicable to confession in both testaments...

If we **confess** our sins, He is faithful and righteous to **forgive** us our sins and to cleanse us from all unrighteousness. (1 John 1:9-[note](#))

In the OT parallel passage **Solomon** writes...

He who conceals his transgressions will not prosper, But **he who confesses and forsakes them will find compassion.** (Pr 28:13-[note](#))

Comment: Note that confession here is not just agreeing with God one has sinned against Him, but includes turning from that sin (repentance). **The point is that confession with the lips devoid of change in the life, is hypocritical and unacceptable to God! When we confess our sins do we immediately go back and wallow in them? If so, we need to ponder the authenticity and acceptability of our confession to God!**

David agrees with John and Solomon declaring

I acknowledged my sin to You (CONFESSION), And my iniquity I **did not hide**; I said, "I will **confess** my transgressions to the LORD"; And **You forgave the guilt of my sin.** Selah. (Ps 32:5)

Solomon wrote

When the heavens are shut up and there is no rain, because they have sinned against Thee (LIKE THE JUDGMENTS DESCRIBED IN Lev 26:14-39), and they pray toward this place and **confess** Thy name and **turn from their sin** (THIS IS REPENTANCE) when Thou dost afflict them, 36 then hear Thou in heaven and forgive the sin of Thy servants and of Thy people Israel, indeed, teach them the good way in which they should walk. And send rain on Thy land, which Thou hast given Thy people for an inheritance. (1 Ki 8:35-36)

In Romans Paul speaks of the importance of confession in the New Birth

that if you **confess** with your mouth Jesus as Lord, and **believe** in your heart that God raised Him from the dead, you will be saved; 10 for with the heart a person **believes**, resulting in righteousness, and with the mouth he **confesses**, resulting in salvation. (Ro 10:9-10-[note](#))

Note that Lev 26:40ff is difficult to interpret. See below for my interpretation below which should be read with a "Berean-like" attitude (Acts 17:11-note).

Iniquity ([05771](#))('avon from verb 'avah = to bend, twist, distort) describes the iniquity, evil, punishment or guilt which is associated with a twisting of the standard or deviation from it. Since there is a deliberate twisting or perverting, 'avon describes sin that is particularly evil.

In their unfaithfulness which they committed against Me - We must remember our sin ultimately is always against God (Ge 39:9).

Unfaithfulness which they committed (being or acting unfaithful) ([04603](#))(**maal**) means to act unfaithfully, to trespass, to violate one's duty, to break faith, to commit a violation, to act. in a manner which is untrustworthy or unreliable in relation to an agreement or relationship. The idea of **maal** is that of a conscious act of treachery or unfaithfulness against the Lord. In Ezek 39:23 and Da 9:7 **maal** describes the sin which resulted in Judah's exile to Babylon!

The **Septuagint** uses two Greek verbs to translate Israel's acting unfaithfully (**maal**) - (1) parabaino = to turn aside, transgress,

overstep and (2) *huperorao* = to disregard as not worthy of one's notice and so to disdain or even despise! Both verbs are in the active voice indicating this was a volition choice of Israel, a choice of their will to turn aside and to despise God's covenant with them at Sinai.

Also in their acting with hostility against Me- (NET - "walked in hostility against Me", **ESV** = "walking contrary to Me") Walking is a more accurate interpretation and depicts our life as a "walk," how we behave or "order our steps." The English translation of the Septuagint gives us a vivid picture of Israel's behavior writing "they walked sideways before Me!" The Greek word that translates "hostility" (**qeri**) is the adjective **plagios**, not found in the NT. It is used 18 times in the Septuagint most of the uses being literal and referring to beside or at the side of something. (side of Noah's ark - Ge 6:16, Ruth "sat beside" the reapers - Ru 2:14, etc). All seven uses in Leviticus 26 are figurative and describe one's behavior as in opposition to another -- (Lev. 26:21; Lev. 26:23; Lev. 26:24; Lev. 26:27; Lev. 26:28; Lev. 26:40; Lev. 26:41). Note that 3 of those uses refer to God acting with hostility toward Israel (Lev 26:24, 28, 41) but of course His actions represent a response to Israel's hostile attitude and actions.

Warren Wiersbe comments that "Even in the worst situations, however, there is always hope; for the Lord is "merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin" (Ex. 34:6-7). His covenant with His people never changes; and if we confess our sins and repent, He will forgive and restore (Lev. 26:40; 1 Ki 8:33-34; Neh. 9:2; 1 Jn 1:9-[note](#)). Whether in blessing, chastening, or forgiving, God always keeps His covenant and is true to His Word. God may punish His people (ISRAEL), but He will never reject them or cast them away (Ro 11:1-2ff-[note](#)). In fact, one reason for His chastening is to bring His erring people (ISRAEL) back into His arms of love, where He can enjoy them and bless them once again. God's people may forget His law, but God remembers His covenant ([ABRAHAMIC COVENANT](#)). He also remembers the land (PROMISED TO ISRAEL IN THE COVENANT - SEE Ge 15:18-20-[note](#)), because it belongs to Him (Lev. 25:23). **There will be a future regathering of Israel to their land prior to the coming of Christ to the earth to establish His promised kingdom...**God gave the land to Abraham and his descendants, and He will not go back on His Word. (Be Holy) (Bolding added - words in ALL CAPS = my additional comments)

Matthew Henry Concise - Among the Israelites, persons were not always prosperous or afflicted according to their obedience or disobedience. But national prosperity was the effect of national obedience, and national judgments were brought on by national wickedness. Israel was under a peculiar covenant (MOSAIC COVENANT). (HENRY'S WARNING TO AMERICA!) National wickedness will end in the ruin of any people, especially where the word of God and the light of the Gospel are enjoyed. Sooner or later, sin will be the ruin, as well as the reproach, of every people (Pr 14:34). Oh that, being humbled for our sins, we might avert the rising storm before it bursts upon us! God grant that we may, in this our day, consider the things which belong to our eternal peace.

[George Bush - Leviticus Notes Critical and Practical - Leviticus 26](#)

Promises of restored Favor upon Repentance

If they shall confess their iniquity, &c. The portion contained between this verse and the end, may be considered as the third general division of the chapter, comprising a series of gracious assurances of returning favor, upon their humble and sincere repentance. It declares that if, even in their worst and lowest state, they should penitently confess their iniquities, and acknowledge the mighty mind of God in their afflictions, and should meekly accept them as the punishment of their sins, then the Lord would again remember his covenant with their fathers, and restore to them his favor. The history of the nation, followed out in its details, confirms the truth of these promises no less clearly than it does of the threatenings recorded above. Never did Israel repent and seek the face of their God in vain. Whenever they returned to him in penitence and prayer, putting away their idols and renewing their obedience, he returned also to them in the various tokens of his mercy, delivering them from their enemies, restoring to them the years which the canker-worm had eaten, and blessing them with peace and plenty. A most striking specimen of the humble confession and fervent prayer here alluded to, is to be found in the ninth chapters respectively of Daniel, of Ezra, and in the first of Nehemiah. We there see which kind of humiliation is acceptable before God, and what gracious expressions of kindness it meets with. And so we learn from the sure word of prophecy, that there will yet come again a great and universal repentance of that ancient, honored, and afflicted people; that they shall look upon him whom they have pierced and mourn; that they will return and seek the Lord their God, and the spiritual David their king; and that then the Lord will set his hand a second time, and gather them out of all nations among whom they are scattered, and plant them again in their own land, where they shall for a long tract of ages be partakers in the richest blessings of the Gospel.

And the iniquity of their fathers. The principle of the unity of the different generations of the Jewish race is recognized all along the line of their history. The children were to repent of the sins of their fathers, and if they could not be absolved from their own sins, except on condition of confessing their fathers', their fathers' iniquities, unrepented of, became their own, and also the punishment due to them.

Leviticus 26:41 I also was acting with hostility against them, to bring them into the land of their enemies--or if their uncircumcised heart becomes humbled so that they then make amends for their iniquity

NETS Septuagint - and I, in turn, walked in skewed anger with them, and I shall destroy them in the land of their enemies. Then their uncircumcised heart will feel ashamed, and then they will be content with their iniquities.

ESV so that I walked contrary to them and brought them into the land of their enemies--if then their uncircumcised heart is humbled and they make amends for their iniquity,

NET (and I myself will walk in hostility against them and bring them into the land of their enemies), and then their uncircumcised hearts become humbled and they make up for their iniquity,

KJV And that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity:

CSB and I acted with hostility toward them and brought them into the land of their enemies-- and if their uncircumcised hearts will be humbled, and if they will pay the penalty for their sin,

ESV so that I walked contrary to them and brought them into the land of their enemies--if then their uncircumcised heart is humbled and they make amends for their iniquity,

NLT When I have turned their hostility back on them and brought them to the land of their enemies, then at last their stubborn hearts will be humbled, and they will pay for their sins.

GNB I will oppose them and bring them into the lands of their enemies. Then, if they humble their uncircumcised hearts and accept their guilt,

NAB so that I, too, had to defy them and bring them into their enemies' land. Then, when their uncircumcised hearts are humbled and they make amends for their guilt,

NIV which made me hostile toward them so that I sent them into the land of their enemies--then when their uncircumcised hearts are humbled and they pay for their sin,

NJB "I in my turn will go against them and bring them into the land of their enemies. Then their uncircumcised hearts will grow humble and then they will accept the punishment for their guilt.

YLT also I walk to them in opposition, and have brought them into the land of their enemies -- or then their uncircumcised heart is humbled, and then they accept the punishment of their iniquity, -- **42** then I have remembered My covenant with Jacob, and also My covenant with Isaac, and also My covenant with Abraham I remember, and the land I remember.

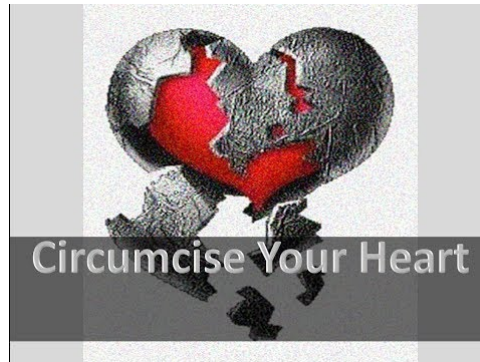
BBE So that I went against them and sent them away into the land of their haters: if then the pride of their hearts is broken and they take the punishment of their sins,

- **if their uncircumcised heart:** De 30:6 Jer 4:4 6:10 9:25,26 Eze 44:7 Ac 7:51 Ro 2:28,29 Ga 5:6 Php 3:3 Col 2:11
- **heart becomes humbled:** Ex 10:3 1Ki 21:29 2Ch 12:6,7,12 32:26 33:12,13,19,23 Eze 6:9 Eze 20:43 Mt 23:12 Lu 14:11 18:14 Jas 4:6-9 1Pe 5:5,6
- **so that they then make amends for their iniquity:** Ezra 9:13,15 Ne 9:33 Ps 39:9 51:3,4 Da 9:7-14,18,19
- Leviticus 26 Commentaries - Multiple Sermons and Commentaries

Related Passages:

1 Kings 8:46-48 "When they sin against You (for there is no man who does not sin) and You are angry with them and deliver them to an enemy, so that they take them away captive to the land of the enemy, far off or near; 47 if they **take thought** in the land where they have been taken captive, and **repent** and **make supplication** to You in the land of those who have taken them captive, saying, 'We have sinned and have committed iniquity, we have acted wickedly'; 48 if they **return** to You with **all their heart and with all their soul** in the land of their enemies who have taken them captive, and **pray** to You toward their land which You have given to their fathers, the city which You have chosen, and the house which I have built for Your name; 49 then hear their prayer and their supplication in heaven Your dwelling place, and maintain their cause, 50 and forgive Your people who have sinned against You and all their transgressions which they have transgressed against You, and make them objects of compassion before those who have taken them captive,

that they may have compassion on them 51 (for they are Your people and Your inheritance which You have brought forth from Egypt, from the midst of the iron furnace), 52 that Your eyes may be open to the supplication of Your servant and to the supplication of Your people Israel, to listen to them whenever they call to You. 53 "For You have separated them from all the peoples of the earth as Your inheritance, as You spoke through Moses Your servant, when You brought our fathers forth from Egypt, O Lord GOD."



CONFESSION AND HUMBLING OF AN UNCIRCUMCISED HEART

Lev 26:40-42, 45 should be read together to help understand what Moses is saying...

But if they **confess** their iniquity (sins) and the iniquity (sins) of their fathers, in their treachery (unfaithfulness) that they committed against me, and also in walking contrary (in hostility) to Me **41 (THIS NEXT STATEMENT REFERS TO GOD'S JUDGMENT OF ISRAEL DESCRIBED IN Lev 26:14-39** this next statement is the KJV - Lev 26:41KJV) so that I walked contrary to them and brought them into the land of their enemies, and then their **uncircumcised hearts** become **humbled** and they make up for their iniquity, **42 then I will remember My covenant (ABRAHAMIC COVENANT)** with Jacob, and I will remember My covenant with Isaac and My covenant with Abraham, and I will remember the land.... **45 But I will for their sake remember the covenant with their forefathers, (ABRAHAMIC COVENANT)** whom I brought out of the land of Egypt in the sight of the nations, that I might be their God: I am the LORD."

40'If they confess their iniquity and the iniquity of their forefathers, in their unfaithfulness which they committed against Me, and also in their acting with hostility against Me— 41I also was acting with hostility against them, to bring them into the land of their enemies—or if their uncircumcised heart becomes humbled so that they then make amends for their iniquity, 42then I will remember My covenant with Jacob, and I will remember also My covenant with Isaac, and My covenant with Abraham as well, and I will remember the land.

(26:45) 'But I will remember for them the covenant with their ancestors, whom I brought out of the land of Egypt in the sight of the nations, that I might be their God. I am the LORD.'"

- I have emphasized **confess, humbled** and **remember My covenant**.

If they confess....and their uncircumcised heart becomes humbled: How can an uncircumcised (in essence an unregenerate heart) become humbled? No one seeks after God (Ro 3:11, Ps 14:2) so for a godless heart to truly become **humbled** strongly suggests it has been (or is in the process of being) transformed by God's Spirit and is thus behaving like a heart which is circumcised (see notes on Deut 30:6-note and Deut 30:11-note). In support of this premise Job 22:29 records "When you are cast down, you will speak with confidence, And **the humble person He will save.**" They **confess** their sin in Lev 26:40, which is also an action of a heart that is moving toward God. David writes "I acknowledged my sin to You, and my iniquity I did not hide; I said, **"I will confess** (same verb yadah as in Lev 26:40) **my transgressions to the LORD**"; And You forgave the guilt of my sin. Selah." (Ps 32:5) Proverbs says "He who conceals his transgressions will not prosper, But he who **confesses** (same verb yadah as in Lev 26:40) and forsakes them will find compassion." (Pr 28:13+) And in context what is the "compassion" the humble confessor experiences? God will remember His covenant (Lev 26:42). In Lev 26:45 he reiterates **"I will remember for them the covenant...that I might be their God."** This phrase **"I will remember My covenant"** is used in Genesis when God promises never to destroy the earth by a flood (Ge 9:15). In Ezekiel 16:60 God declares to unfaithful Israel "Nevertheless, **I will remember My covenant** with you in the days of your youth, and **I will establish an everlasting covenant** with you." As **Matthew Henry** says "God is said **to remember the covenant** when He performs the promises of it, purely for His faithfulness' sake not because there is any thing in us to recommend us to his favor, but because he will be as good as his word."

I would submit that these who were described initially as having **uncircumcised hearts** will be given **circumcised hearts** (see Circumcision of the Heart of Ro 2:29+), based on the Abrahamic Covenant (and the New Covenant)(see Deut 30:11-note). As I note in Lev 26:45-[note](#), the phrase "**that I might be their God**" is seen repeatedly in descriptions of those who God has brought into the covenant with Him.

So let's summarize Lev 26:40-42, 45 - Israel sins against God. God punishes Israel for her sins. Israel confesses her sins against God and humbles her heart (cf Zech 12:10-14-note). God remembers His everlasting covenant with Israel that He might be their God (When will this be fully fulfilled for the nation of Israel? In [the Last Days](#), the [Great Tribulation](#), the [Time of Jacob's Distress](#) [Jer 30:7+], "[a time of distress](#)" [Da 12:1+]

"They will call on My name, And I will answer them; I will say, 'They are My people,' And they will say, 'The LORD is my God.'" (see Zech 13:8-9-commentary)

I agree with **Wenham** who writes "What this remembering (in Lev 26:45) will mean in practice is not spelled out here, but Deut 30:1-11-note, **a similar passage in a similar context**, explains that it will mean restoration to the land of promise and prosperity there. **This would seem to be implicit in this Leviticus passage too**" (NICOT) (Bolding added)

If one looks at the three occurrences in the **Pentateuch** (Torah) where the state of one's heart is described as uncircumcised/circumcised, in fact there seems to be a progression:

Lev 26:41 I also was acting with hostility against them, to bring them into the land of their enemies—or if their **uncircumcised heart** becomes humbled so that they then make amends for their iniquity, (As discussed above an uncircumcised heart is not a penitent heart, which implies that God must circumcise their heart as described in Deuteronomy 30:6 which is in the context of God's Blessing and Cursing which parallels His blessing and cursing here in Leviticus 26 see Circumcision of the Heart of Ro 2:29+).

Dt 10:16+ So **circumcise your heart**, and stiffen your neck no longer. (**Note God is instructing them to do something only He can do which He states He will do in Dt 30:6!**)

Dt 30:6-see commentary "Moreover **the LORD your God will circumcise your heart** and the heart of your descendants, to love the LORD your God with all your heart and with all your soul, so that you may live.

Matthew Henry seems to agree with this premise - "When those that have walked contrary to God in a way of sin return to Him by sincere repentance (ED: COMPARE Ro 2:4+ = GOD LEADS US INTO REPENTANCE), though He has walked contrary to them in a way of judgment He will return to them in a way of special (DIVINE) mercy, pursuant to the covenant of redemption and grace (ABRAHAMIC COVENANT). None are so ready to repent as God is to forgive upon repentance, through Christ, Who is given for a covenant (SEE "MESSENGER OF THE COVENANT" IN Mal 3:1-note)."

John Calvin adds that "Although Moses has been discoursing of very severe and cruel punishments (Lev 26:14-39), still he declares that even in the midst of this awful severity God is to be appeased if only the people should repent, notwithstanding that they may have stripped themselves of all hope of pardon by their long-continued sins. For he does not address sinners in general, but those who by their obstinacy and brutal impetuosity have come nearer and nearer to the vengeance of God; and even these he encourages to a good hope, **if only they be converted from their hearts**. (THAT THEIR HEARTS ARE "CIRCUMCISED") Let us be assured, then, that God's mercy is offered to the worst of men, who have been plunged by their guilt in the depths of despair, as though it reached even to hell itself."

R K Harrison also seems to agree with this general interpretation writing that "God does not wish the sinner to die, but rather to repent and live. If his iniquitous people confess their apostasy and treachery, showing genuine repentance and an earnest desire to make amends (Lev 26:41), God will remember that He is still bound by His everlasting covenant made with the descendants of Abraham (cf. Gen. 17:7). Christ taught how greatly God esteemed repentance by speaking of the joy in heaven over one penitent sinner (Luke 15:7, 10+)." (TOTC-Leviticus)

So that they then make amends for their iniquity. The **NET** translation reads "they make up for their iniquity." This is a very difficult verse to translate. The NAS, ESV, NET translations would support the premise that because these persons have a transformed heart they are able to "make amends." (IN OTHER WORDS THEY HAVE THE INTERNAL "SPIRITUAL POWER" FROM THE HOLY SPIRIT). On the other hand the Septuagint has "they will be content with their iniquities." In other words, they accept their iniquities as bad but as what God used to drive them to repentance. It is difficult to be dogmatic on which sense is intended and examination of multiple commentaries provides no resolution.

Calvin's comment suggests why they would "be content with their iniquities" writing "all punishments are like spurs to rouse the inert and hesitating to repentance, whilst the sorer plagues are intended to break their hard hearts." In short, they would have been thankful that the judgments on their sin aroused them to repentance and a broken heart.

The question still must be posed because remember these words are spoken not of things which were taking place but which were to take place in the future so "When will this confession and humbling and God remembering His covenant occur?" Again one cannot be dogmatic, but it would be reasonable to see this apply to a remnant of believing Jews in exile (e.g., during the 70 years in Babylon), and post-exile, individuals with "uncircumcised hearts" who were smitten by their sins and the sins of Israel and stirred to cry out in confession much like Daniel did in Daniel 9:20+ (ALTHOUGH I BELIEVE HE HAD A CIRCUMCISED HEART FROM DANIEL 1 TO DANIEL 12) and like Ezra did in Ezra 10:1, and like Nehemiah and the people did in Neh 9:2-3 where for a fourth of the day they "confessed and worshiped the LORD their God." I would propose these were those who had **humbled their hearts** and for whom God **remembered His covenant**, (and "circumcised" their hearts) not because of any merit in their words and actions but because of His grace and faithfulness to His covenant promises to the patriarchs. And I think it is fair to say that any Jew from the post-exilic days to this very day who confesses their sins and humbles themselves, God would remember His covenant and would "circumcise" their uncircumcised heart. (see Circumcision of the Heart of Ro 2:29+), And finally these truths will come to full fruition and consummation in the last days when the Jews are tested by the horrible [Great Tribulation](#) and they will confess and humble themselves even as described by the prophet Zechariah...

(God says) **"I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn.** 11 **"In that day** there will be great mourning in Jerusalem, like the mourning of Hadadrimmon in the plain of Megiddo. 12 "The land will mourn, every family by itself; the family of the house of David by itself and their wives by themselves; the family of the house of Nathan by itself and their wives by themselves; 13 the family of the house of Levi by itself and their wives by themselves; the family of the Shimeites by itself and their wives by themselves; 14 all the families that remain, every family by itself and their wives by themselves. **13:1 "IN THAT DAY a fountain will be opened for the house of David and for the inhabitants of Jerusalem, for sin and for impurity.** 2 "It will come about in that day," declares the LORD of hosts, "that I will cut off the names of the idols from the land, and they will no longer be remembered; and I will also remove the prophets and the unclean spirit from the land. (Zechariah 12:10-14-note, Zechariah 13:1-2-note)

IN THAT DAY the believing Jewish [remnant](#) will have their uncircumcised hearts circumcised, Paul affirming that

ALL Israel will be saved(ALL THAT PUT THEIR FAITH IN MESSIAH); just as it is written, "THE DELIVERER (SECOND COMING OF MESSIAH) WILL COME FROM ZION, HE WILL REMOVE UNGODLINESS FROM JACOB (~HE WILL "REMOVE THE FORESKINS FROM THEIR HEART" Jer 4:4, Dt 30:6+)." "THIS IS MY COVENANT WITH THEM, WHEN I TAKE AWAY THEIR SINS." From the standpoint of the gospel they are enemies for your sake, but from the standpoint of God's choice they are beloved for the sake of the fathers; for (A CRUCIAL TERM OF EXPLANATION) **the gifts and the calling of God are irrevocable.** (Ro 11:26-29-[note](#))

On God's irrevocable gifts and calling one recalls the great words of Joshua...

Joshua 21:45+ **Not one of the good promises** which the LORD had made to the house of Israel **failed; all came to pass.**

Joshua 23:14+ "Now behold, today I am going the way of all the earth, and you know in all your hearts and in all your souls that **not one word of all the good words** which the LORD your God spoke concerning you **has failed; all have been fulfilled for you, not one of them has failed.**

I also was acting with hostility against them: They were walking contrary to Me (in their sins) and I was walking contrary to them (in His sending judgment on them in sending all 12 tribes into exile)

John Gill adds God is saying He "Showed no regard unto them, as if He took no care of them, or in a providential way concerned Himself for them, but let what would befall them; yea, came out in the way of His judgments against them, as if He was an enemy to them; see Leviticus 26:24-[note](#)."

To bring them into the land of their enemies This prophecy was literally fulfilled in Israel's two fold exile - the Northern 10 tribes to Assyria in 722 BC, and the Southern 2 Tribes (Judah and Benjamin) to Babylon in 586 BC (3 stages - 605, 597, 586)

If their uncircumcised heart: An **uncircumcised heart** is a non-believer. In context Moses is referring to the unsaved Jews. (see Circumcision of the Heart of Ro 2:29+).

In his great sermon to the Jewish leaders who were persecuting (and who eventually stoned him to death) Stephen helps us understand why their hearts remained uncircumcised declaring "You men who are stiff-necked and uncircumcised in heart and ears are **always resisting** (Lxx = [antipto](#) in the present tense) **the Holy Spirit**; you are doing just as your fathers did." (Acts 7:51+). Note the phrase "you are doing just as your fathers did" which refers to the very audience Moses is writing to in Leviticus (first generation) and then 40 years later in Deuteronomy (second generation of Israel) (Dt 10:16+, Dt 30:6+)

Note that from Acts 7:51+ we learn what an **uncircumcised heart** does -- It resists the Holy Spirit. The clear implication of Stephen's description is that a circumcised heart is sensitive to the Holy Spirit. So even though the Holy Spirit did not indwell men and women in the OT those who had circumcised hearts (Dt 30:6 shows it is a work of God, by grace their hearts were circumcised through faith - cf Ge 15:6), He was active in the lives of those who had circumcised hearts. One thinks of David's prayer in Ps 51:11 "Do not cast me away from Your presence And do not take Your Holy Spirit from me." Clearly David's heart was circumcised and sensitive to the ministry of the Holy Spirit! Consider Simeon and Mary (both Jews still under the Old Covenant) who are described by Luke (Lk 2:25+, Lk 1:41+ = Mary) The Holy Spirit is omnipresent in the world (Ge 1:2), convicting men and constraining them. Somehow, some men are moved by Him to begin then to seek God for themselves, and God "is a rewarder of them that diligently seek him" (Hebrews 11:6). The Gentile Cornelius was evidently one such man, so God then led Peter to go to Cornelius to instruct Him concerning Christ (Acts 10:1-2+).

John Gill describes their **uncircumcised heart** as a "foolish proud heart." He adds that what Moses is saying signifies that their "sinful, wicked, hard, and impenitent heart, (was) brought to a sense of sin, to repentance and humiliation for it."

Now think about what **Gill** is saying (with which I agree) -- How could an uncircumcised heart come to its senses, acknowledge its sin and repent and humble itself? Is this clearly not indicative of divine intervention, yea, even "divine surgery" if you will on their hard hearts to give them a heart of flesh that is capable of confessing and repenting? Ezekiel prophesies of this "heart surgery" (this is in essence the New Covenant)...

Moreover, I will give you (GOD IS SPEAKING THIS PROMISE SPECIFICALLY TO REBELLIOUS ISRAEL!) a **new heart** and put a new spirit within you; and I will remove the heart of stone ("UNCIRCUMCISED HEART") from your flesh and give you a heart of flesh (SPIRITUALLY "CIRCUMCISED HEART"-cp Ro 2:28-29-note). "I will put My Spirit within you and cause you to walk in My statutes (NOTE THAT GOD'S ENABLING POWER BY HIS SPIRIT IS THE ONLY WAY SINNERS CAN WALK IN HOLINESS), and you will be careful to observe My ordinances (NOTICE HERE THAT GOD'S PROVISION OF THE SPIRIT DOES NOT GIVE US A "FREE PASS" -- WE ARE STILL RESPONSIBLE FOR MAKING THE DAILY CHOICES TO OBEY BUT NOW WE DO SO ENABLED BY HIS SPIRIT - see Php 2:13NLT-note). (Ezekiel 36:26-27-note)

Related Resources:

- Discussion of Circumcision of the Heart
- Another Discussion of Spiritual Significance of Circumcision of the Heart

[George Bush - Leviticus Notes Critical and Practical - Leviticus 26](#)

If then their uncircumcised hearts be humbled. Chal. 'Gross, or foolish, hearts.' Targ. Jon. 'Proud hearts.' The phrase implies a perverse heart; one which prompted them to resist the Spirit of God. Accordingly we find the Jews in the apostles' times thus characterized: Acts 7:51+, **'Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost,'** This is said because, as we learn elsewhere, Ro 2:29, the true circumcision is 'in the heart,' and 'in the spirit.' Conformably to this the prophet complains, Jer. 9:26, that 'all the house of Israel are uncircumcised in heart.'

Accept of the punishment of their iniquity. Heb. ירצו את עונם yirtzu eth avonâm, accept of their iniquity. As the words 'iniquity' and 'sin' are often used by an idiom of the Hebrew for the 'punishment' due to transgression, so to accept the same is meekly and willingly to bear it, and even to be well pleased with it (the term in the original being the same with that employed, v. 34, and rendered 'enjoy'), as the most suitable means to bring them to repentance. An illustration of this sentiment occurs, Mic. 7:9, 'I will bear the indignation of the Lord, for I have sinned against him.'

Uncircumcised (06189)(**arel** from **orlah** = foreskin) is an adjective which means one with foreskin intact or "having foreskin." The majority of passages which use this term refer to the literal state of being uncircumcised (e.g., Gen. 17:14; Ex 12:48+; Josh. 5:7+; Jdg. 14:3+; Jdg 15:18+; 1Sa 14:6; 17:26, 36; 31:4; 1 Chr. 10:4). See the important related topic circumcision of the heart which is how **arel** is used in Jer 9:26.

Arel was a word of contempt, particularly of Philistines who did not practice circumcision (Jdg. 14:3; Jdg 15:18+; 1Sa 14:6; 17:26, 36; 31:4 thru 1Chr 10:4; 2Sa 1:20). The Israelites looked upon the Philistines with contempt, due to their lack of conformity to the practice of circumcision, thus illustrating the Philistines' opposition to Israel's God (2 Sam. 1:20). Foreign nations who remained uncircumcised were considered pagan and unclean. It was a serious covenant violation to bring uncircumcised individuals into the Temple, because it desecrated the holiness and purity of the Lord's sanctuary (Ezek. 44:7, 9). Moses described himself as having "uncircumcised lips," an indication of his speech impediment and difficulty in making people listen to him (Ex 6:12, 30).

This term was associated with moral and spiritual uncleanness (Isa 52:1) as well as with organs that did not function properly (Ex 6:12, "uncircumcised lips" do not speak well; Jer 6:10, "uncircumcised ears" cannot listen).

And so in Ex 6:12, 30 **arel** is used in a figurative sense to describe one unskilled in speech. The NET Note on Ex 6:12 says that the Hebrew phrase literally is "'and [since] I am of uncircumcised lips.'" The "lips" represent his speech ([metonymy](#) of cause). The term "**uncircumcised**" makes a comparison between his speech and that which Israel perceived as unacceptable, unprepared, foreign, and of no use to God. The **heart** is described this way when it is impervious to good impressions (Lev 26:41; Jer 9:26) and the ear when it hears imperfectly (Jer 6:10). Moses has here returned to his earlier claim – he does not speak well enough to be doing this."

In Lev 19:23 Moses records "you shall count their fruit as forbidden ("you shall circumcise its fruit [as] its foreskin," taking the fruit to be that which is to be removed and, therefore, forbidden. Since the fruit is uncircumcised it is forbidden). Three years it shall be **forbidden (arel; Lxx = aperikathartos = unpurified, impure)** to you; it shall not be eaten." Here **arel** is translated "**forbidden**" which in Hebrew literally reads "it shall be to you uncircumcised" and was forbidden during the 3 years (cf Lev 19:24). **Mayer** comments "This text directs that during the first three years after a tree is planted, its fruit must be treated "like foreskins" (v. 23), i.e., the fruit must not be eaten; in the fourth year it is treated as a second tithe (→ עשר 'ešer), i.e., the owner has to sell the fruit to himself and spend the proceeds on a feast during a pilgrimage to Jerusalem. Only then is the fruit available for regular consumption. The point of comparison is probably that the fruit is left in place as a foreskin is left in place; just as the uncircumcised are excluded from the cult, so the fruit is excluded from consumption. The rabbis collected most of the detailed regulations in tractate 'Orlah of the Mishnah, the Tosephta, and the Jerusalem Talmud." (TDOT)

Mayer divides **arel** into two main categories - **1. Ethnic Identity.** Possession of a foreskin is understood as the mirror image of circumcision. From the end of the patriarchal period on, it is a mark of ethnic difference, barring connubium (Gen. 34:14; cf. Jdg. 14:3+; Jdg 15:18+). Various groups are referred to as uncircumcised: Shechemites (Gen. 34), Philistines, Babylonians (Isa. 52:1; Hab. 2:16 MT). During Israel's conflicts with the Philistines, "uncircumcised" became a term of opprobrium for the enemy (1 Sa 14:6; 17:26, 36; 31:4 = 1 Chr. 10:4; 2 S. 1:20). The two hundred members with foreskins that David brought Saul proved that he had been victorious two hundred times in battle with the Philistines. The assignment Saul had given him, intended to result in his death, he carried out successfully (1 S. 18:25, 27; 2 S. 3:14). **2. Relationship with God.** Ezekiel, Deutero-Isaiah, and P identify uncircumcision with cultic impurity (Ezk. 44:7, 9; Isa. 52:1; Ex. 12:48). Possession of a foreskin is a sign of breaking the covenant (Gen. 17; Lev. 12:3; Ezek. 44:7). It was obviously not rare for spiritual pride to be rampant among the "circumcised." Boasting of the sign of the covenant, even members of the priesthood forgot that it is also possible to break the covenant by severing fellowship with God through disobedience and impenitence. Such people are circumcised in the flesh, but their hearts are still uncircumcised. "Circumcise your hearts!" was Jeremiah's call to repentance—taken up also in other texts—shortly before the catastrophe of 587 b.c.e. descended on Jerusalem and Judah (Lev. 26:41; Dt. 10:16; Jer. 4:4; 9:24-25; Ezk. 44:7, 9). Jerusalem's obdurate resistance to God was due to uncircumcised ears, as Jeremiah called the people's unwillingness to repent (Jer. 6:10). The notion of ears incapable of hearing God's word helps us understand the statement put by P in the mouth of Moses, to the effect that Pharaoh will not listen to him because his lips are uncircumcised (Ex. 6:12, 30). This idiom is not intended to mean simply that Moses is not possessed of rhetorical skills. He rather confesses humbly that he does not feel equipped to carry out God's commission. The inglorious end with which Ezekiel threatens the Phoenicians (Ezek. 28:10) and Egyptians (Ezek 31:18; 32:17-32) is manifested in their lying in death with the uncircumcised and those slain by the sword; they have a special place in the netherworld, where they must share the fate of Israel's other enemies—Assyria, Elam, Meshech and Tubal (Cilicia and Phrygia), Edom, the princes of the north, and the Sidonians—who wait to receive them. Here speaks an Israelite who applies to foreign nations the image of a knacker's yard where the uncircumcised among his own people, who have broken their ties with the people and with God, and those slain by the sword (i.e., executed) are hastily buried. Their end and their burial are ignominious; they are damned to ignominy for eternity. (Theological Dictionary of the Old Testament: Volume11, Revised)

Ronald Allen - Circumcision has been practiced by many peoples of the world usually at puberty, but in Israel it was rooted in a profound religious conviction: by this act of dedication, witness was given to the fact of belonging to Yahweh and to his people (see Eichrodt, ETOT, I, p. 138). As far as we know, only Israel practiced infant circumcision. Of course this practice precluded the other licentious puberty rites of the surrounding pagans. The institution of circumcision is detailed in Genesis 17 as the sign of Yahweh's covenant with Abraham, as was the rainbow in his covenant with Noah. Every male of the community, bond and free, was to be circumcised when eight days old. The uncircumcised were to be cut off from the community. Youngblood writes, "From that time

forward the rite of circumcision would become ... a token of God's solemn promise to bless His people numerically. God had spoken, and He would bring His word to remembrance every time the circumciser's knife was wielded" (The Heart of the Old Testament, p. 46). The patriarchal covenant act was reaffirmed in the Mosaic code (Leviticus 12:3). Exodus 4:24-26 is somewhat obscure. See Cassuto. Exodus, pp. 58-61, and Clements, Exodus, p. 31. [This difficult passage has been much discussed but the suggestions of Hans Kosmala possibly bring new light ("The Bloody Husband," VT 12: 14-28). He argues, first, that it is the first-born son who is in danger—not Moses. In the context the emphasis is on Israel as God's first-born. Pharaoh's firstborn is in danger. Now Moses' first-born must be circumcised or he too is in danger. Second, the verb nāga' should be taken as a Qal "touch" not Hiphil "cast" as KJV. Third, says Kosmala, Zipporah touched the child's legs with the foreskin to make a sign of blood—not that she cast it at Moses' feet. Moses is not mentioned by name in this sentence. Fourth, that her remark "a bloody husband" should rather be translated "a blood-circumcised (boy)." The Arabic verb ḥatana means "to circumcise" and Kosmala reminds us that Zipporah in Sinai may well have had early Arabic connections. Thus she was not petulantly blaming Moses, but in satisfaction claiming she had saved her boy by performing the rite. Kosmala finds the last clause of Exodus 4:26 to be not a mere repetition. It is a linguistic note that what she said in Arabic idiom applied to the boy who in Hebrew idiom was "the circumcised" (mûl). The suggestion changes no consonants in the text. It has linguistic support. And it avoids the otherwise strange tension between Moses and Zipporah. A free translation would be: At a lodging place on the way the Lord met him (Moses) and sought to slay him (his firstborn). But Zipporah took a flint knife and cut off the foreskin of her son and touched his legs with it. Then she said, "Surely you are my blood-circumcised one" and the Lord let him alone. So the term she used "blood-circumcised one" (Arabic) referred to the circumcised one (Hebrew). r.l.h.] The adjective 'ārēl "having foreskin, uncircumcised," became a word of contempt, used particularly with reference to the Philistines who did not practice circumcision (cf. Judges 14:3; Judges 15:18; 1 Samuel 14:6; 1 Samuel 17:26, 36; 1 Samuel 31:4 = 1 Chron. 10:4; 2 Samuel 1:20). ((Online [Theological Wordbook of the Old Testament](#))

Arel - 35x in 32v - closed(1), forbidden(1), uncircumcised(31), unskilled(2) Gen. 17:14; Ex 6:12; Ex 6:30; Ex 12:48; Lev. 19:23; Lev. 26:41; Jos. 5:7; Jdg. 14:3+; Jdg 15:18+; 1 Sam. 14:6; 1 Sam. 17:26; 1 Sam. 17:36; 1 Sam. 31:4; 2 Sam. 1:20; 1 Chr. 10:4; Isa. 52:1; Jer. 6:10; Jer. 9:26; Ezek. 28:10; Ezek. 31:18; Ezek. 32:19; Ezek. 32:21; Ezek. 32:24; Ezek. 32:25; Ezek. 32:26; Ezek. 32:27; Ezek. 32:28; Ezek. 32:29; Ezek. 32:30; Ezek. 32:32; Ezek. 44:7; Ezek. 44:9

Isaiah 52:1 Awake, awake, Clothe yourself in your strength, O Zion; Clothe yourself in your beautiful garments, O Jerusalem, the holy city; For the **uncircumcised** and the unclean Will no longer come into you.

Comment: When will Isaiah's prophecy be fulfilled for it certainty has not been fulfilled in our time? It will be when Messiah returns and "all Israel" (equates with "all" who believe in Messiah which is 1/3 of the nation in the time of the Great Tribulation - Zech 13:8-9+) is saved (Ro 11:26-29+). It will come about when "Jerusalem will rise and remain on its site" (Zech 14:10+) and everything in the Holy City will finally be fully holy, for "**In that day** ([Day of the Lord](#)) there will be inscribed on the bells of the horses, "**HOLY TO THE LORD.**" And the cooking pots in the LORD'S house will be like the bowls before the altar (**HOLY - SET APART - IN THAT DAY THERE WILL BE NO DIFFERENCE BETWEEN SECULAR AND SACRED - O GLORIOUS DAY!**). Every cooking pot in Jerusalem and in Judah will be **holy** to the LORD of hosts; and all who sacrifice will come and take of them and boil in them. And there will no longer be a Canaanite in the house of the LORD of hosts in that day. (Zechariah 14:20-21+)

Becomes humbled ([03665](#))(**kana**) is a verb which has the basic meaning of being lowly, meek. In the OT there are two main senses in the OT, the most common meaning to subdue (akin to "political humiliation") and the second meaning to humble oneself (Lev 26:41, 1 Ki 21:29 twice, 2 Ki 22:19, 2 Chr 7:14, 2 Chr 12:5-7, 12:12, 30:11, 32:26, 33:12, 19, 23, 34:27, 36:12). In regard to nations being subdued Judges 3:30+ says "So Moab was subdued that day under the hand of Israel. And the land was undisturbed for eighty years." But then we see that they power to subdue is from God for Judges 4:23+ says "So God subdued on that day Jabin the king of Canaan before the sons of Israel." This is a wonderful truth and comforting thought for all God's people living in a world where evil seems to be out of control, but it is not out of control because God is sovereign and in control and as Paul says "And the God of peace will soon crush Satan under your feet. The grace of our Lord Jesus be with you." (Ro 16:20-[note](#))!

Kana is is often used of a person falling on his knees in subjugation or humiliation. Here in Lev 26:41 kana is used of the Lord's humbling an uncircumcised, prideful heart. Kana is used to mean subdue in the context of defeating Israel's enemies (Dt. 9:3; Jdg. 3:30; 4:23; 8:28; 1 Chr. 17:10; 18:1; 20:4). It is used of humbling oneself as well (1 Ki. 21:29 see comment below). The key to the Israelites' success after failure was to repent and humble themselves before the Lord (2 Chr. 7:14). The Lord challenges Job that only He can humble and crush the wicked in due time (Job 40:12).

W E Vine - This biblical Hebrew word is also found in modern Hebrew. The word can mean "to humble, to subdue," and it can have a passive or reflexive use, "to be humble" or "to humble oneself." While kāna' occurs some 35 times in the Hebrew Old Testament, the word is not found until Deut. 9:3: "...The Lord thy God.. shall destroy them, and he shall bring them down...." Kāna' is frequently used in this sense of "subduing, humbling," enemies (2 Sam. 8:1; 1 Chron. 17:10; Ps. 81:14). "To humble oneself" before God in

repentance is a common theme and need in the life of ancient Israel (Lev. 26:41; 2 Chron. 7:14; 2 Chron. 12:6-7, 12). (Vine's Expository Dictionary of Old Testament and New Testament Words).

Kana - 36x in 32v - becomes humbled(1), done(1), humble(4), humbled(12), humbled yourself(3), subdued(4), subdued(11).

Lev. 26:41; Deut. 9:3; Jdg. 3:30; Jdg. 4:23; Jdg. 8:28; Jdg. 11:33; 1 Sam. 7:13; 2 Sam. 8:1; 1 Ki. 21:29; 2 Ki. 22:19; 1 Chr. 17:10; 1 Chr. 18:1; 1 Chr. 20:4; 2 Chr. 7:14; 2 Chr. 12:6; 2 Chr. 12:7; 2 Chr. 12:12; 2 Chr. 13:18; 2 Chr. 28:19; 2 Chr. 30:11; 2 Chr. 32:26; 2 Chr. 33:12; 2 Chr. 33:19; 2 Chr. 33:23; 2 Chr. 34:27; 2 Chr. 36:12; Neh. 9:24; Job 40:12; Ps. 81:14; Ps. 106:42; Ps. 107:12; Isa. 25:5

1 Ki 21:29 "Do you see how Ahab has **humbled** himself before Me? Because he has **humbled** himself before Me, I will not bring the evil in his days, but I will bring the evil upon his house in his son's days."

Comment: This is amazing forbearance and patience by God against a King which was despicably evil. And how did Ahab come to receive God's mercy? By humbling himself! This is a good pattern for all of us to remember because we all have a bit of "Ahab" in our fallen flesh! God is opposed to the proud, but gives grace to the humble! (James 4:6).

(2 Chr. 7:14) (Context = 2 Chr 7:13) and My people who are called by My name **humble** themselves and pray and seek My face and turn from their wicked ways, then I will hear from heaven, will forgive their sin and will heal their land.

Comment: God is speaking this promise to the nation of Israel. The key to Israel's success after being unfaithful and disobeying God was to repent and humble themselves before Him. This is a good pattern for us today, for God is always open to and will not despise "a broken and a contrite heart." (Ps 51:17-note). Have you been unfaithful, sinned against God (sin is ALWAYS first against Him cf Ge 39:9), even doing so willfully and wantonly and continually (just like Israel!)? If so, 2 Chr 7:14 is a "fountain of living water" (cf Zech 13:1-note) that is open to you to be washed white as snow. The requirement? Humble yourself, confess and repent of your sins. God's forgiveness is "as far as the east is from the west"! (Ps 103:12) Don't stay in your miserable, unconfessed state a moment longer!!!

G Campbell Morgan - Because they walked contrary unto Me, I also walked contrary unto them. —Lev. 26.40, 41.

In this chapter two gracious promises and solemn warnings are set forth. It opens with the reiteration of fundamental laws. There is to be no idolatry. There must be a constant observance of the Sabbath. The reverence of the Sanctuary must be maintained. Then follow the promises showing that conditions of well-being are entirely dependent upon obedience to the government of God. In like manner the warnings show that disobedience will always be followed by calamity. It is most suggestive to notice how, even in the giving of the Law, the declension and wandering of the people were known to the King, and yet, notwithstanding this fact, that these promises of final restoration were made. **Thus human responsibility was solemnly enforced; and yet the whole chapter cannot be read without the conviction being created that the love of God will prove finally victorious over all failure.** (ED: AMEN AND AMEN!) The words we stress reveal the law of the soul's relation to God perpetually. God is faithful and unchangeable. We may change our experience of His government by a change of attitude toward it. If we walk with Him, He walks with us, and all His infinite resources of wisdom and power and love are at our disposal. If we change our course, and walk contrary to Him, He pursues His way of wisdom, love, and power, but His goings are against us, and we experience the contradiction of His opposition. He remaineth faithful. He cannot deny Himself. Therefore we know His government as strength, helping or opposing, according to whether we walk with Him or contrary to Him.

Leviticus 26:42 then I will remember My covenant with Jacob, and I will remember also My covenant with Isaac, and My covenant with Abraham as well, and I will remember the land.

NETS Septuagint - And I will remember the covenant of Iakob, and I will remember the covenant of Isaak and the covenant of Abraam, and I will remember the land.

KJV Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

CSB then I will remember My covenant with Jacob. I will also remember My covenant with Isaac and My covenant with Abraham, and I will remember the land.

ESV then I will remember my covenant with Jacob, and I will remember my covenant with Isaac and my

covenant with Abraham, and I will remember the land.

N L T Then I will remember my covenant with Jacob and my covenant with Isaac and my covenant with Abraham, and I will remember the land.

- I will: Ge 9:16 Ex 2:24 6:5 De 4:31 Ps 106:45 Eze 16:60 Lu 1:72
- and I will: Ps 85:1,2 136:23 Eze 36:1-15,33,34 Joel 2:18
- Leviticus 26 Commentaries - Multiple Sermons and Commentaries

Related Passages:

Exodus 6:5+ "Furthermore I have heard the groaning of the sons of Israel, because the Egyptians are holding them in bondage, and **I have remembered My covenant (CLEARLY REFERRING TO THE ABRAHAMIC COVENANT BECAUSE THEY HAVE NOT EVEN COME TO MOUNT SINAI)..**

Psalm 106:45+ And **He remembered His covenant** for their sake, And relented according to the greatness of His lovingkindness.

GOD'S COVENANT WITH THE PATRIARCHS

Then ([expression of time](#)) It should always prompt at least the question "When?" For answer see **'IF'** (in Lev 26:40, 41) for what "event" has to transpire. In a word Israel would have to confess their sin and humble their heart, even these acts being energized by the Holy Spirit (cf Jn 16:8-9)

I will remember...remember...remember - It is not that He would ever forget. (Ex 6:5; Ps 106:45) God **remembered** when the Jews groaned in Egyptian bondage (Ex 3:15-17). The promise of Lev 26:40-46 is similar to that in Deuteronomy 30, and there, too, God remembers the word he "swore to ... Abraham, Isaac and Jacob" (Dt 30:20). Solomon prayed that the Lord would hear the people's prayer of repentance in captivity (1 Ki 8:46-53).

Covenant (01285) see [berit/berith/beriyth](#)

My covenant with Jacob...Isaac...Abraham (aka "the patriarchs") - This refers to the Abrahamic Covenant which preceded the conditional Mosaic Covenant. In Galatian 3:15-18 Paul explains that the Law did not invalidate the Abrahamic Covenant.

Brethren, I speak in terms of human relations: even though it is only a man's covenant, yet when it has been ratified, no one sets it aside or adds conditions to it. 16 Now the promises were spoken to Abraham and to his seed. He does not say, "And to seeds," as referring to many, but rather to one, "And to your seed," that is, Christ. 17 What I am saying is this: **the Law**, which came four hundred and thirty years later, **does not invalidate a covenant previously ratified by God, so as to nullify the promise.** 18 For if the inheritance is based on law, it is no longer based on a promise; but God has granted it to Abraham by means of a promise. (See notes)

And I will remember the land - "That is, to cause it to be repopled by its former inhabitants or their seed." [Bush](#)) Paul declares that the promises to Israel and the fathers are "**irrevocable**" (Ro 11:28, 29). But the Jews will not fully re-inherit Palestine in peace and blessing until they return to the Lord, which will occur when He returns at the Second Coming.

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Then will I remember my covenant. This remembrance on the part of God signifies his actual performance of the mercies promised; as appears from Ex. 6:5, 6, 'I have remembered my covenant &c. and will bring you out from under the burdens of the Egyptians.' So our remembering God's precepts is explained, Ps. 103:18, as equivalent to doing them. See Note on Gen. 8:1. So again when Christ, 'the horn of salvation.' was raised up in the house of David, God is said, Luke 1:72+, 'to perform the mercy promised to our fathers, and to remember his holy covenant.' It is somewhat singular that in the original, the preposition answering to 'with' is omitted before each of the patriarchs' names in this connexion, and the fact ought to have been indicated by the usual Italic sign, in our version. The reason of the omission, or the bearing it ought to have on the construction, was are incompetent to slate. The Gr. has μνησθησομαι της διαθηκης Ιακωβ, I will remember the covenant of Jacob, &c., omitting the suffix 'my' which occurs in the Hebrew.

Leviticus 26:43 'For the land will be abandoned by them, and will make up for its Sabbaths while it is made desolate without them. They, meanwhile, will be making amends for their iniquity, because they rejected My ordinances and their soul abhorred My statutes.

NETS Septuagint - And the land shall be abandoned by them. Then the land shall accept its sabbaths while it was made desolate by them, and they themselves shall accept their lawlessness on account of which they disdained my judgments and were vexed in their soul by my ordinances.

- shall enjoy (KJV): Lev 26:34,35
- and they (KJV): Lev 26:41 1Ki 8:46-48 2Ch 33:12 Job 5:17 34:31,32 Ps 50:15 Ps 119:67,71,75 Isa 26:16 Jer 31:19 Da 9:7-9,14 Heb 12:5-11
- they despised (KJV): Lev 26:15 2Ki 17:7-17 2Ch 36:14-16
- their soul (KJV): Lev 26:15,30 Ps 50:17 Am 5:10 Zec 11:8 Joh 7:7 15:23,24 Ro 8:7
- Leviticus 26 Commentaries - Multiple Sermons and Commentaries

For the land will be abandoned by them, and will make up for its Sabbaths while it is made desolate without them- Israel would not abandon the promised land by choice but by (divine) force! There was a debt to pay, for Israel had neglected the Sabbath years for 490 years!

They, meanwhile, will be making amends for their iniquity- Making amends is the idea of paying for their sins, but does not suggest that this would then merit restoration to the land. It simply refers to the fact that Israel was suffering the consequences of their disobedience. NLT = "at last the people will pay for their sins, for they have continually rejected my regulations and despised my decrees."

because - Term of explanation. Explaining why they are paying for their 470 years of Sabbath year disobedience.

They rejected My ordinances and their soul abhorred My statutes - This is an amazing and frightening statement. The verb rejected carries the connotations of to despise or refuse. This was not sin of ignorance, but sin carried out willfully, in the full light of God's clear statutes! The Septuagint translates **rejected** (ma'as) with the rare verb **huperorao** which means to overlook, to disdain, to despise, "to disregard as not worthy of one's notice" and "to indulgently take no notice of." (BDAG) **Liddell-Scott** adds that **huperorao** means to "look down upon!" This is tantamount to Israel carrying out "in Your face" disobedience to Yahweh! But here is the even more amazing truth. This same verb is used by Dr. Luke in Acts 17:30+ of the forgiving character of our amazing God, writing "Therefore having overlooked the times of ignorance, God is now declaring to men that all people everywhere should repent." In addition the same Hebrew verb **rejected** (ma'as) is used in the very next passage - "Yet in spite of this, when they are in the land of their enemies, **I will not reject them**, nor will I so abhor them as to destroy them, breaking My covenant with them; for I am the LORD their God." Is this not the essence of Psalm 103:17 "But the **lovingkindness** of the LORD is **from everlasting to everlasting** on those who fear Him, And His righteousness to children's children." Brothers and sisters, this is OUR GREAT GOD!

Rejected (03988)(ma'as) means to despise, to treat as loathsome (that which is repulsive, detestable, causing disgust). In Hosea 4:6 we see that Israel **rejected** (ma'as) knowledge and thus God **rejected** them. In 1Sa 8:7 God told Samuel "they have not **rejected** you, but they have **rejected** Me from being king over them."

THOUGHT - To **reject** God's statutes it to reject His rule over one's life and to do so at the detriment of one's souls! We must continually remember that sin is costly and the wages ultimately are death! In an ironic twist Isaiah records that men will **cast away** (ma'as) their idols when they see how useless they are to help (Isa 31:6).

George Bush - Leviticus Notes Critical and Practical - Leviticus 26

The land shall also be left of them. Heb. מֵהֶם mēhem, which may be rendered either by them, or on their account, for their sakes. This verse, in the connexion in which it stands, is somewhat obscure. As the tone of the context is bland and encouraging, we naturally inquire how it is that a transition is suddenly made to the language of threatening. It seems, on the whole, on comparing it with what follows, that the design of its introduction here is to heighten the expression of mercy in the ensuing verse. God had said in the preceding verse that he would 'remember the land;' but the favor involved in such a promise, could only be appreciated by a just view of the condition to which the land would have been reduced by reason of the sins of its inhabitants. Notwithstanding it should have been left destitute of its occupants, who were driven away into penal exile, and should thus remain desolate and uncultivated, enjoying the septennial sabbaths which had been denied it in their season, yet for all that, he would not forget or forego his mercies; he would remember the land by remembering its possessors, and bringing them back from their dispersion and planting

them again within its borders.

And shall enjoy her Sabbaths. Heb. תִּרְצֵז אֶת שַׁבְּתוֹתֶיהָ tirtetz eth shabbethothêhâ. Gr. προσδέξεται τὰ σαββάτα αὐτῆς, shall receive her sabbaths. The true force of the language in this verse can be understood only by a correct explication of the original word for 'enjoy,' which is employed here and also in the subsequent clause, 'shall accept (יִרְצֵז yirtzu) of the punishment of their iniquity.' Its primary meaning is to have pleasure, delight, complacency in any thing; and the drift of the passage is undoubtedly to convey the idea, by an ironical intimation, that while the land in its desolation was having pleasure in its sabbaths, the people of Israel were also, if the expression could be allowed, having pleasure in the punishment of their iniquity. There would at least be so much of a parallel in the two cases, that the same form of speech should be employed in reference to both. It is indeed a bold figure of speech to represent the inhabitants as taking pleasure in the calamities which they had procured to themselves; but as they had voluntarily incurred them 'despising the judgments of God and abhorring his statutes,' when perfectly aware of the consequences, was he not authorized to charge them with having complacency in the course of transgression which they had adopted? He is but stating the legitimate conclusion to be drawn from the premises. On This view of the language it is not only strictly proper, but highly significant and emphatic, and pointed with the sting of a well merited rebuke.

Because, even because they despised my judgments, &c. The particle is here doubled, to give intensity to the alleged reason of their calamities, and to intimate that it was nothing else than their deliberate rejection of the divine laws which had procured them. If so, had they any grounds to be surprised that it was charged upon them that they preferred, were pleased with, enjoyed, the natural results of their conduct? This interpretation, it will be seen, perfectly harmonizes with that given above.

Leviticus 26:44 'Yet in spite of this, when they are in the land of their enemies, I will not reject them, nor will I so abhor them as to destroy them, breaking My covenant with them; for I am the LORD their God.'

NETS Septuagint - And not even when they were in the land of their enemies did I ever disdain them or was angered by them so as to destroy them utterly, to scatter the wind my covenant with them; for it is I who am the Lord their God,

- **I will not reject them** Dt 4:29-31 2Ki 13:23 Ne 9:31 Ps 94:14 Eze 14:22,23 Ro 11:2,26
- **nor will I so abhor them as to destroy them:** Lev 26:11
- **breaking My covenant with them** Ps 89:33 Jer 14:21 33:20,21 Eze 16:60
- Leviticus 26 Commentaries - Multiple Sermons and Commentaries

YAHWEH IS A COVENANT KEEPER NOT A COVENANT BREAKER

The chosen people of Israel have continued to exist as a distinct people for 3500 years despite being without a homeland for most of that period. This constitutes an amazing testimony to divine inspiration and fulfilled prophecy and God's faithfulness to His covenant promises! Before they had even entered their promised land, God had given Israel a prophetic warning that they would be scattered if they disobeyed. And just as He prophesied, Israel was indeed scattered among the heathen lands and yet God refused to "destroy them utterly" or to "break my covenant with them" for He had made this promise to Abraham before they were even born (Ge 17:4-8).

Yet in spite of this - Term of contrast and what a gracious contrast it is! Despite that fact that Israel **rejected** God's **ordinances** and their soul **abhorred** His **statutes**.

When they are in the land of their enemies- This is not just a reference to Assyria and Babylon (the first aspect of the historical fulfillment of this prophecy), but to all of history, for wherever the Jews have lived, they have been hated and persecuted and killed by their enemies ([What is the cause of anti-Semitism?](#)) and the global [anti-Semitism](#) will come to fruition in the time of the [Great Tribulation](#) when two-thirds of the world's Jews will be exterminated while one-third will be saved (Zech 13:8-9+).

I will not reject (ma'as) them - Don't miss the fact that the same verb was used in the preceding verse to describe Israel's rejection of Yahweh's statutes (and thus rejecting Yahweh Himself!)

THOUGHT The Jews today may feel like God has rejected them, especially the Jews who had to endure the Nazi death camps, but the fact is the "non-lying" God gives a prophetic promise that He will not reject the Israelites as a people group. Why? Because He is forever faithful to the Abrahamic Covenant and He will be **"the LORD their God!"** Forever!

Nor will I so abhor them as to destroy them, breaking My covenant with them - God will be faithful to His covenant. That is the reason He will not abhor Israel or destroy Israel in the future.

Abhor (01602)(ga'al) describes an intense aversion which is expressed often in punitive or adverse action. To detest; abhor, loathe, vilely cast away. 5 of the 10 uses are in Leviticus 26, the first and the last being affirmations by Jehovah that He will not reject them (Lev 26:11, 44), of the Jews abhorring His ordinances (Lev 26:15, 43), of God abhorring them for their practice of idolatry (Lev 26:30). In Lev 26:11 the Lxx uses **bdelusso** (bdéo = stink or reek) is a verb which means literally to emit a foul odor or to render foul and figuratively means to strongly detest something on the basis that it is **abominable** (as used in Rev 21:8) (abominable = quite disagreeable, worthy of disgust, whatever is odious to the mind or offensive to the senses). In Greek usage **bdelusso** means to feel a nausea or loathing for food and so came to be used of disgust in general. And so the verb **bdelusso** pictures one turning away from a stench as in disgust. Most of the uses of ga'al are translated in Lxx with the verb **prosochthizo** which means to be very upset over something someone has done (of God's anger with Israel in the wilderness - Heb 3:10-note, Heb 3:17-note).

For I am the LORD their God- God's Name **Jehovah (Yahweh)**(I Am) is His guarantee that He will be faithful to His covenant promises made to Abraham, Isaac and Jacob and through them to the nation of Israel.

George Bush - The history of the Jewish people to the present day, is a standing proof of the truth of this merciful declaration. Though scattered and peeled, and pressed down by an unprecedented weight of misfortunes from age to age, yet they still subsist as a distinct people, and **the covenant of future restoration remains to them unbroken** (ED: See Dt 30:3+, Jer 29:14 Amos 9:14+, Zeph 3:20+, etal).

Related Resources:

- [Covenant: Abrahamic versus Mosaic](#)
- [Covenant: New Covenant in the Old Testament](#)
- [Covenant: Why the New is Better](#)
- [Covenant: Abrahamic vs Old vs New](#)
- [Will all Israel be saved in the end times \(Romans 11:26\)? | GotQuestions.org](#)
- [Did God divorce Israel? | GotQuestions.org](#)
- [What is the Palestinian Covenant? | GotQuestions.org](#)
- [Did God give Israel the Promised Land for all time \(Deuteronomy 4:40\)? | GotQuestions.org](#)
- [What is the abominable false teaching of replacement theology / supersessionism? | GotQuestions.org](#)

Leviticus 26:45 'But I will remember for them the covenant with their ancestors, whom I brought out of the land of Egypt in the sight of the nations, that I might be their God. I am the LORD.'"

NETS Septuagint - and I will remember their former covenant when I brought them out of the land of Egypt, out of a house of slavery in the sight of the nations, to be their God; I am the Lord.

- Ex 20:2
- for their (KJV): Ge 12:2 15:18 17:7,8 Ex 2:24 19:5,6 Lu 1:72,73 Ro 11:12,23-26,28,29 2Co 3:15,16
- whom I (KJV): Lev 22:33 25:38
- in the sight (KJV): Ps 98:2,3 Eze 20:9,14,22
- Leviticus 26 Commentaries - Multiple Sermons and Commentaries

**I WILL BE
THEIR GOD**

But I will remember for them the covenant with their ancestors: The Abrahamic Covenant.

I agree with **Gordon Wenham** who writes "What this **remembering** will mean in practice is not spelled out here, but Deut. 30:1-10, a similar passage in a similar context, explains that it will mean restoration to the land of promise and prosperity there. This would seem to be implicit in this Leviticus passage too." (NICOT - Leviticus)

KJV STUDY BIBLE - The amazing truth of these verses is confounding to all atheists, skeptics and doubters. God promised that even while they were in their enemies' land, He would not completely destroy them or break His covenant with them. Archaeology

has uncovered the remains of the Canaanites, but where are they today? One can travel to the excavated ancient capital of the Hittites and the ruined cities of the Philistines, but they do not exist as a people today. Yet the Jew possesses a distinct identity. All know who the Jews are, no matter what country they reside in or what language they speak. This is truly a remarkable prophecy!

Whom I brought out of the land of Egypt in the sight of the nations- In the sight of the nations. God wanted the pagan nations to see and be drawn to Israel's God, but Israel intermingled with the pagans and spoiled her testimony of distinctiveness (holy unto the LORD). **How is your testimony in the world? Are you in the world but not of it OR are you toying with the "toys" of the world and/or the passing pleasures of sin and thereby spoiling your testimony?**

That I might be their God - Though it is not stated directly, this phrase is clearly in a form that implies it is a description of the results of the New Covenant of Jehovah with Judah and Israel. Compare the following passages that have a similar description of the LORD...

And I will give them one heart, and put a new spirit within them. And I will take the heart of stone out of their flesh and give them a heart of flesh (NEW COVENANT), that they may walk in My statutes and keep My ordinances and do them. Then **they will be My people, and I shall be their God** (Ezekiel 11:19-20-note)

'For I will set My eyes on them for good, and I will bring them again to this land; and I will build them up and not overthrow them, and I will plant them and not pluck them up. I will give them a heart to know Me (NEW COVENANT), for I am the LORD; and **they will be My people, and I will be their God**, for they will return to Me with their whole heart. (Jer 24:6-7)

"Behold, days are coming," declares the LORD, "when I will make a new covenant with the house of Israel and with the house of Judah, 32 not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them," declares the LORD. 33 "But this is the covenant which I will make with the house of Israel after those days," declares the LORD, "I will put My law within them and on their heart I will write it (NEW COVENANT); and **I will be their God, and they shall be My people.**(Jer 31:31-33-note)

Behold, I will gather them out of all the lands to which I have driven them in My anger, in My wrath and in great indignation; and I will bring them back to this place and make them dwell in safety. 38 "**They shall be My people, and I will be their God;** (Jer 32:37-38-note)

"And **I, the LORD, will be their God**, and My servant David will be prince among them; I the LORD have spoken. I will make a covenant of peace with them and eliminate harmful beasts from the land so that they may live securely in the wilderness and sleep in the woods. (Ezekiel 34:24-25)

"Say to them, 'Thus says the Lord GOD, "Behold, I will take the sons of Israel from among the nations where they have gone, and I will gather them from every side and bring them into their own land; and I will make them one nation in the land, on the mountains of Israel; and one king will be king for all of them; and they will no longer be two nations and no longer be divided into two kingdoms. They will no longer defile themselves with their idols, or with their detestable things, or with any of their transgressions; but I will deliver them from all their dwelling places in which they have sinned, and will cleanse them. **And they will be My people, and I will be their God.** (Ezek 37:21-23-note)

"I will make a covenant of peace with them; it will be an everlasting covenant with them. And I will place them and multiply them, and will set My sanctuary in their midst forever. My dwelling place also will be with them; and **I will be their God, and they will be My people.**(Ezek 37:26-27-note)

Thus says the LORD of hosts, 'Behold, I am going to save My people from the land of the east and from the land of the west; and I will bring them back and they will live in the midst of Jerusalem; and **they shall be My people, and I will be their God** in truth and righteousness (NEW COVENANT).' (Zec 8:7-8)

I am the LORD - Literally "I am Yahweh". This phrase is like a "divine punctuation mark" which serves to authenticate all that has been said in this chapter. All the blessings and cursings will occur in Israel's history. The revival and restoration of Israel will occur in the future, in the "last days." Why? Because God is Jehovah, the omnipotent One. What trial, adversity or affliction is there in your life that you cannot trust Jehovah to give you relief and/or give you the ability by His Spirit to abide in Christ if the affliction continues for a little while?

This phrase occurs 164x in 161v in the OT with none in the NT-

Gen. 15:7; 28:13; Exod. 6:2,6ff,29; 7:5,17; 10:2; 12:12; 14:4,18; 16:12; 20:2; 29:46; 31:13; Lev. 11:44f; 18:2,4ff,21,30; 19:3f,10,12,14,16,18,25,28,30ff,34,36f; 20:7f,24; 21:12,15,23; 22:2f,8f,16,30ff; 23:22,43; 24:22;

25:17,38,55; 26:1f,13,44f; Num. 3:13,41,45; 10:10; 15:41; Deut. 5:6; 29:6; Jdg. 6:10; 1 Ki. 20:13,28; Isa. 41:13; 42:6,8; 43:3,11,15; 45:5ff,18; 48:17; 49:23; 51:15; Jer. 9:24; 24:7; 32:27; Ezek. 6:7,10,13f; 7:4,27; 11:10,12; 12:15f,20; 13:9,14,21,23; 14:8; 15:7; 16:62; 17:24; 20:5,7,12,19f,26,38,42,44; 22:16; 23:49; 24:24,27; 25:5,7,11,17; 26:6; 28:22ff,26; 29:6,9,16,21; 30:8,19,25f; 32:15; 33:29; 34:27; 35:4,9,15; 36:11,23,38; 37:6,13,28; 38:23; 39:6f,22,28; Joel 2:27; 3:17; Zech. 10:6

Leviticus has the most uses of **I AM THE LORD** (48v of 164v) with 15v in Lev 19:1-37 (Lev 19:3, 4, 10, 12, 14, 16, 18, 25, 28, 30, 31, 34, 36, 37) where each use serves to remind Israel why they were to obey God's regulations. The first use in the book of Leviticus summarizes why believers are to be holy, the reason of course being that God is eternally "I AM THE LORD." So beginning the book of Leviticus we read God's command to saints in both the Old and New Testaments

'For ([term of explanation](#) = explains why He gave the previous charge in Lev 11:43) I am the LORD your God. Consecrate yourselves therefore, and be holy, for I am holy. And you shall not make yourselves unclean with any of the swarming things that swarm on the earth. 45 'For I am the LORD who brought you up from the land of Egypt to be your God; thus you shall be holy, for I am holy.'" (Lev 11:44-45-note)

This charge to **be holy** is repeated by Peter

Therefore ([term of conclusion](#) = "born again, etc" 1 Pe 1:3-note), prepare your minds for action, keep sober in spirit, fix your hope completely on the grace to be brought to you at the revelation of Jesus Christ. 14 As obedient children, do not be conformed ([suschematizo](#) [only other use = Ro 12:2-note] in the [present tense](#) = the only way to obey this charge continually is by continual reliance on the enabling power of the Spirit. [Passive voice](#) = the external forces seeking to conform our hearts to the godless world system = they will exert their influence continually which is why we need the Holy Spirit to continually enable holiness) to the former lusts which were yours in your ignorance, 15 but like the Holy One who called you, be holy yourselves also in all your behavior; 16 because it is written, "YOU SHALL BE HOLY, FOR I AM HOLY." (1 Peter 1:13-16-note)

[George Bush - Leviticus Notes Critical and Practical - Leviticus 26](#)

I will for their sakes remember the covenant, &c. That is, for their good and advantage. He does not indeed, in this connexion expressly assure them of their being brought back to their own land, but the whole scope of the context requires us to understand it. How could he effectually remember them for good when in the land of their enemies, otherwise than by restoring their captivity? And why should he refer to the deliverance from Egypt, except to intimate that in like manner he would bring them to their own borders?

Leviticus 26:46 These are the statutes and ordinances and laws which the LORD established between Himself and the sons of Israel through Moses at Mount Sinai.

NETS Septuagint - These are the judgments and the ordinances and the law that the Lord established between him and between the sons of Israel on the mountain Sina by the hand of Moyses.

- **These are the statutes and ordinances and laws:** Lev 27:34 De 6:1 12:1 13:4 Joh 1:17
- **at Mount Sinai:** Lev 25:1
- **which the LORD established:** Lev 8:36 Nu 4:37 Ps 77:2
- Leviticus 26 Commentaries - Multiple Sermons and Commentaries



Mt Sinai by Eizen

REMINDER OF THE MOSAIC COVENANT

Kenneth Matthew - There is always an advantage for the speaker who has the last word in a discussion or debate. The last words in any conversation are typically the ones best remembered. Also, the expression *the last word* can refer to ultimate authority, such as, "The doctor has the last word on my physical therapy." That chapter 26 presents the Lord's "last word" on worship and holy living in Leviticus makes this chapter especially important for our Christian lives. The final verse of the chapter reads, "These are the statutes and rules and laws that the Lord made between him and the people of Israel through Moses on Mount Sinai" (Lev 26:46). This verse implies all of the instructions found in the whole book, not just chapter 26. The verse echoes the very first verse of the book: "The Lord called Moses and spoke to him from the tent of meeting, saying..." (Lev 1:1). After that the Lord gave Moses the message of the book to the people. So chapter 26 wraps up the revelation made at the Tent of Meeting. ([Leviticus: Holy God, Holy People](#))

These are the statutes and ordinances and laws which the LORD established between Himself and the sons of Israel through Moses at Mount Sinai - In a sense (as discussed below) these words mark an end to the book of Leviticus. Notice that Moses is the mediator between Yahweh and men. Of course the ultimate and final mediator is Christ Jesus Paul writing

For there is **one God, and one mediator** also **between God and men, the Man Christ Jesus**, (1 Ti 2:5)

John adds

For **the Law was given through Moses**; grace and truth were realized through Jesus Christ. (John 1:17-)

And finally the writer of Hebrews states

But now He (CHRIST JESUS) has obtained a more excellent ministry, by as much as He is also **the mediator of a better covenant**, which has been enacted on better promises. (Heb 8:6+)

For this reason He (CHRIST JESUS) is **the mediator of a new covenant**, so that, since a death has taken place for the redemption of the transgressions that were committed under the first covenant, those who have been called may receive the promise of the eternal inheritance. (Heb 9:15+)

[George Bush](#) comments that "This verse appears so peculiarly proper, as the conclusion of the whole book, that it is extremely difficult to account for the addition of the chapter which follows, containing matter of a ceremonial kind, such as would come in far more appropriately in a preceding part of the book. **Adam Clarke** proposes to solve the difficulty by supposing that there has been an accidental transposition of Leviticus 27, from where it belongs, at the close of Leviticus 25. Others think that Leviticus 27 was added after the book was finished; but nothing is certain, and we have to receive the sacred canon as we find it.

Merrill Unger - **These are the statutes and ordinances and laws** (hahuqqim wehammispatim wehattorot)—Three terms are used to summarize the material of Leviticus 1-26. In this verse there does not appear to be a desire to make a distinction between them (for huqqa see Lev. 3:17; for mispat see Lev. 5:10; for torah see Lev. 6:9), but rather this is an effort to be all-inclusive so as not to eliminate any regulation given in the book of Leviticus. The terms "decrees" and "laws" represent the two Hebrew terms mispat and ljaq, which have been used as synonyms (9x) throughout Leviticus (cf. Lev. 18:4). Here translated "regulations," the term *toil* is used in parallel as a synonym to "decrees" and "laws." Throughout Leviticus the term "torah" is used in context to refer to a

specific set of instructions (cf. Lev. 6:9 [6:2 MT]). Here, for the first time, it can be seen to have a broader nuance referring to the entire material of chapters 1-26. In the NT the term "torah" is used as synonymous with the entire Pentateuch (cf. Matt. 5:17; 11:13; 22:40; Luke 24:44; Acts 13:15; Rom. 3:21). This verse functions as the conclusion to the book of Leviticus. A comparison of Lev 26:46 with Lev 27:34 suggests that chapter 27 is an appendix. (The Bible Knowledge Key Word Study)

Ordinances (04941) (mishpat/mispat from shaphat = to judge, govern) is a masculine noun used over 400x in the OT and has general meanings including a judgment, a legal decision, a legal case, a claim, proper, rectitude.

Vine writes that mishpat/mispat "has two main senses; the first deals with the act of sitting as a judge, hearing a case, and rendering a proper verdict. Eccl. 12:14 is one such occurrence. Mishpat can also refer to the "rights" belonging to someone (Ex 23:6). This second sense carries several nuances: the sphere in which things are in proper relationship to one's claims (Ge 18:19—first occurrence); a judicial verdict (Dt. 17:9); the statement of the case for the accused (Nu 27:5); and an established ordinance (Exod. 21:1). ([Vine's Expository Dictionary](#))

Mishpat/mispat is translated in a variety of ways in the NAS which gives you a sense of the many nuances of this Hebrew word:

arrangements(1), case(5), case*(1), cause(7), charge(1), claim(1), court(2), crimes(1), custom(11), customs(2), decide(1), decision(2), decisions(1), deserving(1), destruction(1), due(1), injustice*(2), judge(1), judged(1), **judgment**(62), **judgments**(40), just(4), **justice**(118), justly(3), kind(1), manner(3), matters of justice(1), mode of life(1), order(1), **ordinance**(29), **ordinances**(79), plan(1), plans(1), practice(1), procedure(4), properly(2), regulation(1), right(8), rightful place(1), rights(2), rule(1), sentence(2), sentenced(1), standard(1), trial(1), unjustly*(1), verdict(1), way prescribed(2), what is right(2), worthy(1).

This Hebrew noun can take on several nuances depending on the context. Here is Swanson's summary in Semantic Domains:

1. **judgment**, i.e., the act. of deciding a legal dispute or case (Dt 1:17);
2. **court**, i.e., a place where a legal case is decided (Dt 25:1; Job 9:32);
3. **case, lawsuit**, i.e., a legal action taken in court (2Sa 15:4);
4. **decision, sentence**, i.e., an official proclamation in a legal verdict (1Ki 20:40);
5. **justice**, i.e., a state or condition of fairness in disputes (Ex 23:6);
6. **law, regulation, prescription, specification**, i.e., a spoken or written command which is to be obeyed, often with penalties for non-compliance (Ex 21:1);
7. **plan, formally, prescription**, i.e., a graphic or verbal description of how to build something (Ex 26:30; 1Ki 6:38)
8. **share, i.e., what is a just amount of a whole** (Dt 18:3; 1Ki 4:28);
9. **custom, practice**, i.e., a behavior which is more or less fixed and accepted as a normal practice (1Sa 2:13); also part of a compound name, En Mishpat

Gilbrant on **mishpat/mispat** "most often refers to dictates from leadership (1 Kings 20:40). In the plural, it is used in parallel with other terms for the commandments, laws, instructions and ordinances given by the Lord to Israel (Dt. 12:1; Ps. 119). Individual cases are referred to with this term as well (Ex 21:31; Nu. 27:5). The priests had "a breastpiece for making decisions" (Ex. 28:15NIV). Deuteronomy 1:17 says Moses charged the judges to judge fairly and not show partiality "for judgment belongs to God" (NIV). God's leaders were to seek to make good decisions in all the cases and situations they faced in leading and caring for God's people. God's kind of decisions are always just (Ge 18:19, 25). Therefore, mishpāt involves dispensing justice and was a strong part of the prophets' messages as they called the backslidden covenant people, and especially their leaders, back to his ways (Isa. 1:21; Amos 5:24; Mic. 3:1, 8; 6:8). It is a description of good government. Ultimately, the coming Servant of the Lord was to establish it in the earth (Isa. 42:3f). When God's decisions, which reveal his character and deal with sin, are in the world, people learn righteousness (Isa. 26:9). A more general use of the term for a custom or practice which was decided upon as a policy is found in some places (1 Sa 2:13; 27:11). Also the "plan" for the Tabernacle shown Moses on the mountain uses this word and thus may emphasize that it was a sovereign prescription from God (Exo. 26:30). Proverbs 16:33 says "The lot is cast into the lap, but its every decision [mishpāt] is from the Lord" (NASB). (Complete Biblical Library Hebrew-English Dictionary)

Unger on **Ordinances** - The term for "prescribed way" (Lev 5:10NIV) is mispat (translated "law" or "manner" in the KJV) but it is not the usual term for "law" or "torah." Rather, this term comes from a verb (špf) meaning "judge, govern" (BDB, 1047). Culver suggests that in the OT there may be as many as 13 related, but distinct, aspects of this Hebrew word, all related to the concept of "justice" (R. Culver, see [TWOT](#), 2:948-49). The noun first appears here in Leviticus, but when it is used in the plural it is often translated

"ordinances, laws" (cf. Lev. 18:4). It is used as a noun 14x in Leviticus and except for here and 9:16 is used only in chapters 18-20 and 24-26. It carries here the idea of doing the sacrifice according to the lawful, prescribed manner. When speaking of God's reign and relationship with his creatures, the term is frequently allied with the concept of righteousness using the Hebrew words *sedeq* and *s' Maga*. In Leviticus, when used in the plural, the word is always in parallel to 1115q (see Lev. 18:4), translated "decrees" (9x; 18:4, 5, 26; 19:37; 20:22; 25:18; 26:15, 43, 46). The Israelites must understand that because God is who he is, his instructions must be followed in his prescribed way in order to live righteously. (Ibid)

Robert Culver

Justice, ordinance, custom, manner. Represents what is doubtless the most important idea for correct understanding of government—whether of man by man or of the whole creation by God. Though rendered "judgment" in most of the four hundred or so appearances of *mišpāṭ* in the Hebrew Bible, this rendering is often defective for us moderns by reason of our novel way of distinctly separating legislative, executive, and judicial functions and functionaries in government. Hence *šāpaṭ*, the common verb (from which our word *mišpāṭ* is derived) meaning "to rule, govern," referring to all functions of government is erroneously restricted to judicial processes only, whereas both the verb and noun include all these functions.

An analysis of all uses in the Bible turns up at least thirteen related, but distinct, aspects of the central idea, which if to be rendered by a single English word with similar range of meaning, ought by all means to be the word "justice." Even the ASV, which inclines strongly toward regular rendering of Hebrew and Greek words has thus updated the rendering of *mišpāṭ*, though not regularly (contrast "thy judgments" [Ps 72:1] with "with justice" [Ps 72:2]). The noun ***mišpāṭ*** can be used to designate almost any aspect of civil or religious government, as follows:

1. The act of deciding a case of litigation brought before a civil magistrate BDB finds 204 instances beginning at Ex 21:31—though RSV and NASB disallow this first, rendering otherwise. But most of the occurrences are very clear (Deut 25:1; Josh 20:6 are examples).

2. The place of deciding a case of litigation A clear case of this rather rare (because indecisive) use is 1 Kgs 7:7.

3. The process of litigation is called *mišpāṭ* There are many doubtful cases, it being hard to distinguish between meanings 1 and 2. An instance is Isa 3:14. "Litigation" would be an apt rendering for this class. The clearest instances employ 'im with a following noun "a judgment with so-and-so" (Job 22:4 or 'et (Ps 143:2).

4. A case of litigation (i.e. a specific cause brought to the magistrate). Solomon, e.g., asked God for understanding that he might "hear *mišpāṭ*."—a case brought before him (1 Kgs 3:11, ASV marg.) If this case be disallowed (RSV) then Job's 'ārakī *mišpāṭ* ("I have set in order [my] case" 13:18) seems unassailable. See also 1 Kgs 8:59. This usage parallels the noun *rib*.

5. A sentence or decision issuing from a magistrate's court This is very common. In such cases the prevalent "judgment" as rendering is entirely correct (1 Kgs 20:40). In Jer 26:11, 16 "worthy of death" renders *mišpāṭ mawwet*, in each case clearly meaning, a sentence of death.

6. The time of judgment. A clear case is Ps 1:5; Eccl 12:14, "God will bring every work into *mišpāṭ*" is close to presenting the same. BDB assert that "execution of judgment" in general is the meaning in a group including the preceding instance. The cases cited, however, seem better classified in relation to the idea or attribute of justice.

All the above are examples mainly of *mišpāṭ* in the judicial side of government.

There now follows a use closely parallel to what men now think of as authority.

7. Sovereignty, the legal foundation of government in the sense of ultimate authority or right Men today are accustomed to finding this in constitutions and the nature of man ("natural rights") but in the Hebrew Scriptures (a) all authority is God's and it is this authority which is denominated *mišpāṭ*. "The *mišpāṭ* is God's" (Dt 1:17); "The lot is cast into the lap; but the whole *mišpāṭ* thereof is of the LORD (Pr 16:33). Individual men, as created by God, have inalienable *mišpāṭim* ("rights"). (See R. D. Culver, *Toward a Biblical View of Civil Government*, 1974). (b) The magistrate's *mišpāṭ* is conferred by God as best shown by the reference to King Messiah's magisterial authority (Ps 72:1–2). Of course the doctrine of providence is basic to this idea (Ps 103:19; cf. Ro 13:1ff). This universal reign and rule of God seems to be the idea conveyed by *mišpāṭ* in Jer 8:7, "My people do not know the law (*mišpāṭ*) of God."

There are also uses involving the legislative side of government.

8. The attribute of justice in all correct personal civil administration is emphasized (a) This justice is primarily an attribute of God, all true mišpāṭ finding its source in God himself and therefore carrying with it his demand. “When therefore the Scripture speaks of the mišpāṭ of God, as it frequently does, the word has a particular shade of meaning and that is not so much just statutes of God as the just claims of God. God, who is the Lord, can demand and He does demand” (Koehler, OT Theology, pp. 205–206). All the right (justice, authority, etc.) there is is his, “because Jehovah is the God of justice” (Isa 30:18; cf. Gen 18:25). God loves mišpāṭ in this sense (Ps 37:28). Psalm 36:6 in kēṭīb reads, “Thy mišpāṭ (singular) is a great abyss.” (b) mišpāṭ, as justice, i.e. rightness rooted in God’s character, ought to be an attribute of man in general and of judicial process among them (Ps 106:37). Wise men speak it (Ps 37:30) and think it (Pr 12:5) and God requires it of them (Mic 6:8). The righteous enjoy it (Pr 21:15) and righteous magistrates employ it in judgment (Mic 3:1; cf. Pr 29:4).

9. mišpāṭ also designates an ordinance of law—often used co-ordinately with ḥōq “ordinance” (Ex 15:25) and tōrā “law” (Isa 42:4). The Pentateuchal ordinances are mišpāṭ (Lev 5:10; 9:16, et al.), in fact the individual ordinances of Mosaic law are mišpāṭ (Deut 33:10, 21; 16 times in Ps 119).

10. A plan (Ex 26:30) or

11. custom (2 Kgs 17:33) or even

12. a fitting measure taken (1 Kgs 5:8) seem to come under the scope of this word, though they are extended meanings, hardly standard.

13. One’s right under law, human or divine, is denominated mišpāṭ (Dt 18:3; Jer 32:7).

Frequently associated with šedeq and šēdāqā in OT descriptions of God’s reign and ways with his creatures, this idea lies at the very heart of a true understanding of the Biblical world-and-life view.

Note: The breastplate worn by the high priest is called a “breastplate of judgment” (Ex 28:15, 29–30), not from any alleged revelation given by the stones Urim and Thummim but because the breastplate covered Aaron’s heart and “they shall be upon Aaron’s heart when he goeth in before the Lord and Aaron shall bear the judgment (mišpāṭ) of the children of Israel upon his heart before the LORD continually.” What Aaron was concerned with before God was Israel’s justification, i.e. judicial sentence (see above) of guiltiness. Thus “in prophetic vision as in actual oriental life, the sentence of justification was often expressed by the nature of the robe worn. ...Isaiah 61:10 is a good illustration of this.” Also see Isa 62:3; Rev 3:5; 7:9; 19:14; Est 6:8–9, 12 (A. C. Hervey, Smith’s Dictionary of the Bible, Hackett ed., 11, pp. 1066–67). (Online [Theological Wordbook of the Old Testament](#))

Gesenius Definition - mishpat/mispat מִשְׁפָּט (from שָׁפַט)

(1) judgment

(a) used of the act of judging, Levit. 19:15, “do no unrighteousness in judgment;” verse 35 Leviticus 19:35; Deuteronomy 1:17 = “for the judgment (is) God’s.” Isaiah 28:6, = “he who sitteth in judgment.” Ezekiel 21:32 = “until he shall come whose the judgment is.”

(b) of the place of judgment (= Ecclesiastes 3:16). to bring any one into judgment, Job 9:32, 22:4 Psalms 143:2 compare Job 14:3; Ecclesiastes 11:9.

(c) a forensic cause, Numb. 27:5. מִשְׁפָּט לְעַרְבֵי מִשְׁפָּט to set forth a cause, Job 13:18, 23:4.= to plead any one’s cause, to be his patron, Deuteronomy 10:18; Ps 9:5 (compare יָדַי and to contend with any one, Jeremiah 12:1. my adversary, prop. he who has a cause with me = Isaiah 50:8.

(d) sentence of a judge, 1 Kings 3:28, 20:40 Psalms 17:2 pl. judgments of the Lord, 19:10 119:75, 137 Psalms 119:137. Especially used of a sentence by which penalty is inflicted. מִשְׁפָּט מוֹת sentence of death, Deut. 21:22 Jeremiah 26:11 = to pass a hard sentence upon one, to impose punishment upon him, Jeremiah 1:16, 4:12 39:5 52:9 2 Kings 25:6 (see the same phrase, let. c.) Also used of punishment [?], Isaiah 53:8.

(e) fault, crime, for which one is judged, Jeremiah 51:9. מִשְׁפָּט יָדָי capital crime, Ezekiel 7:23.

(2) right, that which is just, lawful, according to law. to pervert right = Deut 16:19, 27:19 1 Samuel 8:3. to do judgment (right) and justice =Jeremiah 22:15, 23:5 33:15 Deuteronomy 32:4 = “all his ways (are) right,” i.e. just. just balances = Proverbs 16:11. according to what is right, =Jeremiah 46:28 and on the other hand, without right, Proverbs 16:11; Jeremiah 22:13. Specially

(a) a law, a statute (as a rule of judging), Exodus 21:1, 24:3 often of the laws of God, Leviticus 18:4, Leviticus 18:5, 26 Leviticus 18:26, 19:37 20:22, seqq.; Deuteronomy 4:1, 7:11, 12 and collect, used of the body of laws (as we say, the law of Moses, the Justinian code), e.g. Isaiah 51:4 and simply 42:1 מִשְׁפָּט, Isaiah 42:3, Isaiah 42:4, the divine law (i.e. תּוֹרָה), divine religion.

(b) used of that which is lawfully due to any one, (privilege). right of redemption, = Jeremiah 32:7 right of primogeniture = Deuteronomy 21:17 and collect. regal right, or, regal rights and privileges = 1 Samuel 8:9, 11 1 Samuel 8:11, 10:25. The things due to the priests from the people = Deuteronomy 18:3 The privileges of daughters = Exodus 21:9. As laws have arisen not only from the will of a legislator, but also often from the manners and customs of nations, מ' is also

(c) a manner, custom. 2 Kings 11:14, "and behold the king stood upon a standing place according to the manner;" 2Ki 17:33, 34 2 Kings 17:34, 40 2 Kings 17:40. Genesis 40:13, "in the former manner," Exodus 26:30; Jeremiah 30:18. Hence

(d) fashion, kind, plan. 2 Kings 1:7 = "what kind of a man was he?" Judges 13:12, = "what kind of a boy shall he be? and what will he do?"

Brown-Driver-Briggs Expanded Definition noun masculine Genesis 40:13 judgment; — absolute Exodus 21:31 Ezekiel 44:24; construct מִשְׁפָּט Exodus 23:6 50t.; suffix מִשְׁפָּטִי Isaiah 40:27 +; מִשְׁפָּטָם Jeremiah 49:12 +; Numbers 27:5; plural Jeremiah 4:12 34t.; Deuteronomy 33:10 +, etc.; —

1 judgment:

a. act of deciding a case: מ' belongeth to God Deuteronomy 1:17, is from him Proverbs 16:33; Proverbs 29:26; מִשְׁפָּטֵי הַיָּהוָה Malachi 2:17; Exodus 28:15 the pouch of judgment, so Exodus 28:29; Exodus 28:30 (P); worn on heart of Aaron Exodus 28:30 (P); Deuteronomy 16:18; Job 32:9; 1 Kings 3:28; 1 Kings 3:28; Deuteronomy 17:9; 2 Chronicles 19:6; מ' רוחו Isaiah 28:6; במשפט Leviticus 19:15,35 (H) Deuteronomy 1:17; Proverbs 16:10; Proverbs 24:23; Numbers 27:21 (P); Numbers 35:12; Joshua 20:6 (P) Deuteronomy 17:8; Judges 4:5; 2 Samuel 15:2,6; 2 Chronicles 19:8; Isaiah 34:5; Isaiah 41:1; Isaiah 54:17; Isaiah 59:11; Habakkuk 1:12; Malachi 3:5; Psalm 9:8; Psalm 35:23; Psalm 76:10; Psalm 122:5; Job 9:19 (Ezekiel 44:24 see above).

b. place, court seat of judgment Deuteronomy 25:1; 1 Kings 7:7; Isaiah 28:6; Ecclesiastes 3:16.

c. process, procedure, litigation before judges: מ' הִבִּיאַת Job 14:3; Ecclesiastes 11:9; Ecclesiastes 12:14; מ' בָּא, with עם Isaiah 3:14; Job 22:4, with את Psalm 143:2, with יחדו Job 9:32, מ' חלד Job 34:23, compare Ezekiel 34:16; Psalm 112:5; plural משפטים, דבר משפטים, with את litigate with Jeremiah 1:16; Jeremiah 4:12; Jeremiah 12:1; Jeremiah 39:5 = Jeremiah 52:9, singular מִשְׁפָּט in "" 2 Kings 25:6, by error.

d. case or cause presented for judgment: מ' אֵבֶל Isaiah 50:8; מ' אֵרֶךְ Job 13:18; Job 23:4; 1 Samuel 3:11; מ' אֵשֶׁת Lamentations 3:59, compare Numbers 27:5 (P) 2 Samuel 15:4.

e. sentence, decision of judgment: 1 Kings 20:40 thus is thy sentence; Ecclesiastes 8:5,6 time and sentence; Deuteronomy 17:11 according to the sentence; Deuteronomy 19:6; Deuteronomy 21:22; Jeremiah 26:11,16; Ezekiel 7:23, compare Habakkuk 1:4 (twice in verse); Psalm 7:7; Psalm 17:2; Ezekiel 23:45; plural only Ezekiel 16:68; Hosea 6:5 read singular

f. execution of judgment, in General, מ' עֲשֵׂה, with בִּין Jeremiah 7:5; Ezekiel 18:8, compare Deuteronomy 32:41; Zephaniah 3:8; with ב' against Psalm 119:84; Psalm 149:9; ב' omitted Psalm 9:17; Ezekiel 39:21, ב' אֵלַי Jeremiah 48:21, מ' אֵרוּחַ Isaiah 4:4; מ' אֵבֶר Jeremiah 48:47, compare Isaiah 53:8; Jeremiah 51:9; Hosea 5:1,11; Hosea 10:4; Job 36:17; plural Isaiah 26:8,9; Ezekiel 5:8; Zephaniah 3:15; Psalm 10:5; in favour of, מ' עֲשֵׂה Micah 7:9; Psalm 9:5; מ' לְעֹשִׂיָם Psalm 146:7; מ' הוֹצִילֵדִין Jeremiah 21:12, compare Zechariah 7:9; Zechariah 8:16; plural Psalm 48:12 = Psalm 97:8 Psalm 6; Psalm 5; 7 = 1 Chronicles 16:12,14.

g. time of judgment, מ' אֵלַי יְקוּמוּ ב' Psalm 1:5 (late; probably judgment of the resurrection).

2 attribute of the מִשְׁפָּט, justice, right, rectitude:

a. of God, Isaiah 30:18; Genesis 18:25 (J), compare Job 40:8; Deuteronomy 32:4; Psalm 111:7; he loves it Psalm 33:5; Psalm 37:28; Psalm 99:4; Hosea 2:21; Psalm 89:15 = Psalm 97:2; will not pervert it Job 8:3; Job 34:12, compare Job 37:23 Psalm 119:149 Psalm 36:7 (read singular).

b. of man: מִשְׁמַרְי אֲשַׁרְי שְׁמַרְי Psalm 106:8; the tongue of the wise speaketh מִשְׁמַרְי Psalm 37:30; so of thoughts מִשְׁמַרְי Proverbs 12:5; put on מִשְׁמַרְי as robe Job 29:14, chosen Job 34:4; מִשְׁמַרְי עֲשֵׂה מִשְׁמַרְי: God requires that man should do it Micah 6:8; Isaiah 1:17; Isaiah 56:1, compare Isaiah 61:8; it is the joy of the righteous Proverbs 21:15; rulers should know it Micah 3:1, compare Proverbs 29:4; wicked ruler מִשְׁמַרְי שׁוֹנֵא מִשְׁמַרְי Job 34:17; abhors it Micah 3:9, compare Proverbs 19:28; Proverbs 21:7; Proverbs 28:5.

3 ordinance promulgated 1 Samuel 8:9,11; 1 Samuel 10:25 (law of king); Levitical ordinances Leviticus 5:10; Leviticus 9:16 13t. P, 1 Chronicles 15:13; 1 Chronicles 24:19; 2 Chronicles 4:7,20; 8:14; 35:13; Nehemiah 8:18; מִשְׁמַרְי חֻקְי Exodus 15:25; Joshua 24:25 (E) 1 Samuel 30:25, compare Psalm 81:5; מִשְׁמַרְי חֻקְי Numbers 27:11; Numbers 35:29 (P); divine law in General יְהוָה־יִרְמִיָּהוּ Jeremiah 8:7; מִשְׁמַרְי מֵאֱלֹהִים Isaiah 58:2; Jeremiah 5:4,5 (דְּרָגָה), compare Psalm 25:9; מִשְׁמַרְי תּוֹרָה Isaiah 42:4; Isaiah 51:4; Ezra 7:10; compare Zephaniah 2:3; Psalm 119:43; Psalm 119:160; plural of particular ordinances Deuteronomy 33:10,21 (poem), Isaiah 58:2; Ezekiel 44:24; Psalm 19:10; Psalm 119:7 16t., Psalm 147:20.

4 decision of the שֹׁפֵט in a case of law: singular of particular decision of a case Exodus 21:31 (E); plural of series of decisions Exodus 21:1; Exodus 24:3 (JE) Deuteronomy 7:12 (D²); in covt. code and D, collection of pentads in conditional or temporal compare, with כִּי or אִם in D, and subject in combination, Deuteronomy 4:1. 5. 8. 14. 45 +; in code of H and after, in combination Leviticus 18:4,5,26; Leviticus 19:37; other combinations, redactional and later, Leviticus 26:46; Numbers 36:13; Deuteronomy 30:16; 2 Kings 17:37; 2 Chronicles 33:8; Nehemiah 9:13; Psalm 18:23; Psalm 89:31; Psalm 147:19.

5 one's (legal) right, privilege, due: Deuteronomy 18:3 due of the priests, Deuteronomy 21:17; Jeremiah 32:7 right of redemption; Jeremiah 32:8; מִשְׁמַרְי הַטָּהָר Exodus 23:6 (E) wrest right, so Deuteronomy 16:19; Deuteronomy 23:6; Deuteronomy 24:17; Deuteronomy 27:19; 1 Samuel 8:3; Lamentations 3:35, compare Proverbs 18:5; מִשְׁמַרְי יְתוּסָה Deuteronomy 10:18; מִשְׁמַרְי אֲבוֹנָה Exodus 23:6 (E) Jeremiah 5:28; Psalm 140:13; מִשְׁמַרְי עֵינָיִם Isaiah 10:2; Job 36:6; מִשְׁמַרְי הַסִּיר Job 27:2; Job 34:5, compare Isaiah 40:27; Isaiah 49:4.

6.

a. proper, fitting, measure 1 Kings 5:8; fitness Isaiah 28:26; Isaiah 40:14 (of fitness in the order of nature; compare Di).

b. custom, manner: 1 Samuel 2:13 custom of the priests (rightful due, according to Th We Dr and most); מִשְׁמַרְי טוֹב 1 Samuel 27:11 his (David's) custom; מִשְׁמַרְי הַגּוֹיִם Kings 17:33 manner of the nations, compare 2 Kings 17:26,27 (Rs^{sem. 1,24, 2nd ed. 23}); מִשְׁמַרְי אַחֲרַי after the manner, custom, fashion (of) Genesis 40:13; Exodus 21:9 (E) Judges 18:7; 1 Kings 18:28; 2 Kings 11:14; 2 Kings 17:34; 1 Chronicles 6:17; Ezekiel 42:11; Psalm 119:132.

c. Judges 13:12 what manner of a boy, compare 2 Kings 1:7.

d. plan . . . of the tabernacle Exodus 26:30 (P); temple 1 Kings 6:38; palace Jeremiah 30:18.

Mishpat/mispat - 403 verses in the OT (see above for ways it is translated in the NAS)

Gen. 18:19; Gen. 18:25; Gen. 40:13; Exod. 15:25; Exod. 21:1; Exod. 21:9; Exod. 21:31; Exod. 23:6; Exod. 24:3; Exod. 26:30; Exod. 28:15; Exod. 28:29; Exod. 28:30; Lev. 5:10; Lev. 9:16; Lev. 18:4; Lev. 18:5; Lev. 18:26; Lev. 19:15; Lev. 19:35; Lev. 19:37; Lev. 20:22; Lev. 24:22; Lev. 25:18; Lev. 26:15; Lev. 26:43; Lev. 26:46; Num. 9:3; Num. 9:14; Num. 15:16; Num. 15:24; Num. 27:5; Num. 27:11; Num. 27:21; Num. 29:6; Num. 29:18; Num. 29:21; Num. 29:24; Num. 29:27; Num. 29:30; Num. 29:33; Num. 29:37; Num. 35:12; Num. 35:24; Num. 35:29; Num. 36:13; Deut. 1:17; Deut. 4:1; Deut. 4:5; Deut. 4:8; Deut. 4:14; Deut. 4:45; Deut. 5:1; Deut. 5:31; Deut. 6:1; Deut. 6:20; Deut. 7:11; Deut. 7:12; Deut. 8:11; Deut. 10:18; Deut. 11:1; Deut. 11:32; Deut. 12:1; Deut. 16:18; Deut. 16:19; Deut. 17:8; Deut. 17:9; Deut. 17:11; Deut. 18:3; Deut. 19:6; Deut. 21:17; Deut. 21:22; Deut. 24:17; Deut. 25:1; Deut. 26:16; Deut. 26:17; Deut. 27:19; Deut. 30:16; Deut. 32:4; Deut. 32:41; Deut. 33:10; Deut. 33:21; Jos. 6:15; Jos. 20:6; Jos. 24:25; Jdg. 4:5; Jdg. 13:12; Jdg. 18:7; 1 Sam. 2:13; 1 Sam. 8:3; 1 Sam. 8:9; 1 Sam. 8:11; 1 Sam. 10:25; 1 Sam. 27:11; 1 Sam. 30:25; 2 Sam. 8:15; 2 Sam. 15:2; 2 Sam. 15:4; 2 Sam. 15:6; 2 Sam. 22:23; 1 Ki. 2:3; 1 Ki. 3:11; 1 Ki. 3:28; 1 Ki. 4:28; 1 Ki. 6:12; 1 Ki. 6:38; 1 Ki. 7:7; 1 Ki. 8:45; 1 Ki. 8:49; 1 Ki. 8:58; 1 Ki. 8:59; 1 Ki. 9:4; 1 Ki. 10:9; 1 Ki. 11:33; 1 Ki. 18:28; 1 Ki. 20:40; 2 Ki. 1:7; 2 Ki. 11:14; 2 Ki. 17:26; 2 Ki. 17:27; 2 Ki. 17:33; 2 Ki. 17:34; 2 Ki. 17:37; 2 Ki. 17:40; 1 Chr. 6:32; 1 Chr. 15:13; 1 Chr. 16:12; 1 Chr. 16:14; 1 Chr. 18:14; 1 Chr. 22:13; 1 Chr. 23:31; 1 Chr. 24:19; 1 Chr. 28:7; 2 Chr. 4:7; 2 Chr. 4:20; 2 Chr. 6:35; 2 Chr. 6:39; 2 Chr. 7:17; 2 Chr. 8:14; 2 Chr. 9:8; 2 Chr. 19:6; 2 Chr. 19:8; 2 Chr. 19:10; 2 Chr. 30:16; 2 Chr. 33:8; 2 Chr. 35:13; Ezr. 3:4; Ezr. 7:10; Neh. 1:7; Neh. 8:18; Neh. 9:13; Neh. 9:29; Neh. 10:29; Job 8:3; Job 9:19; Job 9:32; Job 13:18; Job 14:3; Job 19:7; Job 22:4; Job 23:4; Job 27:2; Job

29:14; Job 31:13; Job 32:9; Job 34:4; Job 34:5; Job 34:6; Job 34:12; Job 34:17; Job 34:23; Job 35:2; Job 36:6; Job 36:17; Job 37:23; Job 40:8; Ps. 1:5; Ps. 7:6; Ps. 9:4; Ps. 9:7; Ps. 9:16; Ps. 10:5; Ps. 17:2; Ps. 18:22; Ps. 19:9; Ps. 25:9; Ps. 33:5; Ps. 35:23; Ps. 36:6; Ps. 37:6; Ps. 37:28; Ps. 37:30; Ps. 48:11; Ps. 72:1; Ps. 72:2; Ps. 76:9; Ps. 81:4; Ps. 89:14; Ps. 89:30; Ps. 94:15; Ps. 97:2; Ps. 97:8; Ps. 99:4; Ps. 101:1; Ps. 103:6; Ps. 105:5; Ps. 105:7; Ps. 106:3; Ps. 111:7; Ps. 112:5; Ps. 119:7; Ps. 119:13; Ps. 119:20; Ps. 119:30; Ps. 119:39; Ps. 119:43; Ps. 119:52; Ps. 119:62; Ps. 119:75; Ps. 119:84; Ps. 119:91; Ps. 119:102; Ps. 119:106; Ps. 119:108; Ps. 119:120; Ps. 119:121; Ps. 119:132; Ps. 119:137; Ps. 119:149; Ps. 119:156; Ps. 119:160; Ps. 119:164; Ps. 119:175; Ps. 122:5; Ps. 140:12; Ps. 143:2; Ps. 146:7; Ps. 147:19; Ps. 147:20; Ps. 149:9; Prov. 1:3; Prov. 2:8; Prov. 2:9; Prov. 8:20; Prov. 12:5; Prov. 13:23; Prov. 16:8; Prov. 16:10; Prov. 16:11; Prov. 16:33; Prov. 17:23; Prov. 18:5; Prov. 19:28; Prov. 21:3; Prov. 21:7; Prov. 21:15; Prov. 24:23; Prov. 28:5; Prov. 29:4; Prov. 29:26; Eccl. 3:16; Eccl. 5:8; Eccl. 8:5; Eccl. 8:6; Eccl. 11:9; Eccl. 12:14; Isa. 1:17; Isa. 1:21; Isa. 1:27; Isa. 3:14; Isa. 4:4; Isa. 5:7; Isa. 5:16; Isa. 9:7; Isa. 10:2; Isa. 16:5; Isa. 26:8; Isa. 26:9; Isa. 28:6; Isa. 28:17; Isa. 28:26; Isa. 30:18; Isa. 32:1; Isa. 32:7; Isa. 32:16; Isa. 33:5; Isa. 34:5; Isa. 40:14; Isa. 40:27; Isa. 41:1; Isa. 42:1; Isa. 42:3; Isa. 42:4; Isa. 49:4; Isa. 50:8; Isa. 51:4; Isa. 53:8; Isa. 54:17; Isa. 56:1; Isa. 58:2; Isa. 59:8; Isa. 59:9; Isa. 59:11; Isa. 59:14; Isa. 59:15; Isa. 61:8; Jer. 1:16; Jer. 4:2; Jer. 4:12; Jer. 5:1; Jer. 5:4; Jer. 5:5; Jer. 5:28; Jer. 7:5; Jer. 8:7; Jer. 9:24; Jer. 10:24; Jer. 12:1; Jer. 17:11; Jer. 21:12; Jer. 22:3; Jer. 22:13; Jer. 22:15; Jer. 23:5; Jer. 26:11; Jer. 26:16; Jer. 30:11; Jer. 30:18; Jer. 32:7; Jer. 32:8; Jer. 33:15; Jer. 46:28; Jer. 48:21; Jer. 48:47; Jer. 49:12; Jer. 51:9; Lam. 3:35; Lam. 3:59; Ezek. 5:6; Ezek. 5:7; Ezek. 5:8; Ezek. 7:23; Ezek. 7:27; Ezek. 11:12; Ezek. 11:20; Ezek. 16:38; Ezek. 18:5; Ezek. 18:8; Ezek. 18:9; Ezek. 18:17; Ezek. 18:19; Ezek. 18:21; Ezek. 18:27; Ezek. 20:11; Ezek. 20:13; Ezek. 20:16; Ezek. 20:18; Ezek. 20:19; Ezek. 20:21; Ezek. 20:24; Ezek. 20:25; Ezek. 21:27; Ezek. 22:29; Ezek. 23:24; Ezek. 23:45; Ezek. 33:14; Ezek. 33:16; Ezek. 33:19; Ezek. 34:16; Ezek. 36:27; Ezek. 37:24; Ezek. 39:21; Ezek. 42:11; Ezek. 44:24; Ezek. 45:9; Dan. 9:5; Hos. 2:19; Hos. 5:1; Hos. 5:11; Hos. 6:5; Hos. 10:4; Hos. 12:6; Amos 5:7; Amos 5:15; Amos 5:24; Amos 6:12; Mic. 3:1; Mic. 3:8; Mic. 3:9; Mic. 6:8; Mic. 7:9; Hab. 1:4; Hab. 1:7; Hab. 1:12; Zeph. 2:3; Zeph. 3:5; Zeph. 3:8; Zeph. 3:15; Zech. 7:9; Zech. 8:16; Mal. 2:17; Mal. 3:5; Mal. 4:4

All 431 verses of Shamar

Genesis 2:15 Then the LORD God took the man and put him into the garden of Eden to cultivate it and keep it.

Genesis 3:24 So He drove the man out; and at the east of the garden of Eden He stationed the cherubim and the flaming sword which turned every direction to guard the way to the tree of life.

Genesis 4:9 Then the LORD said to Cain, "Where is Abel your brother?" And he said, "I do not know. Am I my brother's keeper?"

Genesis 17:9 God said further to Abraham, "Now as for you, you shall keep My covenant, you and your descendants after you throughout their generations.

Genesis 17:10 "This is My covenant, which you shall keep, between Me and you and your descendants after you: every male among you shall be circumcised.

Genesis 18:19 "For I have chosen him, so that he may command his children and his household after him to keep the way of the LORD by doing righteousness and justice, so that the LORD may bring upon Abraham what He has spoken about him."

Genesis 24:6 Then Abraham said to him, "Beware that you do not take my son back there!

Genesis 26:5 because Abraham obeyed Me and kept My charge, My commandments, My statutes and My laws."

Genesis 28:15 "Behold, I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have promised you."

Genesis 28:20 Then Jacob made a vow, saying, "If God will be with me and will keep me on this journey that I take, and will give me food to eat and garments to wear,

Genesis 30:31 So he said, "What shall I give you?" And Jacob said, "You shall not give me anything. If you will do this one thing for me, I will again pasture and keep your flock:

Genesis 31:24 God came to Laban the Aramean in a dream of the night and said to him, "Be careful that you do not speak to Jacob either good or bad."

Genesis 31:29 "It is in my power to do you harm, but the God of your father spoke to me last night, saying, 'Be careful not to speak either good or bad to Jacob.'

Genesis 37:11 His brothers were jealous of him, but his father kept the saying in mind.

Genesis 41:35 "Then let them gather all the food of these good years that are coming, and store up the grain for food in the cities under Pharaoh's authority, and let them guard it.

Exodus 10:28 Then Pharaoh said to him, "Get away from me! Beware, do not see my face again, for in the day you see my face you shall die!"

Exodus 12:17 'You shall also observe the Feast of Unleavened Bread, for on this very day I brought your hosts out of the land of Egypt; therefore you shall observe this day throughout your generations as a permanent ordinance.

Exodus 12:24 "And you shall observe this event as an ordinance for you and your children forever.

Exodus 12:25 "When you enter the land which the LORD will give you, as He has promised, you shall observe this rite.

Exodus 13:10 "Therefore, you shall keep this ordinance at its appointed time from year to year.

Exodus 15:26 And He said, "If you will give earnest heed to the voice of the LORD your God, and do what is right in His sight, and give ear to His commandments, and keep all His statutes, I will put none of the diseases on you which I have put on the Egyptians; for I, the LORD, am your healer."

Exodus 16:28 Then the LORD said to Moses, "How long do you refuse to keep My commandments and My instructions?

Exodus 19:5 'Now then, if you will indeed obey My voice and keep My covenant, then you shall be My own possession among all the peoples, for all the earth is Mine;

Exodus 19:12 "You shall set bounds for the people all around, saying, 'Beware that you do not go up on the mountain or touch the border of it; whoever touches the mountain shall surely be put to death.

Exodus 20:6 but showing lovingkindness to thousands, to those who love Me and keep My commandments.

Exodus 21:29 "If, however, an ox was previously in the habit of goring and its owner has been warned, yet he does not confine it and it kills a man or a woman, the ox shall be stoned and its owner also shall be put to death.

Exodus 21:36 "Or if it is known that the ox was previously in the habit of goring, yet its owner has not confined it, he shall surely pay ox for ox, and the dead animal shall become his.

Exodus 22:7 "If a man gives his neighbor money or goods to keep for him and it is stolen from the man's house, if the thief is caught, he shall pay double.

Exodus 22:10 "If a man gives his neighbor a donkey, an ox, a sheep, or any animal to keep for him, and it dies or is hurt or is driven away while no one is looking,

Exodus 23:13 "Now concerning everything which I have said to you, be on your guard; and do not mention the name of other gods, nor let them be heard from your mouth.

Exodus 23:15 "You shall observe the Feast of Unleavened Bread; for seven days you are to eat unleavened bread, as I commanded you, at the appointed time in the month Abib, for in it you came out of Egypt. And none shall appear before Me empty-handed.

Exodus 23:20 "Behold, I am going to send an angel before you to guard you along the way and to bring you into the place which I have prepared.

Exodus 23:21 "Be on your guard before him and obey his voice; do not be rebellious toward him, for he will not pardon your transgression, since My name is in him.

Exodus 31:13 "But as for you, speak to the sons of Israel, saying, 'You shall surely observe My sabbaths; for this is a sign between Me and you throughout your generations, that you may know that I am the LORD who sanctifies you.

Exodus 31:14 'Therefore you are to observe the sabbath, for it is holy to you. Everyone who profanes it shall surely be put to death; for whoever does any work on it, that person shall be cut off from among his people.

Exodus 31:16 'So the sons of Israel shall observe the sabbath, to celebrate the sabbath throughout their generations as a perpetual covenant.'

Exodus 34:11 "Be sure to observe what I am commanding you this day: behold, I am going to drive out the Amorite before you, and the Canaanite, the Hittite, the Perizzite, the Hivite and the Jebusite.

Exodus 34:12 "Watch yourself that you make no covenant with the inhabitants of the land into which you are going, or it will become a snare in your midst.

Exodus 34:18 "You shall observe the Feast of Unleavened Bread. For seven days you are to eat unleavened bread, as I commanded you, at the appointed time in the month of Abib, for in the month of Abib you came out of Egypt.

Leviticus 8:35 "At the doorway of the tent of meeting, moreover, you shall remain day and night for seven days and keep the charge of the LORD, so that you will not die, for so I have been commanded."

Leviticus 18:4 'You are to perform My judgments and keep My statutes, to live in accord with them; I am the LORD your God.

Leviticus 18:5 'So you shall keep My statutes and My judgments, by which a man may live if he does them; I am the LORD.

Leviticus 18:26 'But as for you, you are to keep My statutes and My judgments and shall not do any of these abominations, neither the native, nor the alien who sojourns among you

Leviticus 18:30 'Thus you are to keep My charge, that you do not practice any of the abominable customs which have been practiced before you, so as not to defile yourselves with them; I am the LORD your God.'"

Leviticus 19:3 'Every one of you shall reverence his mother and his father, and you shall keep My sabbaths; I am the LORD your God.

Leviticus 19:19 'You are to keep My statutes. You shall not breed together two kinds of your cattle; you shall not sow your field with two kinds of seed, nor wear a garment upon you of two kinds of material mixed together.

Leviticus 19:30 'You shall keep My sabbaths and revere My sanctuary; I am the LORD.

Leviticus 19:37 'You shall thus observe all My statutes and all My ordinances and do them; I am the LORD.'"

Leviticus 20:8 'You shall keep My statutes and practice them; I am the LORD who sanctifies you.

Leviticus 20:22 'You are therefore to keep all My statutes and all My ordinances and do them, so that the land to which I am bringing you to live will not spew you out.

Leviticus 22:9 'They shall therefore keep My charge, so that they will not bear sin because of it and die thereby because they profane it; I am the LORD who sanctifies them.

Leviticus 22:31 "So you shall keep My commandments, and do them; I am the LORD.

Leviticus 25:18 'You shall thus observe My statutes and keep My judgments, so as to carry them out, that you may live securely on the land.

Leviticus 26:2 'You shall keep My sabbaths and reverence My sanctuary; I am the LORD.

Leviticus 26:3 'If you walk in My statutes and keep My commandments so as to carry them out,

Numbers 1:53 "But the Levites shall camp around the tabernacle of the testimony, so that there will be no wrath on the congregation of the sons of Israel. So the Levites shall keep charge of the tabernacle of the testimony."

Numbers 3:7 "They shall perform the duties for him and for the whole congregation before the tent of meeting, to do the service of the tabernacle.

Numbers 3:8 "They shall also keep all the furnishings of the tent of meeting, along with the duties of the sons of Israel, to do the service of the tabernacle.

Numbers 3:10 "So you shall appoint Aaron and his sons that they may keep their priesthood, but the layman who comes near shall be put to death."

Numbers 3:28 In the numbering of every male from a month old and upward, there were 8,600, performing the duties of the sanctuary.

Numbers 3:32 and Eleazar the son of Aaron the priest was the chief of the leaders of Levi, and had the oversight of those who perform the duties of the sanctuary.

Numbers 3:38 Now those who were to camp before the tabernacle eastward, before the tent of meeting toward the sunrise, are Moses and Aaron and his sons, performing the duties of the sanctuary for the obligation of the sons of Israel; but the layman coming near was to be put to death.

Numbers 6:24 The LORD bless you, and keep you;

Numbers 8:26 "They may, however, assist their brothers in the tent of meeting, to keep an obligation, but they themselves shall do no work. Thus you shall deal with the Levites concerning their obligations."

Numbers 9:19 Even when the cloud lingered over the tabernacle for many days, the sons of Israel would keep the LORD'S charge and not set out.

Numbers 9:23 At the command of the LORD they camped, and at the command of the LORD they set out; they kept the LORD'S charge, according to the command of the LORD through Moses.

Numbers 18:3 "And they shall thus attend to your obligation and the obligation of all the tent, but they shall not come near to the furnishings of the sanctuary and the altar, or both they and you will die.

Numbers 18:4 "They shall be joined with you and attend to the obligations of the tent of meeting, for all the service of the tent; but an outsider may not come near you.

Numbers 18:5 "So you shall attend to the obligations of the sanctuary and the obligations of the altar, so that there will no longer be wrath on the sons of Israel.

Numbers 18:7 "But you and your sons with you shall attend to your priesthood for everything concerning the altar and inside the veil, and you are to perform service. I am giving you the priesthood as a bestowed service, but the outsider who comes near shall be put to death."

Numbers 23:12 He replied, "Must I not be careful to speak what the LORD puts in my mouth?"

Numbers 28:2 "Command the sons of Israel and say to them, 'You shall be careful to present My offering, My food for My offerings by fire, of a soothing aroma to Me, at their appointed time.'

Numbers 31:30 "From the sons of Israel's half, you shall take one drawn out of every fifty of the persons, of the cattle, of the donkeys and of the sheep, from all the animals, and give them to the Levites who keep charge of the tabernacle of the LORD."

Numbers 31:47 and from the sons of Israel's half, Moses took one drawn out of every fifty, both of man and of animals, and gave them to the Levites, who kept charge of the tabernacle of the LORD, just as the LORD had commanded Moses.

Deuteronomy 2:4 and command the people, saying, "You will pass through the territory of your brothers the sons of Esau who live in Seir; and they will be afraid of you. So be very careful;

Deuteronomy 4:2 "You shall not add to the word which I am commanding you, nor take away from it, that you may keep the commandments of the LORD your God which I command you.

Deuteronomy 4:6 "So keep and do them, for that is your wisdom and your understanding in the sight of the peoples who will hear all these statutes and say, 'Surely this great nation is a wise and understanding people.'

Deuteronomy 4:9 "Only give heed to yourself and keep your soul diligently, so that you do not forget the things which your eyes have seen and they do not depart from your heart all the days of your life; but make them known to your sons and your grandsons.

Deuteronomy 4:15 "So watch yourselves carefully, since you did not see any form on the day the LORD spoke to you at Horeb from the midst of the fire,

Deuteronomy 4:23 "So watch yourselves, that you do not forget the covenant of the LORD your God which He made with you, and make for yourselves a graven image in the form of anything against which the LORD your God has commanded you.

Deuteronomy 4:40 "So you shall keep His statutes and His commandments which I am giving you today, that it may go well with you and with your children after you, and that you may live long on the land which the LORD your God is giving you for all time."

Deuteronomy 5:1 Then Moses summoned all Israel and said to them: "Hear, O Israel, the statutes and the ordinances which I am speaking today in your hearing, that you may learn them and observe them carefully.

Deuteronomy 5:10 but showing lovingkindness to thousands, to those who love Me and keep My commandments.

Deuteronomy 5:12 'Observe the sabbath day to keep it holy, as the LORD your God commanded you.

Deuteronomy 5:29 'Oh that they had such a heart in them, that they would fear Me and keep all My commandments always, that it may be well with them and with their sons forever!

Deuteronomy 6:2 so that you and your son and your grandson might fear the LORD your God, to keep all His statutes and His commandments which I command you, all the days of your life, and that your days may be prolonged.

Deuteronomy 6:3 "O Israel, you should listen and be careful to do it, that it may be well with you and that you may multiply greatly, just as the LORD, the God of your fathers, has promised you, in a land flowing with milk and honey.

Deuteronomy 6:12 then watch yourself, that you do not forget the LORD who brought you from the land of Egypt, out of the house of slavery.

Deuteronomy 6:17 "You should diligently keep the commandments of the LORD your God, and His testimonies and His statutes which He has commanded you.

Deuteronomy 6:25 "It will be righteousness for us if we are careful to observe all this commandment before the LORD our God, just as He commanded us.

Deuteronomy 7:8 but because the LORD loved you and kept the oath which He swore to your forefathers, the LORD brought you out by a mighty hand and redeemed you from the house of slavery, from the hand of Pharaoh king of Egypt.

Deuteronomy 7:9 "Know therefore that the LORD your God, He is God, the faithful God, who keeps His covenant and His lovingkindness to a thousandth generation with those who love Him and keep His commandments;

Deuteronomy 7:11 "Therefore, you shall keep the commandment and the statutes and the judgments which I am commanding you today, to do them.

Deuteronomy 7:12 "Then it shall come about, because you listen to these judgments and keep and do them, that the LORD your God will keep with you His covenant and His lovingkindness which He swore to your forefathers.

Deuteronomy 8:1 "All the commandments that I am commanding you today you shall be careful to do, that you may live and multiply, and go in and possess the land which the LORD swore to give to your forefathers.

Deuteronomy 8:2 "You shall remember all the way which the LORD your God has led you in the wilderness these forty years, that He might humble you, testing you, to know what was in your heart, whether you would keep His commandments or not.

Deuteronomy 8:6 "Therefore, you shall keep the commandments of the LORD your God, to walk in His ways and to fear Him.

Deuteronomy 8:11 "Beware that you do not forget the LORD your God by not keeping His commandments and His ordinances and His statutes which I am commanding you today;

Deuteronomy 10:13 and to keep the LORD'S commandments and His statutes which I am commanding you today for your good?

Deuteronomy 11:1 "You shall therefore love the LORD your God, and always keep His charge, His statutes, His ordinances, and His commandments.

Deuteronomy 11:8 "You shall therefore keep every commandment which I am commanding you today, so that you may be strong and go in and possess the land into which you are about to cross to possess it;

Deuteronomy 11:16 "Beware that your hearts are not deceived, and that you do not turn away and serve other gods and worship them.

Deuteronomy 11:22 "For if you are careful to keep all this commandment which I am commanding you to do, to love the LORD your God, to walk in all His ways and hold fast to Him,

Deuteronomy 11:32 and you shall be careful to do all the statutes and the judgments which I am setting before you today.

Deuteronomy 12:1 "These are the statutes and the judgments which you shall carefully observe in the land which the LORD, the God of your fathers, has given you to possess as long as you live on the earth.

Deuteronomy 12:13 "Be careful that you do not offer your burnt offerings in every cultic place you see,

Deuteronomy 12:19 "Be careful that you do not forsake the Levite as long as you live in your land.

Deuteronomy 12:28 "Be careful to listen to all these words which I command you, so that it may be well with you and your sons after you forever, for you will be doing what is good and right in the sight of the LORD your God.

Deuteronomy 12:30 beware that you are not ensnared to follow them, after they are destroyed before you, and that you do not inquire after their gods, saying, 'How do these nations serve their gods, that I also may do likewise?'

Deuteronomy 12:32 "Whatever I command you, you shall be careful to do; you shall not add to nor take away from it.

Deuteronomy 13:4 "You shall follow the LORD your God and fear Him; and you shall keep His commandments, listen to His voice,

serve Him, and cling to Him.

Deuteronomy 13:18 if you will listen to the voice of the LORD your God, keeping all His commandments which I am commanding you today, and doing what is right in the sight of the LORD your God.

Deuteronomy 15:9 "Beware that there is no base thought in your heart, saying, 'The seventh year, the year of remission, is near,' and your eye is hostile toward your poor brother, and you give him nothing; then he may cry to the LORD against you, and it will be a sin in you.

Deuteronomy 16:1 "Observe the month of Abib and celebrate the Passover to the LORD your God, for in the month of Abib the LORD your God brought you out of Egypt by night.

Deuteronomy 16:12 "You shall remember that you were a slave in Egypt, and you shall be careful to observe these statutes.

Deuteronomy 17:10 "You shall do according to the terms of the verdict which they declare to you from that place which the LORD chooses; and you shall be careful to observe according to all that they teach you.

Deuteronomy 19:9 if you carefully observe all this commandment which I command you today, to love the LORD your God, and to walk in His ways always-- then you shall add three more cities for yourself, besides these three.

Deuteronomy 23:9 "When you go out as an army against your enemies, you shall keep yourself from every evil thing.

Deuteronomy 23:23 "You shall be careful to perform what goes out from your lips, just as you have voluntarily vowed to the LORD your God, what you have promised.

Deuteronomy 24:8 "Be careful against an infection of leprosy, that you diligently observe and do according to all that the Levitical priests teach you; as I have commanded them, so you shall be careful to do.

Deuteronomy 26:16 "This day the LORD your God commands you to do these statutes and ordinances. You shall therefore be careful to do them with all your heart and with all your soul.

Deuteronomy 26:17 "You have today declared the LORD to be your God, and that you would walk in His ways and keep His statutes, His commandments and His ordinances, and listen to His voice.

Deuteronomy 26:18 "The LORD has today declared you to be His people, a treasured possession, as He promised you, and that you should keep all His commandments;

Deuteronomy 27:1 Then Moses and the elders of Israel charged the people, saying, "Keep all the commandments which I command you today.

Deuteronomy 28:1 "Now it shall be, if you diligently obey the LORD your God, being careful to do all His commandments which I command you today, the LORD your God will set you high above all the nations of the earth.

Deuteronomy 28:9 "The LORD will establish you as a holy people to Himself, as He swore to you, if you keep the commandments of the LORD your God and walk in His ways.

Deuteronomy 28:45 "So all these curses shall come on you and pursue you and overtake you until you are destroyed, because you would not obey the LORD your God by keeping His commandments and His statutes which He commanded you.

Deuteronomy 28:58 "If you are not careful to observe all the words of this law which are written in this book, to fear this honored and awesome name, the LORD your God,

Deuteronomy 29:9 "So keep the words of this covenant to do them, that you may prosper in all that you do.

Deuteronomy 30:10 if you obey the LORD your God to keep His commandments and His statutes which are written in this book of the law, if you turn to the LORD your God with all your heart and soul.

Deuteronomy 30:16 in that I command you today to love the LORD your God, to walk in His ways and to keep His commandments and His statutes and His judgments, that you may live and multiply, and that the LORD your God may bless you in the land where you are entering to possess it.

Deuteronomy 31:12 "Assemble the people, the men and the women and children and the alien who is in your town, so that they may hear and learn and fear the LORD your God, and be careful to observe all the words of this law.

Deuteronomy 33:9 Who said of his father and his mother, 'I did not consider them'; And he did not acknowledge his brothers, Nor did he regard his own sons, For they observed Your word, And kept Your covenant.

Joshua 1:7 "Only be strong and very courageous; be careful to do according to all the law which Moses My servant commanded you; do not turn from it to the right or to the left, so that you may have success wherever you go.

Joshua 1:8 "This book of the law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it; for then you will make your way prosperous, and then you will have success.

Joshua 6:18 "But as for you, only keep yourselves from the things under the ban, so that you do not covet them and take some of the things under the ban, and make the camp of Israel accursed and bring trouble on it.

Joshua 10:18 Joshua said, "Roll large stones against the mouth of the cave, and assign men by it to guard them,

Joshua 22:2 and said to them, "You have kept all that Moses the servant of the LORD commanded you, and have listened to my voice in all that I commanded you.

Joshua 22:3 "You have not forsaken your brothers these many days to this day, but have kept the charge of the commandment of the LORD your God.

Joshua 22:5 "Only be very careful to observe the commandment and the law which Moses the servant of the LORD commanded you, to love the LORD your God and walk in all His ways and keep His commandments and hold fast to Him and serve Him with all

your heart and with all your soul."

Joshua 23:6 "Be very firm, then, to keep and do all that is written in the book of the law of Moses, so that you may not turn aside from it to the right hand or to the left,

Joshua 23:11 "So take diligent heed to yourselves to love the LORD your God.

Joshua 24:17 for the LORD our God is He who brought us and our fathers up out of the land of Egypt, from the house of bondage, and who did these great signs in our sight and preserved us through all the way in which we went and among all the peoples through whose midst we passed.

Judges 1:24 The spies saw a man coming out of the city and they said to him, "Please show us the entrance to the city and we will treat you kindly."

Judges 2:22 in order to test Israel by them, whether they will keep the way of the LORD to walk in it as their fathers did, or not."

Judges 7:19 So Gideon and the hundred men who were with him came to the outskirts of the camp at the beginning of the middle watch, when they had just posted the watch; and they blew the trumpets and smashed the pitchers that were in their hands.

Judges 13:4 "Now therefore, be careful not to drink wine or strong drink, nor eat any unclean thing.

Judges 13:13 So the angel of the LORD said to Manoah, "Let the woman pay attention to all that I said.

Judges 13:14 "She should not eat anything that comes from the vine nor drink wine or strong drink, nor eat any unclean thing; let her observe all that I commanded."

1 Samuel 1:12 Now it came about, as she continued praying before the LORD, that Eli was watching her mouth.

1 Samuel 2:9 "He keeps the feet of His godly ones, But the wicked ones are silenced in darkness; For not by might shall a man prevail.

1 Samuel 7:1 And the men of Kiriath-jearim came and took the ark of the LORD and brought it into the house of Abinadab on the hill, and consecrated Eleazar his son to keep the ark of the LORD.

1 Samuel 9:24 Then the cook took up the leg with what was on it and set it before Saul. And Samuel said, "Here is what has been reserved! Set it before you and eat, because it has been kept for you until the appointed time, since I said I have invited the people." So Saul ate with Samuel that day.

1 Samuel 13:13 Samuel said to Saul, "You have acted foolishly; you have not kept the commandment of the LORD your God, which He commanded you, for now the LORD would have established your kingdom over Israel forever.

1 Samuel 13:14 "But now your kingdom shall not endure. The LORD has sought out for Himself a man after His own heart, and the LORD has appointed him as ruler over His people, because you have not kept what the LORD commanded you."

1 Samuel 17:20 So David arose early in the morning and left the flock with a keeper and took the supplies and went as Jesse had commanded him. And he came to the circle of the camp while the army was going out in battle array shouting the war cry.

1 Samuel 17:22 Then David left his baggage in the care of the baggage keeper, and ran to the battle line and entered in order to greet his brothers.

1 Samuel 19:2 So Jonathan told David saying, "Saul my father is seeking to put you to death. Now therefore, please be on guard in the morning, and stay in a secret place and hide yourself.

1 Samuel 19:11 Then Saul sent messengers to David's house to watch him, in order to put him to death in the morning. But Michal, David's wife, told him, saying, "If you do not save your life tonight, tomorrow you will be put to death."

1 Samuel 21:4 The priest answered David and said, "There is no ordinary bread on hand, but there is consecrated bread; if only the young men have kept themselves from women."

1 Samuel 25:21 Now David had said, "Surely in vain I have guarded all that this man has in the wilderness, so that nothing was missed of all that belonged to him; and he has returned me evil for good.

1 Samuel 26:15 So David said to Abner, "Are you not a man? And who is like you in Israel? Why then have you not guarded your lord the king? For one of the people came to destroy the king your lord.

1 Samuel 26:16 "This thing that you have done is not good. As the LORD lives, all of you must surely die, because you did not guard your lord, the LORD'S anointed. And now, see where the king's spear is and the jug of water that was at his head."

1 Samuel 28:2 David said to Achish, "Very well, you shall know what your servant can do." So Achish said to David, "Very well, I will make you my bodyguard for life."

1 Samuel 30:23 Then David said, "You must not do so, my brothers, with what the LORD has given us, who has kept us and delivered into our hand the band that came against us.

2 Samuel 11:16 So it was as Joab kept watch on the city, that he put Uriah at the place where he knew there were valiant men.

2 Samuel 15:16 So the king went out and all his household with him. But the king left ten concubines to keep the house.

2 Samuel 16:21 Ahithophel said to Absalom, "Go in to your father's concubines, whom he has left to keep the house; then all Israel will hear that you have made yourself odious to your father. The hands of all who are with you will also be strengthened."

2 Samuel 18:12 The man said to Joab, "Even if I should receive a thousand pieces of silver in my hand, I would not put out my hand against the king's son; for in our hearing the king charged you and Abishai and Ittai, saying, 'Protect for me the young man Absalom!'

2 Samuel 20:3 Then David came to his house at Jerusalem, and the king took the ten women, the concubines whom he had left to keep the house, and placed them under guard and provided them with sustenance, but did not go in to them. So they were shut up

until the day of their death, living as widows.

2 Samuel 20:10 But Amasa was not on guard against the sword which was in Joab's hand so he struck him in the belly with it and poured out his inward parts on the ground, and did not strike him again, and he died. Then Joab and Abishai his brother pursued Sheba the son of Bichri.

2 Samuel 22:22 "For I have kept the ways of the LORD, And have not acted wickedly against my God.

2 Samuel 22:24 "I was also blameless toward Him, And I kept myself from my iniquity.

2 Samuel 22:44 "You have also delivered me from the contentions of my people; You have kept me as head of the nations; A people whom I have not known serve me.

2 Samuel 23:5 "Truly is not my house so with God? For He has made an everlasting covenant with me, Ordered in all things, and secured; For all my salvation and all my desire, Will He not indeed make it grow?

1 Kings 2:3 "Keep the charge of the LORD your God, to walk in His ways, to keep His statutes, His commandments, His ordinances, and His testimonies, according to what is written in the Law of Moses, that you may succeed in all that you do and wherever you turn,

1 Kings 2:4 so that the LORD may carry out His promise which He spoke concerning me, saying, 'If your sons are careful of their way, to walk before Me in truth with all their heart and with all their soul, you shall not lack a man on the throne of Israel.'

1 Kings 2:43 "Why then have you not kept the oath of the LORD, and the command which I have laid on you?"

1 Kings 3:6 Then Solomon said, "You have shown great lovingkindness to Your servant David my father, according as he walked before You in truth and righteousness and uprightness of heart toward You; and You have reserved for him this great lovingkindness, that You have given him a son to sit on his throne, as it is this day.

1 Kings 3:14 "If you walk in My ways, keeping My statutes and commandments, as your father David walked, then I will prolong your days."

1 Kings 6:12 "Concerning this house which you are building, if you will walk in My statutes and execute My ordinances and keep all My commandments by walking in them, then I will carry out My word with you which I spoke to David your father.

1 Kings 8:23 He said, "O LORD, the God of Israel, there is no God like You in heaven above or on earth beneath, keeping covenant and showing lovingkindness to Your servants who walk before You with all their heart,

1 Kings 8:24 who have kept with Your servant, my father David, that which You have promised him; indeed, You have spoken with Your mouth and have fulfilled it with Your hand as it is this day.

1 Kings 8:25 "Now therefore, O LORD, the God of Israel, keep with Your servant David my father that which You have promised him, saying, 'You shall not lack a man to sit on the throne of Israel, if only your sons take heed to their way to walk before Me as you have walked.'

1 Kings 8:58 that He may incline our hearts to Himself, to walk in all His ways and to keep His commandments and His statutes and His ordinances, which He commanded our fathers.

1 Kings 8:61 "Let your heart therefore be wholly devoted to the LORD our God, to walk in His statutes and to keep His commandments, as at this day."

1 Kings 9:4 "As for you, if you will walk before Me as your father David walked, in integrity of heart and uprightness, doing according to all that I have commanded you and will keep My statutes and My ordinances,

1 Kings 9:6 "But if you or your sons indeed turn away from following Me, and do not keep My commandments and My statutes which I have set before you, and go and serve other gods and worship them,

1 Kings 11:10 and had commanded him concerning this thing, that he should not go after other gods; but he did not observe what the LORD had commanded.

1 Kings 11:11 So the LORD said to Solomon, "Because you have done this, and you have not kept My covenant and My statutes, which I have commanded you, I will surely tear the kingdom from you, and will give it to your servant.

1 Kings 11:34 'Nevertheless I will not take the whole kingdom out of his hand, but I will make him ruler all the days of his life, for the sake of My servant David whom I chose, who observed My commandments and My statutes;

1 Kings 11:38 'Then it will be, that if you listen to all that I command you and walk in My ways, and do what is right in My sight by observing My statutes and My commandments, as My servant David did, then I will be with you and build you an enduring house as I built for David, and I will give Israel to you.

1 Kings 13:21 and he cried to the man of God who came from Judah, saying, "Thus says the LORD, 'Because you have disobeyed the command of the LORD, and have not observed the commandment which the LORD your God commanded you,

1 Kings 14:8 and tore the kingdom away from the house of David and gave it to you-- yet you have not been like My servant David, who kept My commandments and who followed Me with all his heart, to do only that which was right in My sight;

1 Kings 14:27 So King Rehoboam made shields of bronze in their place, and committed them to the care of the commanders of the guard who guarded the doorway of the king's house.

1 Kings 20:39 As the king passed by, he cried to the king and said, "Your servant went out into the midst of the battle; and behold, a man turned aside and brought a man to me and said, 'Guard this man; if for any reason he is missing, then your life shall be for his life, or else you shall pay a talent of silver.'

2 Kings 6:9 The man of God sent word to the king of Israel saying, "Beware that you do not pass this place, for the Arameans are

coming down there."

2 Kings 6:10 The king of Israel sent to the place about which the man of God had told him; thus he warned him, so that he guarded himself there, more than once or twice.

2 Kings 9:14 So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. Now Joram with all Israel was defending Ramoth-gilead against Hazael king of Aram,

2 Kings 10:31 But Jehu was not careful to walk in the law of the LORD, the God of Israel, with all his heart; he did not depart from the sins of Jeroboam, which he made Israel sin.

2 Kings 11:5 He commanded them, saying, "This is the thing that you shall do: one third of you, who come in on the sabbath and keep watch over the king's house

2 Kings 11:6 (one third also shall be at the gate Sur, and one third at the gate behind the guards), shall keep watch over the house for defense.

2 Kings 11:7 "Two parts of you, even all who go out on the sabbath, shall also keep watch over the house of the LORD for the king.

2 Kings 12:9 But Jehoiada the priest took a chest and bored a hole in its lid and put it beside the altar, on the right side as one comes into the house of the LORD; and the priests who guarded the threshold put in it all the money which was brought into the house of the LORD.

2 Kings 17:13 Yet the LORD warned Israel and Judah through all His prophets and every seer, saying, "Turn from your evil ways and keep My commandments, My statutes according to all the law which I commanded your fathers, and which I sent to you through My servants the prophets."

2 Kings 17:19 Also Judah did not keep the commandments of the LORD their God, but walked in the customs which Israel had introduced.

2 Kings 17:37 "The statutes and the ordinances and the law and the commandment which He wrote for you, you shall observe to do forever; and you shall not fear other gods.

2 Kings 18:6 For he clung to the LORD; he did not depart from following Him, but kept His commandments, which the LORD had commanded Moses.

2 Kings 21:8 "And I will not make the feet of Israel wander anymore from the land which I gave their fathers, if only they will observe to do according to all that I have commanded them, and according to all the law that My servant Moses commanded them."

2 Kings 22:4 "Go up to Hilkiah the high priest that he may count the money brought in to the house of the LORD which the doorkeepers have gathered from the people.

2 Kings 22:14 So Hilkiah the priest, Ahikam, Achbor, Shaphan, and Asaiah went to Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe (now she lived in Jerusalem in the Second Quarter); and they spoke to her.

2 Kings 23:3 The king stood by the pillar and made a covenant before the LORD, to walk after the LORD, and to keep His commandments and His testimonies and His statutes with all his heart and all his soul, to carry out the words of this covenant that were written in this book. And all the people entered into the covenant.

2 Kings 23:4 Then the king commanded Hilkiah the high priest and the priests of the second order and the doorkeepers, to bring out of the temple of the LORD all the vessels that were made for Baal, for Asherah, and for all the host of heaven; and he burned them outside Jerusalem in the fields of the Kidron, and carried their ashes to Bethel.

2 Kings 25:18 Then the captain of the guard took Seraiah the chief priest and Zephaniah the second priest, with the three officers of the temple.

1 Chronicles 9:19 Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his relatives of his father's house, the Korahites, were over the work of the service, keepers of the thresholds of the tent; and their fathers had been over the camp of the LORD, keepers of the entrance.

1 Chronicles 10:13 So Saul died for his trespass which he committed against the LORD, because of the word of the LORD which he did not keep; and also because he asked counsel of a medium, making inquiry of it,

1 Chronicles 12:29 Of the sons of Benjamin, Saul's kinsmen, 3,000; for until now the greatest part of them had kept their allegiance to the house of Saul.

1 Chronicles 22:12 "Only the LORD give you discretion and understanding, and give you charge over Israel, so that you may keep the law of the LORD your God.

1 Chronicles 22:13 "Then you will prosper, if you are careful to observe the statutes and the ordinances which the LORD commanded Moses concerning Israel. Be strong and courageous, do not fear nor be dismayed.

1 Chronicles 23:32 Thus they are to keep charge of the tent of meeting, and charge of the holy place, and charge of the sons of Aaron their relatives, for the service of the house of the LORD.

1 Chronicles 28:8 "So now, in the sight of all Israel, the assembly of the LORD, and in the hearing of our God, observe and seek after all the commandments of the LORD your God so that you may possess the good land and bequeath it to your sons after you forever.

1 Chronicles 29:18 "O LORD, the God of Abraham, Isaac and Israel, our fathers, preserve this forever in the intentions of the heart of Your people, and direct their heart to You;

1 Chronicles 29:19 and give to my son Solomon a perfect heart to keep Your commandments, Your testimonies and Your statutes, and to do them all, and to build the temple, for which I have made provision."

2 Chronicles 5:11 When the priests came forth from the holy place (for all the priests who were present had sanctified themselves, without regard to divisions),

2 Chronicles 6:14 He said, "O LORD, the God of Israel, there is no god like You in heaven or on earth, keeping covenant and showing lovingkindness to Your servants who walk before You with all their heart;

2 Chronicles 6:15 who has kept with Your servant David, my father, that which You have promised him; indeed You have spoken with Your mouth and have fulfilled it with Your hand, as it is this day.

2 Chronicles 6:16 "Now therefore, O LORD, the God of Israel, keep with Your servant David, my father, that which You have promised him, saying, 'You shall not lack a man to sit on the throne of Israel, if only your sons take heed to their way, to walk in My law as you have walked before Me.'

2 Chronicles 7:17 "As for you, if you walk before Me as your father David walked, even to do according to all that I have commanded you, and will keep My statutes and My ordinances,

2 Chronicles 12:10 Then King Rehoboam made shields of bronze in their place and committed them to the care of the commanders of the guard who guarded the door of the king's house.

2 Chronicles 13:11 "Every morning and evening they burn to the LORD burnt offerings and fragrant incense, and the showbread is set on the clean table, and the golden lampstand with its lamps is ready to light every evening; for we keep the charge of the LORD our God, but you have forsaken Him.

2 Chronicles 19:7 "Now then let the fear of the LORD be upon you; be very careful what you do, for the LORD our God will have no part in unrighteousness or partiality or the taking of a bribe."

2 Chronicles 23:6 "But let no one enter the house of the LORD except the priests and the ministering Levites; they may enter, for they are holy. And let all the people keep the charge of the LORD.

2 Chronicles 33:8 and I will not again remove the foot of Israel from the land which I have appointed for your fathers, if only they will observe to do all that I have commanded them according to all the law, the statutes and the ordinances given through Moses."

2 Chronicles 34:9 They came to Hilkiyah the high priest and delivered the money that was brought into the house of God, which the Levites, the doorkeepers, had collected from Manasseh and Ephraim, and from all the remnant of Israel, and from all Judah and Benjamin and the inhabitants of Jerusalem.

2 Chronicles 34:21 "Go, inquire of the LORD for me and for those who are left in Israel and in Judah, concerning the words of the book which has been found; for great is the wrath of the LORD which is poured out on us because our fathers have not observed the word of the LORD, to do according to all that is written in this book."

2 Chronicles 34:22 So Hilkiyah and those whom the king had told went to Huldah the prophetess, the wife of Shallum the son of Tokhath, the son of Hasrah, the keeper of the wardrobe (now she lived in Jerusalem in the Second Quarter); and they spoke to her regarding this.

2 Chronicles 34:31 Then the king stood in his place and made a covenant before the LORD to walk after the LORD, and to keep His commandments and His testimonies and His statutes with all his heart and with all his soul, to perform the words of the covenant written in this book.

Ezra 8:29 "Watch and keep them until you weigh them before the leading priests, the Levites and the heads of the fathers' households of Israel at Jerusalem, in the chambers of the house of the LORD."

Nehemiah 1:5 I said, "I beseech You, O LORD God of heaven, the great and awesome God, who preserves the covenant and lovingkindness for those who love Him and keep His commandments,

Nehemiah 1:7 "We have acted very corruptly against You and have not kept the commandments, nor the statutes, nor the ordinances which You commanded Your servant Moses.

Nehemiah 1:9 but if you return to Me and keep My commandments and do them, though those of you who have been scattered were in the most remote part of the heavens, I will gather them from there and will bring them to the place where I have chosen to cause My name to dwell.'

Nehemiah 2:8 and a letter to Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the fortress which is by the temple, for the wall of the city and for the house to which I will go." And the king granted them to me because the good hand of my God was on me.

Nehemiah 3:29 After them Zadok the son of Immer carried out repairs in front of his house. And after him Shemaiah the son of Shecaniah, the keeper of the East Gate, carried out repairs.

Nehemiah 9:32 "Now therefore, our God, the great, the mighty, and the awesome God, who keeps covenant and lovingkindness, Do not let all the hardship seem insignificant before You, Which has come upon us, our kings, our princes, our priests, our prophets, our fathers and on all Your people, From the days of the kings of Assyria to this day.

Nehemiah 10:29 are joining with their kinsmen, their nobles, and are taking on themselves a curse and an oath to walk in God's law, which was given through Moses, God's servant, and to keep and to observe all the commandments of GOD our Lord, and His ordinances and His statutes;

Nehemiah 11:19 Also the gatekeepers, Akkub, Talmon and their brethren who kept watch at the gates, were 172.

Nehemiah 12:45 For they performed the worship of their God and the service of purification, together with the singers and the gatekeepers in accordance with the command of David and of his son Solomon.

Nehemiah 13:22 And I commanded the Levites that they should purify themselves and come as gatekeepers to sanctify the sabbath day. For this also remember me, O my God, and have compassion on me according to the greatness of Your lovingkindness.

Esther 2:3 "Let the king appoint overseers in all the provinces of his kingdom that they may gather every beautiful young virgin to the citadel of Susa, to the harem, into the custody of Hegai, the king's eunuch, who is in charge of the women; and let their cosmetics be given them.

Esther 2:8 So it came about when the command and decree of the king were heard and many young ladies were gathered to the citadel of Susa into the custody of Hegai, that Esther was taken to the king's palace into the custody of Hegai, who was in charge of the women.

Esther 2:14 In the evening she would go in and in the morning she would return to the second harem, to the custody of Shaashgaz, the king's eunuch who was in charge of the concubines. She would not again go in to the king unless the king delighted in her and she was summoned by name.

Esther 2:15 Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai who had taken her as his daughter, came to go in to the king, she did not request anything except what Hegai, the king's eunuch who was in charge of the women, advised. And Esther found favor in the eyes of all who saw her.

Esther 2:21 In those days, while Mordecai was sitting at the king's gate, Bigthan and Teresh, two of the king's officials from those who guarded the door, became angry and sought to lay hands on King Ahasuerus.

Esther 6:2 It was found written what Mordecai had reported concerning Bigthana and Teresh, two of the king's eunuchs who were doorkeepers, that they had sought to lay hands on King Ahasuerus.

Job 2:6 So the LORD said to Satan, "Behold, he is in your power, only spare his life."

Job 10:12 "You have granted me life and lovingkindness; And Your care has preserved my spirit.

Job 10:14 If I sin, then You would take note of me, And would not acquit me of my guilt.

Job 13:27 "You put my feet in the stocks And watch all my paths; You set a limit for the soles of my feet,

Job 14:16 "For now You number my steps, You do not observe my sin.

Job 22:15 "Will you keep to the ancient path Which wicked men have trod,

Job 23:11 "My foot has held fast to His path; I have kept His way and not turned aside.

Job 24:15 "The eye of the adulterer waits for the twilight, Saying, 'No eye will see me.' And he disguises his face.

Job 29:2 "Oh that I were as in months gone by, As in the days when God watched over me;

Job 33:11 'He puts my feet in the stocks; He watches all my paths.'

Job 36:21 "Be careful, do not turn to evil, For you have preferred this to affliction.

Job 39:1 "Do you know the time the mountain goats give birth? Do you observe the calving of the deer?

Psalms 12:7 You, O LORD, will keep them; You will preserve him from this generation forever.

Psalms 16:1 A Mikhtam of David. Preserve me, O God, for I take refuge in You.

Psalms 17:4 As for the deeds of men, by the word of Your lips I have kept from the paths of the violent.

Psalms 17:8 Keep me as the apple of the eye; Hide me in the shadow of Your wings

Psalms 18:21 For I have kept the ways of the LORD, And have not wickedly departed from my God.

Psalms 18:23 I was also blameless with Him, And I kept myself from my iniquity.

Psalms 19:11 Moreover, by them Your servant is warned; In keeping them there is great reward.

Psalms 25:20 Guard my soul and deliver me; Do not let me be ashamed, for I take refuge in You.

Psalms 31:6 I hate those who regard vain idols, But I trust in the LORD.

Psalms 34:20 He keeps all his bones, Not one of them is broken.

Psalms 37:28 For the LORD loves justice And does not forsake His godly ones; They are preserved forever, But the descendants of the wicked will be cut off.

Psalms 37:34 Wait for the LORD and keep His way, And He will exalt you to inherit the land; When the wicked are cut off, you will see it.

Psalms 37:37 Mark the blameless man, and behold the upright; For the man of peace will have a posterity.

Psalms 39:1 For the choir director, for Jeduthun. A Psalm of David. I said, "I will guard my ways That I may not sin with my tongue; I will guard my mouth as with a muzzle While the wicked are in my presence."

Psalms 41:2 The LORD will protect him and keep him alive, And he shall be called blessed upon the earth; And do not give him over to the desire of his enemies.

Psalms 56:6 They attack, they lurk, They watch my steps, As they have waited to take my life.

Psalms 59:9 Because of his strength I will watch for You, For God is my stronghold.

Psalms 71:10 For my enemies have spoken against me; And those who watch for my life have consulted together,

Psalms 78:10 They did not keep the covenant of God And refused to walk in His law;

Psalms 78:56 Yet they tempted and rebelled against the Most High God And did not keep His testimonies,

Psalm 86:2 Preserve my soul, for I am a godly man; O You my God, save Your servant who trusts in You.

Psalm 89:28 "My lovingkindness I will keep for him forever, And My covenant shall be confirmed to him.

Psalm 89:31 If they violate My statutes And do not keep My commandments,

Psalm 91:11 For He will give His angels charge concerning you, To guard you in all your ways.

Psalm 97:10 Hate evil, you who love the LORD, Who preserves the souls of His godly ones; He delivers them from the hand of the wicked.

Psalm 99:7 He spoke to them in the pillar of cloud; They kept His testimonies And the statute that He gave them.

Psalm 103:18 To those who keep His covenant And remember His precepts to do them.

Psalm 105:45 So that they might keep His statutes And observe His laws, Praise the LORD!

Psalm 106:3 How blessed are those who keep justice, Who practice righteousness at all times!

Psalm 107:43 Who is wise? Let him give heed to these things, And consider the lovingkindnesses of the LORD.

Psalm 116:6 The LORD preserves the simple; I was brought low, and He saved me.

Psalm 119:4 You have ordained Your precepts, That we should keep them diligently.

Psalm 119:5 Oh that my ways may be established To keep Your statutes!

Psalm 119:8 I shall keep Your statutes; Do not forsake me utterly! Beth.

Psalm 119:9 How can a young man keep his way pure? By keeping it according to Your word.

Psalm 119:17 Deal bountifully with Your servant, That I may live and keep Your word.

Psalm 119:34 Give me understanding, that I may observe Your law And keep it with all my heart.

Psalm 119:44 So I will keep Your law continually, Forever and ever.

Psalm 119:55 O LORD, I remember Your name in the night, And keep Your law.

Psalm 119:57 The LORD is my portion; I have promised to keep Your words.

Psalm 119:60 I hastened and did not delay To keep Your commandments.

Psalm 119:63 I am a companion of all those who fear You, And of those who keep Your precepts.

Psalm 119:67 Before I was afflicted I went astray, But now I keep Your word.

Psalm 119:88 Revive me according to Your lovingkindness, So that I may keep the testimony of Your mouth. Lamedh.

Psalm 119:101 I have restrained my feet from every evil way, That I may keep Your word.

Psalm 119:106 I have sworn and I will confirm it, That I will keep Your righteous ordinances.

Psalm 119:134 Redeem me from the oppression of man, That I may keep Your precepts.

Psalm 119:136 My eyes shed streams of water, Because they do not keep Your law. Tsadhe.

Psalm 119:146 I cried to You; save me And I shall keep Your testimonies.

Psalm 119:158 I behold the treacherous and loathe them, Because they do not keep Your word.

Psalm 119:167 My soul keeps Your testimonies, And I love them exceedingly.

Psalm 119:168 I keep Your precepts and Your testimonies, For all my ways are before You. Tav.

Psalm 121:3 He will not allow your foot to slip; He who keeps you will not slumber.

Psalm 121:4 Behold, He who keeps Israel Will neither slumber nor sleep.

Psalm 121:5 The LORD is your keeper; The LORD is your shade on your right hand.

Psalm 121:7 The LORD will protect you from all evil; He will keep your soul.

Psalm 121:8 The LORD will guard your going out and your coming in From this time forth and forever.

Psalm 127:1 A Song of Ascents, of Solomon. Unless the LORD builds the house, They labor in vain who build it; Unless the LORD guards the city, The watchman keeps awake in vain.

Psalm 130:3 If You, LORD, should mark iniquities, O Lord, who could stand?

Psalm 130:6 My soul waits for the Lord More than the watchmen for the morning; Indeed, more than the watchmen for the morning.

Psalm 132:12 "If your sons will keep My covenant And My testimony which I will teach them, Their sons also shall sit upon your throne forever."

Psalm 140:4 Keep me, O LORD, from the hands of the wicked; Preserve me from violent men Who have purposed to trip up my feet.

Psalm 141:9 Keep me from the jaws of the trap which they have set for me, And from the snares of those who do iniquity.

Psalm 145:20 The LORD keeps all who love Him, But all the wicked He will destroy.

Psalm 146:6 Who made heaven and earth, The sea and all that is in them; Who keeps faith forever;

Psalm 146:9 The LORD protects the strangers; He supports the fatherless and the widow, But He thwarts the way of the wicked.

Proverbs 2:8 Guarding the paths of justice, And He preserves the way of His godly ones.

Proverbs 2:11 Discretion will guard you, Understanding will watch over you,

Proverbs 2:20 So you will walk in the way of good men And keep to the paths of the righteous.

Proverbs 3:26 For the LORD will be your confidence And will keep your foot from being caught.

Proverbs 4:4 Then he taught me and said to me, "Let your heart hold fast my words; Keep my commandments and live;

Proverbs 4:6 "Do not forsake her, and she will guard you; Love her, and she will watch over you.

Proverbs 4:21 Do not let them depart from your sight; Keep them in the midst of your heart.

Proverbs 5:2 That you may observe discretion And your lips may reserve knowledge.

Proverbs 6:22 When you walk about, they will guide you; When you sleep, they will watch over you; And when you awake, they will talk to you.

Proverbs 6:24 To keep you from the evil woman, From the smooth tongue of the adulteress.

Proverbs 7:1 My son, keep my words And treasure my commandments within you.

Proverbs 7:2 Keep my commandments and live, And my teaching as the apple of your eye.

Proverbs 7:5 That they may keep you from an adulteress, From the foreigner who flatters with her words.

Proverbs 8:32 "Now therefore, O sons, listen to me, For blessed are they who keep my ways.

Proverbs 8:34 "Blessed is the man who listens to me, Watching daily at my gates, Waiting at my doorposts.

Proverbs 10:17 He is on the path of life who heeds instruction, But he who ignores reproof goes astray.

Proverbs 13:3 The one who guards his mouth preserves his life; The one who opens wide his lips comes to ruin.

Proverbs 13:18 Poverty and shame will come to him who neglects discipline, But he who regards reproof will be honored.

Proverbs 14:3 In the mouth of the foolish is a rod for his back, But the lips of the wise will protect them.

Proverbs 15:5 A fool rejects his father's discipline, But he who regards reproof is sensible.

Proverbs 16:17 The highway of the upright is to depart from evil; He who watches his way preserves his life.

Proverbs 19:8 He who gets wisdom loves his own soul; He who keeps understanding will find good.

Proverbs 19:16 He who keeps the commandment keeps his soul, But he who is careless of conduct will die.

Proverbs 21:23 He who guards his mouth and his tongue, Guards his soul from troubles.

Proverbs 22:5 Thorns and snares are in the way of the perverse; He who guards himself will be far from them.

Proverbs 22:18 For it will be pleasant if you keep them within you, That they may be ready on your lips.

Proverbs 27:18 He who tends the fig tree will eat its fruit, And he who cares for his master will be honored.

Proverbs 28:4 Those who forsake the law praise the wicked, But those who keep the law strive with them.

Proverbs 29:18 Where there is no vision, the people are unrestrained, But happy is he who keeps the law.

Ecclesiastes 3:6 A time to search and a time to give up as lost; A time to keep and a time to throw away.

Ecclesiastes 5:1 Guard your steps as you go to the house of God and draw near to listen rather than to offer the sacrifice of fools; for they do not know they are doing evil.

Ecclesiastes 5:8 If you see oppression of the poor and denial of justice and righteousness in the province, do not be shocked at the sight; for one official watches over another official, and there are higher officials over them.

Ecclesiastes 5:13 There is a grievous evil which I have seen under the sun: riches being hoarded by their owner to his hurt.

Ecclesiastes 8:2 I say, "Keep the command of the king because of the oath before God.

Ecclesiastes 8:5 He who keeps a royal command experiences no trouble, for a wise heart knows the proper time and procedure.

Ecclesiastes 11:4 He who watches the wind will not sow and he who looks at the clouds will not reap.

Ecclesiastes 12:3 in the day that the watchmen of the house tremble, and mighty men stoop, the grinding ones stand idle because they are few, and those who look through windows grow dim;

Ecclesiastes 12:13 The conclusion, when all has been heard, is: fear God and keep His commandments, because this applies to every person.

Song of Solomon 3:3 "The watchmen who make the rounds in the city found me, And I said, 'Have you seen him whom my soul loves?'

Song of Solomon 5:7 "The watchmen who make the rounds in the city found me, They struck me and wounded me; The guardsmen of the walls took away my shawl from me.

Isaiah 7:4 and say to him, 'Take care and be calm, have no fear and do not be fainthearted because of these two stubs of smoldering firebrands, on account of the fierce anger of Rezin and Aram and the son of Remaliah.

Isaiah 21:11 The oracle concerning Edom. One keeps calling to me from Seir, "Watchman, how far gone is the night? Watchman, how far gone is the night?"

Isaiah 21:12 The watchman says, "Morning comes but also night. If you would inquire, inquire; Come back again."

Isaiah 26:2 "Open the gates, that the righteous nation may enter, The one that remains faithful.

Isaiah 42:20 You have seen many things, but you do not observe them; Your ears are open, but none hears.

Isaiah 56:1 Thus says the LORD, "Preserve justice and do righteousness, For My salvation is about to come And My righteousness to be revealed.

Isaiah 56:2 "How blessed is the man who does this, And the son of man who takes hold of it; Who keeps from profaning the sabbath, And keeps his hand from doing any evil."

Isaiah 56:4 For thus says the LORD, "To the eunuchs who keep My sabbaths, And choose what pleases Me, And hold fast My covenant,

Isaiah 56:6 "Also the foreigners who join themselves to the LORD, To minister to Him, and to love the name of the LORD, To be His servants, every one who keeps from profaning the sabbath And holds fast My covenant;

Isaiah 62:6 On your walls, O Jerusalem, I have appointed watchmen; All day and all night they will never keep silent. You who

remind the LORD, take no rest for yourselves;

Jeremiah 3:5 'Will He be angry forever? Will He be indignant to the end?' Behold, you have spoken And have done evil things, And you have had your way."

Jeremiah 4:17 'Like watchmen of a field they are against her round about, Because she has rebelled against Me,' declares the LORD.

Jeremiah 5:24 'They do not say in their heart, "Let us now fear the LORD our God, Who gives rain in its season, Both the autumn rain and the spring rain, Who keeps for us The appointed weeks of the harvest."

Jeremiah 8:7 "Even the stork in the sky Knows her seasons; And the turtledove and the swift and the thrush Observe the time of their migration; But My people do not know The ordinance of the LORD.

Jeremiah 9:4 "Let everyone be on guard against his neighbor, And do not trust any brother; Because every brother deals craftily, And every neighbor goes about as a slanderer.

Jeremiah 16:11 "Then you are to say to them, 'It is because your forefathers have forsaken Me,' declares the LORD, 'and have followed other gods and served them and bowed down to them; but Me they have forsaken and have not kept My law.

Jeremiah 17:21 'Thus says the LORD, "Take heed for yourselves, and do not carry any load on the sabbath day or bring anything in through the gates of Jerusalem.

Jeremiah 20:10 For I have heard the whispering of many, "Terror on every side! Denounce him; yes, let us denounce him!" All my trusted friends, Watching for my fall, say: "Perhaps he will be deceived, so that we may prevail against him And take our revenge on him."

Jeremiah 31:10 Hear the word of the LORD, O nations, And declare in the coastlands afar off, And say, "He who scattered Israel will gather him And keep him as a shepherd keeps his flock."

Jeremiah 35:4 and I brought them into the house of the LORD, into the chamber of the sons of Hanan the son of Igdaliah, the man of God, which was near the chamber of the officials, which was above the chamber of Maaseiah the son of Shallum, the doorkeeper.

Jeremiah 35:18 Then Jeremiah said to the house of the Rechabites, "Thus says the LORD of hosts, the God of Israel, 'Because you have obeyed the command of Jonadab your father, kept all his commands and done according to all that he commanded you;

Jeremiah 51:12 Lift up a signal against the walls of Babylon; Post a strong guard, Station sentries, Place men in ambush! For the LORD has both purposed and performed What He spoke concerning the inhabitants of Babylon.

Jeremiah 52:24 Then the captain of the guard took Seraiah the chief priest and Zephaniah the second priest, with the three officers of the temple.

Ezekiel 11:20 that they may walk in My statutes and keep My ordinances and do them. Then they will be My people, and I shall be their God.

Ezekiel 17:14 that the kingdom might be in subjection, not exalting itself, but keeping his covenant that it might continue.

Ezekiel 18:19 "Yet you say, 'Why should the son not bear the punishment for the father's iniquity?' When the son has practiced justice and righteousness and has observed all My statutes and done them, he shall surely live.

Ezekiel 18:21 "But if the wicked man turns from all his sins which he has committed and observes all My statutes and practices justice and righteousness, he shall surely live; he shall not die.

Ezekiel 20:18 "I said to their children in the wilderness, 'Do not walk in the statutes of your fathers or keep their ordinances or defile yourselves with their idols.

Ezekiel 20:19 'I am the LORD your God; walk in My statutes and keep My ordinances and observe them.

Ezekiel 20:21 "But the children rebelled against Me; they did not walk in My statutes, nor were they careful to observe My ordinances, by which, if a man observes them, he will live; they profaned My sabbaths. So I resolved to pour out My wrath on them, to accomplish My anger against them in the wilderness.

Ezekiel 36:27 "I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances.

Ezekiel 37:24 "My servant David will be king over them, and they will all have one shepherd; and they will walk in My ordinances and keep My statutes and observe them.

Ezekiel 40:45 He said to me, "This is the chamber which faces toward the south, intended for the priests who keep charge of the temple;

Ezekiel 40:46 but the chamber which faces toward the north is for the priests who keep charge of the altar. These are the sons of Zadok, who from the sons of Levi come near to the LORD to minister to Him."

Ezekiel 43:11 "If they are ashamed of all that they have done, make known to them the design of the house, its structure, its exits, its entrances, all its designs, all its statutes, and all its laws. And write it in their sight, so that they may observe its whole design and all its statutes and do them.

Ezekiel 44:8 "And you have not kept charge of My holy things yourselves, but you have set foreigners to keep charge of My sanctuary."

Ezekiel 44:14 "Yet I will appoint them to keep charge of the house, of all its service and of all that shall be done in it.

Ezekiel 44:15 "But the Levitical priests, the sons of Zadok, who kept charge of My sanctuary when the sons of Israel went astray from Me, shall come near to Me to minister to Me; and they shall stand before Me to offer Me the fat and the blood," declares the Lord GOD.

Ezekiel 44:16 "They shall enter My sanctuary; they shall come near to My table to minister to Me and keep My charge.

Ezekiel 44:24 "In a dispute they shall take their stand to judge; they shall judge it according to My ordinances. They shall also keep My laws and My statutes in all My appointed feasts and sanctify My sabbaths.

Ezekiel 48:11 "It shall be for the priests who are sanctified of the sons of Zadok, who have kept My charge, who did not go astray when the sons of Israel went astray as the Levites went astray.

Daniel 9:4 I prayed to the LORD my God and confessed and said, "Alas, O Lord, the great and awesome God, who keeps His covenant and lovingkindness for those who love Him and keep His commandments,

Hosea 4:10 They will eat, but not have enough; They will play the harlot, but not increase, Because they have stopped giving heed to the LORD.

Hosea 12:6 Therefore, return to your God, Observe kindness and justice, And wait for your God continually.

Hosea 12:12 Now Jacob fled to the land of Aram, And Israel worked for a wife, And for a wife he kept sheep.

Hosea 12:13 But by a prophet the LORD brought Israel from Egypt, And by a prophet he was kept.

Amos 1:11 Thus says the LORD, "For three transgressions of Edom and for four I will not revoke its punishment, Because he pursued his brother with the sword, While he stifled his compassion; His anger also tore continually, And he maintained his fury forever.

Amos 2:4 Thus says the LORD, "For three transgressions of Judah and for four I will not revoke its punishment, Because they rejected the law of the LORD And have not kept His statutes; Their lies also have led them astray, Those after which their fathers walked.

Jonah 2:8 "Those who regard vain idols Forsake their faithfulness,

Micah 6:16 "The statutes of Omri And all the works of the house of Ahab are observed; And in their devices you walk. Therefore I will give you up for destruction And your inhabitants for derision, And you will bear the reproach of My people."

Micah 7:5 Do not trust in a neighbor; Do not have confidence in a friend. From her who lies in your bosom Guard your lips.

Zechariah 3:7 "Thus says the LORD of hosts, 'If you will walk in My ways and if you will perform My service, then you will also govern My house and also have charge of My courts, and I will grant you free access among these who are standing here.

Zechariah 11:11 So it was broken on that day, and thus the afflicted of the flock who were watching me realized that it was the word of the LORD.

Malachi 2:7 "For the lips of a priest should preserve knowledge, and men should seek instruction from his mouth; for he is the messenger of the LORD of hosts.

Malachi 2:9 "So I also have made you despised and abased before all the people, just as you are not keeping My ways but are showing partiality in the instruction.

Malachi 2:15 "But not one has done so who has a remnant of the Spirit. And what did that one do while he was seeking a godly offspring? Take heed then to your spirit, and let no one deal treacherously against the wife of your youth.

Malachi 2:16 "For I hate divorce," says the LORD, the God of Israel, "and him who covers his garment with wrong," says the LORD of hosts. "So take heed to your spirit, that you do not deal treacherously."

Malachi 3:7 "From the days of your fathers you have turned aside from My statutes and have not kept them. Return to Me, and I will return to you," says the LORD of hosts. "But you say, 'How shall we return?'

Malachi 3:14 "You have said, 'It is vain to serve God; and what profit is it that we have kept His charge, and that we have walked in mourning before the LORD of hosts?'